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# *The First Gospel, the Gospel of the Poor*

A New Reconstruction of Q and Resolution of the Synoptic Problem based on Marcion's Early Luke

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—this work was presented in two peer-reviewed sessions at [Society of Biblical Literature Nov 2021](#)—

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*The First Gospel, the Gospel of the Poor: A New Reconstruction of Q and Resolution of the Synoptic Problem based on Marcion's Early Luke* by Mark G. Bilby 

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Citation: Bilby, Mark G. (2020-07/2024-02). *The First Gospel, the Gospel of the Poor: A New Reconstruction of Q and Resolution of the Synoptic Problem based on Marcion's Early Luke*. LODLIB v4.03. [doi.org/10.5281/zenodo.3927056](https://doi.org/10.5281/zenodo.3927056)

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Thank you to the following donors/patrons who requested to be recognized in this book:

- Jerod, a gift to the History Valley podcast for the 2023-01-16 episode



## Selected Publications by the Author

- As the Bandit Will I Confess You: Luke 23, 39-43 in Early Christian Interpretation.* Cahiers de Biblia Patristica 13. Strasbourg: University of Strasbourg; Turnhout: Brepols, 2013. [ISBN 9782503550497](#) [open access version at [unglue.it/work/482690/](http://unglue.it/work/482690/)]
- "BeDuhn's Greek Reconstruction of Marcion's Gospel." Co-authored with Jason BeDuhn. *Journal of Open Humanities Data* 9.25 (2023) 1–6. [doi.org/10.5334/johd.126](https://doi.org/10.5334/johd.126)
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- Reconsidering Arminius: Beyond the Reformed and Wesleyan Divide*. Co-edited with Keith D. Stanglin and Mark H. Mann. Nashville: Abingdon/Kingswood Books, 2014. [ISBN 9781426796548](https://doi.org/10.5281/zenodo.3745661); [hdl.handle.net/20.500.12680/rb68xd55w](https://hdl.handle.net/20.500.12680/rb68xd55w)



## Project Endorsements/Reviews and Global Open Peer Review Invitation

Tite, Philip L. "A Statement on 'Cascading Christianity' and Ancient Gospel Studies: A Reflection and an Invitation." August 8, 2020. [doi.org/10.5281/zenodo.3977017](https://doi.org/10.5281/zenodo.3977017)

"Dr. Mark Bilby has initiated a new research on the New Testament Gospels, notably drawing upon the non-canonical Gospel of Marcion. His unique and significant use of this understudied Gospel, as well as his methodological approach... carries the potential to transform our field of study... [B]ased on what I have read and our many discussions on this project, I believe that his work is potentially the most innovative and cutting-edge work to arise in Gospel studies in nearly a century. What sets his work apart from other efforts... is the methodological sophistication and interdisciplinary application of acoustical methods in tracing linguistic echoes in the texts. He does not treat these texts as singular moments of literary dependence (i.e., does Matthew and Luke use Mark and Q or does Luke use Matthew and Mark, etc.?), but rather he identifies a series of 'cascading' moments of textual activation and literary production between these texts, thereby allowing these texts to be studied as malleable works continually being received, interpreted, and modified in antiquity until they are more firmly set as monolithic works by ca. 200 CE (or the 180s CE when Irenaeus wrote...). This cascading approach... is a paradigm shift in our study of these texts."

### *Open Science Approach and Global Open Peer-Review Invitation*

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## Abbreviations and Chronological-Stratigraphical Hypotheses

#	shorthand for page number, section number, or word count
↵	upgrade
↶	emendation/correction
⟨⟩	explicit restoration
⟨⟨⟩⟩	improvised restoration
†	indicates signal tag is based on explicitly attested and restored wording
‡	indicates signal tag is based on improvised restored wording
‡	indicates signal tag is noted elsewhere
·	Signal 1, independent use of Source by Mediator or Sole Receptor (1→2)
··	Signal 2, independent/unaffected use of Source by Receptor (1→3)
∴	Signal 3, dependent/synthesized use of Source via Mediator(s) by Receptor (1→2→3)
=	attested signal equally matches designated strata
≈	attested signal matches different elements from designated strata
>	attested signal matches former stratum more closely than later stratum
<	attested signal matches later stratum more closely than former stratum
A###	<i>SQE</i> parallel set (usually cross-references in and to our Comparative Restoration)
Ac	Acts of the Apostles, c. 117–138 CE
<i>Adm</i>	Ps-Origen, <i>Adamantius Dialogue</i> , early 4 <sup>th</sup> century CE
anw	attested but no wording is restored and/or restorable
Bakhuyzen	W. H. van de Sande Bakhuyzen, <i>Der Dialog des Adamantius</i> , GCS 4 (Leipzig, 1901)
Baur	F. C. Baur, <i>Kritische Untersuchungen über die kanonischen Evangelien</i> (Fues, 1847)
B	J. D. BeDuhn, <i>The First New Testament</i> (Salem, OR, 2013)
BP	Biblioteca Patristica (Florence, 1981–)
BPM	Biblia Polyglotta Matritensia
Buchheit	V. Buchheit, <i>Tyrannii Rufini Librorum Adamantii Origenis...</i> , STA 1 (Munich, 1966)
Butterfield	H. Butterfield, <i>The Origins of Modern Science, 1300-1800</i> (London, 1949)
c]	concluding tag indication of a clear signal, free of prior gospel vocal noise
Caspari	C. P. Caspari, <i>Kirchenhistorische anecdote</i> (Oslo, 1883)



CBM	Chester Beatty Monographs
CCSA	Corpus Christianorum Series Apocryphorum
CCSG	Corpus Christianorum Series Graeca
CCSL	Corpus Christianorum Series Latina
<i>CEQ</i>	J. M. Robinson et al, <i>Critical Edition of Q</i> (Minneapolis, 2000)
CENP	tag and dataset indication for Clear and Explicitly Not Present in GMcn
CINP	tag and dataset indication for Clear and Implicitly Not Present in GMcn
CL	Computational Linguistics
Couchoud	P-L. Couchoud, <i>Jésus: Le Dieu fait homme</i> , 2 vols (Paris, 1937)
CPG	Clavis Patrum Graecorum (Turnhout, 1973–)
CPL	Clavis Patrum Latinorum (Steenburgis, 1995 <sup>3</sup> )
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
CSCO	Corpus Scriptorum Christianorum Orientalium
d]	concluding tag indication of a doubled signal
D	Cambridge: Codex Bezae Cantabrigiensis, 5 <sup>th</sup> century CE
Darwin	C. Darwin, <i>On the Origin of Species</i> (New York, 1889 <sup>2</sup> )
Dx	<i>Didache</i> , early 2 <sup>nd</sup> century CE
E	Epiphanius (typically with citations of his <i>Panarion</i> unless otherwise indicated)
Early Luke	Lk1 or Marcion's <i>Gospel</i> in its earliest form, created c. 80s CE
ESD	Early-orthodox Signal Degradation
ET	English translation
Evans	typically as editor of <i>Adversus Marcionem</i> , sometimes for other works (see 4.5)
f <sup>1</sup>	"Family 1": mss 1, 118, 131, 205, 209, 1582, 2193, etc.
f <sup>13</sup>	"Family 13": mss 13, 69, 124, 174, 543, 788, 826, 828, 983, 1689, etc.
G	P. A. Gramaglia, <i>Marcione e il Vangelo (di Luca)</i> (Turin, 2017)
gawn	generally attested within narrative, but no wording is restored and/or restorable
GCS	Griechischen Christlichen Schriftsteller
GLB	Geschichte der Lateinischen Bibel
GMcn	Marcion's <i>Gospel</i> (aka Early Luke, Lk1, or the Third Gospel)
GThom	<i>Gospel of Thomas</i> , created 2 <sup>nd</sup> century CE
Hahn 1823	A. Hahn, <i>Das Evangelium Marcions</i> (Königsberg, 1823)
H	A. Hahn, "Evangelium Marcionis..." in I.C. Thilo, <i>Codex apocryphus</i> (Leipzig, 1832)
Harting	D. Harting, <i>Quaestionem de Marcione Lucani Evangelii</i> (Utrecht, 1849)

HNT	Handbuch zum Neuen Testament
Hilg	A. Hilgenfeld, <i>Kritische Untersuchungen über die Evangelien Justin's...</i> (Halle, 1850)
IDD	Indexed Data Dictionary: Vocal Strata Profiles (section 3.7)
Jesus	protagonist of various Gospel strata developed after 70 CE outside of Judea
Joshua	protagonist of the pre-70 CE Gospel; closest approximation to the Historical Jesus
Jn1	Gospel of John Redaction 1, created c. 100–110 CE
Jn2	Gospel of John Redaction 2, created c. 110–117 CE
Jn3	Gospel of John Redaction 3, created c. 140s CE
JnR1	Gospel of John Redactor 1, working c. 100–110 CE
JnR2	Gospel of John Redactor 2, working c. 110–117 CE
JnR3	Gospel of John Redactor 3, working c. 140s CE
JSNTSS	Journal for the Study of the New Testament Supplement Series
JSSS	Journal of Semitic Studies Supplement
K	M. Klinghardt, <i>The Oldest Gospel</i> , 2 vol. (Leuven, 2021)
Knox	J. Knox, <i>Marcion and the New Testament</i> (Chicago, 1942)
Kuhn	T. S. Kuhn, <i>The Structure of Scientific Revolutions</i> (Chicago, 1970 <sup>2</sup> )
Lieu	J. Lieu, <i>Marcion and the Making of a Heretic</i> (New York, 2017)
Lk1	Gospel of Luke Redaction 1 (aka Early Luke or Marcion's <i>Gospel</i> ), created c. 80s CE
Lk2	Gospel of Luke Redaction 2, created c. 117–138 CE
LkR1	Gospel of Luke Redactor 1 (aka Early Luke or GMcn Redactor), working c. 80s CE
LkR2	Gospel of Luke Redactor 2, working c. 117–138 CE
LXX	Septuagint
M	the author(s) of this work
Magdalene	epic epithet used outside Judea after 70 CE to denigrate and displace Miryam/Mary
Miryam	protagonist of the pre-70 CE Gospel; closest approximation to the Historical Mary
Mk1	Gospel of Mark Redaction 1, created c. 75–80 CE
Mk2	Gospel of Mark Redaction 2, created c. 140s CE
Mk3	Gospel of Mark Redaction 3, created c. 140s CE
MkR1	Gospel of Mark Redactor 1, working c. 75–80 CE
MkR2	Gospel of Mark Redactor 2, working c. 140s CE
MkR3	Gospel of Mark Redactor 3, working c. 140s CE
ms(s)	manuscript/manuscripts
Mt1	Gospel of Matthew Redaction 1 (aka Early Matthew), created c. 90s CE

Mt2	Gospel of Matthew Redaction 2 (aka Late Matthew), created c. 140s CE
MtR1	Gospel of Matthew Redactor, working c. 90s CE
MtR2	Gospel of Matthew Redactor 2, working c. 140s CE
N	C. Gianotto and A. Nicolotti, <i>Il Vangelo di Marcione</i> (Turin, 2019)
na	not attested
NHMS	Nag Hammadi and Manichean Studies
NLP	Natural Language Processing
np	not present
NT	New Testament
NTG	E. Nestle et al, <i>Novum Testamentum Graece</i> (Stuttgart, 2013 <sup>28</sup> )
OECT	Oxford Early Christian Texts
Pl	Early Collection of the Letters of the Apostle Paul, c. 100 CE
Q	Quelle ("Source"), the First Gospel as traditionally reconstructed
Qn	Quelle Neue ("New Source"), the First Gospel as scientifically reconstructed
PG	Patrologia Graeca
PL	Patrologia Latina
PO	Patrologia Orientalis
Pretty	R. A. Pretty, <i>Adamantius: Dialogue on the True Faith in God</i> (Leuven, 1999)
Pt	<i>Gospel of Peter</i> , c. 115–117 CE
PTS	Patristische Texte und Studien
R	D. T. Roth, <i>The Text of Marcion's Gospel</i> (Leiden, 2015)
Ritschl	A. Ritschl, <i>Das Evangelium Marcions...</i> (Tübingen, 1846)
Sanday	W. Sanday, <i>The Gospels in the Second Century</i> (London, 1876)
SBLTT	Society of Biblical Literature Texts and Translations
SBLWGRW	Society of Biblical Literature Writings from the Greco-Roman World
SC	Sources chrétiennes
Schwegler	F. C. A. Schwegler, <i>Das nachapostolische Zeitalter...</i> , 2 vol. (Tübingen, 1846)
SES	Socio-Economic Status
<i>SQE</i>	Aland et al, <i>Synopsis Quattuor Evangeliorum</i>
STA	Studia et Testimonia Antiqua (Munich, 1966-); STA 1 = Buchheit
T	Tertullian (typically cited as author of <i>Adversus Marcionem</i> )
Th	Theodotus
Thilo	J. C. Thilo, <i>Codex apocryphus Novi Testamenti</i> (Leipzig, 1832)



TLG	Thesaurus Linguae Graecae
Ts	K. Tsutsui, "Das Evangelium Marcions..." <i>AJBI</i> 18 (1992) 67–132
Tyson	J. B. Tyson, <i>Marcion and Luke-Acts</i> (Columbia, 2006)
Vinzent	M. Vinzent, <i>Marcion and the Dating of the Synoptic Gospels</i> (Leuven, 2013)
Volckmar	G. Volckmar, <i>Das Evangelium Marcions: Text und Kritik</i> (Leipzig, 1852)
UBS	B. Aland et al, <i>The Greek New Testament</i> , 5 <sup>th</sup> ed. (Stuttgart, 2019)
V	A. von Harnack, <i>Marcion: Das Evangelium vom Fremden Gott</i> (Leipzig, 1924 <sup>2</sup> )
Z	T. Zahn, <i>Geschichte des neutestamentlichen Kanons</i> 2.2 (Erlangen, 1892)

For Gospel manuscript abbreviations (e.g.,  $\mathfrak{P}^{45}$ ,  $\mathfrak{P}^{66}$ ,  $\mathfrak{P}^{75}$ ,  $\aleph$ , A, B,  $\Gamma$ , W,  $\Delta$ ,  $\Theta$ , K,  $\Lambda$ , L,  $\Pi$ ,  $\Psi$ , W, etc.), see critical editions such as *Nestle-Aland*, *United Bible Societies*, and *Society of Biblical Literature*.

*More than any other sort of normal research,  
the problems of paradigm articulation are simultaneously theoretical and experimental.* — Kuhn 33

As principal investigator and project lead, Mark G. Bilby (PhD Virginia, MSLIS Drexel) announces he has discovered a scientific solution to the Synoptic Problem and the restoration of the lost gospel of Qn, the pre-70 CE Judean gospel about Joshua of Nazareth—a text being painstakingly, scientifically, and gradually reconstructed here in most of its breadth and depth for the first time, together with interconnected reconstructions of the earliest versions of the gospels of Mark, Luke, and Matthew. The New Q or Neue Quelle (Qn) is a major excision, expansion, emendation, and simplification of the Q text that New Testament scholars generally accept as the earliest known gospel created by Joshua followers. The discovery and reconstruction of Qn puts Marcion's *Gospel*—which has not previously been taken as the primary and earliest textual basis for resolving Q together with the Synoptic Problem—at the center of the puzzle of our earliest Joshua texts and traditions.

Part 1 introduces readers to a groundbreaking approach to the study of the compositional history of the gospels and the Synoptic Problem—as the tracing of audio-textual signal transmission cascades and syntheses. The *CEQ* Comparison tables show at a glance our major findings, that the first gospel stratum (Qn) aligns substantially with traditional reconstructions of Q yet goes beyond them, outlining how the first gospel was not just a sayings source, but instead a more robust Hellenistic romance with teachings, fables, healings, a death and resurrection. Next, we detail Ten Assumptions about Marcion's *Gospel* (hereafter, GMcn, Early Luke, or Lk1)—i.e., the early-orthodox heresiological biases that have stunted prior analyses and reconstructions—and then counter with a rival set of Socratic assumptions. A brief history of Source Criticism follows, reimagined here as signal cascade analysis and mapping. The call for a New Quest for the Historical Marcion sets the life and work of this person within early second century CE Roman and Jewish history. The Primer on Distilling Scientifically Useful Signals Data describes the method and rationale to transform past critical editions into datasets useful for Computational Linguistics and also likens dataset restoration to professional art restoration. Our Three-Way Signal Tracing Method to Locate Historical Gospel Relationships aims to trace, tag, and triangulate signals in order to sequence vocal strata within and among gospels. Finally, our twelve Criteria for Evaluating Gospel Strata Sequential Hypotheses initiates an expanded scientific method for human use and machine learning.

Part 2 details the Five Hypotheses to Recover and Restore the First Gospel (the New Q or Qn). The first hypothesis demolishes Synoptic Gospel studies and begins construction on a scientifically valid and sustainable project built on the foundation of the *Gospel* of Marcion having two primary sources: Qn and Early Mark (Mk1). The second hypothesis builds the ground floor of the Qn building, showing how GMcn corroborates most of the previously established Q materials and confirms numerous Qn sayings that have been debated yet typically have parallels in Matthew and/or the *Gospel of Thomas*. The third hypothesis proceeds to the next floor by realigning the support beams, restoring several Qn sayings sequences to their original and correct Lukan order. The fourth hypothesis goes a level higher

by clearing obstructions and impediments that have kept Qn from reaching its full height. Numerous passages that have long been incorrectly attributed to Q are removed, most notably the introduction of John the Baptist, the Baptism, and the Temptation. Finally, the fifth hypothesis crowns our construction, adding an array of new passages to Qn for the first time in history: most notably three sequential passages about women supporters (Qn 7.12–8.3), the Transfiguration (Qn 9.28–31a, 33–35), the fable of the Rich Man and Lazarus (Qn 16.19–31), a short form of the story of Zacchaeus (Qn 19.2, 6, 8–10), and the only pre-70 CE gospel passion and resurrection stories.

Part 3 contains a massive, expanding set of scientific proofs of the five hypotheses. The Cluster Analysis of Markan and Lukan Passages shows clearly that an early version of the Gospel of Mark was the primary source for two segments of GMcn, which elsewhere followed a different primary source (Qn). The Statistical Analysis of Single, Double, and Triple Traditions confirms a systematically disproportionate lack of single traditions and surplus of double and triple traditions in GMcn at all levels of granularity. The next proof renders the hypothetical L source invalid, correctly repartitioning its signals either as part of the Qn layer, the Lk2 redactional layer, or a nuanced combination of both.

The digital book layout then shifts to tabloid landscape for our most involved and detailed proofs. First we compile a lengthy and growing tabulation and binomial distribution probabilities of Lk2 characteristic features that are clustered in that stratum and disproportionately missing from the Qn and Lk1 strata, proving the distinct voice of the Lk2 redactor was absent from GMcn. We next provide a short Demonstration of Criteria for Evaluating Gospel Strata Sequential Hypotheses. The project's heart is a comprehensive Signals Synopsis for Gospel Data Scientists, i.e., the Comparative Restoration, Analysis, and Triangulation of Signals. Our analysis traces signal transmissions, cascades, and syntheses across strata between the 60s and 150s CE. Thereafter follows a massive Indexed Data Dictionary, an iterative space to index, unmask, disambiguate, and partition signature features of each vocal stratum, features regularly cross-referenced in the Comparative Restoration footnotes. Finally, we have Signal Tabulations and Reports that sum up Comparative Restoration proximity and signal transmission tags and clarify source-switching and synthesizing patterns.

Part 4 sets forth a feast of Resources for the Academic and Popular Study of Qn and Lk1. First comes an ever-growing Dataset and Code Repository that brings transparency to our Computational Linguistics work by sharing it openly with other scholars for their research and applications. Next comes a working translation of the First Gospel (Qn), which aims for simplicity and follows the structure of a play or dramatic script. Last in this part is a regularly revised Critical Edition and Translation of the Third Gospel Stratum.

The concluding materials open with a critique of the intellectual apathy and technological weakness besetting Gospel Studies, followed by an ambitious call for the creation of a Digital Humanities platform that models and annotates diverse signal transmission paths across over a dozen major textual redactors/compiler in the first and second centuries CE. Essentially, the major sections in Part 3 are rapid, manual prototypes of this DH platform. Thereafter follows an Open Library/Bibliography and finally a smattering of creative writings. Hidden Easter Eggs are strewn throughout this digital book, and new ones are added regularly. (Find them all if you can!) Friends and donors are welcome to request new Easter Eggs in future versions of this LODLIB.



## Invitation

Qn is nothing less than the birth of an open access scholarly movement and digital community of practice focused on illuminating for the whole world's benefit the cascading vocal datasets at the core of the emergence of the world's largest religion. It is long past time for Christianity, both in its study and practice, to participate fully in the discourse of open science, open data, and open-source software, and concurrently to come to terms with its actual Jewish and Greco-Roman historical, political, and mythological roots. Qn is the moment and the movement. We invite you to join us.



## *1.0. Gospel Data Science Revolution Code: Studies in Signal Strata and Cascades*

religious myth: the earliest gospels were four books written by four first century apostolic evangelists  
scientific fact: these gospels were composites of multiple vocal strata of vocal signals cascading across a century  
*caveat lector*: reading this book might show you how deep the cosmic rabbit hole goes

*Just because it is a transition between incommensurables, the transition between competing paradigms  
cannot be made one step at a time, forced by logic and neutral experience.  
Like the gestalt switch, it must occur all at once (though not necessarily in an instant) or not at all. — Kuhn 150*

## 1.1. Evolutionary Cascade Visual and Highlights of Findings

Qn (65–69 CE)

Mk1 (75–80 CE): Qn + MkR1

Lk1/GMcn (80s CE): Qn + Mk1 + LkR1

Mt1 (90s CE): Qn + Mk1 + Lk1/GMcn + MtR1

Jn1 (100s CE): Qn + Mk1 + Lk1/GMcn + Mt1 + JnR1

Jn2 (110s CE): Qn + Mk1 + Lk1/GMcn + Mt1 + Jn1 + JnR2

Lk2 + Acts (117–138 CE): Qn + Mk1 + Lk1/GMcn + Mt1 + Jn1 + Jn2 + LkR2

Mk2 (140s CE): Qn + Mk1 + Lk1/GMcn + Mt1 + Jn1 + Jn2 + Lk2 + Acts + MkR2

Mt2 (140s CE): Qn + Mk1 + Lk1/GMcn + Mt1 + Jn1 + Jn2 + Lk2 + Acts + Mk2 + MtR2

Jn3 (140s CE): Qn + Mk1 + Lk1/GMcn + Mt1 + Jn1 + Jn2 + Lk2 + Acts + Mk2 + Mt2 + JnR3

Mk3 (140s CE): Qn + Mk1 + Lk1/GMcn + Mt1 + Jn1 + Jn2 + Lk2 + Acts + Mk2 + Mt2 + MkR3

*Do you see the overall pattern? If it looks like a natural phenomenon, that is because it was.*

The gospel was adaptive, like a virus. The first gospel, Qn, was its initial RNA.

Scientifically speaking, the reception of textual traditions is an ever-expanding phenomenon, like the universe and life itself. Every viable textual tradition has a cascade of its own in reception history, especially when texts are individually and/or collectively taken as sacred. To be immersed fully in an eclectic and growing sacred conversation, yet to contribute something new and meaningful: that is how traditions are preserved and expanded. The Rabbis knew that very well, and the pattern is evident in the history of both Jewish and Christian sacred literature. Yet as a more assimilationist religion for the Greco-Roman masses, Christianity emerged far more susceptible to historical amnesia, far less inclined to value memory chains and complex debate than in Rabbinic Judaism. Hence the only reliable way to recover the actual historical origins of the gospels is through a rigorous data science methodology that traces the synthesis and evolution of transmissions from one textually embedded temporal vocal stratum to the next. Each oral-textual stratum/recording is essentially a signal station broadcasting through time, transmitting to us through later strata-stations. To recover the earliest strata/recordings, we need to listen through their re-broadcasters, isolate and cluster signature features of each voice/stratum, trace and sequence interdependencies, and extrapolate source-switching patterns to restore the maximal breadth of elements of the earliest recordings that have been degraded or silenced, whether through suppression or neglect.



## Summary Highlights of the Newly Discovered First Gospel (Qn, c. 65–69 CE)

1. **Joshua of Nazareth (his Hebrew name) is pictured from first to last in Qn as a new Aesop: a brilliant, witty, justice-minded slave who speaks truth to power.** The Qn opening quotation, "Physician, heal yourself" (Luke 4.23), recalls Aesop's fable, "The Frog and the Fox." Joshua nearly being thrown off a (geographically non-existent) cliff in Nazareth (Luke 4.29–30) imitates the *Aesop Romance*, which ends with him thrown off a cliff. **The Aesop opening of Qn casts Joshua's escape from Nazareth as the story of a runaway Galilean slave who had been Hellenized.** Lk2 confirms yet transforms this base plot by expanding the Nazareth sermon into a declaration of Jubilees, the 50<sup>th</sup> year when slaves were freed and debts forgiven, akin to the City Dionysia festival and its manumission of slaves. As a famous slave and gifted storyteller who proved himself more intelligent than his master and rival philosophers, Aesop routinely got into trouble by speaking truth to power. The resurrected Joshua's final saying in Qn (Luke 24.25), "O dullards and sluggards in heart", is a verbatim metrical quotation from two Aesopian fables: "The Fox and the Goat at the Well" and "The Frogs at the Wedding of the Sun".
2. **Joshua in Qn performs a creative array of prophetic, restorative speech-acts** (blessing the poor; cursing the rich; healing words; oracles; moral guidance; aphorisms; fables) **all aimed at freeing people from slavery, debt, and social stigma, and at the just distribution of food and money.**
3. Like the Gospel of Mark, **Qn has no birth, infancy, or childhood narratives.** Unlike the Gospel of Mark, **Qn has no baptism, temptation, or opening heavenly portent making Joshua the messiah.**
4. **In Qn, the first male follower of Joshua is a Roman centurion,** who is there from the start of his public life to its end at the crucifixion.
5. **In Qn, the first patrons of Joshua were women, and a woman (likely Miryam, i.e., the Mary later called Magdalene) is the one who anoints him as messiah through sexual congress.** The early stratum of Mark (Mk1) later misogynistically undermined and displaced all of this by having Jesus baptized in the Jordan river by a man (John the Baptist) and affirmed as the "son of god" (the Davidic messiah) directly by god as a father figure through a heavenly portent. In Mk1, Jesus then calls *twelve male disciples* at the start of his ministry after going up a mountain as if divinely orchestrated; but all of this is absent from Qn. Mk1 also likely omitted the tradition of Miryam anointing Joshua as messiah, only for it to reappear in later strata of Mark in keeping with its displacement by JnR1 to the end of the ministry of Jesus.
6. The **transfiguration in Qn serves a clear, unique purpose as the start of a new exodus and the first occasion where Joshua is openly recognized as messiah by a group of men (three disciples, Moses, and Elijah) and by a heavenly portent.** Moses and Elijah are paradigmatic prophet-leaders of resistance movements. Mk1 later borrows the male witness and heavenly portent motifs ("this is my beloved son") and narrates them back into Jesus' baptism (which was not present in Qn), yet still copied and transformed the Qn Transfiguration story, leading to redundant messianic heavenly portents in Mk1 and its heirs (Mt1, Lk2, Jn2, etc.).
7. **In Qn, the seventy apostles of Joshua are armed with staffs,** comprising what looks to be a formidable gang of would-be bandits ready to loot rich Romans and their wealthy Judean enablers.
8. **Qn contains our earliest retrievable form of the Lord's Prayer,** a form distinctive for its **simple monotheism** and pleas for **revolutionary empowerment, food distribution and debt forgiveness.**
9. **Qn contains the entire fable of the Rich Man and Lazarus.** This earliest major, signature fable likely influenced retellings such as the raising of Lazarus in the Gospel of John, and signature fables such as the sheep and goats in Matthew 25 and the Good Samaritan in Lk2.
10. **Joshua and Miryam in Qn are pictured as slave revolt co-leaders akin to Spartacus** (antiquity's most famous rebel slave) and **Boudica** (who led a Celt revolt just before Qn was composed).
11. **Qn concludes with a female-led revolutionary resurrection story** for Joshua where Miryam, now partnered to James, still leads the movement, the empty tomb signifies the rebirth of political revolution which Moses and Elijah bless *incognito*, all the while the men do not believe the women.

## Summary Highlights of the Scientifically Reconstructed Third Gospel (GMcn, 80s CE)

1. **GMcn had two and only two sources: Qn (65–69 CE) and Early Mark (Mk1, 75–80 CE).** Hundreds of triangulated signal transmissions confirm this, even based on minimalist critical reconstructions.
2. **GMcn was not a later version of Luke significantly contaminated by Matthew. Instead, GMcn was an earlier version of Luke (Lk1) used often by Early Matthew (Mt1).** Dozens of triangulated signal transmissions confirm this, both for materials originally sourced in Qn and Mk1.
3. **GMcn was more of an inspirational source than a verbatim textual source for the Gospel of John.** Only a few clear signal transmissions appear, but broader narrative frames and themes (e.g., the miraculous catch of fish, post-resurrection appearance tied to eating fish, Dionysian tropes for Jesus) are clear.
4. **GMcn was not based on canonical Luke. Instead, GMcn was, together with early strata of Mark, Matthew and John, used as a source in the redaction of canonical Luke.** Hundreds of diverse, triangulated signal transmissions confirm this, as do the next several points.
5. **Almost all of the most artistically and dramatically powerful stories in Luke were not randomly missing or later excised from GMcn; they were never part of it:** prologue, birth of John foretold, annunciation, visitation, birth of John the Baptist, nativity, adoration of the infant Jesus, John preaching repentance and to tax collectors, genealogy of Jesus, baptism of Jesus, temptation of Jesus, decision to go to Jerusalem, woes against Galilean towns, Good Samaritan, visit to Mary and Martha, warning against Herod, Prodigal Son, weeping over Jerusalem, widow's mite, Pilate declaring Jesus innocent, lamenting women, divergent criminals, two of the last sayings of Jesus, (most of) Emmaus Road, and the ascension.
6. **GMcn is disproportionately missing hundreds of clusters of consistent, distinctive, skillful and erudite Lk2 features involving thousands of diffuse and diverse data points:** not only characteristic/distinctive words and phrases, but also themes/devices such as affairs of state, genealogy, angelic characters, aristocratic connections, character emotion/motivation, cities as addressees and settings, chronological details, collective action/speech, complaints against protagonists, deference to authority, philosophical dialogue, *exitus-reditus* journeys, family/filial piety, geographical details, haste, hospitality decorum, internal thinking/dialogue, imitations of Euripides, Josephus, and Socrates, LXX quotations, oracular/poetic speech, proxied communication, ritual/temple piety, property/slave-owner concerns, repentance, salvation-history fulfillment, ethical/piety/gender character synkrisis, trial proceedings, triangulated characters, etc.
7. **The editor of GMcn tended to stick close to the content of its two sources, even while taking liberty to reword source material and create transitions between source materials.** These minor edits tend to play up themes of amazement at Jesus' teaching and miracles and Jesus' piety in seeking solitude and prayer.
8. **The editor of GMcn tended to stay close to the order of materials within sources, seldom reordering them, occasionally leaving out whole episodes, and attempting to reconcile sources by moving strategically between them.** Much of Early Mark is ignored not because specific episodes are skipped but instead because the editor of GMcn followed Qn as his main source.
9. **The editor of GMcn rarely added new episodes or created new material, but when doing so, it tended to be focused on fish, the revelation of Jesus through tokens, partnership among the apostles, Peter's self-deprecation, and the portrayal of Jesus as a new Dionysus.** The miraculous catch of fish (5.1–11) is the epitome of the creativity of LkR1, but the two brief concluding resurrection appearance stories in GMcn—not originally a part of Qn or Early Mark—also recall these themes.
10. **When *Critical Edition of Q (CEQ)* passages are attested in GMcn, the text of Luke tends to deviate from that of Matthew. When *CEQ* passages are not attested in GMcn, Luke tends to follow that of Matthew.** This is because GMcn contains the original/real Q (Qn), MtR1 reorders and expands Qn materials, and LkR2 uses Qn through GMcn and Mt1, including MtR1 expansions.
11. **The text of GMcn is often best attested when its materials are absent from Mark and Matthew.** E.g.: woes, rich man and Lazarus, warning against avarice, etc. Note the first two points above. Later hostile witnesses to GMcn tended to focus on its unique content, not its content that overlapped significantly with Mk1 (as a GMcn source) and Mt1 (as a GMcn receptor).

## 1.2. CEQ Comparison with Sources of the Third Gospel Stratum (Marcion's *Gospel*)

*Looking at a contour map, the student sees lines on a paper, the cartographer a picture of a terrain...  
Only after a number of such transformations of vision does the student become an inhabitant of the scientist's world,  
seeing what the scientist sees and responding as the scientist does. — Kuhn 111*

### Mk1 Source: Section 1

<b>SQE. Shorthand</b>	<b>CEQ</b>	<b>GMcn</b>	<b>Source</b>
A013a. Historical preface	-----	3.1a–b	LkR1
A035. Capernaum lesson	-----	4.31–32	Mk1 1.21–22
A036. Synagogue demon	-----	4.33–35	Mk1 1.23–26
A033. Escaping Nazareth	4.16	4.16, 23, 29–30	Qn 4.16, 23, 29–30
A038. Sick healed	-----	4.40b–41	Mk1 1.34
A039. Leaving Capernaum	-----	4.42–43	Mk1 1.35b, 38
A041. Miraculous catch	-----	5.1–4, 6–7, 9–11	Mk1 1.16–20, 4.1–2 + LkR1
A042. Leper(s) cleansed	-----	5.12–14	Mk1 1.40–42, 44
A043. Healing of paralytic	-----	5.18, 20–22a, 24–26	Mk1 2.3, 5–8a, 10–12
A044. Tax collector called	-----	5.27–28, 31	Mk1 2.14, 17a
A045. Fasting question	-----	5.33–35, 37–38, 36	Mk1 2.18–22
A046. Grain-plucking	-----	6.1–4	Mk1 2.23–26
A047. Withered hand	-----	6.6–10, 5	Mk1 3.1–5, 2.27–28
A049. Twelve chosen	-----	6.12bc, 13–14, 16	Mk1 3.13–14, 16, 19

Qn Source: Section 1

<i>SQE</i> . Shorthand	<i>CEQ</i>	GMcn	Source
A077. Speech setting	-----	6.17, 19–20a	Qn 6.20a + Lk1
A078. Blessings	6.20b–23	6.20b–23	Qn 6.20b–23
A079. Curses	<del>6.24–26</del>	6.24–26	Qn 6.24–26
A080. Impartial love	6.27–28, 35b, 29–32, 34, 36	6.27–30a, 31–32b, 34a, 35b–36	Qn 6.27–30a, 31–32b, 34a, 35b–36
A081. Judging	6.37–42	6.37–40, 6.42de	Qn 6.37–40, 6.42de
A082. Tree known by fruit	6.43–45	6.43, 45	Qn 6.43, 45
A083. Lord lord	6.46–49	6.46	Qn 6.46
A085. Centurion	7.1, <del>2</del> , 3, <del>4–6a</del> , 6b–9, ?10?	7.1–3, 6–10	Qn 7.1–3, 6–10
A086. Widow's son raised	-----	7.12b, 14b–15a, 16	Qn 7.12b, 14b–15a, 16
A106. Messages with John	7.18–19, <del>20–21</del> , 22–23	7.18b–19, 20b, 22–23	Qn 7.18b–19, 20b, 22–23
A107. Identity of John	7.24–28, [[29–30]], 31–35	7.24bc, 25b, 26b–28, 31–35	Qn 7.24bc, 25b, 26bc, 28, 31–35
A114. Anointing	-----	7.36b, 37c, 38, 44b, 46b, 45b, 50	Qn 7.36b, 37c, 38, 44b, 46b, 45b, 50
A115. Women patrons	-----	8.2–3	Qn 8.2–3
A122. Sower fable	-----	8.4–8	Qn 8.4–8
A125. Disclosure	-----	8.16–18	Qn 8.16–18



Mk1 Source: Section 2

<i>SQE</i> . Shorthand	<i>CEQ</i>	GMcn	Source
A135. Real family	-----	8.20-21	Mk1 3.32-33
A136. Storm stilled	-----	8.22-25	Mk1 4.35, 37-39, 41
A137. Graveyard demoniac	-----	8.27-28, 30-32	Mk1 5.2, 7, 9-13a
A138. Hemorrhage healed	-----	8.42b-46, 48	Mk1 5.24b-25, 27, 30-31, 34
A142. Students sent	-----	9.1-3, 5-6	Mk1 6.7-8, 11 + Lk1
A143. Herod hears of Jesus	-----	9.7-9	Mk1 6.14-16
A146. Five thousand fed	-----	9.10b-11, 13, 15, 14, 16-17	Mk1 6.32-34, 37-44
A158. Peter's confession	-----	9.18-21	Mk1 8.27-30
A159. Passion prediction	-----	9.22	Mk1 8.31
A160. Call of discipleship	-----	9.24, 26	Mk1 8.35, 38
A161. Transfiguration	-----	9.28-31a, 33-35	Qn 9.28-31a, 33-35
A163. Faithless generation	-----	9.37-41	Mk1 9.14, 17-19c
A164. Son of man given over	-----	9.44b	Mk1 9.31b
A166. True greatness	-----	9.46-48	Mk1 9.34, 36-37

Qn Source: Section 2

<i>SQE</i> . Shorthand	<i>CEQ</i>	GMcn	Source
A175. Samaritan rejection	-----	9.52-55	Qn 9.52-55
A176. Following Joshua	9.57-60, [[61-62]]	9.57-62	Qn 9.57-62
A177. Seventy sent	10.4, 2-12	10.1-5, 7b, 9-11	Qn 10.1-5, 7b, 9-11
A179. Representation	10.16	10.16	Qn 10.16
A180. Snakes and scorpions	-----	10.19a	Qn 10.19a
A181. Thanksgiving	10.21-24	10.21-24	Qn 10.21-24
A182. Shema	10.25-28	10.25-28	Qn 10.25-28
A185. Lord's prayer	11.1-2a, 2b-4	11.1-4	Qn 11.1-4
A186. Midnight begging	11. [[5-8]]	11.5, 7-8	Qn 11.5, 7-8
A187. Summons to pray	11.9-13	11.9-13	Qn 11.9-13
A188. Beelzebub dispute	11.14-15, 17-20, [[21-22]], 23	11.14-15, 18-21a, 22a, 23	Qn 11.14-15, 18-21a, 22a, 23
A190. Benediction	11.27-28?	11.27b-28	Qn 11.27b-28
A191. No sign	11.16, 29-32	11.29bd	Qn 11.29bd
A192. Light and sight	11.33-35, [[36]]	11.33-35	Qn 11.33-35
A194. vs. Pharisees/Lawyers	11.39a?, 42, 39b, [[40]], 41, 43-44, 46b, 52, 47-51	11.37-43, 46-48, 52	Qn 11.37-43, 46-48, 52
A195. Pharisees' leaven	-----	12.1	Qn 12.1
A196. Fearless confession	12.2-9	12.2-5, 8-9	Qn 12.2-5, 8-9
A197. Blasphemous speech	12.10	12.10	Qn 12.10
A198. Inspired speech	12.11-12	12.11-12	Qn 12.11-12
A199. Inheritance division	12. [[13-15]]	12.13-14	Qn 12.13-14
A200. Rich fool	12. [[16-20]], 21	12.16, 18-21	Qn 12.16, 18-21
A201. Don't worry	12.22b-31, 32	12.22b-24, 27-28, 30-31, 32b	Qn 12.22b-24, 27-28, 30-31, 32b
A202. Divest and donate	12.33-34	12.33a	Qn 12.33a
A203. Be watchful	12. [[35-38]], 39-40, 42-46	12.35-37a, 38-45ac, 46-47ace, 48a	Qn 12.35-37a, 38-45ac, 46-47ace, 48a
A204. Family divisions	12. [[49]], 50-53	12.49a, 51, 53	Qn 12.49a, 51, 53
A205. Interpreting signs	12. [[54-56]]	12.56	Qn 12.56
A206. Avoiding trials	12.57-59	12.57-59	Qn 12.57-59

Qn Source: Section 3

<i>SQE</i> . Shorthand	<i>CEQ</i>	GMcn	Source
A208. Woman released	-----	13.11a, 12b, 13b, 14b, 15-16a, 16c	Qn 13.11a, 12b, 13b, 14b, 15-16a, 16c
A209. Mustard seed similitude	13.18-19	13.18-19	Qn 13.18-19
A210. Leaven similitude	13.20-21	13.20-21	Qn 13.20-21
A211. Exclusion from kingdom	13.24-27, 29, 28, [[30]]	13.24-28	Qn 13.24-28
A215. Inclusive feasts	14. [[11]]	14.12-14	Qn 14.12-14
A216. Great supper fable	14.15, 16-18, ?19-20?, 21, 22, 23, 24	14.16-24	Qn 14.16-24
A218. Insuper salt	14.34-35	14.34-35	Qn 14.34-35
A219. Lost sheep fable	15.4-5a, 5b-6, 7	15.4-7	Qn 15.4-7
A220. Lost coin fable	15. [[8-10]]	15.8-10	Qn 15.8-10
A222. Unjust steward fable	-----	16.2, 4-7, 9a	Qn 16.2, 4-7, 9a
A223. Faithfulness in mammon	-----	16.11-12	Qn 16.11-12
A224. Serving two lords	16.13	16.13	Qn 16.13
A225. Pharisees reproved	-----	16.14-15	Qn 16.14-15
A226. Concerning law	16.16-17	16.16-17	Qn 16.16-17
A227. Concerning divorce	16.18	16.18	Qn 16.18
A228. Rich man and Lazarus	-----	16.19-31	Qn 16.19-31
A229. Scandals	17.1-2	17.1-2	Qn 17.1-2
A230. Forgiveness	17.3-4	17.3b-4	Qn 17.3b-4
A233. Ten lepers cleansed	-----	17.12a, 11b, 12b, 14, 4.27, 17.15, 16b, 18-19	Qn 17. 12a, 11b, 12b, 14, 4.27, 17.15, 16b, 18-19
A234. Kingdom within	17. [[20-21]]	17.20-21	Qn 17.20-21
A235. Day of the son of man	17.22, 23-24, 25, 37, 26-27, ?28-29?, 30-32, 34-35	17.22, 25-26, 28, 32	Qn 17.22, 25-26, 28, 32
A236. Judge and widow fable	-----	18.1-8	Qn 18.1-8
A237. Pharisee and publican	-----	18.10-11, 13-14	Qn 18.10-11, 13-14
A254. Rich young man	-----	18.18-23	Qn 18.18-23
A264. Blind beggar healed	-----	18.35-36a, 37-39, 42-43a	Qn 18.35-36a, 37-39, 42-43a
A265. Zacchaeus	-----	19.2, 6, 8-10	Qn 19.2, 6, 8-10
A266. Pounds fable	19.12-24, 25, 26, [[27]]	19.11, 13, 22-23, 26	Qn 19.11, 13, 22-23, 26

**Qn Source: Section 4**

<i><b>SQE. Shorthand</b></i>	<i><b>CEQ</b></i>	<i><b>GMcn</b></i>	<i><b>Source</b></i>
A276. Authority questioned	-----	20.1–8	Qn 20.1–8
A280. Caesar's tribute	-----	20.19, 24–25	Qn 20.19, 24–25
A281. Resurrection question	-----	20.27–29, 33–36, 39	Qn 20.27–29, 33–36, 39
A283. David's son?	-----	20.41, 44	Qn 20.41, 44
A288. End signs	-----	21.7–11	Qn 21.7–11
A289. Persecutions foretold	-----	21.12–17, 19	Qn 21.12–17, 19
A290. Desolation	-----	21.20	Qn 21.20
A292. Son of man comes	-----	21.25–28	Qn 21.25–28
A293. Fig tree fable	-----	21.29–33	Qn 21.29–33
A295. Take heed, watch	-----	21.34–35a	Qn 21.34–35a
A301. Temple teaching	-----	21.37–38	Qn 21.37–38
A305. Pascha approaches	-----	22.1	Qn 22.1
A307. Betrayal by Judas	-----	22.3–5	Qn 22.3–5
A308. Pascha preparations	-----	22.8, 14	Qn 22.8, 14
A311. Last supper	-----	22.15, 17, 19–20	Qn 22.15, 17, 19–20
A312. Betrayal foretold	-----	22.22b	Qn 22.22b
A315. Denial predicted	-----	22.33–34	Qn 22.33–34
A330. Gethsemane	-----	22.41	Qn 22.41
A331. Arrest	-----	22.47–48	Qn 22.47–48
A332. Sanhedrin and denial	-----	22.63–64, 66–67, 69–71	Qn 22.63–64, 66–67, 69–71
A334/A336. Pilate trial	-----	23.1–3	Qn 23.1–3
A337. Herod trial	-----	23.7–9	Qn 23.7–9
A339. Barabbas	-----	23.18–19	Qn 23.18–19
A341. Pilate condemns	-----	23.25	Qn 23.25
A344. Crucifixion	-----	23.32b–34a	Qn 23.32b–34a
A347. Death	-----	23.44–46	Qn 23.44–46
A350. Funerary honors	-----	23.50–53, 55–56	Qn 23.50–53, 55–56
A352. Women at the tomb	-----	24.1, 3–7, 9	Qn 24.1, 3–7, 9
A353. Women emissaries	-----	24.10–11	Qn 24.10–11
A355. Sighting by two	-----	24.13, 15, 18, 21a, 25– 26, 30–31	Qn 24.25 + LkR1
A356. Sighting by disciples	-----	24.37–39, 41–43	LkR1
A365. Commission	-----	24.47	LkR1

### 1.3. Ten Assumptions about Marcion's *Gospel*: Early-orthodox vs. Socratic

*To reject one paradigm without simultaneously substituting another is to reject science itself.* — Kuhn 79

Prejudicial assumptions and accusations about Marcion of Sinope have led to the dismissal, denigration, and disintegration of his memory and his *Gospel* (*Euangelion*) for over 1,800 years now. Early-orthodox heresiologists and polemicists caricatured Marcion and his *Gospel* as frauds. In their telling, Marcion cut out the parts of the Gospel of Luke that he did not like and edited the parts he did, then tried to pitch it, pass it off, and popularize it as if it were the only, original, canonical *Gospel*, written by Jesus himself and edited by Paul. Together with this gospel he included a second volume in his collection, a similarly pen-knifed version of some of Paul's letters he called the *Apostolikon*.

Several scholars in recent decades have challenged the prejudicial portrayals of Marcion as little more than a heretic in beliefs and texts. Still, the belief that Marcion's *Gospel* (hereafter, GMcn) is essentially a later fraud or evisceration of an earlier canonical gospel is still the controlling framework for most modern scholarship on Marcion, GMcn, and the study of early Gospels. The way this stereotype nowadays persists among scholars is of course not outright accusations of GMcn being fraudulent. It endures through the perpetuation of biased assumptions, including the prejudicial accusation that Marcion removed and edited content in the canonical Gospel of Luke, and that he did so following his own theological biases:

- an anti-Jewish bias that Jesus, just like the Apostle Paul, did not practice the Jewish law
- an anti-Jewish bias that the God of the Old Testament was not the same as the God of the New Testament and the Father of Jesus Christ
- a docetic or gnostic bias that Jesus only appeared to be human, that he did not really die on the cross, and that he did not really rise bodily from the dead
- a Pauline bias that deplored and removed traditions about any apostles other than Paul
- a reformer's bias that made Marcion want to change the texts and the church of his day by retrieving sources from an idealized past that no longer existed

These assumptions about Marcion's editorial agenda are contradicted by the evidence of the actual text of GMcn and have thus been challenged by several scholars. However, scholarly bias persists in reconstructions of GMcn, even in recent major academic treatments of that text and its relationships with other Gospel traditions. The way this bias endures is through unfounded assumptions about GMcn that have gone unquestioned and unchallenged by most scholars:

1. If texts from canonical Luke are attested as not present in GMcn, then they must have been removed or left out on purpose by Marcion
2. If texts from canonical Luke are not attested for GMcn, then this cannot be taken seriously as possible evidence, either for or against the presence of this material in GMcn
3. Witnesses to GMcn often harmonized GMcn with parallels in canonical Mark and Matthew, which were earlier, complete, unified, distinct, authoritative, and largely static texts



4. Attestations to GMcn often show how it was influenced by the so-called Western readings found among manuscripts, lectionaries, and Latin and Syriac translations of Luke
5. When GMcn has a unique reading unrepresented in manuscripts, lectionaries and translations of canonical Luke, then such a reading cannot be correct or trusted
6. More generally, GMcn cannot be understood, appreciated, or used as a reliable witness to an independent or early textual tradition
7. More generally, GMcn is a heavily edited, abridged, and eviscerated version of canonical Luke
8. More generally, GMcn is an early- to mid-second century text, while canonical Luke is a late-first century text
9. More generally, GMcn is an inconsistent and self-contradictory cut and paste job, a hodgepodge lacking in thematic coherence, creative vision, and programmatic integrity
10. More generally, GMcn is a poorly evidenced text, a conjectural condensation of a diffuse, haphazard array of quotations, paraphrases, allusions, and summaries by early Christian writers who were opponents of Marcion; as such GMcn lacks grounds for a complete Greek critical edition in stark contrast to its canonical counterparts such as Matthew, Mark, Luke, and John, given their comparatively consistent and plentiful attestation in manuscripts

For those with ears to hear, these assumptions ring of reinforcing bias against a person and text the early-orthodox sought to displace and destroy. Sadly, this prejudice is still pervasive, even in much of the scholarship being uncritically published and accepted as normative today for GMcn.

By way of equipping ourselves and our readers with a critical methodology of informed doubt and deliberate resistance to these prevailing assumptions, let us elaborate a rival set of assumptions stated in the form of Socratic questions:

1. What if Lk2<sup>1</sup> texts attested as not present in GMcn were not excisions by Marcion but instead later additions to Lk2 not part of the earlier gospel tradition that Marcion received?
2. What if Lk2 passages and verses that are unattested for GMcn were not excisions by Marcion nor largely even attestation gaps but instead mostly later additions to Lk2?
3. What if when GMcn has unique parallels with Mark and/or Matthew against Lk2, such examples reveal how early Mark was a source for GMcn and how GMcn was a source both for later Matthean and Markan strata that were still evolving well into the second century?

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<sup>1</sup> In this text, we use "Late Luke" or Lk2 in place of "Luke" to sidestep the anachronistic, prejudicial, evidence-free assumption that this text was static in content or a distinctive, authoritative, and named text prior to the mid-second century. Distinctive Lk2 material is first anonymously quoted by Justin Martyr and the text in its entirety is first attested and assigned pseudonymous subapostolic attribution by Irenaeus around 177 CE. For a judicious overview of the lack of evidence for the reception of Lk2 and Acts up until Irenaeus, see Andrew Gregory, *The Reception of Luke and Acts in the Period before Irenaeus* (Tübingen: Mohr Siebeck, 2003). Gregory says that Marcion may be "the first witness to sustained use not just of *Luke* but of any discrete Gospel, and that he may in fact have been a conservative editor of a shorter form of *Luke* than that known today, a form with strong affinities to the western text" (210). On its fictive attribution, see Mark G. Bilby, "Luke the Evangelist: Christianity", *Encyclopedia of the Bible and Its Reception* 17:132–36 (Berlin: de Gruyter, 2019); [doi.org/10.5281/zenodo.3746994](https://doi.org/10.5281/zenodo.3746994).

4. What if when GMcn aligns with so-called Western readings found in manuscripts, lectionaries and Latin and Syriac translations of Luke, then GMcn is their earlier source?
5. What if when GMcn has a variant unrepresented in known manuscripts, lectionaries, and early translations of Luke, then GMcn is a credible source of an early, unique textual tradition?
6. More generally, what if GMcn can be understood, appreciated, and used as a uniquely reliable source of our earliest textual traditions?
7. More generally, what if GMcn is an earlier, simpler edition than the longer and more erudite and creative version of the evolving text that later came to be known as the Gospel of Luke?
8. More generally, what if GMcn was edited in the late 1<sup>st</sup> century, but Lk2 mid-2<sup>nd</sup> century?
9. More generally, what if GMcn is a consistent even if reconstructed text, stands up on its own as a whole in its own right, and displays ample thematic coherence, creative vision, and programmatic integrity?
10. More generally, what if GMcn is a richly and reliably evidenced text: echoed across hundreds of variants and thousands of non-variants among hundreds of manuscripts, translations, and lectionaries of its second edition (Lk2); holding close, mutually informing relationships with 10,000s of parallel words found among other gospel strata; and attested over 700 times by over fifteen witnesses, critics of Marcion who typically cited his gospel to refute him from his own text and often quoted its exact words at key points of difference to show the ways they believed Marcion had eviscerated and changed their purportedly earlier, apostolic version of Luke?

Let us close our Socratic questions with a Socratic suggestion: if we persist in calling Lk1 the *Gospel* of Marcion after its first known popularizer, for parity we should call Lk2 the Gospel of Irenaeus.<sup>2</sup>

Many others before us have challenged the early orthodox position and/or argued positively that canonical Luke is not only later than GMcn, but also dependent on GMcn (= the "Schwegler hypothesis") or dependent on an early version of Luke that was closer overall to GMcn than to canonical Luke (= the "Semler hypothesis").<sup>3</sup> Rather than carefully rehearsing the whole history of

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<sup>2</sup> Based on the traces that remain of the internecine polemics of the last half of the second century and early third century, Early Luke (Lk1) was likely the most frequently referenced and clearly the most highly debated gospel of the time. This includes non-extant works by Justin Martyr (CPG 1078, *Fragmenta genuina*) and Clement of Alexandria (CPG 1396, *Fragmenta contra Marcionem*), as well as the extant polemical commentary by T, the first gospel commentary ever composed (!). For a thorough list of mid-second to early-third century polemics against Marcion, see Marcus Vinzent, "Marcion's Gospel and the Beginnings of Early Christianity", *ASE* 32.1 (2015) 55–87 at 68, listing: Justin Martyr, *To Marcion* (pre-151; in Eusebius, *HE* 4.18.9); an "unknown Asian Presbyter of Rome"; Dionysius of Corinth, *Letter to Nicomedia* (ca. 171; *HE* 4.23.4); Philippus of Gortyna, *Against Marcion* (ca. 171/172; *HE* 4.25); Theophilus of Antioch, *Against Marcion* (ca. 169–183; *HE* 4.24); Irenaeus of Lyon, *Against Marcion* (pre-177; *HE* 4.25, 5.8.9); Rhodo, *To Marcion's School* (ca. 180–192; *HE* 5.13); Modestus, *Against Marcion* (*HE* 4.25); Bardesanes, *On Marcion's Dialogues* (*HE* 4.30.1); Hippolytus of Rome, *To Marcion* (*HE* 4.22.1). This deluge of polemics coincided with the early-orthodox formation and initial defense of the four gospel canon together with the canonized forms of those gospels.

<sup>3</sup> For recent accounts of these lines of inquiry in the history of scholarship, see B (79–92), Claudio Gianotto's introduction in N (xlv–lxviii), and esp. R (8–45), along with Roth's earlier article, "Marcion's Gospel and Luke: The History of Research in Current Debate", *JBL* 127 (2008) 513–27. Among the more notable figures and works are: Johann Salomon Semler in Richard Simon, *Richard Simons Kritische Historie des Textes des neuen Testaments* (Halle: Bey J.J. Gebauers Witwe and Joh. Jacob Gebauer, 1776), unnumbered preface; Heinrich

arguments for GMcn priority (which unfortunately far too often fall on deaf ears because of entrenched fideistic/canonical/mythological bias), we simply start by invoking T.S. Eliot's counsel for reading: start afresh from a place of readerly empathy and an open mind and avoid the tendency toward instantaneous, knee-jerk rejection based on pre-existing conceptual frameworks. We invite readers to join us for a new and exhilarating intellectual adventure among the earliest Joshua texts.

If our hypotheses really do lead to the optimal solution to the Synoptic Problem, the most scientifically valid assemblage of the myriad pieces of the intriguing puzzle of early Gospel texts and traditions, we do not expect that everyone will be persuaded, but we know that *many* will. If you do not find yourself among the convinced, we welcome you to let us know why and how after you have really thought it all through. If you do find yourself among the convinced, we ask you to let us know why and how,

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Corrodi, *Versuch einer Beleuchtung der Geschichte des jüdischen und christlichen Bibelkanons*, 2 vol. (Halle: Curts Witwe, 1792); Josias F.C. Loeffler, "Marcionem Paulii epistolas et Lucae evangelium adulterasse dubitatur", *ComTh* 1 (1794) 180–218; Johann E.C. Schmidt, "Ueber das ächte Evangelium des Lucas, eine Vermuthung", *MRP* 5 (1796) 468–520; Leonhard Bertholdt, *Historisch-kritische Einleitung in sämtliche kanonische und apokryphische Schriften des alten und neuen Testaments*, 5 vol. (Erlangen: Johann Jacob Palm, 1813); Albert Schweigler, *Das nachapostolische Zeitalter in den Hauptmomenten seiner Entwicklung*, 2 vol. (Tübingen: Fues., 1846); Albrecht Ritschl, *Das Evangelium Marcions und das kanonische Evangelium des Lucas* (Tübingen: Osiander'sche Buchhandlung, 1846); Ferdinand Christian Baur, *Kritische Untersuchungen über die kanonischen Evangelien, ihr Verhältnis zu einander, ihren Charakter und Ursprung* (Tübingen: Fues., 1847); Paul-Louis Couchoud, *The Creation of Christ: An Outline of the Beginnings of Christianity*, trans. C. Bradlaugh Bonner, 2 vol. (London: Watts & Co., 1939); John Knox, *Marcion and the New Testament: An Essay in the Early History of the Canon* (Chicago: U Chicago Press, 1942); R. Joseph Hoffmann, *Marcion: On the Restitution of Christianity, An Essay on the Development of Radical Paulinist Theology in the Second Century*, AAR Academy Series 46 (Chico: Scholars, 1984); Markus Vinzent, "Der Schluß des Lukasevangeliums bei Marcion" in *Marcion und seine kirchengeschichtliche Wirkung: Marcion and His Impact on Church History*, ed. Gerhard May, Katharina Greschat, and Martin Meiser (Berlin: De Gruyter, 2002) 79–94; *idem*, *Christ's Resurrection in Early Christianity and the Making of the New Testament* (Farnham: Ashgate, 2011); *idem*, *Marcion and the Dating of the Synoptic Gospels*, SPS 2 (Leuven: Peeters, 2014); *idem*, "Marcion's Gospel" (2015), cited above; Joseph Tyson, *Marcion and Luke-Acts: A Defining Struggle* (Columbia: U South Carolina Press, 2006); Jason BeDuhn, "The Myth of Marcion as Redactor: The Evidence of 'Marcion's' Gospel against an Assumed Marcionite Redaction", *Annali di storia dell'esegesi* 29 (2012) 21–48; *idem*, *The First New Testament: Marcion's Scriptural Canon* (Salem, OR: Polebridge, 2013); *idem*, "New Studies of Marcion's *Evangelion*", *ZAC* 21.1 (2017) 8–24; Matthias Klinghardt, "Markion vs. Lukas: Plädoyer für die Wiederaufnahme eines alten Falles", *NTS* 52 (2006) 484–513, *idem*, "The Marcionite Gospel and the Synoptic Problem: A New Solution", *Novum Testamentum* 50 (2008) 1–27; *idem*, *Das älteste Evangelium und die Entstehung der kanonischen Evangelien*, TANZ 60 (Tübingen: Francke Verlag, 2015; 2020<sup>2</sup>), translated as *The Oldest Gospel and the Formation of the Canonical Gospels*, 2 vol, BTS 41 (Leuven: Peeters, 2021); *idem*, "Das marcionitische *Evangelium* und die Textgeschichte des Neuen Testaments: Eine Antwort an Thomas Johann Bauer und Ulrich B. Schmid", *ZAC* 21.1 (2017) 110–120; Daniel A. Smith, "Marcion's *Gospel* and the Resurrected Jesus of Canonical Luke 24," *ZAC* 21.1 (2017) 41–62 at 61 concludes a "modest case" that GMcn is the source for Lk2 but remains open to the Semler hypothesis; *idem*, "Marcion's Gospel and the Synoptics: Proposals and Problems", in Jens Schröter, Tobias Nicklas, and Joseph Verheyden, ed., *Gospels and Gospel Traditions in the Second Century: Experiments in Reception*, BZNW 235 (Berlin: De Gruyter, 2019) 129–74; *idem*, "Critical Source Problems: Canonical Luke and Marcion's Gospel", in Joseph Verheyden, John S. Kloppenborg, Geert Roskam, and Stefan Schorn, ed., *On Using Sources in Graeco-Roman, Jewish and Early Christian Literature*, BETL 327 (Leuven: Peeters, 2022), 369–89.

and more than that we invite you to join our work, build on it, nuance it, deepen its foundations, and expand it in new and creative directions.

Either way, we hope readers reserve judgment until after giving us the courtesy of a full and fair hearing. Our hypotheses will likely come across as deeply disruptive to most of our discipline's traditional faith-based frameworks, which are wrapped up in church-based institutional expectations and funding. Be that as it may, if these scientifically testable hypotheses are valid, if they elucidate the actual historical transmission and interrelationships at play in the composition of these texts, then this scientific reality will ultimately prevail, whether you like it or not.

To borrow a line from Neil deGrasse Tyson, "The good thing about science is that it's true whether or not you believe in it." If your faith- or church-funded academic vocation cannot accommodate the critical use of data science (esp. CL and NLP), then it's time to rethink that faith and come to new terms with that vocation. All truth is god's truth, as some have said. If you worship a god that is real and transcendent, then nothing could ever destroy that god. All that can ever be destroyed are the feeble idols and ideas that we have made and lifted up in place of god.

With so much of New Testament scholarship, moving one piece can disrupt many, many others.<sup>4</sup> Giving GMcn serious consideration and even pride of place as the collection of the earliest and most important textual materials for the solution of Q and the Synoptic Problem dramatically upends the tables upon which scholars have spent centuries gathering together to assemble numerous variations of the complicated puzzle of the earliest Joshua texts and traditions. Our solution can only be modeled on a newly assembled table, one where we invite readers not only to visit but also to serve and to linger. You are our intellectual guests in this open access project.

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<sup>4</sup> John A.T. Robinson, *Redating the New Testament* (Philadelphia: Westminster, 1976) 9: "the chronology of the New Testament has scarcely been subjected to fresh examination... It is only when one pauses to do this that one realizes how thin is the foundation for some of the textbook answers and how circular the arguments for many of the relative datings. Disturb the position of one major piece and the pattern starts disconcertingly to dissolve." On this see also Tyson, *Marcion*, 1–3.

## 1.4. Overview and Reimagining of the Synoptic Problem

*Perhaps the most striking feature of the normal research problems... is how little they aim to produce major novelties, conceptual or phenomenal. Sometimes... everything but the most esoteric detail of the result is known in advance, and the typical latitude of expectation is only somewhat wider. — Kuhn 35*

The overarching question we put to the reader is to decide whether our overall reconstruction is scientifically sound and thus more reasonable and compelling as a model of the intricate complexity of early Joshua texts and their relative relationships of interdependence than is the traditional Q school, its many variations, and its numerous rivals.<sup>5</sup>

In our view, much of the back and forth in the literature illustrates that the Q hypothesis as traditionally conceived holds significant strengths and insurmountable weaknesses. On the one hand, the Q hypothesis has obvious value in explaining how Luke and Matthew have so much shared content not found in Mark, how their authors use and edit that content in different ways independently of each other, and how their common source reflects an earlier stage in the social and literary production and reception of traditions. On the other hand, the Q hypothesis as traditionally argued simply fails to make sense of passages where Luke obviously depends on Matthew, nor can it elegantly explain the relationship between Q and Mark or the minor agreements. Stratigraphic and multiversion approaches to Q exacerbate these inherent problems, complicating the picture more than clarifying it. Statistically significant validation is generally lacking from the testing of proposed solutions. Idiosyncrasy reigns and unnecessary entities multiply. Occam's razor is nowhere to be found.

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<sup>5</sup> Stephen Carlson lists five different major groups and diagrams some 20–25 different theories depending on how they are counted: <http://www.hypotyposeis.org/synoptic-problem/2004/09/overview-of-proposed-solutions.html>. The main groups are: Two Source Hypothesis; Farrer Hypothesis; Griesbach or Two-Gospel Hypothesis; the traditional Augustinian Hypothesis; and Others. For a more thorough elaboration of the history of scholarship, along with carefully crafted figures, see John S. Kloppenborg, *Excavating Q: The History and Setting of the Sayings Gospel* (Minneapolis: Fortress, 2000) 13, 31, 37, 45, 47, 277, 281, 296, 299, 301, 318, 334–35. Missing from these compilations are a few additional variations and alternatives of fairly recent mint. John Dominic Crossan argued that *Gos. Peter*, which he called the "Cross Gospel", was the earliest known gospel, appropriated as a source by Matthew, Mark, Luke and John; see *The Cross that Spoke: The Origins of the Passion Narrative* (San Francisco: Harper & Row, 1988). Thomas L. Brodie has reconstructed an idiosyncratic "Proto-Luke" (with material from 25 chapters of Luke-Acts), explained as an imitation of the LXX and a source behind all four canonical Gospels; see esp. *The Birthing of the New Testament: The Intertextual Development of New Testament Writings*, NTM 1 (Sheffield: Sheffield Phoenix, 2004). Dennis R. MacDonald has offered an idiosyncratic reconstruction of "Q+", a version of Matthew known to Papias that also included overlapping Markan-Matthean parallels, all enacting an extensive imitation of Deuteronomy; see esp. *Two Shipwrecked Gospels: The Logoi of Jesus and Papias's Exposition of Logia about the Lord* (Atlanta: SBL, 2012). Matthias Klinghardt has recently published several articles and books arguing for GMcn as the earliest Gospel and as a source for all four canonical gospels; see esp. "The Marcionite Gospel and the Synoptic Problem", *Das älteste Evangelium* and its 2021 English translation, *The Oldest Gospel*, all cited above.



Most of the past approaches are fundamentally flawed because of similar underlying problems: *the assumption of a single edition of Luke, Matthew, and/or Mark; the geographical and/or chronological isolation of performative communities; and the refusal to trace influence in reciprocal directions.*

This open science book envisions and enacts a Hegelian *tertium quid*, a synthesis that reconciles the traditional Q hypothesis with its many rivals (e.g., Griesbach, Farrer-Goulder, etc.). Keep the basic idea of a Q gospel, remove the assumption of artificial barriers between creative/performative communities, leverage prior redaction-critical analyses for preliminary guidance,<sup>6</sup> approach all the data as data (i.e., vocal signals and voice strata), and trace transmissions across many potential paths:

- |                              |                           |
|------------------------------|---------------------------|
| 1. Q → Mk1                   | 13. Mk1 → Mk2             |
| 2. Q → Mk1 → Lk1             | 14. Mk1 → Lk1             |
| 3. Q → Mk1 → Lk1 → Mt1       | 15. Mk1 → Lk1 → Mt1       |
| 4. Q → Mk1 → Lk1 → Lk2       | 16. Mk1 → Lk1 → Mt1 → Lk2 |
| 5. Q → Mk1 → Lk1 → Mt1 → Lk2 | 17. Mk1 → Lk1 → Lk2       |
| 6. Q → Lk1                   | 18. Mk1 → Lk1 → Lk2 → Mk2 |
| 7. Q → Lk1 → Mt1 → Mt2       | 19. Mk1 → Mt1 → Mt2       |
| 8. Q → Lk1 → Lk2             | 20. Mk1 → Mt1 → Lk2       |
| 9. Q → Lk1 → Mt1 → Lk2       | 21. Mk1 → Mt1 → Lk2 → Mk2 |
| 10. Q → Mt1 → Mt2            | 22. Mk1 → Mt1 → Mk2       |
| 11. Q → Mt1 → Lk2            | 23. Mk1 → Lk2             |
| 12. Q → Mt1 → Mk2            | 24. Mk1 → Lk2 → Mk2       |

This brief snapshot of the fluid and variegated transmission of vocal signals across vocal strata is hardly complete, since many more originating and mediating strata come into play. The above visual of the Evolutionary Cascade is a helpful snapshot of this, but even it does not account for all strata and all potential signal transmission paths. What is needed to model this effectively is an entirely new Digital Humanities platform, for which we provide a proposal at the end of this book. But here at the outset, we do not want to be unnecessarily complicated or get too far ahead of ourselves. Let it suffice to repeat what we said in the initial announcement of our findings on July 7, 2020:

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<sup>6</sup> We should note here the pioneering work of the gifted Catholic Biblical scholar Raymond Brown who took to heart Pius XII's encyclical *Divino afflante Spiritu* and subsequently uncovered and detailed the three layers/recensions of the Gospel of John in his groundbreaking work, *The Community of the Beloved Disciple* (New York: Paulist Press, 1979). For a similar, pioneering approach to uncover two strata in the Gospel of Matthew, see Kathryn J. Smith (formerly Silberling), *Text and Tradition in Matthew: A Case for Literary Stratigraphy in the Gospel of Matthew* (PhD dissertation, Claremont Graduate School, 1997). For a thorough debunking of canonical Luke depending on canonical Mark, see Kari Pekka Tolppanen, "A Source Critical Reassessment of the Gospel of Luke: Was Canonical Mark Really Luke's Source?", PhD diss, St. Michael's College, 2009. Numerous scholars have previously made cases for early versions of Mark and Luke as well. We will add more of this history of scholarship in future versions. For now we simply note that scholars doing careful work on these texts have frequently challenged the dominant hypotheses and identified multiple strata in the gospels, but until now we have not brought all of this technical work together into a grand, unifying theory of the ever-expanding universe of cascading gospel signals.

Most modeling of proposed solutions to the Synoptic Problem looks like so many modest flow charts, with anywhere from a few to a dozen boxes and lines drawn between them.

Life is not a flow chart.

One way to confirm that you've reached a deep level of scientifically reliable and verifiable knowledge is that it matches the patterns we see in nature itself.

Life is a cascade.

That's why, when I realized that the *Gospel* of Marcion was the original and only two-source Gospel, that it fit perfectly into the third stratum of Gospel composition and brought everything else into nature's perfect alignment—that's when I had my eureka moment and knew I had found the definitive solution to the Synoptic Problem and the key to unlock the history of the transmission of the earliest Gospel traditions.

Our new reconstruction of Q (i.e., Neue Quelle or Qn) and resolution to the Synoptic Problem, then, rests on the fairly uncommon but not truly radical idea that Luke was in fact produced in two major versions: Lk1 and Lk2, each compiled decades apart from the other. Once that two-stage composition/redaction is acknowledged, then it becomes clearer than ever before that there is merit both to the Q school and its rivals. Qn was in fact a real text, used independently by Mk1, Lk1 and Mt1, and while Lk1 did not use Mt1, Lk2 certainly did.

The traditional two-source hypothesis (Q + Mark) is *very largely* adequate to explain the Gospel sources behind Mt1, but, as we will see later, it is still incomplete, because it does not account for the influence of a third source, i.e., Lk1. The two-source hypothesis is largely inadequate to explain the production of the Gospel of Luke in its later form (Lk2), whose compiler echoed no fewer than six prior Gospel strata/voices.

Where the two-source hypothesis fits *perfectly* is to explain *almost all contents* found in Lk1, i.e., GMcn, particularly if one can conceive of Q having more content than was used in Matthew, which is entirely reasonable. The editors of Mk1, Mt1 and Mt2 strata were not under any obligation to use all of Q, and Q scholars generally agree that the text of Luke evinces far more devotion to the wording and order of Q than does that of Matthew.

The gospel that Marcion received and shared is not only a two source-Gospel; it is *the original and definitive two-source gospel*, closely recounting its two sources (Qn and Mk1) and alternating between them with minimal redactional stitching and reordering. GMcn bears no editorial affinities with the elaborate Mt1 program of recompiling and expanding materials within involved sermons, nor does it show evidence of the erudite and expansive intergeneric (novelistic, biographical, historiographical, genealogical, geographical, epic, theatric, philosophical) overlay of verisimilitude in Lk2-Acts, and not just in the missing infancy, childhood, genealogy, baptism, temptation, and ascension narratives.

GMcn taken at face value without prejudice does not bear any indications of a destructive impulse to remove earlier, offending traditions. Rather in its simplicity and brevity it exemplifies an earlier time in the development of Gospel strata, enacting a less sophisticated approach to retransmission that

sought more to preserve earlier textual traditions than to rework, transform, reorganize, and recompile them. By contrast it shows that a much later, fresh, and vigorous round of redactional and compositional creativity took hold in the second major edition of Luke, a version that drew its main structure and materials from GMcn while also building on and trying to surpass the Mt1 literary feat.

*Though they may begin to lose faith and then to consider alternatives,  
they do not renounce the paradigm that has led them into crisis.  
They do not, that is, treat anomalies as counter-instances,  
though in the vocabulary of philosophy of science that is what they are. — Kuhn 77*

*[T]here is no such thing as research without counter-instances. — Kuhn 79*

The table on the next page details six among the more popular proposed solutions to the Synoptic Problem, showing how each model has explanatory value and yet how meager that value is, failing to account for most of the data.<sup>7</sup> As if to illustrate Kuhn's description of the Hanover Institute experiment and related metaphor of upside-down lenses,<sup>8</sup> our signals analysis points to an inverse relationship between the model's popularity in current scholarship and the robustness of its explanatory value! In any case, the main point of this heuristic exercise is to lead readers away from narrow, rigid flow chart modeling and toward fluid, variegated, synthesizing, evolving signal cascade modeling.

The middle column outlines the different paths that signals can take within the model. The indications come courtesy of our triangulation method (· = direct, unmediated transmission; ¨ = bypassed or unaffected mediated transmission; ∴ = synthesized or piggybacked transmission). The rightmost column notes when *all* transmissions in a given synoptic passage set fall within the transmission paths of that model. For simplicity we leave out single tradition passages (Markan, Matthean, or Lukan), highly complicated passage sets that involve four or more strata (which most sets do!), multiple strata numbering (e.g., Mk1, Mk2, Mk3), and other compilations (e.g., John, GMcn, GThom, etc.).

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<sup>7</sup> The thumbnails are gratefully used with permission of Stephen C. Carlson, "Overview of Proposed Solutions", from [www.hypotypoiseis.org/synoptic-problem/2004/09/overview-of-proposed-solutions.html](http://www.hypotypoiseis.org/synoptic-problem/2004/09/overview-of-proposed-solutions.html).

<sup>8</sup> "An experimental subject who puts on goggles fitted with inverting lenses initially sees the entire world upside down. At the start his perceptual apparatus functions as it had been trained to function in the absence of the goggles, and the result is extreme disorientation, an acute personal crisis. But after the subject has begun to learn to deal with his new world, his entire visual field flips over... Literally as well as metaphorically, the man accustomed to inverting lenses has undergone a revolutionary transformation of vision" (112).

## Notable Models of the Synoptic Problem

Model	Paths	Matches
<p style="text-align: center;">2SH</p>	<p>3· Q·Mk Q·Mt Q·Lk                  2· Q·Mt Q·Lk                  2·: QMk·:Mt QMk·:Lk</p>	<p>A078, A193, A210, A216, A219</p>
<p style="text-align: center;">FH</p>	<p>3· Mk·Mt Mk·Lk Mt·Lk                  1· Mk·Lk                  1·: MkMt·:Lk</p>	<p>A020, A083b, A147, A187, A192, A193, A201,                  A202, A206, A210, A217, A224</p>
<p style="text-align: center;">2GH</p>	<p>3· Mt·Lk Mt·Mk Lk·Mk                  1· Mt·Mk                  1·: MtLk·:Mk</p>	<p>A083b, A130, A144, A148, A152, A153, A180,                  A193, A201, A202, A204, A206, A210, A217, A218,                  A272, A274, A275</p>
<p style="text-align: center;">Wilke</p>	<p>3· Mk·Lk Mk·Mt Lk·Mt                  1· Mk·Mt                  1·: MkLk·:Mt</p>	<p>A003, A006, A007, A011, A014, A147, A170-A172,                  A189, A205, A213, A216, A219, A237, A266</p>
<p style="text-align: center;">Büsching</p>	<p>3· Lk·Mt Lk·Mk Mt·Lk                  1· Lk·Mk                  1·: LkMt·:Mk</p>	<p>A003, A006, A007, A011, A014, A017, A037, A124,                  A130, A144, A148, A150, A151, A152, A153,                  A170-A172, A180, A189, A195, A205, A213, A216,                  A219, A237, A255, A262, A271, A272, A275</p>
<p style="text-align: center;">Lockton</p>	<p>3· Lk·Mk Lk·Mt Mk·Mt                  1· Lk·Mt                  1·: LkMk·:Mt</p>	<p>A003, A006, A007, A011, A014, A030/032, A098,                  A123, A147, A168, A174, A180, A189, A205, A237,                  A252, A269, A274, A278</p>

Choose your preferred solution. No matter which of the six you adopt, the other solutions ultimately and collectively invalidate yours. Sometimes overlaps exist between solutions, but not in most cases. Ultimately these flow-chart models are mutually exclusive rather than complementary. It's like rock-paper-scissors, just with six tools, six tribes, and no winners... ever. Or, for Computational Linguistics coders implementing these models, like a bad remake of *WarGames*. It's mutually assured Davidide destruction played out in the game of so-called scholarship on the gospels.

The Q hypothesis does not effectively model most signal sets, including most Q signal sets (!), because of persistent Matthean influence in Luke, and occasional Lukan influence in Matthew. It does not effectively model many triple traditions because of Lukan and Matthean influence in Mark.

*FH + 2GH + Wilke + Büsching + Lockton defeat Q.*

FH does not effectively model most signal sets, not just double traditions where Luke differs in content and order from Matthew, but also triple traditions, because Mark often contains syntheses from both Luke and Matthew and because of occasional Lukan influence in Matthew.

*Q + 2GH + Wilke + Büsching + Lockton defeat FH.*

2GH does not effectively model most signal sets because of frequent Markan influence in Matthew and Luke, and occasional Lukan influence in Matthew.

*Q + FH + Wilke + Büsching + Lockton defeat 2GH.*

Wilke does not effectively model most signal sets because of frequent Matthean influence in Luke and occasional Lukan and Matthean influence in Mark.

*Q + FH + 2GH + Büsching + Lockton defeat Wilke.*

Büsching does not effectively model most signal sets because of frequent Markan and Matthean influence in Luke, and frequent Markan influence in Matthew.

*Q + FH + 2GH + Wilke + Lockton defeat Büsching.*

Lockton does not effectively model most signal sets because of frequent Matthean and Markan influence in Luke, and occasional Matthean influence in Mark.

*Q + FH + 2GH + Wilke + Büsching defeat Lockton.*

The more complex flow chart solutions do not resolve these issues, but only obscure them further. All of the flow chart models subject the data to underfitting, trying to cram hundreds of differing shapes into a few predetermined openings and to force many transmissions to run opposite to their obvious directions. After centuries of such futility—all the while our colleagues in the hard sciences are imaging black holes, mapping genomes, and creating robots and AI—you'd think we would have learned by now to follow the data wherever they may lead and model them accordingly.



## 1.5. Computational Linguistics and the Synoptic [Signals] Problem

*Claims of this sort are particularly likely to succeed if the new paradigm displays a quantitative precision strikingly better than its older competitor. The quantitative superiority of Kepler's Rudolphine tables to all those computed from the Ptolemaic theory was a major factor in the conversion of astronomers to Copernicanism. — Kuhn 153–54*

2021 is set to be the year when Computational Linguistics (CL) and Natural Language Processing (NLP) decisively transforms the study of Gospel authorship and the Synoptic Problem. Why it has taken this long is astonishing, given that groundbreaking studies of other difficult texts, including religious texts and the disputed Federalist Papers, were done over a decade ago. One team has shown that the Book of Mormon, traditionally assumed to have two authors, was the collective work of at least seven different authors/voices.<sup>9</sup>

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<sup>9</sup> On the sevenfold heavenly human authorship of the Book of Mormon, see Matthew L. Jockers, Daniela M. Witten, and Craig S. Criddle, "Reassessing Authorship of the Book of Mormon using Delta and Nearest Shrunken Centroid Classification", *Literary and Linguistic Computing* 23.4 (2008) 465–91, [doi.org/10.1093/lc/fqn040](https://doi.org/10.1093/lc/fqn040); and Matthew L. Jockers, "Testing Authorship in the Personal Writings of Joseph Smith Using NSC Classification", *Literary and Linguistic Computing* 28.3 (2013) 371–81, [doi.org/10.1093/lc/fqs041](https://doi.org/10.1093/lc/fqs041). For notable studies in computational author attribution over the last two decades, see: John Burrows, "Questions of Authorship: Attribution and Beyond", *Computational Humanities* 37.1 (2002) 5–32, [www.jstor.org/stable/30204877](http://www.jstor.org/stable/30204877) and *idem*, "All the Way Through: Testing for Authorship in Different Frequency Strata", *Literary and Linguistic Computing* 22.1 (2007) 27–47, [doi.org/10.1093/lc/fqi067](https://doi.org/10.1093/lc/fqi067); Graeme Hirst and Ol'ga Feiguina, "Bigrams of Syntactic Labels for Authorship Discrimination of Short Texts", *Literary and Linguistic Computing* 22.4 (2007) 405–17, [doi.org/10.1093/lc/fqm023](https://doi.org/10.1093/lc/fqm023); Marina Iosifyan and Igor Vlasov, "And Quiet Flows the Don: The Sholokhov-Kryukov Authorship Debate", *Digital Scholarship in the Humanities* 35.2 (2020) 307–18, [doi.org/10.1093/lc/fqz017](https://doi.org/10.1093/lc/fqz017); David L. Hoover, "Statistical Stylistics and Authorship Attribution: An Empirical Investigation", *Literary and Linguistic Computing* 16.4 (2001) 421–44, [doi.org/10.1093/lc/16.4.421](https://doi.org/10.1093/lc/16.4.421); Matthew L. Jockers and Daniela M. Witten, "A Comparative Study of Machine Learning Methods for Authorship Attribution", *Literary and Linguistic Computing* 25.2 (2010) 215–23, [doi.org/10.1093/lc/fqq001](https://doi.org/10.1093/lc/fqq001); Patrick Juola, "Authorship Attribution", *Foundations and Trends in Information Retrieval* 1.3 (2006) 233–334, [doi.org/10.1561/1500000005](https://doi.org/10.1561/1500000005), and *idem*, "The Rowling Case: A Proposed Standard Analytic Protocol for Authorship Questions", *Digital Scholarship in the Humanities* 30.1 (2015) i100–i113, [doi.org/10.1093/lc/fqv040](https://doi.org/10.1093/lc/fqv040); Patrick Juola and Darren Vescovi, "Empirical Evaluation of Authorship Obfuscation using JGAAP", *AISec '10: Proceedings of the 3<sup>rd</sup> ACM Workshop on Artificial Intelligence and Security* (2010) 14–18, [doi.org/10.1145/1866423.1866427](https://doi.org/10.1145/1866423.1866427); Dmitri V. Khmelev and Fiona J. Tweedie, "Using Markov Chains for Identification of Writers", *Literary and Linguistic Computing* 16.3 (2001) 299–307, [doi.org/10.1093/lc/16.3.299](https://doi.org/10.1093/lc/16.3.299); Moshe Koppel, Jonathan Schler, and Shlomo Argamon, "Authorship Attribution in the Wild", *Language Resources and Evaluation* 45 (2011) 83–94, [doi.org/10.1007/s10579-009-9111-2](https://doi.org/10.1007/s10579-009-9111-2); Moshe Koppel, Jonathan Schler, and Elisheva Bonchek-Dokow, "Measuring Differentiability: Unmasking Pseudonymous Authors", *Journal of Machine Learning Research* 8 (2007) 1261–76, [www.jmlr.org/papers/volume8/koppel07a/koppel07a.pdf](http://www.jmlr.org/papers/volume8/koppel07a/koppel07a.pdf); Moshe Koppel and Yaron Winter, "Determining if Two Documents are Written by the Same Author", *Journal of the Association for Information Science and Technology* 65.1 (2014) 178–87, [doi.org/10.1002/asi.22954](https://doi.org/10.1002/asi.22954); Kim Luyckx and Walter Daelemans, "Authorship Attribution and Verification with Many Authors and Limited Data", *Proceedings of the 22<sup>nd</sup> International Conference on Computational Linguistics*, vol. 1 (2008) 513–20, [www.aclweb.org/anthology/C08-1065](http://www.aclweb.org/anthology/C08-1065); Yanir Seroussi, Ingrid Zukerman, and Fabian Bohnert, "Authorship Attribution with Topic Models", *Computational*

Neglect and/or skepticism about statistical approaches to author disambiguation and identification has been the norm in Gospel Studies. At the turn of the millennium, a thorough survey of previous attempts at statistical analysis for author attribution of New Testament texts concluded this way:<sup>10</sup>

no matter how advanced one's quantitative and statistical methods may be, and how developed a linguistic model one might adopt, it is still at best questionable that matters regarding the authorship of the New Testament documents can be decided on the basis of statistical analysis. I am not convinced that a linguistic fingerprint, pointing back to the author, can ever be found in the results of such studies. Instead, they are able to assist in the description of register and style, that is, they are exercises in "style by numbers."

To cite but one example, the engineers at Google Scholar would find such skepticism unwarranted, given their successful use of CL and NLP to identify and cluster signature signals to identify and disambiguate the authorship of millions of scholarly publications, including multi-author writings. This deep-seated anti-science and anti-technology mindset shows how compartmentalized and isolated Gospel Studies has become from Statistical and CL science. Part of the problem is learned skepticism, i.e., taking cues from leading scholars at the interdisciplinary juncture between Gospel Studies and Linguistics who have assumed that the Synoptic Problem is far too complicated to model and solve. Stanley Porter, the world's most prolific scholar in New Testament linguistics for several decades and the editor of the book quoted above, has stated as much:

I have no vested interest in defending any particular view of Synoptic origins, especially in relation to the standard theories of Markan priority or Matthean priority. I suspect that the relations among the Gospels probably were much more complex than we typically imagine, and that the process was less like that of a German scholar in his study copying from a source book than the standard theories imagine, and certainly less like that of a modern scholar compiling a text by using a cut-and-paste function.<sup>11</sup>

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*Linguistics* 40.2 (2014) 269–310, [doi.org/10.1162/COLI\\_a\\_00173](https://doi.org/10.1162/COLI_a_00173); O. Uzuner and B. Katz, "A Comparative Study of Language Models for Book and Author Recognition", *Lecture Notes in Computer Science*, LNCS 3651 (Berlin: Springer, 2005), [doi.org/10.1007/11562214\\_84](https://doi.org/10.1007/11562214_84); Ying Zhao and Justin Zobel, "Effective and Scalable Authorship Attribution using Function Words", *Lecture Notes in Computer Science*, LNCS 3689 (Berlin: Springer, 2005), [doi.org/10.1007/11562382\\_14](https://doi.org/10.1007/11562382_14).

<sup>10</sup> Matthew Brook O'Donnell, "Linguistic Fingerprints or Style by Numbers? The Use of Statistics in the Discussion of Authorship of New Testament Documents", in Stanley E. Porter and David A. Carson, ed., *Linguistics and the New Testament: Critical Junctures*, LNTS 168 (New York: Bloomsbury, 1999) 206–54 at 254.

<sup>11</sup> Stanley E. Porter, *Linguistic Analysis of the Greek New Testament: Studies in Tools, Methods, and Practice* (Grand Rapids: Baker, 2015) 264. This book provides a helpful overview of Porter's career in linguistics, covering a variety of approaches (systemic functional linguistics, corpus linguistics, sociolinguistics, and discourse analysis) to study the New Testament, including the ways his work has dovetailed at points with CL and the Synoptic Problem. For an earlier collection of his works see *idem*, *Studies in the Greek New Testament: Theory and Practice*, SBG 6 (New York: Peter Lang, 1996). See also *idem*, *The Criteria for Authenticity in Historical-Jesus Research: Previous Discussion and New Proposals*, JSNTSup 191 (Sheffield: Sheffield Academic Press, 2000); and *idem*, "Matthew and Mark: The Contribution of Recent Linguistic Thought", in *Mark and*

While not attempting to offer a new solution himself, based on his linguistics research Porter still finds occasion to critique and lament the inadequacy of the current solutions:

Standard Gospel source theories (including variations on the two- and four-source hypotheses, Matthean priority, etc.), are woefully inadequate for satisfactorily addressing and explaining the complexity of these relationships.<sup>12</sup>

Most experts in New Testament studies, including New Testament linguistics, have been either uninterested in or incapable of putting forward and attempting to prove new scientific solutions to the Synoptic Problem. This is attributable to a failure of multidisciplinary imagination, expertise, and collaboration between Humanists and Scientists/Technologists. Some efforts on the side of the latter are notable for their attempts to bridge this divide.

At the turn of the millennium a group of experts in Human System Science based mainly out of the Tokyo Institute of Technology (Miyake et al) surveyed the major proposed solutions to the Synoptic Problem, used factor analysis to prove them invalid, and stressed that a new technological and scientific approach would be required to solve the Synoptic Problem.<sup>13</sup> Two years later, they published a report on their prototype of an NLP-based webtool called the "Tele-Synopsis" that would facilitate the process of human-driven queries and comparisons of parallel sets and benefit from iterative inputs.<sup>14</sup> Earlier in their report, in section V, they lamented:

Although a large number of studies have made various assumptions of their genealogical interdependence, what seems to be lacking is a computational humanities technology enabling the Gospel researchers to present valid arguments grounded on authentic discourse segmentation methodology.

It is unclear if their announced software was ever released to the public, but the research team did make use of it for a third article, published in 2006, that drew upon correspondence analysis (CA) and taxicab correspondence analysis (TCA) to confirm their previous findings and ultimately lead to the

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*Matthew: Comparative Readings*, part 1, *Understanding the Earliest Gospels in Their First-Century Settings*, ed. Eve-Marie Becker and Anders Runesson, WUNT 271 (Tübingen: Mohr Siebeck, 2011) 97–119.

<sup>12</sup> Ibid., 276.

<sup>13</sup> Maki Miyake, Hiroyuki Akama, Migaku Sato, and Masanobu Nakagawa, "Approaching to the Synoptic Problem by Factor Analysis", *Tokei suri (Proceedings of the Institute of Statistical Mathematics)* 48 (2000) 327–37; English abstract: [www.ism.ac.jp/editsec/toukei/abstract/48-2e.html#327](http://www.ism.ac.jp/editsec/toukei/abstract/48-2e.html#327); Japanese article: [www.ism.ac.jp/editsec/toukei/pdf/48-2-327.pdf](http://www.ism.ac.jp/editsec/toukei/pdf/48-2-327.pdf).

<sup>14</sup> Maki Miyake, Hiroyuki Akama, Migaku Sato, Masanobu Nakagawa, and Nobuyasu Makoshi, "Tele-Synopsis for Biblical Research: Development of NLP based Synoptic Software for Text Analysis as a Mediator of Educational Technology and Knowledge Discovery", *Proceedings of the IEEE International Conference on Advanced Learning Technologies* (2014) 931–35, [doi.org/10.1109/ICALT.2004.1357724](https://doi.org/10.1109/ICALT.2004.1357724).

proposal of their own "genealogical tree", essentially a modified two Gospel hypothesis wherein Proto-Matthew is a source for Mark, while Proto-Matthew and Mark are sources for Luke.<sup>15</sup>

Starting in 2004, two other scholars from the Tokyo Institute of Technology (Murai and Tokosumi), specifically the Department of Value and Decision Science, started publishing extensively on network analysis of citations to understand canonical Christian texts.<sup>16</sup> In 2006, they turned specifically to the Synoptic Problem, taking a network clustering approach.<sup>17</sup> Numerous articles since then have explored different iterations and custom applications for their approach.<sup>18</sup>

Starting in 2006 and over the last fifteen years, the leading figure in the statistical study of the Synoptic Problem has been Andris Abakuks, who has found his work welcomed among advocates of the Farrer-Goulder hypothesis. Rather than theorizing a new solution, Abakuks evaluates the two leading theories, honing in on the "triple-link" method that Honoré elaborated in 1968 and advocating for Farrer-Goulder as preferable to the Q hypothesis.<sup>19</sup> Honoré himself had found confirmation of the 2DH, with the double-link method supporting Q and the triple-link method supporting Markan priority.<sup>20</sup> Abakuks certainly represents a major improvement on earlier analyses in terms of conceptual clarity, statistical accuracy, and data and source code transparency.

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<sup>15</sup> Vartan Choulakian, Sylvia Kasparian, Maki Miyake, Hiroyuki Akama, Nobuyasu Makoshi, and Masanobu Nakagawa, "A Statistical Analysis of the Synoptic Gospels", *Journées internationales d'Analyse statistique des Données Textuelles* (2006) 281–88.

<sup>16</sup> Hajime Murai and Akifumi Tokosumi, "A Network Representation of Hermeneutics Based on Co-Citation Analysis", *WSEAS Transactions on Information Science and Applications* 11.6 (2004) 1513–17.

<sup>17</sup> Hajime Murai and Akifumi Tokosumi, "Synoptic Network Analysis of the Four Gospels", *SCIS&ISIS2006* (2006 Sept) 1590–95, [doi.org/10.14864/softscis.2006.0.1590.0](https://doi.org/10.14864/softscis.2006.0.1590.0).

<sup>18</sup> E.g., Hajime Murai and Akifumi Tokosumi, "Co-citation Network Analysis of Religious Texts", *TJSAI* 21.6 (2006) 473–81, [doi.org/10.1527/tjsai.21.473](https://doi.org/10.1527/tjsai.21.473); *idem*, "Network Analysis of the Four Gospels and the Catechism of the Catholic Church", *JACIII* 11.7 (2007) 772–79, [www.bible.literarystructure.info/2007SCISISIS.pdf](http://www.bible.literarystructure.info/2007SCISISIS.pdf). Hajime Murai, "Introducing Scientific Methods for the Interpretation of the Bible: Quantitative Analysis of Christian Documents", *2012 13<sup>th</sup> ACIS International Conference on Software Engineering, Artificial Intelligence, Networking and Parallel/Distributed Computing* (2013) 391–98; *idem*, "Exegetical Science for the Interpretation of the Bible: Algorithms and Software for Quantitative Analysis of Christian Documents", in Roger Lee, ed., *Software Engineering, Artificial Intelligence, Networking and Parallel/Distributed Computing* (Studies in Computational Intelligence 492; Heidelberg: Springer, 2013), [doi.org/10.1007/978-3-319-00738-0\\_6](https://doi.org/10.1007/978-3-319-00738-0_6).

<sup>19</sup> Andris Abakuks, "A Statistical Study of the Triple-Link Model in the Synoptic Problem", *Journal of the Royal Statistical Society A* 169 (2006) 49–60; *idem*, "The Synoptic Problem and Statistics", *Significance* 3 (2006) 153–57; "A Modification of Honoré's Triple-Link Model in the Synoptic Problem", *Journal of the Royal Statistical Society A* 170 (2007) 841–50; *idem*, "The Synoptic Problem: On Matthew's and Luke's Use of Mark", *Journal of the Royal Statistical Society A* 175 (2012) 959–75; *idem*, *The Synoptic Problem and Statistics* (London: CRC Press, 2014); "A Statistical Time Series Approach to the Use of Mark by Matthew and Luke", in John C. Poirier and Jeffrey Peterson, ed., *Markan Priority without Q: Explorations in the Farrer Hypothesis* (London: Bloomsbury, 2015) 119–39.

<sup>20</sup> A.M. Honoré, "A Statistical Study of the Synoptic Problem", *Novum Testamentum* 19 (1968) 95–147, [doi.org/10.2307/1560364](https://doi.org/10.2307/1560364).



In 2007, John Lee, a student in Spoken Language Systems at the MIT Computer Science and Artificial Intelligence Laboratory took a class on the Gospel of Luke taught by François Bovon at Harvard, and his class assignment was published. Lee developed a computational model that started from the assumption of the 2DH; his findings confirmed the lexical similarity between Luke and Mark across specific segments. Lee clearly benefited from Bovon's expertise about the range of scholarly positions on Gospel sources and dependencies. Nevertheless, he did not develop his model into third-party software and ultimately concluded that the modeling depended on preexisting scholarly frameworks and that the parameters were inherently susceptible to bias.<sup>21</sup>

When tuned on the text-reuse hypothesis of a certain researcher on the train text, it favors the hypothesis of the same person on the test text. This demonstrates the model's ability to capture the researcher's particular understanding of text reuse. While a computational model alone is unlikely to provide definitive answers, it can serve as a supplement to linguistic and literary-critical approaches to text-reuse analysis.

In 2016, István Czachesz took stock of previous CL research into the gospels, noting how previous research has focused largely on word frequencies, "bag-of-words" approaches.<sup>22</sup> Noting recent research on co-occurrence and word-association networks, "types rather than tokens",<sup>23</sup> he shows how Network Theory can map the deep linguistic structure of passages within clusters of nodes connected by edges, even extending to deep structural alignments between passages (e.g., Paul's description of the Eucharist in 1 Cor 11.23-26 and the feeding of the five thousand in Mark 6.35-44). While not aiming to solve the Synoptic Problem or focused on mapping the redactional evolution of semantic networks, Czachesz's primer is a highly valuable model of integrating data science, cognitive studies, and classically-trained New Testament scholarship.

A new crop of PhD students and professors have recently emerged with cross-disciplinary expertise in New Testament and Computer Science, as well as a commitment to Open Data and Open Science principles and methods. Joey McCollum of Virginia Tech has recently applied non-negative matrix factorization (NMF) to group manuscripts and identify contamination in the manuscript tradition and has released an open toolkit for users to download and customize the Coherence Based Genealogical

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<sup>21</sup> John Lee, "A Computational Model of Text Reuse in Ancient Literary Texts", *Proceedings of the 45<sup>th</sup> Annual Meeting of the Association of Computational Linguistics* (2007) 472-79, quotation at 479. See also Dominic Widdows and Trevor Cohen, "Semantic Vector Combinations and the Synoptic Gospels", *Quantum Interaction*, LNCS 5494 (2009) 251-65, [doi.org/10.1007/978-3-642-00834-4\\_21](https://doi.org/10.1007/978-3-642-00834-4_21), who used semantic vector analysis on the KJV to confirm the similarity of the three synoptic gospels and their difference with John, and the similarity of the gospels compared to all other texts in the Bible. Gabriele Cantaluppi and Marco Passarotti, "Clustering the Four Gospels in the Greek, Latin, Gothic and Old Church Slavonic Translations", *CLADAG 2013: 9<sup>th</sup> Scientific Meeting of the Classification and Data Analysis Group of the Italian Statistical Society* (Padova: CLEUP, 2003) 81-84, [doi.org/10.5281/zenodo.3938896](https://doi.org/10.5281/zenodo.3938896), found that, even across languages, the three synoptic gospels consistently cluster in contrast with John, and that Matthew and Luke cluster in segments in contrast with Mark, confirming the 2DH.

<sup>22</sup> Istvan Czachesz, "Network Analysis of Biblical Texts", *JCH* 3.1-2 (2016) 43-67 at 44; [doi.org/10.1558/jch.31682](https://doi.org/10.1558/jch.31682).

<sup>23</sup> *Ibid.*, 45.

Method software developed at Uni Münster.<sup>24</sup> As part of his PhD program in Biblical Studies, Brett Graham has recently developed an NLP algorithm designed to identify intertextual allusions, running it on the epistle of Titus to find all of its likely references to the Septuagint.<sup>25</sup> Claire Clivaz has noted the rise of Virtual Research Environments to coordinate efforts and take an iterative approach to problem-solving in New Testament studies.<sup>26</sup>

While the digital signs are auspicious, experts in CL, NLP, and Statistics still have not built a novel solution to the Synoptic Problem that explains its full complexity in a compelling way. Nor have experts in Gospel Studies taken full advantage of CL, NLP, or Statistics to theorize and build novel solutions to the Synoptic Problem that explain its full complexity in a compelling way. The collaborative expertise is available to solve the Synoptic Problem. So what is standing in the way?

Three things: 1) invalid initial assumptions; 2) inaccurate articulations of the problem; 3) our slow, prejudiced, elitist, expensive publishing ecosystem in Biblical Studies.

1) Invalid initial assumptions have plagued prior attempts to resolve the Synoptic Problem, both by Gospel scholars and scientists/technologists. Such assumptions include the unscientific beliefs that:

- Matthew, Mark, and Luke are meaningful names for the authors of these texts
- Matthew, Mark, and Luke are each the product of a single author
- Matthew, Mark, and Luke are self-consistent, unified compositions
- Matthew, Mark, and Luke are mostly if not entirely first century compositions
- Matthew, Mark, and Luke made use of fictive first century sources (L, M, Nativity, etc.)
- Matthew, Mark, and Luke drew upon nebulous and untraceable "oral tradition"
- Matthew, Mark, and Luke are rooted in "eyewitness" testimony
- Matthew, Mark, and Luke should be analyzed and related in isolation from other datasets
- Q (if it existed) was a sayings gospel that could not have had a passion and resurrection

2) Inaccurate articulations of the problem have also plagued most prior scholarship by Gospel scholars and scientists/technologists. The "Synoptic Problem" is typically framed thus:

"Mark, Matthew, and Luke have a high degree of similarity. How are they related to each other?"

Articulating the problem in this way isolates these datasets and excludes other datasets from consideration by default. It also narrows the scope of the problem so that any proposed solution is limited to these texts. When scholars propose other texts for serious consideration (e.g., the *Gospel of Peter*, *Gospel of Thomas*, the *Gospel of Marcion*, the *Exposition of Papias*), their work is typically

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<sup>24</sup> Joey McCollum, "Biclustering Readings and Manuscripts via Non-Negative Matrix Factorization, with Application to the Text of Jude", *Andrews University Seminary Studies* 57.1 (2019) 61–89. The open-cbgm code is shared at [github.com/jjmccollum/open-cbgm](https://github.com/jjmccollum/open-cbgm).

<sup>25</sup> Brett Graham, "Using Natural Language Processing to Search for Textual References", in David Hamidovič, Claire Clivaz, and Sarah Bowen Savant, ed., *Ancient Manuscripts in Digital Culture: Visualisation, Data Mining, Communication*, DBS 3 (Leiden: Brill, 2019), [doi.org/10.1163/9789004399297\\_008](https://doi.org/10.1163/9789004399297_008).

<sup>26</sup> Claire Clivaz, "The Impact of Digital Research: Thinking about the MARK16 Project", *Open Theology* 5 (2019) 1–12; [doi.org/10.1515/opth-2019-0001](https://doi.org/10.1515/opth-2019-0001).



dismissed or ignored by the scholarly majority as untenable because it is not isolated to synoptic datasets, which—following from the invalid assumptions above—are exclusively given pride of place by default. The Synoptic Problem thus becomes a confusing maze bounded by circular logic.

To be solved, the Synoptic Problem cannot use only three datasets. We must include not only canonical Matthew, Mark, Luke, but also the three discrete recensions of the Gospel of John, the *Gospel of Marcion*, the *Gospel of Peter*, the *Gospel of Thomas*, the *Didache*, the *Exposition* of Papias, the authentic and inauthentic letters of Paul, the Fayyum fragment, the writings of Justin Martyr, the *Diatessaron* of Tatian, and many other texts.<sup>27</sup> Only by accommodating all relevant datasets in our modeling and analysis can we show, understand, and explain their internal and external connections.

To be solved scientifically, the Synoptic Problem cannot be defined in isolation. It must be redefined on the micro- and macro-level as an all-encompassing Historical Signal Transmission Problem:

"What are all the Joshua-tradition signals that broadcast in audio-visual form (i.e., as texts) between the years 50 and 150 CE? In what stratum/recording did they first broadcast? How did they evolve and cascade over time? How can we restore signals and strata to their maximum fidelity?"

To solve the Synoptic Problem we must redefine it as a basic human communication problem.

3) Biblical Studies publishing is absurdly slow, thoroughly biased, profoundly elitist, technologically inept and insular, and ridiculously expensive for researchers. Journal articles often take 2–3 years to go through the cycle of review and publication. Books can go even more slowly. Reviewers and editors at major presses often have religious and political prejudices that prevent potentially disruptive approaches (e.g., myth criticism) from gaining an audience. A lot of publishing and teaching in Biblical Studies props up religious ideological prejudices with a veneer of academic respectability, instead of contributing to scientific progress. Scholarship is only generally considered valid and meritorious when it conforms to a narrow and restrictive range of genres, i.e., books, articles, and chapters, and certainly not datasets, code, or DH platforms or applications, even less citizen-science or crowdsourcing initiatives. Getting published with elite presses is believed to convey prestige, but such volumes often cost hundreds of dollars, making them unaffordable for most researchers and even most libraries. With cost as a major barrier to access, scientific progress is stunted.

For the Historical Signal Transmission Problem to be solved for the Joshua tradition, we need to reimagine and reinvent scholarly research and publishing within an Open Science and Linked Open Data ecosystem. The tools and expertise to tackle challenges exist within the global community. This LODLIB—both in its foundational hypotheses and ideas as well as its mode of publication—serves as

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<sup>27</sup> Along similar lines, see John S. Kloppenborg, "Conceptual Stakes in the Synoptic Problem," in Mogens Müller and Heike Omerzu, ed., *Gospel Interpretation and the Q-hypothesis*, LNTS 573 (London: Bloomsbury T&T Clark, 2018), 13–42 at 15–17: "In fact the 'Synoptic Problem' has been undergoing an expansion of its purview for quite some time: textual materials are examined that display significant resemblance to the Synoptic Gospels such as *Didache* 1.3b–2.1; 16.3–8; *1 Clement* 13; the *Gospel of Thomas*; the *Gospel of Peter*; the *Dialogue of the Saviour*; the Longer (Secret) Gospel of Mark; *P.Egerton II*, and several other documents, with the goal of producing a 'map' on which to place these various documents."

a blueprint and hub to bring together a global collaboration of Humanists and Scientists. It is both a guidebook and a repository for how open science can resolve the most trenchant issues and questions in Gospel Studies for the first time in history.

Our problem at its core in academic publishing is also a basic human communication problem. We need to cultivate virtuous habits and patterns of rapid, transparent, verifiable signal transmissions, respecting commercial interests but not allowing them to control our scholarly communication and monopolize our scholarly knowledge products. Real power ultimately belongs to humanist-scientists who do original thinking, researching, creating, and writing. Academic authors must resist being made mere means to the ends of publisher profits. We are the ones who must make commercial publishers the means to the end of scientific and humanistic progress for the common good.

## 1.6. Half of a Love Letter to Advocates of the Marcionite Hypothesis

*The decision to reject one paradigm is always simultaneously the decision to accept another, and the judgment leading to that decision involves the comparison of both paradigms with nature and with each other. — Kuhn 77*

Many contemporary scholars, including Hoffmann, Trobisch, Tyson, Vinzent, BeDuhn, and Klinghardt, have chalked up the creation and/or redaction of one or more of the canonical Gospels as a response to Marcion, and there is a lot of truth in their arguments.<sup>28</sup> While many scholars prejudicially dismiss any mid-second century construals of the creation and/or redaction of one or more of the canonical gospels as completely untenable and out of the mainstream, we must take them seriously. Works representing the Marcionite hypothesis are enormously valuable because they give us much of the picture, each one a window into the final ten to seventy years of a complex, hundred-year long process of interconnected vocal-textual signal transmission and strata formation.

My recovery of more accurate dataset contents and sequencing of the earliest gospel strata (Qn in 65–69 CE, Early Mark c. 75–80, Early Luke or Marcion's *Gospel* c. 80s, and Early Matthew c. 90s) confirms the traditional/majority scholarly view that a Q gospel existed, and that Mark, Luke, and Matthew were all originally late first century compositions, and *at the same time* reconciles and connects these starting points of textual formation with the canonical forms that took shape from several coordinated redactional programs of the mid-second century that may well have been anti-Marcion.

The implications of this discovery cut both ways.

Put bluntly, it should now be considered nonsense for any serious historical-critical scholar to refer to Matthew, Mark, Luke, or John as if any of them are singular productions or entirely first century creations. Saying "Matthew", "Mark", "Luke", "John", or "the Evangelist" for any of them—if referring to singular compositions or singular authors—should now be considered tantamount to intellectual dishonesty if said anywhere outside of the performative drama of the liturgy. All these texts have two or three major, scientifically demonstrable strata evidencing different voices, vocabularies, priorities, social settings, educational levels, etc. All these gradually accruing textual formations were being thoroughly reworked well into the second century. Ultimately, the Gospels in our Bibles and on which many commentaries are written are multi-stage compilations that did not reach a relatively static state until the mid-second century, which is to say that most Gospel scholarship written prior to 2020 is *skubala* because it is unscientific and anachronistic.

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<sup>28</sup> Hoffmann, *Marcion*; David Trobisch, *The First Edition of the New Testament* (Oxford: Oxford University Press, 2000); Tyson, *Marcion and Luke-Acts*; Vinzent, *Christ's Resurrection*; *idem*, "Der Schluß des Lukasevangeliums bei Marcion;" BeDuhn, "The Myth of Marcion as Redactor"; *idem*, *First New Testament: Marcion's Scriptural Canon*; Klinghardt, "Markion vs. Lukas: Plädoyer für die Wiederaufnahme eines alten Falles;" *idem*, "The Marcionite Gospel and the Synoptic Problem: A New Solution;" *idem*, *Das älteste Evangelium und die Entstehung der kanonischen Evangelien*; *idem*, *The Oldest Gospel and the Formation of the Canonical Gospels*.

Gospel scholars: *please stop treating these texts as flat, one-off creations by singular first-century apostolic authors. That mythological, hagiographical, ideological bias is absolutely rampant in New Testament studies. It is naive, unscientific, and baseless, and it has to end.*

To state it more politely, let us borrow the words of Judith Lieu:

Both at the macro- and at the micro-level any solution to the origins of Marcion's "Gospel" – or indeed of all Gospel relationships – that presupposes relatively fixed and stable written texts, edited through a careful process of comparison, excision, or addition, and reorganisation, seems doomed to become mired in a tangle of lines of direct or indirect dependency, which are increasingly difficult to envisage in practice. Marcion's "Gospel" is to be located in the midst of these multiple trends.<sup>29</sup>

To resume our rant: *piecemeal, scattered allusions, paraphrases and/or quotations from dubiously dated figures and texts of the so-called Apostolic Fathers (e.g., Clement of Rome, Papias, Ignatius, Didache, Barnabas, Hermas, Ep. Diognetus, Polycarp, et al) to material found within the canonical gospels do not establish the existence nor fixity of the entirety of the canonical forms of those gospels. Intertexts amounting to less than 1% of the corresponding words in a canonical text are paltry evidence for 100% of the canonical form of that text.*

All the commentaries, books, and articles that treat the Gospel of Mark, for example, as if it were a coherent, unified, static production by a single author at a single moment in time in the 70s CE are essentially committing gross anachronism in a way that is ignorant, blind, and obfuscating, completely misunderstanding and mishandling its distinct strata. The editor(s) of the second (Mk2) and third (Mk3) strata of Mark—whether this is the same voice or different voices, we are still seeking to clarify and disambiguate—frequently borrowed Lk2 redactions and focused on agriculture, genealogy, and priestly authority, which we can see in the expansions in many of the parallel sets noted below. If we take the unique vocal signatures and redactional priorities as self-reflective (as we must), then his/their signals make him/them out to belong to a group holding ecclesiastical authority and an aristocratic pedigree, comfortable with civic life yet quite possibly owning rural land, and living around the mid-second century.

Put positively, Gospel scholars: *we must change and rethink everything found within these multi-stage audio-textual communal performances in terms of discrete signal transmissions. In every text we examine, our focus, method and challenge must be to find the earliest, simplest version of a signal among all strata (whether later considered canonical or not), then trace its syntheses from point to point across each vocal stratum (whether later considered canonical or not).* Sometimes that signal tracing process involves circling back to the same text. As we see in Mark, Matthew, and Luke, the simplest signal can sometimes be found in the substratum of the very same Gospel that simultaneously carries the most synthesized, composite version of that signal among the canonical texts.

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<sup>29</sup> Judith Lieu, "Marcion and the Synoptic Problem" in Paul Foster, ed., *New Studies in the Synoptic Problem, Oxford Conference April 2008: Essays in Honour of Christopher M. Tuckett*, BETL 239 (Leuven: Peeters, 2011) 731-51 at 746n2.

The nuances of the scholarly reconstruction and analysis are highly technical, and snapshots are worth thousands of words, so I simply point readers to review the current state of my work in numerous parallel sets below, especially A046 (Grain-plucking), A135 (Real family), A136 (Storm stilled), A137 (Graveyard demoniac), and A138 (Hemorrhage healed). All of them show how important GMcn / Lk1 (an 80s CE composition) is as a witness to the text of early Mark (c. 75–80) *and also* how we can see MkR2 and/or MkR3 (c. 140s CE) picking up and expanding on Lk2 (c. 117–138 CE) redactions. All of them illustrate how vitally important an encompassing and scientific signal tracing methodology is to clarify each vocal/redactional stratum among the Gospels.

The more we follow this method, the clearer each vocal stratum will become to us. These voices belonged to actual, historical people, and they deserve to be heard! Right now, in terms of signals tracing and vocal stratum compiling, scholarship on the compositional history of the Gospels is a big, fuzzy acoustical mess, because we have been foolish enough to adopt the early-orthodox mythical framing of heroic individual apostolic authors instead of thinking like data scientists, acoustical samplers/detectives, gospel virus DNA sequencers, and/or vocal-textual geologists.

To summarize, the Gospel of Mark is not a single composition written by a unitary subaltern in the 70s: it is a combination of a subaltern stratum speaking on behalf of male Jewish War survivors from the late 70s together with at least two major, closely connected, aristocratic, Homer-imitating early-orthodox strata from around the 140s that are heavily dependent on Luke-Acts.

The Gospel of Matthew is not a coherent compilation brought together in the 80s or 90s: it is a well-integrated hybrid of a major Qn-based sermonic stratum from the 90s and a novelistic, LXX proof-texting, early-orthodox stratum from around the 140s that builds on Luke-Acts.

The Gospel of Luke is not a singular Greco-Roman eyewitness history or apologetic biography composed in the 60s–90s in concert with Acts. If we take the first Gospel (Qn) as its first layer, then Luke is a triplex: an Aesopian style romance and collection of *fabulae* that recounted the Jewish slave revolts of 36–37 CE and renewed the call for slave revolt in the late 60s CE; a Pauline and Dionysian rewriting from around the 80s CE that reconciled the primal Aesopian script with the male subaltern post-war account in early Mark; and finally a grand early-orthodox epic, apologetic, historiographic, geographic, theatric, philosophic, and novelistic overlay created together with Acts, answering to Pliny the Younger, expressive of Hadrian's Hellenistic cosmopolitan and intellectual vision, and yet deeply committed to the preservation of traditional forms of Jewish textual and ritual piety.

## The Late Date of Canonical Luke

*Conversions will occur a few at a time until, after the last holdouts have died, the whole profession will again be practicing under a single, but now a different, paradigm. — Kuhn 152*

Because we love tables a lot and because the history of scholarship is vast, here we begin a tabular compilation of scholarship that sets canonical Luke and/or Acts (typically both together) well within the second century, quite often doing so with little or no related discussion of GMcn. We note that defenders of the early-orthodox view of GMcn, scholars such as Schmid, Moll, and Roth, assume a comparatively early date for canonical Luke (not to mention canonical Matthew and Mark) and ignore most of the recent scholarship on the late date of Luke unless it pertains directly to GMcn. It is not merely that the customary date in the 80s often assumed in scholarship is no longer consensus. Such a position has become untenable in light of a massive amount of critical scholarship presenting a wide and compelling diversity of evidence that has yet to be seriously answered or challenged.

Scholar	Abbreviated Title	Date	Lk2-Acts Date
M. Schneckenburger	<i>Über den Zweck der Apostelgeschichte</i>	1841	mid-2nd cent.
F.C. Baur	<i>Paulus der Apostel Jesu Christi</i>	1845	mid-2nd cent.
A. Schweigler	<i>Das nachapostolische Zeitalter</i>	1846	110/130
F.C. Baur	<i>Kritische Untersuchungen... Evangelien</i>	1847	135/150
E. Zeller	"Überlieferung"	1848	post-Marcion
A. Hilgenfeld	<i>Kritische Untersuchungen</i>	1850	2nd cent.
G. Volckmar	<i>Das Evangelium Marcions</i>	1852	2nd cent.
E. Simons	<i>Evangelist</i>	1880	2nd cent.
F.C. Burkitt	<i>The Gospel History</i>	1907	95/105
P-L. Couchoud	<i>Jésus: Le Dieu fait homme</i>	1937	130/150
J. Knox	<i>Marcion and the New Testament</i>	1942	140/150
J.C. O'Neill	<i>The Theology of Acts</i>	1961	115/130
G. Klein	<i>Die zwölf Apostel</i>	1961	mid-140s
W. Schmithals	<i>Das kirchliche Apostelamt</i>	1961	140/150
J. Knox	"Acts and the Pauline Letter Corpus"	1966	125
M.S. Enslin	"Once Again, Luke and Paul"	1970	140/150
S. Schulz	<i>Die Mitte der Schrift</i>	1976	115/130
Perrin & Duling	<i>The New Testament</i>	1982	110
J.T. Townsend	"The Date of Luke-Acts"	1984	mid-2nd cent.
R.J. Hoffman	<i>Marcion: On the Restitution</i>	1984	150



Scholar	Abbreviated Title	Date	Lk2-Acts Date
D. Trobisch	<i>Endredaktion des Neuen Testaments</i>	1996	mid-2nd cent.
C. Mount	<i>Pauline Christianity</i>	1997/2002	pre-130
J.B. Tyson	"Legacy of F.C. Baur"	2001	post-Marcion
M. Vinzent	"Das Schluß des Lukasevangeliums"	2002	post-Marcion
R.M. D'Angelo	"ANHP Question in Luke-Acts"	2002	Trajanic/Hadrianic
J.B. Tyson	"Date of Acts: A Reconsideration"	2002	110/150
R. Pervo	"Dating Acts"	2002	115
A. Gregory	<i>Reception of Luke and Acts</i>	2003	120/125
J.B. Tyson	<i>Marcion and Luke-Acts</i>	2006	120/125
R. Pervo	<i>Dating Acts</i>	2006	110/120
M. Klinghardt	"Markion vs. Lukas"	2006	mid-2nd cent.
M. Klinghardt	"The Marcionite Gospel"	2008	mid-2nd cent.
J.V.M. Sturdy	<i>Redrawing the Boundaries</i>	2007	110
L.S. Nasrallah	"The Acts of the Apostles"	2008	Hadrianic
R. Pervo	<i>Acts: A Commentary</i>	2009	115
M.G. Bilby	"Pliny's Correspondence" (presented)	2009	post-Pliny
T.E. Phillips	"How Did Paul Become" (presented)	2010	post-Pliny
S. Matthews	<i>Perfect Martyr</i>	2010	120/130
R.P. Thompson	"Luke-Acts"	2010	mid-140s
M. Vinzent	<i>Christ's Resurrection</i>	2011	140/145
J. BeDuhn	"Myth of Marcion as Redactor"	2012	mid-2nd cent.
J. BeDuhn	<i>The First New Testament</i>	2013	mid-2nd cent.
M. Morehead	"Jerusalem Destroyed"	2013	mid-2nd cent.
A. Gregory	"Among the Apologists?"	2013	c. Justin Martyr
C. Mount	"Constructing Paul as a Christian"	2013	post-Pliny
J.B. Tyson	"Acts and the Apostles"	2013	mid-2nd cent.
J. Moles	"Time and Space Travel in Luke-Acts"	2013	100/110
R. Carhart	"Second Sophistic and... Paul in Acts"	2013	early 2nd cent.
J.S. Kloppenborg	"Literate Media in... Christ Groups"	2014	early 2nd cent.
M. Vinzent	<i>Marcion and the Dating</i>	2014	140/145
D.R. MacDonald	<i>Gospels and Homer, Luke and Vergil</i>	2015	115/130
M. Vinzent	"Marcion's Gospel and the Beginnings"	2015	140/145
D. Landry	"Reconsidering the Date of Luke"	2015	"after 115"
M. Klinghardt	<i>Das älteste Evangelium</i>	2015/2020	mid-2nd cent.

Scholar	Abbreviated Title	Date	Lk2-Acts Date
J. BeDuhn	"New Studies of Marcion's <i>Evangelion</i> "	2017	mid-2nd cent.
D.R. MacDonald	<i>Dionysian Gospel</i>	2017	115
M. Klinghardt	"Marcion's Gospel"	2017	mid-2nd cent.
M.G. Bilby	"Pliny's Correspondence and the Acts"	2017	117/150
T.E. Phillips	"How Did Paul Become a Roman Citizen"	2017	post-Pliny
M. Klinghardt	"Marcion's Gospel"	2018	mid-2nd cent.
S. Matthews	"Does Dating Luke-Acts... Second Century"	2018	100/130
M.G. Bilby	"Redactional and Imitational Layers"	2019	post-Pliny
M. Monier	<i>Temple and Empire</i>	2020	Trajanic
M. Monier & J.E. Taylor	"Tatian's Diatessaron"	2021	early 2nd cent.
C. Mount	"Acts", <i>T&amp;T Clark Handbook... Paul</i>	2022	130
Bilby & A. Lefteratou	"Dramatic Heist of Epic Proportion"	2022	Hadrianic

*The transfer of allegiance from paradigm to paradigm is a conversion experience that cannot be forced.* — Kuhn 151

All of this reminds me of what a former Hebrew Bible faculty colleague had on his office door:

*"The Pentateuch is a Post-Exilic Creation."*

Yes, the Pentateuch had many pre-exilic sources, but a massive amount of post-exilic editorial work was what created the Pentateuch as a standardized collection. The Gospels that found their way into the early-orthodox canon are not fundamentally different. Thus, the same kind of sign should be posted on the office doors of critical New Testament scholars:

*"The Canonical Gospels are Coordinated Mid-Second Century Early-orthodox Productions."*

Hebrew Bible scholars have grown quite comfortable referring to:

First Isaiah (an 8th century BCE layer)

Second Isaiah (a 6th century BCE exilic layer), and

Third Isaiah (a 5th century BCE post-exilic layer)

New Testament scholars, after a couple years of discomfort, will need to get used to similar, scientifically sound labels in our spoken and written work:

Matt One (Mt1) and Matt Two (Mt2)

Mark One (Mk1), Mark Two (Mk2), and Mark Three (Mk3)

Qn (or G<sub>Poor</sub>), Luke One (Lk1), and Luke Two (Lk2); and

John One (Jn1), John Two (Jn2), and John Three (Jn3)—not to be confused with the epistles

When and if new layers come to light in addition to these, then we can and will adjust accordingly.

Our labels and language must remain agile in order to reflect scientific reality.

[C]rises begin with the blurring of a paradigm and the consequent loosening of the rules for normal research. – Kuhn 84

Hypothesis (v1.33): *Marcionism arose out of Joshua-centric Jewish ritual-communities as traumatized deference to Pliny killing christianos and as opposition to the Kitos War and bar Kochba revolts.*

For now we set forth this hypothesis and a few pages of reflections as the beginning of a significant line of research. We welcome other researchers to join. This hypothesis should be reasonable and uncontroversial to any objective student of history, but unfortunately, given the insularity of Church history from Roman history, Gospel studies from Classical studies, and the anti-semitic character of Christian scholarship on Marcion, it may be.

A brief overview of scholarship on both Pliny the Younger and Marcion suggests that scholars across disciplines have made little connection between these two figures of consequence, even though they were contemporaries whose life and work overlapped in Pontus. For classicists and historians of the Roman empire, overlooking Marcion in their treatments of Pliny is quite understandable, given the apparent lack of contemporaneous Roman accounts of the man.<sup>30</sup> Sherwin-White is something of an exception, briefly noting in his commentary on Pliny's famous letter about the Christians (*ep.* 10.96) that "the notorious Marcion, his contemporary, came from Sinope", citing Eusebius on this point.<sup>31</sup>

Connecting Pliny and Marcion has happened in fits and starts among historians of Christianity. Wilken's chapter on Pliny carefully narrates his journey east and then back west as legate and governor of the twin provinces of Bithynia-Pontus, but he only pauses briefly in his description of Sinope to mention that this "beautiful city on a peninsula in the Black Sea and one of the chief trading centers of the area... was also the home of Marcion, an early Christian heretic."<sup>32</sup> Harnack only passingly names Pliny in his 1921 book on Marcion,<sup>33</sup> and among the numerous mentions of Pliny in his encompassing history of early Christianity, Marcion goes almost entirely unmentioned.<sup>34</sup> Pliny is not to be found in the volume of Gerhard May's collected works on Marcion.<sup>35</sup> Moll's published dissertation on Marcion's life never mentions Pliny once, nor do Roth's dissertation and critical edition

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<sup>30</sup> Among the works on Pliny that do not mention Marcion are William Melmuth and W.M.L. Hutchinson, *Pliny: Letters*, LCL, 2 vol. (London: William Heinemann: 1931–1935).

<sup>31</sup> Adrian N. Sherwin-White, *The Letters of Pliny: A Historical and Social Commentary* (Oxford: Clarendon, 1968) 694. The citation of Eusebius is *Hist. eccl.* 4.23.185–186.

<sup>32</sup> Robert Louis Wilken, *The Christians as the Romans Saw Them*, 2d ed. (New Haven: Yale, 2003) 13.

<sup>33</sup> *Marcion: Das Evangelium vom Fremden Gott*, 23.

<sup>34</sup> *The Mission and Expansion of Christianity in the First Three Centuries*, trans. J. Moffatt (New York: Harper & Brothers, 1961) 1.69, 156, 180, 196, 230n2, 238, 359, 371; 2.3, 25, 94, 186–188, 210, 335. V briefly mentions Marcion on 2.188 in reference to Christian communities in Asia, including Sinope "the home of Marcion, whose father is said to have been the local bishop", citing Hippolytus in E (52.1).

<sup>35</sup> Greschat, Katharina and Martin Meiser, ed., *Gerhard May: Markion: Gesammelte Aufsätze*, VIEGM 68 (Mainz: Verlag Philipp von Zabern, 2005).

of Marcion's Gospel, nor his several articles on Marcion.<sup>36</sup> Tyson's monograph on Marcion also never mentions Pliny.<sup>37</sup> Among Vincent's several articles and books on Marcion, Pliny is only passingly mentioned.<sup>38</sup> Lieu mentions Pliny several times in her monograph, mainly to confirm the historical existence of Christians in Pontus and describe the general character of the province.<sup>39</sup> BeDuhn devotes one full page to Pliny's correspondence with Trajan as part of the introductory section on "Marcion's Homeland."<sup>40</sup> Of the treatments of Marcion surveyed thus far, Hoffmann gives the most thorough historical context, with several pages considering the letters of Pliny to understand Pontus and its Christian communities.<sup>41</sup> But even Hoffmann considers Pliny in relation to a pre-existing Marcionite movement, not as a key impetus for the direction of his life.

By and large, scholars have interpreted Marcion in light of his much later detractors, rather than in the context of the most significant political leaders and historical events of his own time. The detachment of the study of Marcion, his life, his piety, and his texts from the major policies, precedent-setting judgments, and official imperial correspondence *of his own local governor, the emperor Trajan's legate*—who also happens to be the first Roman on record to mention and kill *christianos*—is utterly bizarre and tantamount to historiographical malpractice.

By way of starting a new chapter in the quest for the historical Marcion, let me raise a series of Socratic questions informed by early second century CE Roman and Jewish historical studies.

What if Pliny was not mere background for Marcion's life, beliefs, and texts?

What if Marcion's efforts were clear responses to the major events and leaders of his time?

What if Jewish and Roman religionists alike cared less about right beliefs than proper ritual piety?

What if Marcion—by all accounts a wealthy benefactor—was not a deviant from the ritual practices of his correlative in Pontus, but instead a fellow practitioner and major supporter of them?

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<sup>36</sup> Sebastian Moll, *At the Left Hand of Christ: The Arch-Heretic Marcion* (dissertation, University of Edinburgh, 2009), published as *The Arch-Heretic Marcion* (WUNT 250; Tübingen: Mohr Siebeck, 2010). Dieter T. Roth, *Towards a New Reconstruction of the Text of Marcion's Gospel: History of Research, Sources, Methodology, and the Testimony of Tertullian* (dissertation, University of Edinburgh, 2009); *The Text of Marcion's Gospel* (Brill: Leiden, 2015); and many articles cited elsewhere in this work.

<sup>37</sup> Joseph Tyson, *Marcion and Luke-Acts: A Defining Struggle* (Columbia: University of South Carolina Press, 2006).

<sup>38</sup> Marcus Vincent, *Christ's Resurrection in Early Christianity and the Making of the New Testament* (Burlington, VT: Ashgate, 2011) at 195 and 197 mentions Pliny's famous letter 10.96 in regard to early Christians commemorating the resurrection of Jesus early on Sunday mornings. Vincent's several other writings on Marcion, including his major monograph, make no mention of Pliny.

<sup>39</sup> Judith Lieu, *Marcion and the Making of a Heretic: God and Scripture in the Second Century* (Cambridge: Cambridge, 2015) 102, 317–18.

<sup>40</sup> BeDuhn, *First New Testament*, 15–16.

<sup>41</sup> R. Joseph Hoffmann, *Marcion: An Essay on the Development of Radical Paulinist Theology in the Second Century*, AAR Academy Series 46 (Chico: Scholars, 1984) 15–19.

What if Marcion was initially a practitioner and supporter of the kosher and aniconic ritual practices in Pontus that occasioned public riots and trials under Pliny?<sup>42</sup>

What if Pliny's trials, verdicts, and public executions of *christianos* were traumatic and formative moments in the life of Marcion and his correlative in Pontus?

What if Marcion was deeply troubled by news of the anti-Roman revolts of the Kitos War and the growing support for Simon bar Kochba?

What if Marcion thought that Luke-Acts (probably composed in Asia Minor) had taken the wrong approach to reconcile Pauline (Asia Minor) and Petrine (Rome) communities by keeping Jesus and his followers embedded in certain traditional forms of Jewish temple and ritual piety?

What if Marcion perceived Torah-devotion—especially during Hadrian's reign—as extremely dangerous, the sort of devotion that got Haninah ben Teradion and others killed?

What if Marcion—if he did actually visit Rome<sup>43</sup>—brought not only a gesture of benefaction, but also the form of ritual, textual, and philosophical piety that ritual communities in Pontus had developed to distance Joshua and Paul from the Torah study and ritual practices that Hadrian had outlawed?

What if Marcion was rejected by other Jesus-following Jewish messianics who sought to preserve post-Pharisaic Torah piety in Greek and updated and coordinated their Jesus narratives accordingly?

The ways had not yet parted. They were only starting to part, and not in two directions, but several. Joshua, Paul, and their first century followers were not "Christians". They were Jews. Some generations later, Marcion held a special devotion to Jesus and Paul, but that was not what led him to decouple ritual piety to Jesus from some traditional forms of Jewish ritual piety. Pliny did that, as did the emperor Trajan and Pliny's close friend and successor as governor of Bithynia-Pontus, Julius Cornutus Tertullus—the same oppositional figure likely evoked in Acts 24.<sup>44</sup> The anti-Jewish campaigns and pro-Hellenistic policies of the emperor Hadrian only reinforced this tendency.

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<sup>42</sup> Marcus Vinzent has written an especially brilliant defense of Marcion's Jewishness along with a thorough overview of ancient sources and recent scholarly literature on the Jewishness not only of Jesus and Paul, but also of many early Christians throughout the 2<sup>nd</sup> through 4<sup>th</sup> centuries. See "Marcion the Jew", *Judaïsme Ancien – Ancient Judaism* 1 (2013) 159–201, [doi.org/10.1484/J.JAAJ.1.103527](https://doi.org/10.1484/J.JAAJ.1.103527). On the kosher and conservative liturgical/ritual tendencies of Marcionite Christians (e.g., preserving the second century practice of giving milk and honey to the newly baptized, obviously evocative of Jewish promised land traditions), see Alistair Stewart-Sykes, "Bread and Fish, Water and Wine: The Marcionite Menu and the Maintenance of Purity", in Gerhard May and Katharina Greschat, ed., *Marcion and seine kirchengeschichtliche Wirkung*, TU 150 (Berlin: de Gruyter, 2002), 207–220. It should also be noted that Stewart-Sykes is the only one out of eighteen contributors to that volume on Marcion to mention—quite briefly—Pliny the Younger, and only with respect to the prevailing social pattern of separate seating for different groups in meal settings.

<sup>43</sup> R. Joseph Hoffmann usefully summarized his previous argument for Marcion's journey to Rome as fictive and anachronistic, presuming an early-orthodox, universal, Rome-centered Petrine ecclesiastical authority that did not exist in his day; see "A New Preface to Marcion-Studies", in *Marcion: On the Restitution of Christianity* (Eugene, OR: Wipf and Stock, 2013) xi–xii.

<sup>44</sup> Bilby, "Pliny's Correspondence"; Phillips, "How Did Paul Become a Roman 'Citizen'?"



Anachronism is the greatest barrier to clear historical understanding. When we use the word "Christians" in regard to Pliny's correspondence, we are not speaking of some separate non-Jewish or even para-Jewish religious group, nor a group with a clearly defined, coherent, and self-consistent set of beliefs. Instead, to say *christiani* in the time of Pliny was tantamount to saying "messianics", devoted followers of the last major messianic candidate in Jewish circles prior to the rise of Simon bar Kochba. When historians use the word "heretic" for Marcion, we are committing gross anachronism. There was no such thing yet as orthodoxy or Christianity as anything fixed, settled or separate from Judaism.

We have no evidence whatsoever that Marcion was considered by the co-religionists of his own time and region as an aberrant separatist in beliefs or practice. What little we can know of the historical Marcion from his later detractors, filtering out the polemical overlays, is that he was an educated Greek, a wealthy benefactor and a religious and intellectual leader. He inherited texts from a Jewish messianic movement and lived in an area with a significant Jewish population. For example, Aquila, a major translator of Hebrew scriptures into Greek and by later reputation a disciple of Akiva and relative of the emperor Hadrian, was also from Sinope. As a patron to Jesus-followers in Pontus, it stands to reason that Marcion was entrenched in the Jewish messianic practices, texts, and rituals that Pliny interpreted as both Dionysian and atheistic. In the aftermath of major public riots, Pliny began executing Marcion's correligionists. The trauma of those executions for Marcion and his messianic compatriots in Pontus must have been enormous. They would not and could not be the same.

In a previously published chapter, I have argued that Pliny and Marcion are both pivot-points between major redactional stages in the composition of both Luke and John.<sup>45</sup> Pliny was pivotal to Marcion, and both were pivotal to the editorial development of early-orthodox ritual texts, which maintained and expanded storied devotion to Jesus (as opposed to Simon bar Kochba) as a pacifist philosopher while stitching it together thoroughly with traditional Jewish ritual and textual piety.

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<sup>45</sup> "First Dionysian Gospel: Imitational and Redactional Layers in Luke and John" in Mark G. Bilby, Michael Kochenash, and Margaret Froelich, ed., *Classical Greek Models of the Gospels and Acts*, CSNTCO 3 (Claremont: Claremont Press, 2018) 49–68, [doi.org/10.5281/zenodo.3745622](https://doi.org/10.5281/zenodo.3745622).

## 1.7. Primer on Distilling Scientifically Useful Signals Data

or, *Why Scientific Confidence Requires Normalized Data, not Fuzzy Feelings*

*The scientist must, for example, be concerned to understand the world and to extend the precision and scope with which it has been ordered. That commitment must, in turn, lead him to scrutinize, either for himself or through colleagues, some aspect of nature in great empirical detail. — Kuhn 42*

The nuance of Roth's 2015 critical reconstruction of Marcion's *Gospel* is impressive, to say the least. By our count, it has no fewer than eleven (!) indications for the relative confidence of restored wording: 1) **secure**, 2) **very likely**, 3) probable, 4) *possible*, 5) (precise wording not attested), 6) [likely present], 7) [may have been present], 8) [likely not present], 9) [may not have been present], 10) [possibly not present], and 11) [readings with ambiguous options]. And this does not count the additional indication for {uncertain word order}. The following screenshot of the first page of that reconstruction allows readers to see what this elevenfold continuum of confidence looks like in practice.

In the following reconstruction of Marcion's Gospel according to the sources, as has been the case throughout this volume, the chapter and verse numbers follow that of canonical Luke. Following the reference, italicized cross-references to the chapter and section of this monograph where a verse or pericope is discussed are provided within [brackets].

1:1–2:52 [6.4.1; 8.1]—Not Present  
3:1 [5.1; 6.4.1; 7.4.1; 8.2]—ἐν τῷ {ἔτει πεντεκαιδεκάτῳ} τῆς ἡγεμονίας Τιβερίου Καίσαρος ἐπι τῶν χρόνων Ποντίου Πιλάτου . . .  
3:2–20—Unattested [though indirectly attested as not present]<sup>5</sup>  
3:21–4:13 [4.4.2; 6.4.1]—Not Present  
4:14–15—Unattested  
4:31 [5.3; 7.4.1; 8.4]— . . . κατήλθεν [ἐφάνη may have appeared in the *Antitheses*] εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας, . . . ἦν διδάσκων . . . ἐν τῇ συναγωγῇ.  
4:32 [4.4.1]— . . . ἐξεπλήσσαντο δὲ πάντες ἐπὶ τῇ διδασκίᾳ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.  
4:33—Unattested  
4:34 [4.4.2]— . . . τί ἡμῖν καὶ σοὶ Ἰησοῦ [Ναζαρηνέ may not have been present]; ἦλθες ἀπολέσαι ἡμᾶς; οἶδα [σε likely present] τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.  
4:35 [5.4]— . . . ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς . . .  
4:16 [5.2; 8.3]— . . . Ναζαρέθ . . .  
4:17–22—Unattested [and possibly not present]  
4:23 [5.2; 8.3]— . . . (ἰατρέ, θεράπευσον σεαυτόν) . . .  
4:24–26—Unattested  
[4:27 is found below before 17:14]  
4:28—Unattested  
4:29 [5.2; 8.3]— . . . ἐξέβαλον αὐτόν . . . ἤγαγον αὐτόν ἕως ὄφρου τοῦ ὄρου . . .

Dieter T. Roth, *The Text of Marcion's Gospel* (Leiden: Brill, 2015), 412.

For the purpose of creating a maximalist critical edition of GMcn/Lk1 and its main source (Qn), we do not need to replicate these indications. Instead, we need to take a scientific approach to data normalization and restoration. While our effort will be imperfect (as all prior critical editions are) and iterative, we hope it proves to be the most reliable, accurate, and consequential restoration of GMcn yet attained, and the first restoration of Qn ever made. Despite the advice of Matthew 5.48, we refuse to let the perfect be the enemy of the good, or, if we might turn an Islamic phrase, to let the Mother of the Book keep us from the restoration of these books.

Scientifically speaking, ancient Gospels are essentially visualized audio scripts or transcripts. Therefore, to replay, sample, and compare them in a consistent, scientific way, we must treat them as textual recordings, i.e., as records whose data is imprinted with letters. A record with eleven different kinds of labels all over it describing its intricately careful reconstruction may be impressive, but it is unfortunately *unplayable*. Our critical edition began simply by distilling down these eleven indications to three binary, normalized datatypes, one positive, one positive-negative, and one negative:

- Regular font represents words that should be *played* or *read aloud* with reasonable confidence, words Roth judged as "secure", "very likely", "probable", "likely", or "likely present"
- [Brackets] represent words that should *not be read or played aloud* but merely visually noted on the record's middle label—words judged by Roth as "possible", "possibly not present", "may have been present", "may not have been present", where precise wording is not attested or ambiguous options are attested
- Readings designated by Roth as [likely not present] were simply left out of this edition, or *off the record*, so to speak

After this distillation, based on our own fresh analysis of relevant primary source texts, we have taken liberty to upgrade many words from bracketed [not read aloud] to regular font, to be read aloud. Where we make these upgrades, we indicate interpolation marks on either side of the 'word' or 'group of words'. Emendations based on explicitly attested words are indicated with dotted interpolation marks on either side of the 'word' or 'group of words'. Quite often, these upgraded and/or corrected words are clearly attested word for word in witnesses to GMcn, whether in Greek, Latin, Syriac, or Armenian, and are often included in other editions of GMcn (e.g., by Harnack, Klinghardt, Nicolotti, and/or implicitly in BeDuhn's English reconstruction). The stated reasons for Roth downgrading the reliability of words vary, but the explanations often convey one or more of the ten early-orthodox biased assumptions elaborated in the introduction. We instead hold to the rival set of Socratic assumptions about GMcn, doing so ultimately in an honest and deliberate effort to allow the witnesses to GMcn to speak for themselves about the text they knew firsthand. Still, we supply regular references to the technical discussions in Roth and other GMcn editions so that readers can easily cross-check the relevant evidence.

Following a scientific, maximalist approach to data restoration, we also restore many words that do not appear in Roth's reconstruction of GMcn. When restorations are based on *wording explicitly attested in established witnesses to GMcn*, we indicate them with single angle markers on either side

of the restored ⟨word⟩ or ⟨group of restored words⟩. When restorations are improvised based on Mk1 as a major source of GMcn/Lk1 and/or on receptors of Qn (Mk1) and/or Lk1/GMcn (Mt1, Jn1, Jn2, Lk2, D or Codex Bezae, or other manuscript variants), we indicate such restorations with double angle markers on either side of the restored «word» or «group of restored words». We endeavor to detail in the footnotes the ways our restorations often align with those of other major GMcn editors.

In the age of open data science, evidential scarcity can no longer veil fundamentalist prejudice. The data available for the *Gospel* of Marcion are not meager but rather abundant: over 700 distinct attestations by more than fifteen witnesses, hundreds of variants and thousands of non-variants among hundreds of Lk2 manuscripts, translations, and lectionaries, and 10,000s of interdependent parallel words across other gospel strata and early Christian texts. While patristic attestations do not exist for specific words in many GMcn verses, that is no excuse for failing to make binary decisions (present or not present) and attempted restorations for *every verse and indeed every Greek word*. The divergent linguistic-syntactical, rhetorical, literary, topical, and sociological patterns established in material clearly attested as *present and as not present* must inform decision-making about what and how to *restore and not restore* other content. With underlying sources (Mk1 and Qn) and subsequent receptors (Mt1, Jn1, Jn2, Lk2, Mk2, Mt2, Mk3, GPet, GThom, etc.) clarified, restorations can and should be made in concert with them, informed by their respective histories of scholarship, which contain highly valuable guidance to help make judicious decisions about restoring the *Gospel* of Marcion. At the same time, Humanities scholars must accommodate and integrate Computational Linguistics to bring scientific objectivity and validation to all of these efforts.

Data opacity and sentimental static can no longer be used as a veil either. The public should insist that all recent editors of GMcn and their publishers make all critical editions of GMcn open access as normalized human- and machine-readable datasets. That will not only exponentially expand the readership and citations of these works, but more importantly serve the progress of science. Failing to do so is nothing less than apathy, ignorance, and/or cowardice.

On a closing note, given my oft-cited, grateful indebtedness to previous critical editions, I make a point of articulating the legal basis for my own. What follows is an iterative, self-archived critical edition that draws on several prior editions of GMcn yet goes beyond them through a rigorous process of correction, distillation, augmentation, annotation, and translation, all for public use and scientific verification. All of this enacts a major transformative use for the benefit of scientific progress as enshrined in the US Constitution (art. I, § 8) and protected under the provisions of Fair Use in 17 U.S.C. § 107 (2012). The iterative versions of this work are archived under a CC-BY-NC-ND 4.0 international license for nonprofit educational purposes. This work is also unique and transformative in providing the first ever reconstruction of Qn, careful delineation of Qn and Mk1 sources in and numerous later receptors of GMcn; the first scientific analysis of the text of Marcion's *Gospel* to accommodate and effectuate the triangulation of signal transmissions (our scientific method for the historical sequencing of interdependent yet otherwise undatable textual strata), evaluate relative signal strength and proximity by source and reception (essentially a deep comparative analysis of stratum sourcing habits), and correct for Early-orthodox Signal Degradation (ESD).

## Pensées sur la restauration des peintures et des évangiles

*[I]f that scrutiny displays pockets of apparent disorder, then these must challenge him to a new refinement of his observational techniques or to a further articulation of his theories. — Kuhn 42*

Great musea restore great works of art. Such is their province. Sometimes these restoration projects take years, even decades. During the process, the public typically cannot witness the painstaking work taking place behind the scenes minute by minute, hour upon hour, day after day. In recent years, however, musea have started inviting fascinated audiences to witness this divine drudgery.

My work to restore the third gospel stratum (Marcion's *Gospel* or Early Luke) and the first gospel stratum (Qn) has taken an enormous amount of time and will take far more. Still, I know at the core of my being that both connected restoration projects are worth every moment and effort spent.

While my restorations are not complete, I promised a public viewing of the progress, and so here it is. Any errors and omissions are my own fault. I fully acknowledge that there is far, far more painstaking work to be done and that the careful reflections and scrutiny of other professional textual restorationists can only improve my work, which is by necessity far from perfect.

Each day I stand in awe at the prior work of restoration done on Marcion's *Gospel* by my esteemed colleagues. While my ten Socratic assumptions and five foundational hypotheses have led to a very different restoration of Marcion's *Gospel* than those who came before me, I cannot commend them highly enough for the years of rigorous effort they made compiling and analyzing so many of the attestations to Marcion's *Gospel* and noting the contours of the scholarly debates. Their critical editions are crucial to an informed discussion of nearly every verse in Marcion's *Gospel*.

Be that as it may, it must be stated clearly and forcefully that my maximalist restoration provides a far more substantial and consequential public, scientific contribution than any prior restorations.

Space—both surrounding and internal—is highly significant in any presentation of art, including literary art. To identify content as "not present" in Marcion's *Gospel* is an indication of *space*, but where spaces are located is *enormously* consequential, since spaces themselves are *surpassingly* meaningful. While prior reconstructions often plot spaces *within* Marcion's *Gospel* as *lacunae*—that is, *later* removals from an *earlier and larger* work—I locate anything and everything "not present" in Marcion's *Gospel* as *external* and *subsequent* to it, not ever part of its composition or pre-history. This surrounding blank space brings the actual, historical work of literary art that was the Third Gospel into clear and elegant relief.

Passages, verses, and phrases Roth labeled as "not attested" or "attested but no wording can be gained" are another matter. Such notices sometimes entail that corresponding Lk2 content was not present, even if no witness to Marcion's Gospel passed on formal notice of such. At other times, however, we know for a certainty that unattested verses and/or words *were present* as part of *generally attested narratives*, even though we do not know *exactly* what each word of that unattested content was.



In a great painting, when figures are blurred or faded, it does not become the professional restorationist to throw up one's hands and tape pieces of paper over such spots with facile labels written in large letters: "paralytic here" or "leper here" or "tax collector called here" or "centurion here." Instead, our solemn responsibility is to restore as much of the detail and color underneath as possible so as to bring back the artwork as close to its original state as possible. That is the essence of a maximalist approach to textual restoration. It entails making *consequential decisions* about *everything in an artwork*, both what to restore (as originally present even if not clearly attested) and what not to restore (as originally not present and thus unattested). A professional restorationist cannot just say "I don't know" about some portion of her work; she must make decisions about everything that matters. When recovering an underlying historical-artistic reality in the service of the public, there is no unattested. There is only present or not present. Feelings of confidence may vary widely within one restorationist or among many, but what matters are the actual decisions made in each choice of line and color. Each decision becomes data, and data are the only path to scientific confidence.

Professional artistic data restoration means becoming comfortable with the likelihood of making many provisional and imperfect choices about detail and color. Such choices must be made in the service of the viewing public to give everyone the *best restoration attainable*. Such work requires technical knowledge, lest it devolve into mere whimsy or flights of fancy. It also requires a certain courage and artistic skill, improvising based on patterns seen clearly elsewhere, even when they run counter to conventional wisdom. Such work cannot be dismissed as idiosyncratic subjectivity or marginalized as mere conjecture, especially in this day of natural language processing, signals analysis and clustering, and machine learning to tackle text criticism, intertextual dependency, and voice recognition and disambiguation. The more actual data we feed our models, the more precisely we can test, refine, and hone them in cycles of continuous improvement. Our choices, however imperfect, must be made and remade and remade again to move us toward greater and greater precision and fidelity in an iterative and collaborative process. Our methods must transform into a collective endeavor to build and rebuild finely-tuned satellite dishes capable of detecting and reconstructing the distinctive voices echoing to us from our deep literary past, voices that come to the present us/humans through the past us/humans.

Simply refusing to supply any data for numerous chunks of a well-known and abundantly attested text may play well in historical and current religious studies scholarship, but it does not comport with scientific methods nor the advancement of scientific knowledge. Sophistic argumentative obfuscation and rhetorical hemming and hawing is commonplace in Biblical Studies as a means of keeping up appearances of professional decorum: exhibiting caution, bowing respectfully to other colleagues, remaining intellectually astute and dispassionate, and deferring to the history of scholarly erudition.

So what's a girl coder-scholar to do when nearly an entire field and its history of scholarship are radically unscientific and ideologically prejudiced in their assumptions, methods and conclusions? While I value caution, collegiality, the history of scholarship, and a certain kind of stoic rationalism, I value scientific progress, evidence, truth, and conclusions more. Many of our contemporary



colleagues may never understand. Even so, I am persuaded that many of my contemporaries and the vast majority of my future colleagues—both in the Humanities and the Sciences—will. Here I stand: with Open Science, Democratic Humanism, and a faith born of Deep Time. I can do no other than throw a digital inkwell at the reigning devil of Fundamentalist Capitalist Consumerist Christianity.

The day has come for a Scientific, Technological, and Humanist Reformation aimed directly at the core of Christianity, equipping a new generation of digital genealogists of gospel viruses, digital detectives peeling back editorial-mythological layers, digital geologists charting discrete yet shifting textual strata, digital coders using NLP and signals analysis to refine datasets into historical voices of near perfect clarity, digital paleographers fitting papyrus fragments into place within a global linked open data puzzle. The time has come to enlist the full panoply of scientific methods in Gospel studies in order to realize a skillful, bold, courageous, nuanced, and artistic vision aimed at recovering and restoring the earliest textual strata whose importance cannot be overstated in regard to the history of the last 2,000 years of global civilizations.

The evidence and scientific proofs summoned below show that Marcion's *Gospel* was the third major Gospel stratum created and popularized within the Joshua tradition. Objective analysis and scientific testing of my five hypotheses and all the related evidence will lead open and honest readers to an even more radical conclusion. The First Gospel created and popularized within the Joshua tradition supplied most of the content of the Third Gospel. Remove the content of the Second Gospel (Mk1) that found its way into the Third (Lk1), then remove the unique additions and edits made to the Third, and we are left with the First (Qn). Therefore, the fullest possible restoration of the Third Gospel stratum is necessary to achieve the fullest possible restoration of the First Gospel stratum.

Let the careful, curious, encompassing yet always and happily imperfect work of restoration continue.

## How to Find and File Gospel Minority Reports

*What then challenges him is the conviction that, if only he is skillful enough,  
he will succeed in solving a puzzle that no one before has solved or solved so well.  
Many of the greatest scientific minds have devoted all of  
their professional attention to demanding puzzles of this sort. — Kuhn 38*

History is written by the victors, except when it isn't, and multiple witnesses are more reliable than a single witness, except when they aren't.

Like many rules, these truisms have exceptions. Sometimes history is written by the losers, and most of the time history cannot and should not be boiled down to a simple game of winners and losers. Sometimes minority witnesses are the most reliable and least biased, and most of the time events cannot and should not be limited to testimonies, one of several types of data sources.

Text criticism inclines us to follow the above rules rigidly, rules incapable of uncovering strata that existed historically prior to the canonized textual formation.<sup>46</sup> Retrieving the earliest gospel strata requires making an art and a science out of finding and filing credible minority reports. To do so, we must make use of three main evidentiary sources, three types of datasets:

**1. Patristic Polemical Testimonies.** Our most important guidance to uncover the earliest gospel strata is embedded in patristic testimonies, not just to canonical scriptures, but most especially to the *scriptures of their earliest opponents*. Our quest for veracity has to wade through the vitriol. To borrow a saying from Robert Wilken, the early-orthodox were progressive, creating new syntheses, compromises, and solutions. Their opponents were sometimes the dogged traditionalists.

**2. Extant Gospel Manuscripts.** The manuscripts (including early translations and lectionaries) of Lk2 are crucial sources to find and file minority reports about Lk1. As Klinghardt has noted, over 75% of over 500 variants peculiar to Lk1 are attested as minority readings in the manuscripts of Lk2.<sup>47</sup> *Caveat:* collating gospel manuscripts without taking seriously the former and latter types of datasets is doomed to circular logic that does not open itself to the scientific reality of the historical data.

**3. Neighboring Gospel Strata.** We need to start thinking of each early gospel substratum as an evolutionary transition species. With a mere shoulder blade, a trained paleontologist can reconstruct an entire skeleton and make 3D visualizations of a newly discovered species. While textual DNA is inherently more susceptible to change and reorganization than biological DNA, the analogy is still useful. The more we can reconstruct the full breadth and detail of surrounding gospel strata, the easier it is to locate, sequence, and reconstruct each given stratum. To put it differently, we are very unlikely to find the earliest gospel compilations hiding in the ground of an archeological dig or in an unmarked manuscript on a library or monastery shelf, but data science makes it possible for us to clarify distinct

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<sup>46</sup> Matthias Klinghardt, "Marcion's Gospel and the New Testament: Catalyst or Consequence?" *NTS* 63 (2017) 318–23 at 322–23; [doi.org/10.1017/S0028688516000461](https://doi.org/10.1017/S0028688516000461).

<sup>47</sup> *Ibid.*, 322.

substrata in comparison with their closest historical neighbors based not only on vocal patterns, but also patterns of sourcing, preservation, transformation, and transmission. The earliest gospel strata are *preserved and audible (even as re-samplings) in later, better attested textual formations*. Scholars only need to learn how to sample and restore these scientifically.

That should be an encouraging thought, not just for scientists but also persons devoted to Jewish and Christian traditions. As the original textual DNA of the Joshua movement, Qn has been hiding in plain sight in the Gospel of Luke (Lk2) now for nearly 1900 years. While there are numerous edits that Lk2 made to QnLk1, and some edits that Lk1 made to Qn, through this transmission process Qn was still preserved with a high degree of fidelity. The parent has lived on through its children, much of its genome preserved across theirs.

Thus, whether we are aware of it or not, we still encounter Qn by and large whenever we read the Gospel of Luke in our Bible. It's merely a matter of knowing which verses and words preserve the earlier DNA. To a lesser extent, this is also true of the canonical gospels of Matthew, Mark, and John, as well as several non-canonical gospels, all of which preserved unique genetic elements of Qn.

So while ours will be the first generation in 1900 years to restore Qn fairly close to its original fidelity using data science methods, ours is certainly not the first generation to encounter Qn.

When Francis of Assisi heard the Gospels, he heard Qn. What moved him most within the Gospels was Qn. What transformed his life was Qn. It is safe to say the same about Pope Francis I. It was Francis of Assisi, and beyond and behind him, Qn that has inspired the bold and creative humanist inclusivity that the Holy Father has modeled in word and action.

The same was true 1000 years before when Saint Anthony the Great heard the words that led him to sell his possessions, devote his life to prayer, and become the founder of Christian desert monasticism. He heard Qn and lived Qn.

The same was true in the 20th century with Dorothy Day, Mahatma Ghandi, and Martin Luther King, Jr., who all heard in Qn the teachings of non-violence and non-retaliation and found in them the inspiration and methods for transforming whole societies and nations.

While for the purposes of developing testable, open scientific hypotheses and methods, for public awareness, and a touch of sensationalism, we have spoken of finding, retrieving, and restoring "the lost Gospel of Qn", in many ways Qn was never lost.

It's always been there, speaking to us, inspiring us, waiting for us to discover and rediscover not just as a text but even more so as a kind of philosophy, a way of thinking and living, the transformative seeds of humanist social movements.

The canonical gospels contain the seeds of their origins, their destruction, and their rebirth.

## 1.8. Signal Triangulation Tracing Method to Sequence Historical-Textual Strata

*Any new interpretation of nature, whether a discovery or a theory, emerges first in the mind of one or a few individuals. It is they who first learn to see science and the world differently, and their ability to make the transition is facilitated by two circumstances that are not common to most other members of their profession. Invariably their attention has been intensely concentrated upon the crisis-provoking problems; usually, in addition, they are men so young or so new to the crisis-ridden field that practice has committed them less deeply than most of their contemporaries to the world view and rules determined by the old paradigm. — Kuhn 144*

A big part of the challenge we face, especially in the study of Gospel texts, is that:

- 1) the main content does not offer clear, external historical references as to time of composition and/or editing (very unscientific of them, not to date and time stamp and version control their work!); and
- 2) manuscripts tend to fabricate and improvise anachronistic historical references, such as putting the names of legendary leaders, "Mark", "Matthew", "Luke", "John", "Peter", etc., at the beginning (incipits) of texts within manuscripts, attributions to singular great authors that the textual data itself may not merit.

Thus, without clear external historical references and yet burdened by mythic/traditional notions of singular apostolic authors, Gospel scholars often give up on dealing with questions of actual historical importance.

For those of us who do try to get at the history of and behind these texts, we still have not learned how to approach our work in a truly scientific way.

Attempting to show that one text copied another is not enough on its own to prove how those two texts are related historically. Right now I can quote or copy a portion of a 2000 year old text next to me, but that does not put me into a close relationship of historical proximity to that text.

Unfortunately, most of the analysis and discourse of Biblical studies is structured in terms of mere two text comparisons. We look primarily for simple dependencies, not layered dependencies.

Even when we add a third or fourth text to the mix in a parallel set—as we so often do in our synopses and academic literature—we still find the task of persuading our colleagues of our reconstructions difficult if not impossible. It all seems so subjective, and our entrenchments in traditional schools of thought (Q, Farrer-Goulder, Matthean priority, Matthean posteriority, etc.) only makes it worse.

To be scientific and develop historically consequential proofs, we need to come back to basics. How do scientists date stuff, especially old stuff?

Well, there are two kinds of phenomena in the world: dead things and living things.

Dead things degrade. They decay. That is why and how scientists can date them reliably, using carbon dating. The older it is, the more degradation can be detected. Just like telescopes look at the deep past of the stars, carbon dating looks back at the deep time of our planet and its life forms.

Living things, however, flourish. They copy themselves. They multiply. Whenever they multiply, they carry information about their origins. That information often transforms as it is transmitted or reproduced.

Evolution meet Gospels.

This scientific life-principle applies fully to *living texts, especially sacred texts* whose heirs are committed to reproduce them, but who also cannot help but transform them in the reproducing.

But how can you chart sequential relationships in the editing and multiplication of texts in a scientific way? Genetics are one thing. But texts are something different.

In a phrase, a well-designed three-point signals analysis.

*The best way to establish historical relationships among a group of interdependent yet otherwise undatable source and receptor strata, following the principles of science (particularly math and physics), is to start from a three-point comparison.*

Text 1–Text 2–Text 3

The hypothesis itself is built into the chronological ordering of the texts: Earlier–Middle–Later.

To put that in signals terms, that would be:

Node 1—Node 2—Node 3

The hypothesis would posit: Starting Signal Generator–Signal Mediator–End Signal Receiver

To prove the sequential relationships of interdependence among these texts, you must find and analyze three types of signal transmissions.

It is essentially the same as this scientific thought experiment. You are tasked with determining the relative geographical position of signal station locations. You do not have GIS or satellites, but you do have access to transmission systems and signals. In this experiment, all signals can only travel one direction. How would you approach this problem?

You would do so by grouping transmission stations into subsets of three and then start running a bunch of signals, looking for *three specific types of transmission receptions*.

Transmission Type 1. Node 2 receives a transmission directly from Node 1 (1→2; direct transmission)

Transmission Type 2. Node 3 receives a transmission from Node 1 independent of (or mediated but unaffected by) Node 2 (1→3; bypassed transmission)

Transmission Type 3. Node 3 receives a transmission originating from Node 1 that was transformed, repackaged or piggybacked by a transmission from Node 2 (1→2→3; synthesized transmission)

Once you have repeated confirmation of these three signal transmission types, you have strong proof that Node 2 is somewhere between Node 1 and Node 3. The more data you run, the stronger your proof and the more certain your hypothesis.

For textual signals that we endeavor to map across time rather than space, you would do essentially the same thing. Select and isolate a subset of three textual strata with obvious interdependent relationships and arrange them in parallel according to your hypothesis of their historical, sequential relationships, from earlier/originator (Stratum 1) to middle/mediator (Stratum 2) and finally to last/receiver (Stratum 3).

Reception Type 1. Stratum 2 receives/copies Stratum 1 (1→2; direct transmission)

Reception Type 2. Stratum 3 receives/copies Stratum 1 independent of (or mediated yet unaffected by) Stratum 2 (1→3; bypassed transmission)

Reception Type 3. Stratum 3 receives/copies Stratum 1 as transformed, repackaged, or piggybacked by Stratum 2 (1→2→3; synthesized transmission)

Once you have detected *all three reception types*, well, then you've got it.<sup>48</sup> You have established a historical, sequential relationship among these strata. Again, the more evidence and data you run in your analysis, the higher your confidence can be in your hypothesis.

Try it in reverse, and it would not work, because the mediator stratum does not piggyback backwards in time, from a later stratum to an earlier stratum. The signal synthesizing process can only move one direction in time: forward. That forward directionality is what makes historical sequencing possible. All living things, including sacred texts, are time-bound.<sup>49</sup>

Showing *exactly* how far apart chronologically a group of three interrelated textual strata might be is something else entirely. At some point, externally verifiable points of reference must come into play.

For the Gospels, the destruction of the 2nd Temple of Jerusalem in 70 CE is certainly one of those external events. A close runner-up is *christiani* facing trial and execution under Pliny the Younger around 110 CE, the first clear mention of anything of this sort in the historical records. As an imperial legate to Bithynia-Pontus, Pliny's records are exquisitely thorough and historically anchored, far

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<sup>48</sup> In v1.8 and earlier of this book proposal I had incorrectly stated that we needed to identify a fourth type: an independent signal from Node 2 to Node 3. Proof of that transmission signaling is already accounted for by the first type (direct, unmediated transmission) and third type (synthesized or piggybacked transmission). Furthermore, seeing *independent* transmission between Node 2 and Node 3 is not necessary to show that there is in fact transmission between Node 2 and Node 3. It is already evident and built into the *dependent* transmission running from Node 1 to Node 3 *through* Node 2. In v2.19 we added "(or mediated yet unaffected by)" for reception type 2 to clarify the method further. In v2.20 we clarified the description of the types.

<sup>49</sup> *A note to smart, doubtful Gospel scholars.* Some of you at this point may be thinking about those crafty scribes who liked to erase, change, or add elements to texts and muddy the picture. While that is certainly a factor, scribal tampering—especially with ancient texts—would not prevent or falsify the scientific historical-temporal sequencing of strata. Whatever examples of tampering might show up in an analysis, the data—especially if you are dealing with dozens or hundreds of textual signals or tradition-receptions and well-defined earlier strata—will reliably point in a clear sequential direction. The early-orthodox and orthodox scribes did love to tamper with, update, and standardize manuscripts, but they were not capable of making time-bound historical strata relationships run in reverse! In fact, a well-designed strata delineation and signal tracing tool could detect scribal tampering, turning up those very signals that do not match the transmission patterns of all the other signals.



beyond anything the early *christiani* wrote. Pliny's correspondence provides not only our first reference to the word "christian" outside of internal Jesus tradition texts, but also the first extant reference to that label in any text.<sup>50</sup> Besides the mention of James the brother of Jesus by Josephus (*Ant.* 20.9), Pliny is the first external source to mention anything about the later followers of Jesus. While Tacitus and Suetonius write about *christus* / *chrestus* / *christiani* / *chrestiani* (whatever they intended to convey by their inconsistent terminology), they are both subsequent to Pliny, knew Pliny quite well, had read his work, and had their own political agendas guiding their writing and rewritings of history.<sup>51</sup> (Roman officials talked together, even if they did not always know about what they spoke.) Therefore, Pliny is a major historical anchor for our dating of the early Joshua-tradition texts. The Kitos War of 115–117 CE is probably the third most important anchor, and the Bar Kochba revolts in 132–135 CE next. (Noticing the recurring pattern of revolt against Roman imperial authority in the eastern provinces? That should explain quite a bit of the DNA of Qn for you. But I digress.)

So, three-way signal reception analysis and the occasional external historical marker—that's essentially how we can date the relative sequence and interdependent relationships of the various Gospel textual strata.

*Author's caveat and disclosure:* So, to be perfectly honest, I have no idea if the method I have elaborated above is already a well-known thing in the hard sciences or not or if I've come up with something genuinely new. I doubt it's new. It seems too obvious if you just think like a scientist and not a religious ideologist. Fortunately, I loved math and science a lot as a young person before I ever took an interest in religious studies, so this was just what made sense to me as I started to think creatively about solving these historical-textual puzzles. Natural Language Processing might dovetail with the above approach or provide a completely different angle. It's precisely because I am not an expert in the domains of Signals Analysis, CL, and NLP that I have reached out to experts to advise and help us. If you know of interested experts, please send them our way. Also, while I obviously trust my own carefully considered hypotheses and conclusions enough to put them out there publicly (risking looking like a fool if I'm wrong, yet scientifically confident I am on the right track), I trust the shared analysis and conclusions of the whole community of scientific experts and authorities more than I trust myself. So I will learn and adjust as I go and make corrections and even confessions/retractions if and as needed. Every version of this iterative book has been permanently archived in an Open Science repository, so scholars and historians can scrutinize, if they wish, the whole history of the conversation.

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<sup>50</sup> Given that Acts and 1 Peter date after Pliny, and that the reference to the "tribe of the Christians" in the Testimonium Flavianum of Josephus' *Antiquities* is likely a later Christian interpolation, Pliny's reference to "Christians" is the first mention in any extant text, whether external or internal to Judaism and nascent Jewish-Christianity, of that term.

<sup>51</sup> For a convincing case on Tacitus depending on Pliny the Younger for his information about Christians, see Christopher M. Hansen, "The Problem of *Annals* 15.44: On the Plinian Origin of Tacitus's Information on Christians," *Journal of Early Christian History* 13.1 (2023), 1–19, [doi.org/10.1080/2222582X.2023.2173628](https://doi.org/10.1080/2222582X.2023.2173628).

*Overall take:* Verifiability, transparency, and reproducibility are foundational to legitimate scientific discourse, method, and practice. That is exactly what we need to start bringing to the historical-critical study of the signals and strata of the Gospels.

## 1.9. Criteria for Evaluating Gospel Strata Sequential Hypotheses

*How are they able, what must they do, to convert the entire profession  
or the relevant professional subgroup to their way of seeing science and the world?* — Kuhn 144

Having had a few months to reflect on my signal triangulation method, I have realized that it needs more nuance and testing with the help of experts in Natural Language Processing and Signals Analysis. Furthermore, it is only one tool, just one part of a robust scientific method, not its entirety. The section below (Demonstration of Criteria for Evaluating Gospel Strata Sequential Hypotheses) shows why. The three tag types are certainly useful and illuminating in practice, and I will continue using them accordingly. When strata are placed in the correct sequential order, the tags function as they should and indicate valid signal transmissions and syntheses. However, when strata are not placed in their correct sequential order, then the three tags yield false indications. A broader set of objective, verifiable scientific methodological criteria for sequencing strata is thus necessary.

To that end, I have compiled a more expansive set of twelve criteria that together provide a more comprehensive and reliable scientific method for sequencing textual strata manually.<sup>52</sup> I anticipate that these criteria and others can and will eventually be developed as algorithms and further nuanced via machine learning. As is evident, nine of these criteria can be evaluated regardless of what hypothetical sequence is used for strata. The other three criteria can be evaluated properly only within the context of a given hypothetical sequence. The section below entitled, "Demonstration of Criteria for Evaluating Gospel Strata Sequential Hypotheses", will prototype manually how both sequence independent and sequence dependent criteria play out in practice.

To attain maximal confidence in a hypothetical strata sequence, all of these criteria should be evaluated at every level, from verses to parallel sets to entire strata. There will certainly be exceptions and oddities, but the patterns that prove most consistent across the most criteria and at all levels are the most likely to reflect valid strata sequence hypotheses. The triangulated tags that seemed problematic on reconsideration actually fit quite nicely into criterion #11.

For the purposes of demonstrating the usefulness of this more encompassing scientific method, we focus initially on one parallel set: A078, the Beatitudes, a set very well attested for GMcn. Awarding one point for each criterion, we find that GMcn almost certainly contains the earliest vocal stratum. It 1) has distinctive vocal traits that are evident in other strata; 2) is tied for the briefest number of signals in the set; 3) is the least dense stratum at an average signal word count of 9.8; 4) exhibits the simplest conceptuality of all strata; 5) has the fewest transitional and clarifying terms; 6) has a clear sequence match in a later stratum; 7) points to the lowest Socio-Economic Status; 8) exercises honor and shame in general terms rather than lionizing or vilifying specific groups or characters; 9) does not draw on any secondary intertexts; 10) has none of its words omitted across later strata; 11) exhibits

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<sup>52</sup> Some of these criteria have been articulated previously both in Biblical text criticism and in Computational Linguistics. In future versions of this LODLIB we plan to review prior scholarship and determine how our twelve criteria fit within prior scholarship. In v1.45 we relabeled the eleventh criterion from "Source Alternation" to "Concentrated Alternation" and modified the description accordingly.

an authentic source switching pattern from a primary source base text to an occasional alternate/secondary source; 12) exhibits some signal weakness in later strata.

As evidenced by some of the same criteria, Mt1 is probably the second stratum and Lk2 the third. Mt1 has 1) distinctive/signature terms ("reward", "righteousness", etc.) partly preserved in Lk2, while distinctive/signature Lk2 terms ("now", "that day") are not evident in Mt1; 2) the second lowest linguistic density with an average signal word count of 12.4 as compared to Lk2 having 14.6; 10) a relatively modest number of Mt1 words missing in Lk2 (8 in 4 places), compared to Lk2 having a high number of words missing in Mt1 (19 in 6 places).

While our research has turned up other patterns, these are not yet sufficiently tested or independent as to be listed among the useable criteria. For example, we have observed in many places a pattern of **grafting reinforcement**. Like a grafted plant or a scabbed over wound, surplus redactional activity often accrues in places where two sources are being synthesized.

For now, though, let us simply enumerate our twelve criteria.

## *Sequence Independent Criteria*

- 1. Identifying Signatures.** Each vocal stratum has signature elements that exhibit greater proportional density in that stratum compared to all others. These are the identifying signatures of that vocal stratum. Any given text may contain multiple vocal strata accumulated through successive redactions. Natural Language Processing and/or manual signature detection tagging and clustering can delineate distinct vocal strata within a text. Once a unique and consistent voice has been identified, its signature elements should be noted as less likely to appear in strata prior to the signature stratum and more likely to appear in strata subsequent to the signature stratum.
- 2. Expansion/Multiplication.** Signals tend to expand and/or multiply over time and across strata. Generally speaking, the earlier the stratum, the fewer the signals; the later, the more. Signal tracing maps the expansion and/or multiplication of signals across strata from the least to the most.
- 3. Rhetorical Density.** Signals tend to become more densely worded over time and across strata. Earlier strata tend to have consistently thinner and shorter signals, while later strata tend to have consistently denser and longer signals. Signal tracing maps the thickening of signals across strata.
- 4. Conceptual Density.** Signals tend to complexify conceptually over time and across strata. Signal tracing maps the nuancing of ideas across strata from the simplest to the most complex.
- 5. Transitional Smoothness.** The earlier the stratum, the more abrupt and staccato the transitions within and between signals and episodes, and the fewer the clarifying, transitional, and staging terms used. Conversely, the later the stratum, the clearer, smoother and more elaborate the transitions and the more clarifying, transitional, and staging terms are employed. Redaction is like sandpaper; the more times a text has been worked over, the smoother its edges and connections.
- 6. Sequence Preservation.** The earlier the stratum, the more likely its signal order will be replicated in one or more later strata. Conversely, the later a stratum, the less likely it will yield a sequence match with other parallel signal sets.
- 7. Upward Mobility.** Signals over time and across strata tend to exhibit more features corresponding to higher levels of education, class, wealth, rhetorical training, and public discourse, both for the narrative itself and for characters portrayed sympathetically and self-reflexively within the narrative.
- 8. Honor / Shame Delineation.** Signals over time and across strata tend to elevate the reputation and status of protagonists, degrade the reputation and status of rivals or antagonists, and create increasing separation and differentiation between the honored and the shamed/displaced, along with justifications or obfuscations of prior associations, events, or sayings later considered problematic.
- 9. Intertextual Hybridity.** Signals tend to complexify intertextually over time and across strata, pulling from more strata, from more diverse locations within those strata, and from more diverse sources and models in general, both internal and external to the community. Signal tracing involves mapping the intertextuality of signals across strata from the least to the most hybridized.

## *Sequence Dependent Criteria*

**10. Element Preservation.** The earlier the stratum, the more likely that most or all of its elements will be preserved (even if transformed) somewhere across later strata, and the less likely that any of its elements will be missing across all later strata. Conversely, if a later stratum is placed early in a hypothetical reconstruction, it will exhibit high numbers of words skipped and numerous locations where words are skipped across later strata.

**11. Concentrated Alternation.** Synoptic gospel stratum transmitters exhibit consistent, selective, and concentrated patterns of source switching, typically between a primary source and one or more secondary sources at a time. If the hypothetical strata sequence exhibits source switching that is choppy, piecemeal, fragmented, diffuse, and/or haphazard, or outside of the transmitter's normal pattern, then a strata temporal sequence hypothesis is less likely to be valid.

**12. Occasional Weakness.** Authentic human transmissions exhibit occasional degradation, loss, or weakness in later strata. If a hypothetical signal source never exhibits signal degradation, loss, or weakness in later receptors, i.e., if all of its signals and all of the content of those signals seem to exhibit strong and clear reception in all receptors, then the hypothesis is less likely to be valid.





## *2.0. Five Hypotheses to Recover and Restore the First Gospel (the New Q or Qn)*

in this scholarly *vade mecum* we intentionally build our scientific hypotheses in a scaffolded way with each one supporting the next moving from the least controversial to the most provocative hypotheses about GMcn with each hypothesis the alterations to Q become more and more profound and transformative we ask readers to test the strength of our edifice from bottom to top and to climb courageously as high with us as you feel you can go



Hypothesis 1. The vast majority of attested materials in GMcn consistently reflects a simple two source program, drawing on Early Mark (Mk1) and Qn, modestly editing and paraphrasing them, and rotating back and forth between them with minimal redactional stitching. Evaluating this hypothesis involves a *preliminary level of trust* in the reconstruction of GMcn as an accurate and thorough representation of Early Luke (Lk1). Building this first level of confidence will generate some excitement and momentum and likely lead some scholars to take GMcn seriously for the first time as of potentially significant value to the historical debates about Q.

Hypothesis 2. When Luke has parallels with Matthew and/or Gos. Thomas and those parallels are explicitly corroborated by GMcn, then this confirms their existence in Qn. This is especially helpful for passages that the *Critical Edition of Q* committee marked as uncertain or stricken. This hypothesis involves an *initial level of trust* in the reconstruction of GMcn as an accurate representation of Lk1. Of note here is that wording within confirmed Qn passages is often very densely and confidently attested in GMcn. Climbing to this floor will open new views and insights about GMcn and its place in the composition history of early Jesus texts and traditions.

Hypothesis 3. When GMcn attests to the presence of Qn passages and verses in Luke, the order of these materials is preferable to the ordering of Qn materials in Matthew. The ordering of Qn based on GMcn involves a *moderate level of trust* in its reconstruction as an accurate representation of Lk1. Lk2 only confirms this trust, inserting new content into Lk1 but still preserving most of the content and order of its base text. Early Matthew (Mt1) by comparison extensively recompiles and reorders materials from its sources. This floor rises above current notions about the order of Q and reconfigures its structural lines.

Hypothesis 4. When Matthew has a parallel with Luke that is *not present* in GMcn, this is *not Qn*, and when it is *unattested* for GMcn, it is *probably not Qn*. This hypothesis involves a *high level of trust* in the reconstruction of GMcn as an accurate, thorough representation of Lk1. This is where our solution to the Synoptic Problem dovetails deeply with key passages and arguments outlined by proponents of the Farrer-Goulder hypothesis showing how the text of Luke does in fact depend on that of Matthew at many points. While the view from here may be disconcerting for traditional Q scholars, feeling like nothing less than open surrender to sworn enemies, those who climb to this height will savor some stunning views and see the Synoptic Problem in a completely new way.

Hypothesis 5. When GMcn has a parallel in Luke that is not in Matthew or Mark, then these are *additions to Qn*. This hypothesis involves *the highest level of trust* in the reconstruction of GMcn as an accurate and thorough representation of Early Luke. Essentially, this idea involves accepting that the textual strata of Matthew omitted parts of Q that appear comfortably in both Lk1 and Lk2. While there is no reason to think this would be problematic, it certainly runs counter to centuries of scholarly habituation and discourse considering Matthew and Lk2 as the primary bases for reconstructing Q. This is where the GMcn solution reaches its most exhilarating heights, where completely new horizons appear for the study of the Gospels and the earliest Joshua traditions and the history of his followers.

## 2.1. Hypothesis 1: Two Sources of GMcn

By Neue Quelle, "the New Q", or Qn we mean the old Q, i.e., the closest possible reconstruction of the original edition of Q as that text was known and circulated. Based on the evidence that follows, Qn was in fact an actual text evidencing both linguistic and thematic coherence, indeed far more such coherence than scholars up to this point have conceived. Qn consisted of a compilation of Joshua's sayings, teachings, and fables, but not just these sorts of materials. Qn was a sayings source, but not *merely* a sayings source. That sapiential *a priori* assumption has overdetermined previous scholarly accounts of its contents. Nevertheless, Qn was indeed an *early and crucial source* in the production of both the first major edition of Matthew (Mt1) and the first major edition of Luke (Lk1), i.e., the text that has come down to us as Marcion's *Gospel* or GMcn.

The above paragraph may cause inspiration for some and consternation for others. We set it forth merely as a miniature model of the building plan that we aim to construct. For us to be successful and convincing, for us to build something that moves minds and stands the test of time, it will take careful planning, detailed blueprints, rigorous labor, and even some artistry to realize our vision one floor at a time. First, we must begin from the firmest of foundations.

We envision this hypothesis as the first stage in the construction of a new building. As such, it requires nothing less than the complete demolition of the condemned building of Synoptic Gospel and Q Studies, tearing it down to its foundations, only then starting to build it back up one floor at a time. (For Q scholars we have just offended, please know that the new building will still be a Q-type building in the end, just more streamlined, accommodating, and structurally sound.)

Now that the metaphorical work of demolition is done, we need to clean out the site and then inspect and test the foundations thoroughly, specifically to find out what foundations are really there in GMcn. The instrument we will use to carry out this inspection is a simple yet nuanced hypothesis, our first of five.

Hypothesis 1. The vast majority of attested materials in GMcn consistently reflects a simple two source program, drawing on Early Mark (Mk1) and Q, modestly editing and paraphrasing them, and rotating back and forth between them with minimal redactional stitching.<sup>53</sup>

Non-scientific bias always ultimately falls victim to circular reasoning. Scientific truths are self-evident. Scientifically testable hypotheses that reflect reality can be proven and confirmed in innumerable ways. Such proofs inevitably demonstrate statistical significance.

In the sections below starting with the "Cluster Analysis of Markan and Lukan Passages", we begin development of an expanding set of proofs of the first hypothesis using an array of scientific methods and approaches that treat the gospels strictly as data, as past phenomena that can be scientifically compiled, compared, analyzed, and tested for statistically significant correlations.

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<sup>53</sup> In v1.29 we changed "Mark" to "Early Mark (Mk1)" to clarify and nuance this hypothesis, though we had indicated two strata of Mark (Mk1 and Mk2) in the first release of the LODLIB.

## 2.2. Hypothesis 2: Confirming Qn from GMcn

Now that we have cleared out the basement, as it were, and thoroughly inspected its structure and strength, we are ready to move forward with the construction of the ground level of our building. Most of this floor is built simply by confirming most of the content that traditional Q scholars have posited was part of Q, i.e., passages where the *Critical Edition of Q* overlaps considerably or entirely with parallel passages in Marcion's *Gospel*. For close analysis of these confirmations, see the Comparative Restoration. For a quick summary of *CEQ* passages confirmed in Marcion's *Gospel*, see the *CEQ* Comparison with Sources of the Third Gospel Stratum (Marcion's *Gospel*).

Now that most of the ground floor is built, we can complete it with some contributions to traditional Q scholarship by making use of our second hypothesis.

Hypothesis 2. When Luke has a parallel in Matthew and/or Gos. Thomas and those parallels are explicitly corroborated by GMcn, then this confirms their existence in Qn. We regard this hypothesis as requiring only an *initial level of trust* in the critical reconstruction of GMcn as an accurate representation of Early Luke.

Our findings show that several passages about which Q scholars have gone back and forth are often attested densely and with high degrees of confidence in GMcn. We supplement the confirmations with word counts based on Roth's critical edition of GMcn.



Two Witness Parallel *CEQ* Candidates Confirmed as Qn

<i>SQE</i> . Shorthand	Matt	<i>CEQ</i>	GThom	GMcn word counts <sup>54</sup>
A079. Curses	5.3–12 <sup>55</sup>	6.24–26		6.24–26. <b>8</b> 27 3 4
A176. Following Joshua	8.18–22 <sup>56</sup>	9.[[ <del>61</del> – <del>62</del> ]]		9.61–62. <b>1</b> 4 ( <i>5</i> )
A188. Beelzebub dispute	12.29	11.[[ <del>21</del> – <del>22</del> ]]	35	11.21–22. <b>4</b> ( <i>1</i> )
A190. Benediction		11.? <del>27</del> – <del>28</del> ?	79.1–2	11.27b–28. <b>8</b> <b>15</b> 1 ( <i>2</i> )
A199. Inheritance division		12. <del>13</del> – <del>15</del>	72.1–2	12.13–14. <b>5</b> 11
A200. Rich fool		12.[[ <del>16</del> – <del>20</del> ]], <del>21</del>	63.1–3	12.16, 18–20. <b>17</b> <b>1</b> 1 2 ( <i>2</i> )
A203. Be watchful	24.46, 42; 25.1–13 <sup>57</sup>	12.[[35–38]]	21.7	12.35–38. <b>14</b> 3
A204. Family divisions	10.34–36	12.[[49]]	10	12.49a. <b>5</b> 1
A216. Great supper	22.5 <sup>58</sup>	14.? <del>19</del> – <del>20</del> ?	64.2–9	14.19–20. <b>3</b> ( <i>1</i> ) ( <i>1</i> )
A216. Great supper	22.10–14 <sup>59</sup>	14. <del>22</del> , <del>24</del>		14.22, 24. <b>4</b> 1
A234. Kingdom within		17:[[20]]	113.1–2	17.20. <b>8</b> 11
A234. Kingdom within	24.23	17:[[21]]	3.1–3, 113.3–4	17.21. <b>14</b> 1

<sup>54</sup> Here for the GMcn word counts we simply rely on the reconstructed critical edition by R (2015) and do not make any effort to challenge, question, or simplify its assessments. Instead, we distill its nuanced indications into word counts for quick, independent evaluation of the density and reliability of attested words in these passages: **bold** = secure; **bold italics** = very likely; regular type = probable; *italics* = possible; (parentheses) = precise wording not attested. Other indications are absented from the word count.

<sup>55</sup> The Matthean beatitudes (5.3–12), like the Lukan (6.20b–23), are certainly not verbatim parallels to the Curses of Luke 6.24–26, but they are in fact *topically inverted* and grammatically consistent parallels to them. It is partly for this reason that the Curses have been treated ambiguously in Q scholarship, sometimes as authentic to Q and sometimes not, depending on whether a given scholar or group opts for Matthew or Luke as more authoritative in reconstructing Q at this point.

<sup>56</sup> Matthew's account has Jesus responding to two people about the sacrificial commitment involved in being a follower of Jesus, whereas Lk2 has three people. While the third exchange in Lk2 does not have a direct textual parallel in Matthew, the confirmation of the overall back and forth conversation with multiple persons on the same subject has led to Luke 9.61–62 at least being considered as a candidate by Q scholars.

<sup>57</sup> See also Mark 13.33–34, 37, 35–36.

<sup>58</sup> Matt 22.5 ("one to his own field, another to his business" / *μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ*) reads well as an abridged summary of the fairly repetitive succession of persons in Lk1 who make excuses as to why they cannot attend the banquet, including 14.18 (which *CEQ* accepts, "I bought a field" / *ἀγρόν ἡγόρασα*) and 14.19 (which *CEQ* does not accept, "I bought a yoke of oxen" / *ζεύγη βοῶν ἡγόρασα*). It is not too far of a stretch also to include Matt 22.5 in Qn as an abridged parallel that also suggests awareness of the next excuse, from 14.20: "I married a woman" / *γυναῖκα ἔγημα*.

<sup>59</sup> Again, Matthew provides an indirect parallel, describing the wedding hall being filled with guests (22.10) while Qn 14.22 says "there is still room" / *ἔτι τόπος ἐστίν*. Matt 22.11–14 describes the host's anger and punishment of a man not wearing wedding clothes, while Qn 14.24 has what may be either a selective or generalized statement of punishment, "no one... will taste" / *οὐδεὶς... γεύσεται*.

### 2.3. Hypothesis 3: Ordering Qn with GMcn

The third hypothesis is that when GMcn attests to the presence of Qn passages and verses in Luke, the order of these materials is preferable to the ordering of Qn materials in Matthew. This requires a *moderate level of trust* in GMcn as an accurate representation of Early Luke.

At first glance, both the lack and multiplicity of attestations of GMcn appear not to lend themselves to a precise verse by verse order. However, both Tertullian's and Epiphanius's polemics against Marcion—our first and second most thorough witnesses of GMcn—usually proceeded sequentially. Thus their ordering of contents is highly valuable. Along with Tertullian and Epiphanius, Hippolytus—who with them assumed that Lk2 was the earlier text—noted when he found material that deviated from what he believed to be the original, authentic order of Luke.<sup>60</sup> Their two (or three) exceptions prove the rule.<sup>61</sup> Almost all the attested GMcn materials were in the same order as in Lk2. The redactor of Lk2 inserted lots of new materials, including longer and shorter stories, narrative color and details, and terms intended to clarify, instruct, or transition smoothly between content. But seldom were Lk2 passages or sayings shifted out of their earlier order in GMcn.

Furthermore, as seen across this book, GMcn demonstrates a consistent tendency to preserve the order of its other source, Mk1. In two specific sections, GMcn shows itself far more apt than MtR1 to preserve the order of Mk1 passages. This coincides with the tendency of GMcn to engage in a modest amount of editorial reworking of Mk1 source content. Given these clear editorial tendencies of LkR1, the same should be acknowledged for the use of Qn in the other sections of GMcn. Moreover, besides its minimal editorial stitching between Mk1 and Qn sources, LkR1 treats Mk1 and Qn as separate sources in separate sections. By contrast, MtR1 engaged in a massive project of sorting, compiling, combining, and repurposing materials to create an elaborate homiletical mosaic (pun intended). The formidable creativity of MtR1 is also its undoing as a reliable source for the order of Qn. Put bluntly, the Matthean order, whenever it differs from Lk1Lk2, should never be retroactively imposed on Qn.

The following catalog notes the passages and verses where the *CEQ* adopts a different order for Q sayings than the order of Luke (both GMcn/Lk1 and Lk2). The call to revert to Luke as the primary basis for the order of Qn in most passages should not be controversial, because scholars working on Q have usually taken Luke as a much closer reflection of the ordering of Q. Scholars have long

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<sup>60</sup> The immediate transition of Lk1 3.1 into Lk1 4.31 (see A035) was noted by T (*Marc.* 4.7.1; SC 456:92) and Hippolytus (*Haer.* 7.31.5–6; PTS 25:313). The GMcn location of the saying about Elisha and Namaan (Luke 4.27) within the story of the ten lepers (Luke 17.12b–19) is noted by T (*Marc.* 4.35.6; SC 456:432) and E (*Pan.* 42.11.6  $\mu\eta$  (48), 42.11.17  $\Sigma\chi.$   $\mu\eta$  (48), 42.11.17  $\text{"}\text{E}\lambda$   $\mu\eta$  (48)). E uniquely mentions Lk1 6.3–4 between his references to Lk1 9.44 and 10.21: "Apart from Luke 4:27, which is explicitly stated to have occurred in a different location in Marcion's Gospel, this is the only verse that appears out of canonical order in Epiphanius' list" (R 6.4.6). But this is more likely a reflection of the list of E being out of order here than a reflection of a different order for GMcn. Z (414) speculated that it reflected E using loose leaves of paper to compile his list.

<sup>61</sup> While no GMcn witness provides explicit notice of such, a third verse, Lk1 6.5, was also likely in a different location than in Lk2 and its other synoptic counterparts (Mark 2.28, Matt 12.8), appearing after Lk1 6.10, a conclusion based on the mutual corroboration of T (*Marc.* 4.12.1; Evans 310; SC 456:152, 154) and mss D and d. For further explanation, see A047 in the Comparative Reconstruction.

recognized that the Lukan presentation of Q materials is typically more linear and closer to its source, while Matthew reflects a more sophisticated exercise in recompiling, reordering, and expanding Q materials topically. In recent decades, it has become more common to prefer Matthew for the ordering of some materials, especially *within* pericopes. This is understandable, given the precise deliberations over words and sayings, the framing of Q as a sapiential sayings collection, and the assumption of Matthew as a source sometimes preferable to Lk2 for reconstructing Q. The confirmation of Qn as one of the two major sources of GMcn makes the task of ordering Q materials far simpler.

For A080, *CEQ* reorders and clusters the traditions within Q 6.27–35 as follows, apparently owing in part to Matthean influence.

1. Q 6.27–28, 35b (Love Your Enemies) = Matt 5.43–44, 45
2. Q 6.29–30 (Renouncing One's Rights) = Matt 5.39–42a
3. Q 6.31 (Golden Rule) = Matt 7.12
4. Q 6.32a, 34 (Impartial Love) = Matt 5.46, 5.42

As will be later shown, 6.30b and 34b were not present in Qn. 6.32a was likely present: while possibly unattested, and it shares a perfect parallel with 6.34a that was clearly attested. For the verses that were present, the Lk1Lk2 order is preferable and should be restored: Qn 6.27–28 (in *Marc.* 4.16.1), Qn 6.29 (in *Marc.* 4.16.2 and 4.16.6), Qn 6.30a (in *Marc.* 4.16.8), Qn 6.31 (in *Marc.* 4.16.13), Qn 6.34a (and possibly Qn 6.32a in *Marc.* 4.17.1), Qn 6.35b (in *Marc.* 4.17.5–6), Qn 6.36 (in *Marc.* 4.17.8).

For A188, Q 11.16 is unattested in GMcn and was probably not part of Qn, thus the *CEQ* decision to relocate 11.16 (part of Lk2's Beelzebug passage in A188) to sit within the Sign of Jonah passage (A191) to match the Matthean order (Q 11.16 = Matt 12.38; Q 11.29–32 = Matt 12.39–42) is irrelevant.

For A194, *CEQ* reorders the *logia*: 11.?<sup>39a</sup>?, 42, 39b, [[40]], 41, 43–44, 46b, 52, 47–48. The corresponding Matthean order of these sayings is: 23.?<sup>1-2a</sup>?, 23, 24, [[26a]], 5–7, 27–28, 4, 13, 29–32. The *CEQ* order was not apparently influenced by the Matthean order but instead reflects other rationales. In any case, the order in Luke, well reflected in Tertullian's running work on GMcn, should be preserved. We should note that the speech introduction in Qn 11.39a is unattested but implicit and reconstructed as a necessary transition between QnLk1 11.38 and 11.39b. Qn 11.38 is attested first by Tertullian in *Marc.* 4.27.2, then 11.39 immediately afterward, and Qn 11.40 immediately after that. Qn 11.41 is attested in *Marc.* 4.27.3, Qn 11.42 in *Marc.* 4.27.4, and Qn 11.43 in *Marc.* 4.27.5. Luke 11.44 is unattested in GMcn and was likely not present in Qn. Tertullian attests Qn 11.46b in *Marc.* 4.27.6, Qn 11.47–48 in *Marc.* 4.27.8, and Qn 11.52 in *Marc.* 4.27.9.

For A201 and A202, *CEQ* places Q 12.22b–31 after Q 12.33–34 out of deference to the Matthean order (Q 12.33–34 = Matt 6.19–20; Q 12.22b–31 = Mt1 6.25–34). As evidenced in what follows, 12.33b–34 were not present in Qn. While 12.33a was likely present, it is still unattested. Thus the Lk1Lk2 order is preferable and should be restored.

For A211, *CEQ* places Q 13.29 after Q 13.28. Epiphanius confirms that Luke 13.29 was not present in GMcn, thus this switch is irrelevant.

For A219, *CEQ* relocates Q 15.4–7 (lost sheep) and Q 15. [[8–10]] (lost coin) after Q 17.1–2 in keeping with the Matthean order (Q 17.1–2 = Matt 18.7, 6; Q 15.4–7 = Matt 18.12–14). The order in Lk1Lk2 should be restored.

For A235, *CEQ* relocates Q 17.33 (finding/losing one's life) to fit between Q 14.27 (taking one's cross) and Q 14.34–35 (insipid salt), apparently for reasons of thematic coherence. Again, the order in Lk1Lk2 should be restored.

## 2.4. Hypothesis 4: What Qn Was Not

Here we arrive at our fourth hypothesis. When Matthew has a parallel with Luke that is attested as *not present* in GMcn, this is *not Qn*, and when it is unattested for GMcn, it is *probably not Qn*.<sup>62</sup> This hypothesis requires a *high level of trust* in the reconstruction of GMcn as an accurate and thorough representation of Early Luke.

We have thus far demonstrated that GMcn/Lk1 is in fact a simply structured two-source gospel (Mk1 + Qn) and an earlier and more reliable witness to Qn than either Lk2 (which uses yet transforms Qn through GMcn) or Mt1 (which sometimes, but does not always share unique, common readings with Qn). On that basis, we reordered Q passages according to the Lukan tradition. Now we come to an even more radical proposal.

Most prior scholars working on GMcn have assumed that it should nearly always be closer to Luke than to Matthew, but what a unprejudicial, careful analysis shows is that GMcn is often closer to Matthew, *both in its Mk1 sections and its Qn sections*. Most of the evidence does not show Matthean contamination in GMcn, as has been typically assumed, but instead the influence of GMcn on Mt1. To put it differently, Mt1 is sometimes a more faithful witness to Qn and Lk1 than is Lk2. GMcn/Lk1 is not a late text influenced by Mt1 or Mt2; it really is an earlier version of Luke and thus more deserving of trust than Lk2 or Matthean strata as the basis for reconstructing Qn.

Essentially, this hypothesis and the following one extend this assessment of the reliability and applicability of GMcn, taking it from confirming previously viable candidates for Q and confirming its order to use it as the basis to remove traditional Q content that was not actually part of Qn, which was, at its core, GMcn with Mk1 and some minor redactions removed. This excision cuts out not only verses here and there, but also whole passages that have been core to the understanding of Q from the inception of the hypothesis.

Even between this floor and its ceiling, we want to build out our steps progressively. Some scholars may only feel confident about removing passages from Q when Marcion's witnesses asserted that those passages were not present in his gospel. Other scholars may find their confidence in the recently reconstructed GMcn rising to the point where even its unattested passages should be taken seriously as likely candidates for removal from Q and reassignment to the creative work of the redactor of Lk2 and/or the Lk2 dependence on Mt1 and other sources.

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<sup>62</sup> v1.29 note: the word "probably" was added to the Fourth Hypothesis after months of bracketing out from Qn all Lukan materials not present or unattested in GMcn. By applying that strict standard, we were able to establish baseline vocal stratum patterns for Qn, Lk1, Mt1, and Lk2. These clarified vocal stratum patterns now permit us to circle back and start to make scientifically sound restorations to Qn for signals that are unattested for GMcn. In v1.29, such restorations included 7.34–35 (glutton and drunkard), 12.33a (divest and donate), 13.24 (narrow gate), and 14.34–35 (insipid salt).

v1.30 note: previously the Fourth Hypothesis lumped together "not present" and "unattested" as one category, but starting with this version we nuance more carefully between these distinct categories.

Passages and/or Verses Removed from Q

<i>SQE</i> Shorthand	<i>CEQ</i>	GMcn
A013b. John introduced	3.:[0], 3:1a, 3.2b-3a, 3b-4	Not present (indirectly)
A014. John preaches repentance	3.7-9	Not present (indirectly)
A016. John's messianic message	3.16b-17	Not present (indirectly)
A018. Baptism	3.:[21-22]]	Not present
A020. Desert flight	4.1-4, 9-12, 5-8, 13	Not present
A081. Judging	6.41-42c	Unattested
A083. Houses built on rock or sand	6.47-49	Unattested
A107. Identity of John	7.:[29-30]]	Unattested
A177. Seventy sent	10.12	Unattested
A178. Cities cursed	10.13-15	Unattested
A187. Summons to pray	11.10	Unattested
A188. Beelzebub dispute	11.16-17 <sup>63</sup>	Unattested
A189. Return of unclean spirit	11.24-26	Unattested
A191. Sign of Jonah	11.30-32	Not present
A193. Sound eye	11.:[36]]	Unattested
A194. vs. Pharisees/Lawyers	11.44, 49-51	Unattested
A196. Fearless confession	12.6-7	Not present
A202. Treasures in heaven	12.33b-34	Unattested
A204. Family divisions	12.50, 52	Unattested
A205. Interpreting signs	12.:[54-56]]	Unattested
A211. Exclusion from kingdom	13.29, [[30]]	Not present
A213. Jerusalem lament	13.34-35	Not present
A214. Dropsy healed	14.4-6	Unattested
A215. Inclusive feasts	14.:[11]], 15	Unattested

Whether "not present" or "unattested" for Lk1, most of this content should be familiar to objectors to the traditional Q hypothesis. Many of these passages are—by no coincidence in our view—often adduced as key proof of Lukan dependence on Matthew or Matthean dependence on Luke.

As noted in our introduction, the scientific discovery and reconstruction of Qn cuts both ways. It confirms the Q hypothesis at a fundamental level and corroborates most of its content. Yet it also cuts out a significant amount of Mt1 and/or Lk2 material that has been incorrectly and anachronistically applied to Q.

<sup>63</sup> *CEQ* lumps Q 11.16 in with A191 the Sign of Jonah out of deference to the Matthean order (Q 11.16 = Matt 12.38; Q 11.29-32 = Matt 12.39-42). As elaborated in the previous chapter, the Lukan order is more faithful to Qn.



## 2.5. Hypothesis 5: More of What Qn Was

Lastly, we come to our fifth hypothesis. When GMcn has a parallel in Lk2 that never appears in Matthew or Mark, then these are additions to Qn. This hypothesis requires *the highest level of trust* in the reconstruction of GMcn as an accurate and thorough representation of Lk1 and its use of Qn as one of its two sources. This entails that MtR1 omitted parts of Qn that appear in both Lk1 and Lk2. While there is no self-evident reason to think this would be problematic, it certainly runs counter to decades of scholarly habituation to consider Matthew and Lk2 as the primary bases for reconstructing Q. Sometimes the unique Lk1-Lk2 parallels are entire passages (e.g., A086, A115, A175, A186, A228, A337, A353, A355), but typically are micro-parallels (words and phrases).

We begin by compiling verses that scholars have previously considered as possible candidates for Q, then list verses that scholars have not generally or ever considered as candidates for Q.

### Qn Additions Considered in *CEQ*

Passage	<i>CEQ</i>	GMcn
A177. Seventy sent	10.1	10.1
A182. Shema	10.25–28	10.25–28
A185. Lord's prayer	11.1–2a	11.1–2a
A186. Midnight begging	11.5–8	11.5, 7–8
A204. Family divisions	12.49	12.49a
A205. Interpreting signs	12.56	12.56
A206. Avoiding trials	12.57	12.57
A235. Day of son of man	17.22, 28, 32	17.22, 28, 32

### Qn Additions Not Listed in *CEQ*: Part 1

Passage	<i>CEQ</i>	GMcn
A033. Escaping Nazareth	-----	4.23, 29–30
A086. Widow's son raised	-----	7.12, 14–16
A114. Anointing	-----	7.36–38, 44c–46, 50
A115. Women patrons	-----	8.2–3
A122. Sower fable	-----	8.4–8
A125. Disclosure	-----	8.16–18
A161. Transfiguration	-----	9.28–31a, 33–35
A175. Samaritan rejection	-----	9.52–55
A180. Snakes and scorpions	-----	10.19
A195. Pharisees' leaven	-----	12.1
A208. Woman released	-----	13.11–16
A222. Unjust steward fable	-----	16.2, 4–7, 9a
A223. Faithfulness in mammon	-----	16.11–12

Qn Additions Not Listed in *CEQ*: Part 2

Passage	<i>CEQ</i>	GMcn
A225. Pharisees reproved	-----	16.14–15
A228. Rich man and Lazarus	-----	16.19–31
A233. Ten lepers cleansed	-----	17.12b, 14, 4.27, 17.15–19
A236. Judge and widow fable	-----	18.1–8
A237. Pharisee and publican	-----	18.10–11, 13–14
A254. Rich young man	-----	18.18–23
A264. Blind beggar healed	-----	18.35–43
A265. Zacchaeus	-----	19.2, 6, 8–10
A276. Authority questioned	-----	20.1–8
A280. Caesar's tribute	-----	20.19, 24–25
A281. Resurrection question	-----	20.27–29, 33–36, 39
A283. David's son?	-----	20.41, 44
A288. End signs	-----	21.7–11
A289. Persecutions foretold	-----	21.12–17, 19
A290. Desolation	-----	21.20
A292. Son of man comes	-----	21.25–28
A293. Fig tree fable	-----	21.29–33
A295. Take heed, watch	-----	21.34–35a
A301. Temple teaching	-----	21.37–38
A305. Pascha approaches	-----	22.1
A307. Betrayal by Judas	-----	22.3–5
A308. Pascha preparations	-----	22.8, 14
A311. Last supper	-----	22.15, 17, 19–20
A312. Betrayal foretold	-----	22.22b
A315. Denial predicted	-----	22.33–34
A330. Gethsemane	-----	22.41
A331. Arrest	-----	22.47–48
A332. Sanhedrin and denial	-----	22.63–64, 66–67, 69–71
A334/A336. Pilate trial	-----	23.1–3
A337. Herod trial	-----	23.7–9
A339. Barabbas	-----	23.18–19
A341. Pilate condemns	-----	23.25
A344. Crucifixion	-----	23.32b–34a
A347. Death	-----	23.44–46
A350. Funerary honors	-----	23.50–53, 55–56
A352. Women at the tomb	-----	24.1, 3–7, 9
A353. Women emissaries	-----	24.10–11
A355. Sighting by two	-----	24.25

Scholars have produced an extensive amount of research about Q vis-à-vis matters of wealth and poverty.<sup>64</sup> For now our primary goal is simply to assemble a catalog of Qn passages focused on wealth and poverty that have been questioned, overlooked, and/or omitted in prior reconstructions and analyses of Q. It is clear that many of the most trenchant criticisms of the wealthy and vindications of the poor have been absented from traditional reconstructions of Q. The pattern suggests that the teachings and vocation of Joshua—a poor slave calling upon divine justice on behalf of other poor slaves—have been domesticated in European and North American scholarship by an ethic of upward social mobility and respectability.

<i>SQE</i> . Shorthand	<i>CEQ</i>	Qn
A079. Curses	6.24–26	6.24–26
A186. Midnight begging	11. [[5–8]]	11.5, 7–8
A199. Inheritance division	12. [[13–15]]	12.13–14
A200. Rich fool	12. [[16–20]], 21	12.16, 18–20
A202. Divest and donate	-----	12.33a
A222. Unjust steward fable	-----	16.2, 4–7, 9a
A223. Faithfulness in mammon	-----	16.11–12
A225. Pharisees reproved	-----	16.14–15
A228. Rich man and Lazarus	-----	16.19–31
A236. Judge and widow fable	-----	18.1–8
A254. Rich young man	-----	18.18–23
A265. Zacchaeus	-----	19.2, 6, 8–10

<sup>64</sup> Giovanni Bazzana, "From Thesauri to Purses: Wealth and Poverty between Q and Luke", in Joseph Verheyden and John S. Kloppenborg, ed., *Luke on Jesus, Paul, and Christianity: What Did He Really Know?* (Leuven: Peeters, 2017) 193–217; and *idem*, *Kingdom of Bureaucracy: The Political Theology of Village Scribes in the Sayings Gospel*, BETL 274 (Leuven: Peeters, 2015); Sarah E. Rollens, *Framing Social Criticism in the Jesus Movement*, WUNT 2.374 (Tübingen: Mohr Siebeck, 2014); Thomas E. Phillips, *Reading Issues of Wealth and Poverty in Luke-Acts*, SBEC 48 (Lewiston: Edwin Mellen, 2001); Ronald Allen Piper, "Wealth, Poverty, and Subsistence in Q", in Jon Ma. Asgeirsson, Kristin de Troyer, and Marvin W. Meyer, ed., *From Quest to Q: Festschrift James M. Robinson*, BETL 146 (Leuven: Peeters, 2000) 219–64. For issues of wealth and poverty in broader Greco-Roman society and literature, see the various contributions to Estelle Galbois and Sylvie Rougier-Blanc, ed., *La pauvreté en Grèce ancienne: forms, représentations, enjeux*, Scripta Antiqua 57 (Bordeaux: De Boccard, 2014).

Scholars have traced the gradual erasure, subjugation, and displacement of women in the emergence of the canonical texts of the New Testament as well as the material history of early Christianity.<sup>65</sup> Women played an important role as leaders (patrons, apostles, deacons) in the early Pauline communities, only for the later Pastoral Epistles to refuse women the right to teach and for scribes copying later manuscripts to change female names to male names. Inscriptions of women ecclesiastical leaders and martyr shrines are evident across the first centuries of Christianity, but a concerted catholic program in the late fourth century sought to erase and rewrite much of this history.<sup>66</sup>

If our hypotheses are correct, then scholars working on Q across the better part of two centuries have done something similar, almost entirely erasing the stories and significance of women from the earliest gospel stratum. Here we present another simple catalog of passages obscured, overlooked, and/or omitted in previous reconstructions and analyses of Q. The focus this time is not on wealth and poverty, but instead on women, and not just female recipients of healing or female characters in the fables, but also significant female leaders/patrons in the movement/community. The focus on women leaders/patrons at the beginning and end of the story of Joshua outlines a defining *inclusio*.

<i>SQE</i> . Shorthand	<i>CEQ</i>	Qn
A086. Widow's son raised	-----	7.12, 14–16
A114. Anointing	-----	7.36–38, 44c–46, 50
A115. Women patrons	-----	8.2–3
A190. Benediction	11.? <sup>2</sup> 7–28?	11.27b–28
A220. Lost coin fable	15.[[8–10]]	15.8–10
A236. Judge and widow fable	-----	18.1–8
A350. Funerary honors	-----	23.50–53, 55–56
A352. Women at the tomb	-----	24.1, 3–7, 9
A353. Women emissaries	-----	24.10–11

<sup>65</sup> Several compendia contain many contributions: Joan Taylor and Ilaria Ramelli, ed., *Patterns of Women's Leadership in Early Christianity* (New York: Oxford, 2021), including a focus on the *Gospel of Mary* and GMc in the chapter by Marcus Vinzent, "More 'Holy Women' in Early Christianity", 131–150; Ross Shepard Kraemer and Mary Rose D'Angelo, ed., *Women & Christian Origins* (New York: Oxford, 1999); Ulla Tervahauta, Ivan Miroshnikov, Outi Lehtipuu, and Ismo Dunderberg, ed., *Women and Knowledge in Early Christianity* (Leiden: Brill 2017); Luise Schottroff, Marie-Theres Wacker, Martin Rumscheidt, *Feminist Biblical Interpretation* (Grand Rapids: Eerdmans, 2012). Several feminist Bible commentaries are also valuable: Carol A. Newsom, Sharon H. Ringe, and Jacqueline E. Lapsley, ed., *Women's Bible Commentary* (Louisville: Westminster John Knox, 2012<sup>3</sup>); Catherine Clark Kroeger and Mary J. Evans, *The IVP Women's Bible Commentary* (Downers Grove, IL: InterVarsity, 2002); and the numerous volumes of the Liturgical Press Wisdom Commentary series.

<sup>66</sup> See esp. Nicola Denzey Lewis, *The Bone Gatherers: The Lost Worlds of Early Christian Women* (Boston: Beacon, 2007); Ute E. Eisen, *Women Officeholders in Early Christianity: Epigraphical and Literary Studies* (Collegeville, MN: Liturgical Press, 2000).



### *3.0. Scientific Proofs of the Five Hypotheses*





### 3.1. Cluster Analysis of Markan and Lukan Passages

A panoramic overview of the two-source findings may be found above in the *CEQ* Comparison. The bulk of the scientific evidence proving the First Hypothesis is found below in the Comparative Restoration and related signal tabulations. Here our formal proofs begin with a cluster analysis of Markan and Lukan traditions at the passage level.

Skipping the diverse introductions in the synoptic gospels, let us first consider the opening passages in Mark and note how all of them are not received in GMcn and yet uniformly present in Lk2. We simply note that while Matthew and Lk2 both show perfect consistency as receptors of underlying Markan source passages, GMcn shows none, and that all these passages were attested by witnesses of GMcn as "not present".

Synoptic Receptions of Mark 1.2–15

<i>SQE</i> . Shorthand	Mark	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A013b. John introduced	1.2–6	————	3.1–6	3.1c–6
A016. John's messianic message	1.7–8	————	3.11–12	3.15–18
A018. Baptism	1.9–11	————	3.13–17	3.21–22
A020. Desert flight	1.12–13	————	4.1–11	4.1–13
A030/A032. Ministry in Galilee	[1.14–15]	————	[4.12–17]	4.14–15

Markan and Lukan strata thus demonstrate here only one relational pattern, designated as type 1:

- Type 1: (Mark = Lk2) ≠ GMcn: #5

According to our signals analysis, the first four passages were present in early Mark (Mk1), but the combined passages with brackets (A030/A032) were likely not part of Mk1 but instead represent later additions that drew upon Lk2.<sup>67</sup> For the sake of the argument we still include these later redactions in our counts, as is also the case for verses and passages marked with brackets on the following pages.

<sup>67</sup> Starting in v1.35, we combined A030 and A032 into one passage so as to bring our analysis of the Markan source into better alignment with our analysis of the Single, Double, and Triple traditions. These two parallel sets in *SQE* are extremely brief and it makes perfect sense to treat them as a single passage. We have adjusted the totals below accordingly, recalculating percentages based on 113 total Markan passages instead of 114 and adjusting them to include tenths of percentages. In the same version, we also double-checked our calculations and summations for this section and corrected several minor errors.

In the next set, GMcn and Lk2 share most of a large Markan cluster both in content and order.

### Synoptic Receptions of Mark 1.16–3.19a

<i>SQE</i> . Shorthand	Mark	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A034. Disciples called A041. Miraculous catch	1.16–20, 4.1–2	5.1–7, 9–11	4.18–22, 13.1–3a	5.1–11
A035. Capernaum lesson	1.21–22	4.31–32	4.13, 23; 7.28–29 [d]	4.31–32
A036. Synagogue demoniac	1.23–26, [27–28]	4.33–35	—————	4.33–37
A037. Peter's in-law healed	[1.29–31]	—————	[8.14–15]	4.38–39
A038. Sick healed	1.[32–33], 34	4.40b–41	8.16–17	4.40–41
A039/A040. Desert and cities	1.[35a], 35b, [36–37], 38, [39]	4.42–43	4.1 [4.23–24]	4.42–43 4.44
A042. Leper(s) cleansed	1.40–42, [43], 44, [45]	5.12–14	8.2–4	5.12–16
A043. Healing of paralytic	2.[1–2], 3, [4], 5–8a, [8b–9], 10–12	5.18, 20– 21, 24–26	9.1–8	5.17–26
A044. Tax collector called	2.[13], 14, [15–16], 17a, [17b]	5.27–28, 31	9.9, [10–11], 12, [13]	5.27–32
A045. Question about fasting	2.18–22	5.33–38	9.14–17	5.33–39
A046. Grain-plucking	2.23–28	6.1–5	12.1–4, 8	6.1–5
A047. Withered hand	3.1–5, [6]	6.6–11	12.9–14	6.6–11
A048. Multitudes healed	[3.7–11a], 11b [12]	6.17, 19a	[4.24], 25, 12.15–16	6.17–19
A049. Twelve chosen	3.13–14, [15], 16, [17– 18], 19	6.12–16	10.1–4	6.12–16

Markan and Lukan strata now demonstrate a second relational pattern:

- Type 1: (Mark = Lk2) ≠ GMcn: #1 (A037). According to our signals analysis, this passage was not likely not part of Mk1 but instead reflective of later redactions to the synoptics.
- Type 2: Mark = GMcn = Lk2: #13. In this dense, extended cluster of shared materials, both GMcn and Lk2 consistently follow the Markan order except for when they both push the calling of the disciples (A034/A041) later than Mark and when they invert the order of A048 and A049. The fidelity of GMcn in this section (13 out of 14 passages), while not as high as Lk2 itself (14 out of 14), is quite extraordinary.

The next set corresponds to a large gap or leap forward in the shared sequences of GMcn and Lk2 (from 6.16 to 8.4), revealing by contrast a significant amount of intervening non-Markan material, most of which is also found in Matthew and thus traditionally ascribed to Q.

#### Synoptic Receptions of Mark 3.19b–4.34

<i>SQE</i> . Shorthand	Mark	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A116. Insanity concern	3.19b–21	—————	—————	—————
A117. Collusion with satan	3.22–27	11.14–15, 18–23 [q]	12.22–30	11.14–15, 17–23 [q]
A118. Sin against spirit	3.28–30	12.1, 6.43, 45 [q]	12.31–37	12.10, 6.43–45 [q]
A135. Real family	3.31–35	8.20–21	12.47–48	8.19–21
A122. Sower fable	4.1–9	8.4–8 [n]	13.1–9	8.4–8
A123. Reason for fables	[4.10–12]	—————	[13.10–17]	8.9–10
A124. Sower fable meaning	[4.13–20]	—————	[13.18–23]	8.11–15
A125. Disclosure	4.21–25	8.16–18 [n]	5.15, 10.26, 7.2, 13.12 [q]	8.16–18 [n]
A126. Secret seed fable	4.26–29	—————	—————	—————
A128. Mustard seed similitude	4.30–32	13.19 [q]	13.31–32 [q]	13.18–19 [q]
A130. Use of fables	[4.33–34]	—————	[13.34–35]	—————

As many scholars have maintained, the lack of reception of A116 and A126 in any Gospel besides Mark is likely due to the neglect of offensive, embarrassing, or otherwise problematic traditions. A130 is only shared between Mark and Matthew.

Three distinct relational patterns are now evident among Markan and Lukan strata:

- Type 1. (Mark = Lk2) ≠ GMcn. #2: A123–124. According to our signals analysis, these passages missing from GMcn reflect later, connected redactions to Lk2 and Mk2/Mk3.
- Type 2. Mark = GMcn = Lk2. #3: A135, A122, A125. A135 is typically understood as coming from the Markan source. We trace A122 and A125 back originally to Qn. This content shares a parallel sequence across all strata, though with intervening redactions in Lk2 and Mk2/Mk3.
- Type 3. Mark ≈ (GMcn = Lk2). #3: A117–118, A128. This traditional Q content was used but displaced in Mark. Rather than following the Markan dislocation of this content, the editors of GMcn and Lk2 preserved it in its original Q order.

Next GMcn and Lk2 again share an extended, dense, sequential cluster of Markan source material.

### Synoptic Receptions of Mark 4.35–9.1

<i>SQE</i> . Shorthand	Mark	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A136. Storm stilled	4.35, 37–39, 41	8.22–25	8.23–27	8.22–25
A137. Graveyard demoniac	5.1–13a	8.26–32	8.28–34	8.26–39
A138. Hemorrhage healed	5.24b–34	8.42b–46, 48	9.18–26	8.40–56
A139. Nazareth rejection	6.1–6a	4.16, 23, 29–30 [n]	13.53–58	4.16–30 [n]
A142. Students sent	6.6b–13	9.1–3, 5–6	10.1, 7–11, 14	9.1–6
A143. Herod hears of Jesus	6.14–16	9.7–9	14.1–2	9.7–9
A144. John dies	[6.17–29]	—————	[14.3–12]	3.19–20 [d]
A145. Apostles return	[6.30–31]	—————	14.12b–13a [d]	9.10a
A146. Five thousand fed	6.32–44	9.10b–17	14.13–21; 9.36	9.10b–17
A147. Walking on water	[6.45–52]	—————	[14.22–33]	—————
A148. Gennesaret healings	[6.53–56]	—————	[14.34–36]	—————
A150. Defilement	[7.1–23]	11.37–41 [q/n] 6.39, 45 [q]	[15.1–20]	11.37–41 [q/n] 6.39, 45 [q]
A151. Foreigner's daughter	[7.24–30]	—————	[15.21–28]	—————
A152. Deaf mute healed	[7.31–37]	—————	[15.29–31]	—————
A153. Four thousand fed	[8.1–10]	—————	[15.32–39]	—————
A154. Pharisees seek sign	[8.11–13]	11.29, 12.56 [q]	[16.1–4]	11.16, 29, 12.54–56 [q]
A155. Pharisees' leaven	[8.14–21]	12.1 [n]	[16.5–12]	12.1 [n]
A156. Bethsaida blind healed	[8.22–26]	—————	—————	—————
A158. Peter's confession	8.27–30	9.18–21	16.13–20	9.18–21
A159. Passion prediction	8.31–33	9.22	16.21–23	9.22
A160. Call of discipleship	8.34–9.1	9.24, 26	16.24–28	9.23–27

This Markan cluster is broken up in Mark by a large cluster of intervening material mostly shared between Markan and Matthean strata. Here we find the same three relational patterns repeating again.

- Type 1. (Mark = Lk2) ≠ GMcn. #2: A144–145. GMcn lacks any notice of the death of John the Baptist (A144). Radically displaced from the Markan order, this passage in Lk2, located before the public ministry of Jesus, may align with earlier passages in Qn, where John's imprisonment (7.18–24) foregrounds the women joining Joshua as his first patrons (7.26–8.3).
- Type 2. Mark = GMcn = Lk2. #9: A136–138, A142–143, A146, A158–160. Despite intervening redactions in Mark, this content reflects a dense, sequential Markan cluster in GMcn and Lk2.
- Type 3. Mark ≈ (GMcn = Lk2). #4: A139, A150, A154–155. Most of this content has traditionally been ascribed to Q, but some of it is content newly ascribed here to Qn. All of it was used but displaced in Mark. Rather than following the Markan dislocation of this content, the editors of GMcn and Lk2 preserved this content in its original Q/Qn order. It should be noted that A139 and A154 show far more elaborate traditions in Lk2 than in GMcn.

The next section also contains a significant cluster of Markan content shared in GMcn and Lk2.

### Synoptic Receptions of Mark 9.2–10.12

<i>SQE</i> . Shorthand	Mark	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A161. Transfiguration	9.2–10	9.28–30a, 32–35 [n]	17.1–9	9.28–36
A162. Elijah comes	[9.11–13]	—————	[17.10–13]	—————
A163. Faithless generation	9.14–29	9.37–41	17.14–21	9.37–43a
A164. Son of man given over	9.30–32	9.44	17.22–23	9.43b–45
A166. True greatness	9.33–37	9.46–48	18.1–5	9.46–48
A167. Strange exorcist	[9.38–41]	—————	[10.42]	9.49–50
A168. Temptation warnings	[9.42–50]	17.1–2 [q]	[18.6–9], 5.13	17.1–2, 14.34–35
A251. Departure to Judea	[10.1]	—————	[19.1–2]	9.51
A252. Divorce and celibacy	[10.2–12]	16.18 [q]	[19.3–12]	16.18 [q]

Besides just one passage (A162) missing from both GMcn and Lk2, we again find confirmation of the same three relational patterns.

- Type 1. (Mark = Lk2) ≠ GMcn. #2: A167, A251. According to our signals analysis, these passages reflect later redactions to Mark.
- Type 2. Mark = GMcn = Lk2. #4: A161, A163–164, A166. Despite minor intervening redactions in Mark, this content reflects a dense, sequential Markan cluster in GMcn and Lk2 continued from the set on the previous page. A161 is traditionally seen as Markan in origin, and its comparable position in the narratives of Mk1 and Lk1 could suggest Mk1 was the source of Lk1, but our analysis shows GMcn having an earlier, distinctive, and simpler version of the transfiguration as found in Qn.
- Type 3. Mark ≈ (GMcn = Lk2). #2: A168, A252. While originating from bits of content traditionally ascribed to Q, these passages also reflect later redactions to Mark. Note how the Type 1 and Type 3 passages together reflect a cluster of four sequential passages in this set.

The next Markan section corresponds to an enormous leap forward in the sequence of both GMcn and Lk2 (9.51 to 18.15), reflecting a massive amount of intervening non-Markan material, most of which is also found in Matthew and has thus been traditionally ascribed to Q. No similarly enormous leap is to be found in Matthew, which continues to track well with the sequence and content of Mark because of its consistent pattern of alternating between Markan and Q materials. This section reveals several dense and extended clusters of material shared between Mark and Luke, but not GMcn.

### Synoptic Receptions of Mark 10.13–13.2

<i>SQE</i> . Shorthand	Mark	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A253. Children welcomed	[10.13–16]	—————	[19.13–15]	18.15–17
A254. Rich young man	10.17–22	18.18–23 [n]	19.16–22	18.18–23
A255. Riches vs. rewards	[10.23–31]	—————	[19.23–30]	18.24–30, 22.28–30
A262. Passion prediction 3	[10.32–34]	—————	[20.17–19]	18.31–34
A263. Disciple rank	[10.35–45]	—————	[20.24–28]	22.24–27
A264. Blind beggar healed	10.46–52	18.35–43 [n]	20.29–34, 9.27–31	18.35–43
A269. Triumphal entry	[11.1–10]	—————	[21.1–9]	19.28–40
A271. Entering Jerusalem	[11.11]	—————	[21.10–17]	19.45–46, 39–40, 21.37
A272. Fig tree cursed	[11.12–14]	—————	[21.18–19]	————— [cp. 13.6–9]
A273. Temple cleansed	[11.15–17]	—————	[21.12–13]	19.45–46
A274. Priestly conspiracy	[11.18–19]	—————	—————	19.47–48
A275. Fig tree withered	[11.20–26]	—————	[21.20–22], 6.14–15	—————
A276. Authority inquiry	11.27–33	20.4–8 [n]	21.23–27	20.1–8
A278. Husbandmen fable	[12.1–12]	—————	[21.33–46]	20.9–18
A280. Caesar's tribute	12.13–17	20.19, 24–25 [n]	22.15–22	20.19–26
A281. Resurrection inquiry	12.18–27	20.27–36, 39 [n]	22.23–33	20.27–40
A282. Great command	12.28–34	10.25–28 [n]	22.34–40	10.25–28 [n]
A283. David's son?	12.35–37a	20.41, 44 [n]	22.41–46	20.41–44
A284. Woes to scribes	[12.37b–40]	—————	[23.1–36]	20.45–47
A286. Widow's mite	[12.41–44]	—————	—————	21.1–4
A287. Jerusalem's fall	[13.1–2]	—————	24.1–2	21.5–6

A272 and A275 are absent from GMcn/Lk2. Other passages show the same three relational patterns:

- Type 1. (Mark = Lk2) ≠ GMcn. #12: A253, A255, A262–263, A269, A271, A273–274, A278, A284, A286–287. Our signals analysis shows these passages to be later redactions to Mark. A263 is missing from GMcn and shows LkR2 following a different order than Mark and Matthew, relocating A263 to follow A310 (Jesus foretells his betrayal) instead of A262 (the third passion prediction).
- Type 2. Mark = GMcn = Lk2. #6: A254, A264, A276, A280–281, A283. While often attributed to the Markan source, these passages in GMcn reveal simpler, pre-Markan traditions.
- Type 3. Mark ≈ (GMcn = Lk2). #1: A282. Though indicated as stricken in *CEQ*, this passage has been ascribed to Q by some scholars.



The final section shows considerable alignment with Mark and the same three relational patterns.

### Synoptic Receptions of Mark 13.3–16.8

<i>SQE</i> . Shorthand	Mark	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A288. Signs before end	13.3–8	21.7–11 [n]	24.3–8	21.7–11
A289. Persecutions foretold	13.9–13	21.12–17, 19 [n]	24.9–14	21.12–19
A290. Fleeing Judea	[13.14–20]	21.20 [n]	[24.15–22]	21.20–24
A291. False messiahs	13.21–23	21.8 [n]	24.23–28	17.23–24, 21.8
A292. Son of man coming	13.24–26, [27]	21.25–28 [n]	24.29–30, [31]	21.25–28
A293. Fig tree fable	13.28–32	21.29–33 [n]	24.32–36	21.29–33
A294. Take heed, watch	[13.33–37]	21.34–35a [n]	25.13–15	21.34–36
A305. Pascha approaches	[14.1–2]	22.1 [n]	26.1–5	22.1–2
A306. Bethany anointing	[14.3–9]	7.36–50 [n]	[26.6–13]	7.36–50 [n]
A307. Betrayal by Judas	14.10–11	22.3–5 [n]	26.14–16	22.3–6
A308. Pascha preparations	14.12–17	22.8, 14 [n]	26.17–20	22.7–14
A310. Betrayal foretold	[14.18–21]	22.22b [n]	26.21–25	22.21–23
A311. Last supper	14.22–25	22.15, 17, 19–20 [n]	26.26–29	22.15–20
A315. Denial predicted	[14.26–31]	22.33–34 [n]	26.30–35	22.31–34
A330. Gethsemane	[14.32–42]	22.41 [n]	26.36–46	22.39–46
A331. Arrest	14.43–52	22.47–48 [n]	26.47–56	22.47–53
A332. Sanhedrin trial	14.53–65	22.63–64 [n]	26.57–68	22.54–71
A333. Peter's denial	14.66–72	22.66–67, 69–71 [n]	26.69–75	22.56–62
A334. Sent to Pilate	15.1	23.1 [n]	27.1–2	23.1
A336. Pilate trial	15.2–5	23.2–3 [n]	27.11–14	23.2–5
A339. Barabbas	15.6–14	23.18–19, 22–23 [n]	27.15–23	23.17–23
A341. Pilate condemns	15.15	23.25 [n]	27.24–26	23.24–25
A342. Soldiers mocking	[15.16–20a]	—————	[27.27–31a]	—————
A343. Road to Golgotha	15.20b–21	23.32 [n]	27.31b–32	23.26–32
A344. Crucifixion	15.22–26	23.33–34 [n]	27.33–37	23.33–34
A345. Mockery on cross	15.27–32a	—————	27.38–43	23.35–38
A346. Co-crucified mocking	15.32b	—————	27.44	23.39–43
A347. Death	15.33–39	23.44–46 [n]	27.45–54	23.44–48
A348. Crucifixion witnesses	15.40–41	—————	27.55–56	23.49
A350. Funerary honors	15.42–47	23.50–53, 55–56 [n]	27.57–61	23.50–56
A352. Women at tomb	16.1–8	24.1, 3–7, 9–11 [n]	28.1–8	24.1–12

- Type 1. (Mark = Lk2) ≠ GMcn. #3: A345–346, A348. This material, absent from GMcn, clusters around the crucifixion.
- Type 2. Mark = GMcn = Lk2. #26: While attributed often to the Markan source, these passages in GMcn consistently reveal simpler, likely pre-Markan traditions.
- Type 3. Mark ≈ (GMcn = Lk2). #1: A306. The Qn anointing location is kept in GMcn/Lk2.

The following counts may require some explanation, particular for those unfamiliar with *SEQ* formatting and synoptic studies. Subscripts in the tables above indicate when a given passage is not a clearly related parallel to the primary source(s) being considered in a parallel set. #m stands for passages completely missing, #d signifies passages whose content has been disjointed and displaced in the reception, #q means passages traditionally assigned to Q, and #n means passages newly proposed as belonging to Qn (the first gospel) as reconstructed following our five hypotheses.

**Tabulation of Synoptic Receptions of Markan Passages by Section**

Mark	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
1.2–15	0/5 (0%) 5m	5/5 (100%)	5/5 (100%)
1.16–3.19a	13/14 (92.9%) 1m	12/14 (85.7%) 1d 1m	14/14 (100%)
3.19b–4.34	1/11 (9.1%) 5m 3q 2n	7/11 (63.6%) 2m 2q	4/11 (36.4%) 3m 3q 1n
4.35–9.1	9/21 (42.9%) 8m 2q 2n	19/21 (90.5%) 1d 1m	11/21 (52.4%) 1d 6m 1q 2n
9.2–10.12	3/9 (33.3%) 3m 2q 1n	9/9 (100%)	7/9 (77.8%) 1m 1q
10.13–13.2	0/21 (0%) 14m 7n	19/21 (90.5%) 2m	18/21 (85.7%) 2m 1n
13.3–16.8	0/31 (0%) 4m 27n	31/31 (100%)	29/31 (93.5%) 1m 1n
Totals	26/112 (23.2%)	102/112 (91.1%)	88/112 (78.6%)

**Tabulation of Synoptic Receptions of Markan Passages by Type**

	Missing	Disjointed/Displaced	Q	Qn
Lk1 (80s)	40/112 (35.7%)	0/112 (0%)	7/112 (6.3%)	39/112 (34.8%)
Mt1 (90s)	6/112 (5.4%)	2/112 (1.8%)	2/112 (1.8%)	0/112 (0%)
Lk2 (117–138)	13/112 (10.7%)	1/112 (0.9%)	5/112 (4.5%)	5/112 (4.5%)

The totals are telling. Compared to Matthew (5.4%) or Lk2 (10.7%), GMcn is missing a disproportionate amount of Markan passages (35.7%). If GMcn is indeed based on canonical Luke, then GMcn should be missing roughly the same percentage of Markan passages and these overall patterns make no logical sense, neither as a Marcionite redactional program (an abridgement removing richly integrated Markan material), nor as a pattern of early-orthodox suppression, nor as byproducts of random attestation and disintegration.

The subtotals are also telling. GMcn and Lk2 are both *very faithful* to reproduce Mark 1.16–3.19a passages in both order and content. Indeed, even as a sporadically attested text, GMcn in this section has a higher rate of fidelity to reproduce Markan passages than does Matthew (92.9% vs. 85.7%)! For Mark 4.35–9.1 passages, GMcn and Lk2 are both *somewhat faithful* to reproduce the order and content of their Markan source (42.9% vs. 52.4%).<sup>68</sup> For Mark 3.19b–4.34 and 9.2–10.12 passages, however, GMcn exhibits meager devotion to its Markan source, and much less than Lk2 (9.1% vs. 36.4% and 33.3% vs. 77.8%). Finally, when it comes to the introduction (Mark 1.1–15) and last half (Mark 9.2–16.8), GMcn is *completely untethered* from Mark as a source, while Lk2 is *extremely close to Mark*, only missing 4 out of 66 passage receptions, just two more than Matthew in those corresponding

<sup>68</sup> *Very faithful* to Mark 4.35–9.1 is more accurate. When we remove from our counts the ten bracketed passages not part of the Mk1 stratum, then Lk1 and Lk2 receptions rise identically to 9 of 11 (82%) 1m 1q.

sections! In this same space, Lk2 rarely bypasses a Markan tradition because of similarity to earlier Q (1 example) or Qn tradition (2 examples).

As a supplement, let us compile the Markan passages that appear *neither* in GMcn *nor* in Lk2.

#### Markan Passages neither in GMcn nor Lk2

<i>SQE</i> . Shorthand	Mark	Matt
A116. Insanity concern	3.19b–21	————
A126. Secret seed fable	4.26–29	————
A130. Use of fables	[4.33–34]	[13.34–35]
A147. Walking on water	[6.45–52]	[14.22–33]
A148. Gennesaret healings	[6.53–56]	[14.34–36]
A151. Foreigner's daughter	[7.24–30]	[15.21–28]
A152. Deaf mute healed	[7.31–37]	[15.29–31]
A153. Four thousand fed	[8.1–10]	[15.32–39]
A156. Bethsaida blind healed	[8.22–26]	————
A162. Elijah comes	[9.11–13]	[17.10–13]
A272. Fig tree cursed	[11.12–14]	[21.18–19]
A275. Fig tree withered	[11.20–26]	[21.20–22]
A342. Soldiers mocking	[15.16–20a]	[27.27–31a]

Only 13 out of a total of 112 Markan passages (10.7%) are missing *from both* GMcn and Lk2, which is identical to all the Markan passages missing from Lk2. Yet GMcn is missing an additional 27 Markan passages, for a total of 40 passages or 35.7%. To put that into perspective, GMcn in one subsection (1.16–3.19a) reaches a passage reception fidelity rate as high as 92.9% (13 of 14) and a passage reception absence rate as low as 7.1% (1 of 14). Despite that high topline for reception fidelity and low bottom-line for reception absence, GMcn overall exhibits a meager 23.2% Markan passage reception fidelity rate and a high passage absence rate of 35.7%. The only scientifically sound explanation for this is that GMcn was not based on Lk2, but *vice versa*. As an earlier edition of Luke, Lk1/GMcn used Mk1 as its primary source in two and only two major sections (1.16–3.19a, 4.35–9.37) and in other sections relied primarily on another source (Qn).

Diving deeper into clustering patterns in Mark vis-à-vis GMcn and Luke, here we compile segmented and total counts of passage relational patterns identified in each section. We add a fourth column to account for the remainder of passages and also identify the originating stratum of all passages, whether implicitly (Mk = Mk1 source passage missing from GMcn) or explicitly (q, n, Mk1, etc.).

- Type 1. (Mark = Lk2) ≠ GMcn
- Type 2. Mark = GMcn = Lk2
- Type 3. Mark ≈ (GMcn = Lk2)

#### Tabulation of Markan-Lukan Relational Patterns by Section

Section	Type 1	Type 2	Type 3	Remainder
1.2–15	5/5 (100%) 5Mk1	0/5 (0.0%)	0/5 (0.0%)	0
1.16–3.19a	1/14 (7.1%) 1Mk1	13/14 (92.9%) 13Mk1	0/14 (0.0%)	0
3.19b–4.34	2/11 (18.2%) 2Mk1	3/11 (27.3%) 2n 1Mk1	3/11 (27.3%) 3q	2Mk1 1Mt2
4.35–9.1	2/21 (9.5%) 2Mk1	9/21 (42.9%) 9Mk1	4/21 (19.0%) 2q 2n	1Mk1 1Jn1 1Mk2 3Mt2
9.2–10.12	2/9 (22.2%) 2Mk1	4/9 (44.4%) 1n 3Mk1	2/9 (22.2%) 2q	1Mt2
10.13–13.2	12/21 (57.1%) 12Mk1	6/21 (28.6%) 6n	1/21 (4.8%) 1n	2Mt2
13.3–16.8	3/31 (9.7%) 3Mk1	26/31 (83.9%) 26n	1/31 (3.2%) 1n	1Mt1
Totals	27/112 (24.1%) 27Mk1	61/112 (54.5%) 35n 26Mk1	11/112 (9.8%) 7q 4n	13/112 (11.6%)

Type 1 reflects the 27 Markan passages missing from GMcn yet present in Lk2, as noted above. That nearly 25% of relational patterns fall into this category, their consistent presence across all sections, and yet their dense clustering in Mark 1.2–15 (100%) and 10.13–13.2 (57.1%) is strong evidence against GMcn being a random or malign evisceration of Lk2 and strong evidence for Lk2 being a programmatic expansion to GMcn and connecting to multiple, discrete strata of Markan material.

Type 2, the most prevalent relational pattern, corresponds to alignments across Markan and Lukan strata. Even so, not all alignments are alike. Less than half of the alignments (26/60 or 43.4%) derive from the early Markan source. More often (35/61 or 57.4%) the traditions newly identified as Qn reflect the earliest and simplest signals within these alignments. Both of these different kinds of alignments reflect separate clustering, with Mk1 sourced passages highly prevalent in 1.16–3.19a (92.9%) and across 4.35–9.1 and 9.2–10.12 (42.9% and 44.4%, respectively), while the Qn-based alignments are densely clustered in 13.3–16.8 (83.9%).

Type 3 might seem at first glance to favor Lk2 priority, given that GMcn sometimes (9.8% of passages) shares similar content with Lk2 that is presented quite differently in Mark, whether in content, order, or both. But a closer, careful analysis and more compelling scientific explanation for even this pattern turns out to favor GMcn priority and the antiquity of a larger Q (Qn) source than traditionally conceived. The Markan formation shows a systematic, however sporadic pattern of using yet displacing Q/Qn materials from their shared GMcn/Lk2 order.

For our cluster analysis of Lukan traditions in GMcn, we sort passages into two groups: 1) attested as not present and 2) unattested.<sup>69</sup> For content attested as not present, two extensive clusters occupy the opening of Lk2 (1.1–2.52, 3.2b–4.13). Smaller clusters appear elsewhere (13.31–35; 19.28–47a).

### Lk2 Passages Not Present in GMcn

<i>SQE</i> . Shorthand	Lk1 (80s)	Lk2 (117–138)	Tradition	Words
A001. Preface	Not present	1.1–4	Single	42
A002. John's birth foretold	Not present	1.5–25	Single	377
A003. Annunciation	Not present	1.26–38	Single	209
A004. Visitation	Not present	1.39–56	Single	232
A005. Birth of John	Not present	1.57–80	Single	326
A007. Birth of Jesus	Not present	2.1–7	Single	104
A008. Adoration	Not present	2.8–20	Single	207
A009. Presentation	Not present	2.21–38	Single	311
A011. Childhood	Not present	2.39–40	Single	31
A012. Boy Jesus at temple	Not present	2.41–52	Single	196
A013b. John introduced	Not present	3.2b–6	Triple	76
A014. John's repentance	Not present	3.7–9	Double: Mt1Lk2	72
A015. John's protreptic	Not present	3.10–14	Single	73
A016. John's messiah	Not present	3.15–18	Triple	86
A017. John imprisoned	Not present	3.19–20	Triple	34
A018. Baptism	Not present	3.21–22	Triple	43
A019. Genealogy	Not present	3.23–38	Single	165
A020. Desert flight	Not present	4.1–13	Double: Mt1Lk2	203
A167. Strange exorcist	Not present	9.49–50	Other: Lk2Mk3	38
A178. Woes against cities	Not present	10.12–15	Double: Lk2Mt2	63
A191. Sign of Jonah	Not present	11.30–32	Triple	72
A194b. Wisdom, Abel, Zechariah	Not present	11.49–51	Triple	58
A207. Repentance or destruction	Not present	13.1–9	Single	169
A212. Beware Herod	Not present	13.31–33	Single	56
A213. Jerusalem lament	Not present	13.34–35	Double: Lk2Mt2	53
A221. Lost son fable	Not present	15.11–32	Single	391
A262. Passion prediction 3	Not present	18.31–34	Triple	61
A269. Triumphal entry	Not present	19.28–40	Triple	193
A270. Jerusalem lament 2	Not present	19.41–44	Single	73
A273. Temple cleansed	Not present	19.45–47a	Triple	34
A278. Husbandmen fable	Not present	20.9–18	Triple	170
A290b. Fleeing Judea	Not present	21.21–24	Triple	79
A316. Two swords	Not present	22.35–38	Single	79
A331b. Ear restored	Not present	22.50–51	Single	31
A346. Criminals contrasted	Not present	23.39–43	Single	73
Totals	Passages: 35		19S; 4D; 11T; 1O	4480

<sup>69</sup> In v1.46 we split out and expanded these two tables and added more analysis. Previously there was only one table with an incomplete list that combined passages attested as not present with passages unattested.

As with the passages indicated as not present, unattested passages also exhibit clustering (8.9–15; 10.29–42; 17.5–10). The clustering patterns are even more evident when we layer the passages not present over those unattested. Four nearby passages are missing from chapter 11: A189, A191, A193, A194b. Five nearby passages are missing from chapter 23: A338, A343a, A343b, A345, A346.

### Lk2 Passages Unattested in GMcn

<i>SQE</i> Shorthand	Lk1 (80s)	Lk2 (117–138)	Tradition	Words
A030. Ministry in Galilee	Unattested	4.14–15	Triple	31
A037. Peter's in-law healed	Unattested	4.38–39	Triple	38
A083b. House built on rock	Unattested	6.47–49	Double: Mt1Lk2	83
A123. Reason for fables	Unattested	8.9–10	Triple	36
A124. Sower fable meaning	Unattested	8.11–15	Triple	109
A174. Departure to Judea	Unattested	9.51	Triple	19
A183. Good Samaritan	Unattested	10.29–37	Single	156
A184. Mary and Martha	Unattested	10.38–42	Single	90
A189. Unclean spirit returns	Unattested	11.24–26	Double: Lk2Mt2	55
A193. Sound eye	Unattested	11.34–36	Double: Mt1Lk2	63
A202. Divest and donate	Unattested	12.33–34	Double: Mt1Lk2	36
A214. Dropsy healed	Unattested	14.1–6	Single	82
A218. Insipid salt	Unattested	14.34–35	Triple	29
A231. On faith	Unattested	17.5–6	Double: Lk2Mt2	34
A232. Unworthy slaves	Unattested	17.7–10	Single	68
A253. Children welcomed	Unattested	18.15–17	Triple	57
A255. Riches vs. rewards	Unattested	18.24–30	Triple	110
A274. Conspiracy	Unattested	19.47b–48	Other: Lk2Mk3	27
A284. Scribes/Pharisees cursed	Unattested	20.45–47	Triple	48
A286. Widow's mite	Unattested	21.1–4	Other: Lk2Mk3	58
A287. Jerusalem's fall	Unattested	21.5–6	Triple	28
A313. Disciple rank	Unattested	22.24–30	Triple	110
A338. Pilate declares innocent	Unattested	23.13–16	Single	60
A343a. Road to Golgotha	Unattested	23.26	Triple	19
A343b. Daughters of Jerusalem	Unattested	23.27–31	Single	83
A345. Mockery on cross	Unattested	23.35–38	Triple	56
A365b. Ascent	Unattested	24.51–53	Other: Lk2Mk3	35
Totals	Passages: 26		6S; 5D; 12T; 3O	1591

These clustering patterns are exactly what we would expect of a concerted editorial program. Both at the micro- and macro-level, intense editorial work across human knowledge production often enacts re-wrappings and re-packaging of earlier contents, with new materials introduced in concentrated blocks at the beginning and end, as well as other strategic places throughout the narrative. The cumulative effect of such editing is to contemporize and transform the subscript in the process of retelling. According to our analysis, all of this content (6071 words altogether) was not present in GMcn, excepting A218 (Insipid salt), a brief Qn tradition skipped by GMcn witnesses.



The cumulative evidence shows the invalidity of the prejudicial assumptions that have kept GMcn from being made central to scholarly conversations about the earliest Joshua textual traditions.

Some (= early) Markan content is conspicuously clustered in GMcn,<sup>70</sup> while other (= later) Markan content missing from GMcn is conspicuously clustered in canonical Mark,<sup>71</sup> and only *some* of the Markan clusters missing from GMcn have corresponding clusters in canonical Luke.

Some (= early) uniquely Lukan content is conspicuously clustered in GMcn,<sup>72</sup> while other (= later) uniquely Lukan content missing from GMcn is conspicuously clustered in canonical Luke.<sup>73</sup>

There is no logical way to explain these systematic clustering patterns spanning *both* Markan *and* Lukan content, *both inside and outside of GMcn*, as the miraculous result of a destructive heretical editorial program, a suppressive early-orthodox campaign, and/or the random vicissitudes of later attestation. These patterns point not to random nor malign omission, but instead to multiple stages and layers of editorial addition.

Nor is there any logical way to explain these systematic clustering patterns spanning *both* Markan *and* Lukan content *both inside and outside of GMcn* in support of GMcn accessing Markan traditions as mediated through canonical Luke. The clustering patterns in receptions of Markan and Lukan content point to GMcn accessing early Markan traditions directly from early Mark, to canonical Luke accessing early Markan traditions typically *through* GMcn, and to canonical Luke and canonical Mark sharing a significant amount of content that has no correspondence whatsoever with GMcn.

The clustering patterns are clear: GMcn (Lk1) used early Mark (Mk1) as a major source, late Luke (Lk2) used GMcn (Lk1) as its primary source, and late Mark (Mk2/Mk3) was significantly expanded, partly apart from and partly in close connection with late Luke (Lk2).

Lk1 reflects an editorially simple, selective appropriation of Mk1 as one of its two main sources, while Lk2 reflects an editorially masterful, thoroughgoing rewriting and expansion of Lk1 as its base script.

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<sup>70</sup> For the clustering of early Markan traditions present in Lk1, see the tables above, especially the concluding "Tabulation of Synoptic Receptions of Markan Passages by Section". We note two extended, dense clusters: 1) A034–A036, A038–A040, A042–A049; 2) A136–A138, A142–A143, A146, A158–A160, A163–A164, A166. While there is a considerable amount of intervening material in various locations in the second cluster, according to our signals analysis, these reflect later redactional insertions.

<sup>71</sup> For the clustering of late Markan traditions that are absent from Lk1, see the "Markan Passages Missing from GMcn" table below. We note the following clusters: 1) A123–A124; 2) A144–A145; 3) A255, A262–A263; 4) A269, A271, A273. The opening of Mark also has a cluster of material absent from GMcn (A013b, A016, A018, A020), but according to our signals analysis this was early Markan material omitted by LkR1.

<sup>72</sup> For the clustering of (early) Lukan single traditions present in Lk1, see the "Lukan Single Tradition Passages" table below. We note three clusters: 1) A199–A200; 2) A222–A223, A225, A228; 3) A236–A237.

<sup>73</sup> For the clustering of (late) Lukan single traditions absent from Lk1, see the tables on the immediately preceding pages: "Lk2 Passages Not Present in GMcn" and "Lk2 Passages Unattested in GMcn".



### 3.2. Statistical Analysis of Single, Double, and Triple Traditions

Scholars have only scratched the surface of a technologically sophisticated stylometric approach to evaluate and restore Marcion's *Gospel* in close comparison with canonical Luke. A later subsection will summarize the history of scholarship in this regard and put our work into perspective. In this section we begin our foray into this domain, offering yet another set of proofs, both for the Schwegler hypothesis (that GMcn is earlier than and the base script for Lk2) and thus also for our related scientific hypotheses and reconstruction of the first gospel (Qn).

Given that GMcn in this LODLIB is in a gradual process of scientific restoration, the data below are still fluctuating, updated periodically whenever significant chunks of words are restored to GMcn, especially in chapters 12–24.<sup>74</sup> Occasionally words are also being removed from my reconstruction of GMcn when they reflect likely contamination from Lk2, contamination owing largely to my initial dependence on previous reconstructions at the start of my research.

Still, static perfection cannot be the enemy of the good of scientific progress. The data compiled below provide a strong, reliable picture of the relationship between GMcn and Lk2, a picture that proves consistent across GMcn datasets based on other scholarly reconstructions (e.g., Harnack, Roth, BeDuhn, Klinghardt, Nicolotti). See IDD 1.6 for detailed comparisons of these editions.

Our first table in this section covers Lukan single tradition passages. As it shows and as is well known, Luke 1-2 and most of Luke 3 are completely missing from GMcn, so there is no surprise there. What may be surprising is the range of word count rates in attested single tradition passages in GMcn.

A228 (Dives and Lazarus) in GMcn has a word count of 237 compared to 244 in LkR2, an exceptional 97% attestation rate. A070 (Curses) stands next highest at 84%, followed by A190 (Benediction) at 74%, A200 (Rich Fool) at 73%, and A236 (Judge and widow) and A225 (Pharisees reproved) both at 71%. Despite the inconsistency of GMcn witnesses, in these high points of attestation we clearly get a sense of the density of the underlying text of GMcn. It should be noted that almost all this thoroughly attested content focuses intensely on condemning the wealthy and vindicating the poor, hallmark features of Qn.

Other GMcn passages have a meager attestation rate vis-à-vis Lk2, with five different passages failing to reach the 20% line (A033, A175, A220, A222, A337). While this scarcity of attested content was due in part to the poor attestation of GMcn by witnesses, we also show in our later parallel sets of those passages that the issue was not simply omission or lack of attestation, but also later addition, i.e., hallmark features added that reflect the creative and consistent editorial work of LkR2. These minimally attested passages include two fables, two stories about Jesus being rejected, and one about affairs of state, all highly probable occasions for LkR2 redactional supplementation.

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<sup>74</sup> In v1.46, as part of our release of IDD 1.6, we double-checked, corrected, and updated word counts and calculations in this section, both for Lk1 and Lk2.

## Lukan Single Tradition Passages

<i>SQE</i> Shorthand	Lk1 (80s)	Lk1 Words	Lk2 (117–138)	Unique to Lk2?	Lk2 Words
A001–A005. Chapter 1	Not present	0 (0%)	1.1–80	Yes	1186
A007–A009, A011–A012. Chapter 2	Not present	0 (0%)	2.1–52	Yes	849
A013a. Historical preface	Attested	11 (28%)	3.1–2a	Yes	39
A015. John's protreptic	Not present	0 (0%)	3.10–14	Yes	73
A019. Genealogy	Not present	0 (0%)	3.23–38	Mostly	165
A033. Escaping Nazareth	Attested	34 (13%)	4.16–30	Mostly	271
A079. Curses	Attested	36 (84%)	6.24–26	Yes	43
A086. Widow's son raised	Attested	60 (48%)	7.11–17	Yes	126
A115. Women patrons	Attested	20 (32%)	8.1–3	Mostly	62
A175. Samaritan rejection	Attested	24 (44%)	9.52–56	Yes	55
A183. Good Samaritan	Unattested	0 (0%)	10.29–37	Yes	156
A184. Mary and Martha	Unattested	0 (0%)	10.38–42	Yes	90
A186. Midnight begging	Attested	52 (60%)	11.5–8	Yes	86
A190. Benediction	Attested	29 (74%)	11.27b–28	Yes	39
A199. Inheritance division	Attested	22 (41%)	12.13–15	Yes	54
A200. Rich fool	Attested	69 (73%)	12.16–21	Yes	94
A207. Repentance or destruction	Not present	0 (0%)	13.1–9	Yes	169
A208. Woman released	Attested	60 (38%)	13.10–17	Yes	160
A212. Beware Herod	Not present	0 (0%)	13.31–33	Yes	56
A214. Dropsy healed	Unattested	0 (0%)	14.1–6	Yes	82
A215. Inclusive feasts	Attested	33 (21%)	14.7–14	Yes	154
A220. Lost coin fable	Attested	9 (17%)	15.8–10	Yes	53
A221. Lost son fable	Not present	0 (0%)	15.11–32	Yes	391
A222. Unjust steward fable	Attested	25 (13%)	16.1–9	Yes	188
A223. Faithfulness in mammon	Attested	27 (59%)	16.10–12	Yes	46
A225. Pharisees reproved	Attested	27 (71%)	16.14–15	Yes	38
A228. Rich man and Lazarus	Attested	237 (97%)	16.19–31	Yes	244
A232. Unworthy slaves	Unattested	0 (0%)	17.7–10	Yes	68
A233. Ten lepers cleansed	Attested	55 (47%)	17.11–19	Yes	117
A236. Judge and widow	Attested	98 (71%)	18.1–8	Yes	138
A237. Pharisee and publican	Attested	40 (34%)	18.9–14	Yes	117
A265. Zacchaeus	Attested	35 (24%)	19.1–10	Yes	147
A270. Jerusalem lament 2	Not present	0 (0%)	19.41–44	Yes	73
A301. Temple teaching	Attested	14 (45%)	21.37–38	Yes	31
A316. Two swords	Not present	0 (0%)	22.35–38	Yes	79
A331. Ear restored	Not present	0 (0%)	22.50–51	Yes	31
A337. Herod trial	Attested	17 (14%)	23.6–12	Mostly	121
A338. Pilate declares innocent	Unattested	0 (0%)	23.13–16	Yes	60
A343b. Daughters of Jerusalem	Unattested	0 (0%)	23.27–31	Yes	83
A346. Criminals contrasted	Not present	0 (0%)	23.39–43	Yes	73

The double traditions overlap considerably with traditional reconstructions of Q and our new reconstruction of Qn. Several passages have a high attestation/correspondence rate: A226 (Torah and nevi'im) at 103%, A083a (Lord lord) at 100%, A185 (Lord's Prayer) at 92%, A206 (Avoiding trials) at 88%, and A176 (Following Joshua) at 87%. Here again we have a good view of the dense underlying text of GMcn and the strong *halakhic* dimensions of these largely Q/Qn traditions.

### Double Tradition Passages

<i>SQE</i> . Shorthand	Lk1 (80s)	Lk1 Words	Lk2 (117–138)	Lk2 Words
A014. John's repentance	Not present	0 (0%)	3.7–9	72
A020. Desert flight	Not present	0 (0%)	4.1–13	203
A078/A051. Blessings	Attested	49 (67%)	6.20b–23	73
A080. Impartial love	Attested	87 (54%)	6.27–36	161
A081. Judging	Attested	70 (52%)	6.37–42	135
A083a. Lord lord	Attested	11 (100%)	6.46	11
A083b. House built on rock	Unattested	0 (0%)	6.47–49	83
A085. Centurion	Attested	68 (37%)	7.1–10	186
A106. Messages with John	Attested	75 (73%)	7.18–23	103
A107. Identity of John	Attested	60 (30%)	7.24–35	202
A176. Following Joshua	Attested	102 (87%)	9.57–62	117
A178. Woes against cities	Not present	0 (0%)	10.12–15	63
A179. Representation	Attested	10 (53%)	10.16	19
A181. Thanksgiving	Attested	67 (60%)	10.21–24	113
A185. Lord's prayer	Attested	68 (92%)	11.1–4	74
A187. Summons to pray	Attested	50 (67%)	11.9–13	75
A189. Unclean spirit returns	Unattested	0 (0%)	11.24–26	55
A191b. Sign of Jonah	Not present	0 (0%)	11.29c–32	77
A193. Sound eye	Attested	43 (68%)	11.34–36	63
A194. vs. Pharisees/Lawyers	Attested	128 (55%)	11.42–54	233
A196. Fearless confession	Attested	85 (58%)	12.2–9	146
A201. Don't worry	Attested	77 (44%)	12.22–32	175
A202. Divest and donate	Unattested	7 (19%)	12.33–34	36
A203. Be watchful (doublet)	Attested	126 (47%)	12.35–48	270
A204. Family divisions	Attested	45 (56%)	12.49–53	80
A205. Interpreting signs	Attested	16 (33%)	12.54–56	48
A206. Avoiding trials	Attested	51 (88%)	12.57–59	58
A210. Leaven similitude	Attested	7 (29%)	13.20–21	24
A211. Exclusion from kingdom	Attested	63 (39%)	13.22–30	161
A213. Jerusalem lament	Not present	0 (0%)	13.34–35	53
A216. Great supper fable	Attested	41 (23%)	14.15–24	180
A217. Discipleship conditions	Attested	52 (32%)	14.25–33	163
A219. Lost sheep fable	Attested	13 (11%)	15.1–7	117
A224. Serving two lords	Attested	17 (61%)	16.13	28
A226. Torah and nevi'im	Attested	35 (103%)	16.16–17	34
A230. Forgiveness	Attested	12 (41%)	17.3b–4	29
A231. On faith	Unattested	0 (0%)	17.5–6	34
A266. Pounds fable	Attested	22 (8%)	19.11–27	279

Compared to 48 single tradition passages and 39 double tradition passages, our 96 triple tradition passages supply an even larger body of evidence that confirms the same pattern of wide ranging attestation, except that the highs are higher and the lows lower.

Three passages among the triple traditions exceed an attestation rate of 100%: A227 (Divorce, 20 vs. 17 words, or 118%), A197 (Blasphemous Speech, 23 vs. 21 words, or 110%), and A158 (Peter's confession, 67 vs. 66 words, or 102%). A close inspection of these passages does not turn up traces of later editing or anything distinctive that could be ascribed to Marcion himself. They all contain slightly more wordy expressions that are stated slightly more succinctly in Luke. While editors in antiquity and today usually add something of themselves to their texts, even in the most densely attested passages in GMcn there is nothing that illustrates the voice or unique concerns of Marcion nor any second-century editor for that matter.<sup>75</sup>

The low end of attestation is occasionally very low among the triple traditions, with several passages that fall below 10%: A305 (Pascha approaches, 1 word vs. 24 words or 4%), A315 (Denial predicted, 1 word vs. 62 words or 2%), A341 (Mob justice, 1 word vs 26 words or 4%), and A365A (Commission, 5 words vs 113 words or 4%). These are all fairly brief, and all of them are saturated with characteristic LkR2 features (e.g., novelistic storytelling, pathos, collective speech, salvation-history, LXX intertexts, etc.) reflective of later significant redactional expansion.

#### Triple Tradition Passages, Part 1

<i>SQE</i> Shorthand	Lk1 (80s)	Lk1 Words	Lk2 (117–138)	Lk2 Words
A013b. John introduced	Not present	0 (0%)	3.2b–6	76
A016. John's messiah	Not present	0 (0%)	3.15–18	86
A017. John imprisoned	Not present	0 (0%)	3.19–20	34
A018. Baptism	Not present	0 (0%)	3.21–22	43
A030. Ministry in Galilee	Unattested	0 (0%)	4.14–15	31
A035. Capernaum lesson	Attested	21 (78%)	4.31–32	27
A037. Peter's in-law healed	Unattested	0 (0%)	4.38–39	38
A038. Sick healed	Attested	30 (58%)	4.40–41	52
A039/A040. Desert and cities	Attested	21 (39%)	4.42–44	54
A041a. Disciples called	Attested	78 (76%)	5.1–3, 10–11	102
A042. Leper(s) cleansed	Attested	47 (48%)	5.12–16	98
A043. Healing of paralytic	Attested	80 (38%)	5.17–26	212
A044. Tax collector called	Attested	29 (31%)	5.27–32	94
A045. Fasting, wineskins, patches	Attested	116 (82%)	5.33–39	141

<sup>75</sup> See also Judith Lieu, "Marcion and the Synoptic Problem", in Paul Foster et al, ed., *New Studies in the Synoptic Problem, Oxford Conference April 2008: Essays in Honour of Christopher M. Tuckett* (BETL 239; Leuven: Peeters, 2011) 731–51; BeDuhn, "The Myth of Marcion as Redactor"; Klinghardt, *Oldest Gospel*; Smith, "Marcion's Gospel and the Synoptics".

## Triple Tradition Passages, Part 2

<i>SQE</i> Shorthand	Lk1 (80s)	Lk1 Words	Lk2 (117–138)	Lk2 Words
A046. Grain-plucking	Attested	68 (76%)	6.1–5	90
A047. Withered hand	Attested	81 (70%)	6.6–11	115
A049. Twelve chosen	Attested	29 (38%)	6.12–16	76
A077/A050. Speech setting	Attested	26 (36%)	6.17–20a	73
A082. Tree known by fruit	Attested	47 (75%)	6.43–45	63
A114. Anointing	Attested	63 (31%)	7.36–50	202
A122. Sower fable	Attested	76 (84%)	8.4–8	90
A123. Reason for fables	Unattested	0 (0%)	8.9–10	36
A124. Sower fable meaning	Unattested	0 (0%)	8.11–15	109
A125. Disclosure	Attested	37 (61%)	8.16–18	61
A135. Real family	Attested	39 (72%)	8.19–21	54
A136. Storm stilled	Attested	59 (63%)	8.22–25	94
A137. Graveyard demoniac	Attested	72 (25%)	8.26–39	293
A138. Hemorrhage healed	Attested	67 (24%)	8.40–56	281
A142. Students sent	Attested	81 (90%)	9.1–6	90
A143. Herod hears of Jesus	Attested	35 (67%)	9.7–9	52
A146. Five thousand fed	Attested	127 (78%)	9.10b–17	155
A158. Peter's confession	Attested	67 (102%)	9.18–21	66
A159. Passion prediction	Attested	24 (96%)	9.22	25
A160. Call of discipleship	Attested	33 (31%)	9.23–27	106
A161. Transfiguration	Attested	81 (46%)	9.28–36	177
A163. Faithless generation	Attested	55 (44%)	9.37–43a	124
A164. Son of man given over	Attested	10 (19%)	9.43b–45	54
A166. True greatness	Attested	33 (55%)	9.46–48	60
A174. Departure to Judea	Unattested	0 (0%)	9.51	19
A177. Seventy sent (doublet)	Attested	72 (37%)	10.1–11	197
A182. Shema	Attested	50 (69%)	10.25–28	72
A188. Beelzebul dispute	Attested	91 (55%)	11.14–23	164
A191a. No sign	Attested	7 (37%)	11.29b	19
A192. Light and sight	Attested	11 (69%)	11.33	16
A150. Defilement	Attested	28 (38%)	11.37–41	73
A195. Pharisees' leaven	Attested	14 (52%)	12.1	27
A197. Blasphemous speech	Attested	23 (110%)	12.10	21
A198. Inspired speech	Attested	22 (63%)	12.11–12	35
A209. Mustard seed similitude	Attested	16 (40%)	13.18–19	40
A218. Insipid salt	Unattested	22 (76%)	14.34–35	29
A227. Divorce	Attested	20 (118%)	16.18	17
A229. Scandals	Attested	34 (81%)	17.1–3a	42
A234. Kingdom within	Attested	34 (89%)	17.20–21	38
A235. Day of son of man	Attested	34 (14%)	17.22–37	237

## Triple Tradition Passages, Part 3

<i>SQE</i> Shorthand	Lk1 (80s)	Lk1 Words	Lk2 (117–138)	Lk2 Words
A253. Children welcomed	Unattested	0 (0%)	18.15–17	57
A254. Rich young man	Attested	74 (81%)	18.18–23	91
A255. Riches vs. rewards	Unattested	0 (0%)	18.24–30	110
A262. Passion prediction 3	Not present	0 (0%)	18.31–34	61
A264. Blind beggar healed	Attested	84 (78%)	18.35–43	108
A269. Triumphal entry	Not present	0 (0%)	19.28–40	193
A273. Temple cleansed	Not present	0 (0%)	19.45–47a	34
A276. Authority questioned	Attested	30 (25%)	20.1–8	118
A278. Husbandmen fable	Not present	0 (0%)	20.9–18	170
A280. Caesar's tribute	Attested	31 (23%)	20.19–26	133
A281. Resurrection question	Attested	72 (39%)	20.27–40	185
A283. David's son?	Attested	20 (43%)	20.41–44	47
A284. Scribes/Pharisees cursed	Unattested	0 (0%)	20.45–47	48
A287. Jerusalem's fall	Unattested	0 (0%)	21.5–6	28
A288. End signs	Attested	41 (47%)	21.7–11	88
A289. Persecutions foretold	Attested	45 (46%)	21.12–19	98
A290a. Desolation	Attested	7 (50%)	21.20	14
A290b. Fleeing Judea	Not present	0 (0%)	21.21–24	79
A292. Son of man comes	Attested	59 (88%)	21.25–28	67
A293. Fig tree fable	Attested	60 (91%)	21.29–33	66
A295. Take heed, watch	Attested	25 (44%)	21.34–36	57
A305. Pascha approaches	Attested	1 (4%)	22.1–2	24
A307. Betrayal by Judas	Attested	16 (36%)	22.3–6	44
A308. Pascha preparations	Attested	21 (20%)	22.7–14	106
A311. Last supper	Attested	37 (34%)	22.15–20	110
A312. Betrayal foretold	Attested	8 (17%)	22.21–23	46
A313. Disciple rank	Unattested	0 (0%)	22.24–30	110
A315. Denial predicted	Attested	1 (2%)	22.31–34	62
A330. Gethsemane	Attested	11 (13%)	22.39–46	88
A331. Arrest	Attested	9 (7%)	22.47–49, 52–53	124
A332. Sanhedrin trial	Attested	53 (20%)	22.54–71	263
A334/A336. Pilate trial	Attested	43 (48%)	23.1–5	89
A339. Barabbas	Attested	9 (12%)	23.17–23	77
A341. Mob justice	Attested	1 (4%)	23.24–25	26
A343a. Road to Golgotha	Unattested	0 (0%)	23.26	19
A344. Crucifixion	Attested	15 (29%)	23.32–34	51
A345. Mockery on cross	Unattested	0 (0%)	23.35–38	56
A347–348. Death	Attested	25 (26%)	23.44–49	95
A350. Funerary honors	Attested	31 (53%)	23.50–53	58
A352a. Memorializing women	Attested	19 (34%)	23.54–24.1	56
A352b. Missing body	Attested	53 (50%)	24.2–9	107
A365a. Commission	Attested (24.47)	5 (4%)	24.44–50	113



Besides the single, double, and triple traditions, several outliers complete our inventory.

### Unique Lukan-Johannine Parallels

<i>SQE. Shorthand</i>	Lk1 (80s)	Lk1 Words	Jn2 (110-117)	Lk2 (117-138)	Lk2 Words
A041. Miraculous catch	Attested	65 (62%)	21.1-9	5.4-9	105
A365. Sighting in Jerusalem	Attested	45 (45%)	20.9, 19-29, 21.12-13	24.36-43	101

### Unique Lukan-Markan-Johannine Parallels

<i>SQE. Shorthand</i>	Lk1 (80s)	Lk1 Words	Jn2 (110-117)	Lk2 (117-138)	Lk2 Words	Mk3 (140s)
A353. Women emissaries	Attested	20 (37%)	20.1-18	24.10-12	54	16.9-11

### Unique Lukan-Markan Parallels

<i>SQE. Shorthand</i>	Lk1 (80s)	Lk1 Words	Lk2 (117-138)	Lk2 Words	Mk3 (140s)
A036. Synagogue demon	Attested	46 (50%)	4.33-37	92	1.23-28
A145. Apostles return	Unattested	0 (0%)	9.10a	8	6.30-31
A167. Strange exorcist	Not present	0 (0%)	9.49-50	38	9.38-40
A180. Snakes and scorpions	Attested	9 (12%)	10.17-20	73	16.17-18
A274. Conspiracy	Unattested	0 (0%)	19.47b-48	27	11.18-19
A286. Widow's mite	Unattested	0 (0%)	21.1-4	58	12.41-44
A355. Sighting by two	Attested	46 (12%)	24.13-35	389	16.12
A365b. Ascent	Unattested	0 (0%)	24.51-53	35	16.19

The longer ending of Mark (Mk3 16.10-20) is typically bracketed by scholars as *sui generis* rather than part of encompassing mid-second century redactions to Mark. The evidence compiled here takes note of several close parallels of the longer ending of Mark with both QnLk1 and Lk2, and not just their post-resurrection narratives. As our parallel sets show, these fit well within numerous late Mark redactions that clearly synthesize, summarize, and expand on earlier QnLk1 and Lk2/Ac traditions.

Here we tally up figures for each category. All tradition types (single, double, triple) exhibit similar tendencies, both for restored passages and word counts. While the numbers from passage to passage swing wildly, the averages are consistent across categories. Regardless of the differences in sources and transmissions across the single, double, and triple traditions, as it regards GMcn the average numbers of words and average percentages of words all stay in a moderate range.<sup>76</sup>

### GMcn Attested Passage Word Count and Percentage Averages by Tradition-Type

Restored Passage Average	Single	Double	Triple	Other
Word Count	45.0	53.8	40.1	38.5
Word Count as % of Lk2	42.7%	45.7%	43.2%	28.3%

<sup>76</sup> Prior to v1.35, we combined A174 (Lk2 9.51) and A175 (Lk2 9.52-56) as one (single tradition) passage. Starting in v1.35 we split these into one triple (A174) and one single (A175). Starting with v2.24 we split off A145 (Apostles return) from A146 (Five thousand fed) as a distinctive Lukan-Markan parallel, and also moved A167 (Strange exorcist) from the Double traditions to the Lukan-Markan parallels. Other GMcn editions vary in attestation rates and percentages but also prove internally consistent across tradition types (IDD 1.6).



The consistent inconsistency, if you will, reveals the integrity of GMcn as a substantial text and confirms that its later, hostile witnesses could not be counted on to provide thorough, word for word attestation to its content. The underlying consistency is also helpful to assure us that we are making apples to apples comparisons when we slice the data from a different angle.

#### GMcn Passage Attestation by Tradition-Type

Description	Single	Double	Triple	Other	Total
Not Present	19/48 (39.6%)	6/39 (15.4%)	9/96 (9.4%)	0/9 (0%)	34/192 (17.7%)
Unattested	6/48 (12.5%)	4/39 (10.3%)	13/96 (13.5%)	3/9 (33.3%)	26/192 (13.5%)
Attested	23/48 (47.9%)	29/39 (74.4%)	74/96 (77.1%)	6/9 (67.7%)	132/192 (68.8%)

Single (12.5%), double (10.3%), and triple (13.5%) traditions share a low rate of whole passages going unattested. Otherwise, divergences abound. Even though triple traditions are more numerous than single and double traditions combined, for GMcn triple traditions are rarely (9.4% of the time) indicated by witnesses as not present. Double traditions are also rarely (15.4%) indicated as not present, but single traditions are indicated as not present far more often (almost 40%). While both triple (77.1%) and double (73.7%) traditions are attested around three-quarters of the time, single traditions are attested less than half the time (47.9%).

#### GMcn vs Lk2 Word Count by Tradition-Type

Description	Single	Double	Triple	Other	Total
Not Present	3145/6059 (51.9%)	501/4032 (12.4%)	776/8455 (9.2%)	0/936 (0.0%)	4422/19482 (22.7%)
Unattested	1880/6059 (31.0%)	1974/4032 (49.0%)	2663/8455 (31.5%)	705/936 (75.3%)	7222/19482 (37.1%)
Attested	1034/6059 (17.1%)	1557/4032 (38.6%)	3016/8455 (35.7%)	231/936 (24.7%)	5852/19482 (30.0%)

The attested triple and double tradition passages have consistently respectable word counts compared to Lk2 (35.7% and 38.6%, respectively). Single traditions, by contrast, have a word count that sits at a meager 17.1%. The consistent deficit of single to double and triple traditions—which is also evident in the GMcn editions of other scholars (IDD 1.6)—makes no sense if GMcn is an evisceration of Lk2. It makes perfect sense if Lk2 was a later version and expansion of GMcn.

To play devil's advocate, let us entertain the fanciful scenario that others before us have, that Luke 1–2 had been summarily cut from the exemplar or text of Marcion's *Gospel*, which started at Luke 3.1:

#### Fictive Scenario: Passage and Word Counts

Description	Single	Double	Triple	Other	Total
Not Present	9/38 (23.7%)	6/39 (15.4%)	9/96 (9.4%)	0/9 (0%)	24/182 (13.2%)
Unattested	6/38 (15.8%)	4/39 (10.3%)	13/96 (13.5%)	3/9 (33.3%)	26/182 (14.3%)
Attested	23/38 (60.5%)	29/39 (74.4%)	74/96 (77.1%)	6/9 (67.7%)	132/182 (72.5%)
Words	1034/4072 (25.4%)	1557/3994 (39.0%)	3030/8444 (35.9%)	231/937 (24.7%)	5852/17447 (33.5%)

Removing Luke 1–2 from our calculations did shift things in certain ways. Instead of single traditions being indicated as not present 39.6% of the time, that number has now fallen to 23.7%. Yet this is still significantly higher than for double (15.4%) and especially triple (9.4%) traditions. The percentage of unattested single passages went up in this fanciful scenario to 15.8%, from a previous number that was more typical across categories (12.5%). The percentage of attested single tradition passages also went up, from 47.9% to 60.5%, a significant improvement, to be sure, but still far below the roughly 75% average of the double and triple traditions. The percentage of total single tradition words also went up considerably, from 17.1% to 25.4%, but again, this is still well below what is typical of the double and triple tradition passages at about 37% on average. Having played out that fictive scenario, let us run internals for Lk2 and set them alongside the internals from GMcn.

#### Lk2 Internal Passage and Word Counts

Statistic	Single	Double	Triple	Other
Lk2 Passages	48/192 (25.0%)	39/192 (20.3%)	96/192 (50.0%)	9/192 (4.7%)
Lk2 Words	6107/19482 (31.3%)	4066/19482 (20.9%)	8372/19482 (43.0%)	937/19482 (4.8%)

#### GMcn Internal Passage and Word Counts

Statistic	Single	Double	Triple	Other
Passage Not Present	19/34 (55.9%)	6/34 (17.6%)	9/34 (26.5%)	0/34 (0%)
Passage Unattested	6/26 (23.1%)	4/26 (15.4%)	13/26 (50.0%)	3/26 (11.5%)
Passage Attested	23/132 (17.4%)	29/132 (22.0%)	74/132 (56.1%)	6/132 (4.5%)
Lk1 Words	1034/5852 (17.7%)	1557/5852 (26.6%)	3016/5852 (51.5%)	231/5852 (3.9%)

Single tradition passages make up 25% of Lk2 but only 17.4% of GMcn, a 7.6% disparity. Single tradition words make up 31.3% of Lk2 but only 17.7% of GMcn, a huge 13.6% deficit, even more striking given that several single tradition passages are among the most densely attested in GMcn (e.g., A070, A225, A228, A236). Double tradition passages are close (20.9% for Lk2 and 22.0% for GMcn, only 0.3% apart), but GMcn has a 5.7% higher word count for double traditions (26.6% instead of 20.9%). Triple tradition passages are found 6.1% more frequently in GMcn (56.1%) than in Lk2 (50.0%). Triple tradition words are found 8.5% more often in GMcn (51.5%) than Lk2 (43.0%). The internals for the Other traditions are comparable. Overall, GMcn has a clear, systematic lack of single traditions compared to double and especially triple traditions. These patterns also hold true across all major reconstructions of GMcn, i.e., those by Hahn, Zahn, Harnack, Tsutsui, Roth, BeDuhn, Klinghardt, and Nicolotti (see IDD 1.6).

The Cluster Analysis of Markan and Lukan Passages and the Statistical Analysis of Single, Double, and Triple Traditions become even more compelling when we bring their findings together.

GMcn contains:

- 74 of 96 (77.1%) Triple tradition passages
- 29 of 39 (74.4%) Double tradition passages
- 72 of 112 (64.3%) Markan passages
- 23 of 48 (47.9%) Lukan single tradition passages
- 3 of 8 (37.5%) passages uniquely shared between Mark and Luke

GMcn lacks (i.e., unattested and attested as not present):

- 22 of 96 (or 22.9%) Triple tradition passages
- 10 of 39 (or 25.6%) Double tradition passages
- 40 of 112 (or 35.7%) Markan passages
- 25 of 48 (or 52.1%) Lukan single tradition passages
- 5 of 8 (or 62.5%) passages uniquely shared between Mark and Luke

Q: How can GMcn—as a purportedly abridged version of Luke!—be a fairly reliable witness to Triple and Double tradition passages, a mediocre witness to Markan passages, an unreliable witness to Lukan single tradition passages, and an abysmal witness to unique Markan-Lukan passages? Why are there such discrepancies among underlying tradition types?

A: Because GMcn is early Luke and used an early version of Mark (Mk1) as one of its two sources. Here let us recount our earlier list of the 13 Markan passages neither in GMcn nor Lk2.

**Markan Passages neither in GMcn nor Lk2**

<i>SQE</i> . Shorthand	Mark	Matt
A116. Insanity concern	3.19b–21	————
A126. Secret seed fable	4.26–29	————
A130. Use of fables	[4.33–34]	[13.34–35]
A147. Walking on water	[6.45–52]	[14.22–33]
A148. Gennesaret healings	[6.53–56]	[14.34–36]
A151. Foreigner's daughter	[7.24–30]	[15.21–28]
A152. Deaf mute healed	[7.31–37]	[15.29–31]
A153. Four thousand fed	[8.1–10]	[15.32–39]
A156. Bethsaida blind healed	[8.22–26]	————
A162. Elijah comes	[9.11–13]	[17.10–13]
A272. Fig tree cursed	[11.12–14]	[21.18–19]
A275. Fig tree withered	[11.20–26]	[21.20–22]
A342. Soldiers mocking	[15.16–20a]	[27.27–31a]

As the brackets indicate, our signals analysis shows that most of these passages were not in Mk1 but first appeared in Jn1, Mk2, or Mt2. Note the two passages that lack brackets are embarrassing and/or problematic traditions likely in Mk1 then ignored by later compilers.

Of the 27 other Markan passages missing from GMcn, 22 are Triple traditions, 1 is a Double tradition with Triple elements (A020), while 4 are uniquely shared between Luke and Mark.

#### Markan Passages Missing from GMcn

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Lk2 (117-138)	Type
A013b. John introduced	1.2–6	Not present	3.2b–6	Triple
A016. John's messiah	1.7–8	Not present	3.15–18	Triple
A018. Baptism	1.9–11	Not present	3.21–22	Triple
A020. Desert flight	1.12–13	Not present	4.1–13	Double/Triple
A030/032. Ministry in Galilee	[1.14–15]	Unattested	4.14–15	Triple
A037. Peter's in-law healed	[1.29–31]	Unattested	4.38–39	Triple
A123. Reason for fables	[4.10–12]	Unattested	8.9–10	Triple
A124. Sower fable meaning	[4.13–20]	Unattested	8.11–15	Triple
A144. John dies	[6.17–29]	Not present	3.19–20	Mt2Mk3/Triple
A145. Apostles return	[6.30–31]	Unattested	9.10a	Lk2Mk3
A167. Strange exorcist	[9.38–41]	Unattested	9.49–50	Lk2Mk3
A174/A251. Departure to Judea	[10.1]	Unattested	9.51	Triple
A253. Children welcomed	[10.13–16]	Unattested	18.15–17	Triple
A255. Riches vs. rewards	[10.23–31]	Unattested	18.24–30	Triple
A262. Passion prediction 3	[10.32–34]	Not present	18.31–34	Triple
A263. Disciple rank	[10.35–45]	Unattested	22.24–27	Triple
A269. Triumphal entry	[11.1–10]	Not present	19.28–40	Triple
A271. Entering Jerusalem	[11.11]	Not present	19.45–46	Triple
A273. Temple cleansed	[11.15–17]	Not present	19.45–47a	Triple
A274. Conspiracy	[11.18–19]	Unattested	19.47b–48	Lk2Mk3
A278. Husbandmen fable	[12.1–12]	Not present	20.9–18	Triple
A284. Woes to scribes	[12.37b–40]	Unattested	20.45–47	Triple
A286. Widow's mite	[12.41–44]	Unattested	21.1–4	Lk2Mk3
A287. Jerusalem's fall	[13.1–2]	Unattested	21.5–6	Triple
A345. Mockery on cross	[15.27–32a]	Unattested	23.35–38	Triple
A346. Co-crucified mocking	15.32b	Unattested	23.39	Triple
A348. Crucifixion witnesses	15.40–41	Unattested	23.49	Triple

The reason all of these passages were not attested for GMcn is because they were not present in Lk1, nor even most of them in Mk1 for that matter. Most of these signal cascades first emerged well into the second century within John or later strata of Luke, Matthew or Mark.

## An Overview of Stylometric and Statistical Scholarship on GMcn

In a 1875 article, republished in his 1876 book, William Sanday attempted to show stylometric consistency between Lukan passages that were present in GMcn compared to those missing from it. In the preface, he places his work under the aegis of "the Christian Evidence Society", "under the head of Apologetics", which "ought to have no existence distinct from the general and unanimous search for truth" and "must needs stand aside from the path of science" (ix). This fundamentalist bias shapes Sanday's later discussion of Marcion's *Gospel* and ultimately collapses his gambit to separate apologetics from science as distinct forms of truth (222). Brimming with rhetorical-dramatic high-English flair and quasi-scientific confidence, he states:

I... come at once, without further delay, to the one point which seems to me really to decide the character of Marcion's Gospel and its relation to the Synoptic. The argument to which I allude is that from style and diction... here the question can be reduced to one of definite figures and of weighing and measuring. Bruder's Concordance is a dismal-looking volume—a mere index of words, and nothing more. But it has an eloquence of its own for the scientific investigator.

Drawing on Holtzmann's earlier (1863) stylistic analysis of Luke, Sanday limns a long litany of word forms and sequences distinctive to Luke-Acts as compared to other canonical gospels (223–30), only then proceeding into a separate discussion of some thirteen textual variants in GMcn (231–32) and noting their "'Western' character" (233).

As succinctly recounted by (the American) John Knox (1939:194–95; 1942:89–90), Sanday's stylometric argument was quickly and widely considered "decisively influential", holding sway for generations to come. Charteris (1880:394) called it "irresistible". It led Lightfoot (1889:186) to reverse his position on the relative priority of GMcn to Luke because Sanday's position was "unanswerable". Burkitt (1906:315) deemed it "fatal to the priority of the Marcionite edition". Plummer (1925:lxix) likened it to a scientific "demonstration" whose contrary position would "have been a literary miracle".

Sanday's work has continued to hold sway,<sup>77</sup> despite Knox (1939:195; 1942:90) pointing out the fatal flaw in the case and its resulting consensus:

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<sup>77</sup> Cited positively in Christopher M. Hays, "Marcion vs. Luke: A Response to the *Plädoyer* of Matthias Klinghardt", *ZNW* 99 (2008) 213–32 at 227–28, [doi.org/10.1515/ZNTW.2008.017](https://doi.org/10.1515/ZNTW.2008.017). Hays also cites Michael Wolter, *Das Lukasevangelium*, HNT 5 (Tübingen: Mohr Siebeck, 2008) 2–3, who had previously attempted to refute Klinghardt's case for the priority of GMcn on the basis of GMcn having a few supposedly distinctive Lukan idioms, such as the combination of "herald good news" / εὐαγγελίζω@ or "preach" / κηρύσσω@ together with "kingdom of god" / βασιλεία@n\w{1}fs\w+ δ@dgms θεός@ngmsc, which is present in portions of Luke absent from GMcn (8.1) and portions present in GMcn (4.43, 16.16). R (437) cites Wolter along similar lines. All of these scholars somehow fail to note that similar combinations are found throughout Matthew: 4.17, 23, 9.35, 10.7, 24.14. Hays also cites C. Kevin Rowe, "The God of Israel and Jesus Christ: Luke, Marcion, and the Unity of the Canon", *Nova et Vetera* 1 (2003) 359–80 regarding a "narratively constituted ambiguity" (as Hays

Sanday's whole inquiry into the vocabulary and style of Marcion's Gospel seems to have been conducted without any reference to the text of Marcion's Gospel... The consequence is that Sanday's elaborate demonstration resolves itself into a proof merely of the linguistic homogeneity of our Gospel of Luke, a matter which has never been in doubt, and the evidence cited has no necessary relevance to Marcion's Gospel.

Knox penned a stylometric rebuttal to Sanday that featured hand counts of characteristic Lukan features and their distributions across chunks of Lukan parallel material largely found within GMcn and chunks not present in GMcn (1939:199), all the while noting different frequencies. As later critics noted, Knox's delineation of material was imprecise. Realizing some of these deficiencies, Knox's next attempt at stylometry built extensive vocabulary lists separated into A (Marcionite), B (Non-Marcionite) and C (Uncertain) categories derived from his indexing of Harnack's edition. While impressive for its novelty (even bracketing *Adamantius Dialogue* vocabulary for GMcn in a separate section!), Knox's more developed stylometric analysis still suffers from many problems, not only the deficiencies inherent in Harnack's edition on which he depended, but also a lack of transparent data, numerous errors, and no serious attempt to run calculations for statistical significance based on the comparative frequency of features. Knox essentially sought after but could not prove distinct authorship between GMcn and Lk2. His later work also led him to take a verse count approach (1942:107–8), finding Lukan Single traditions to be disproportionately missing from GMcn compared to traditions with synoptic parallels, but not separating out Double and Triple Traditions.<sup>78</sup>

Joseph Tyson (2006:86-87), previously Knox's student, later made use of these three categories to run his own calculations. He confirmed his mentor's findings, added overall word counts by category and concluding that GMcn contains about 40% of Lukan Single tradition but about 70% of Double and Triple traditions, now separated out. Tyson (116–17) also developed an alternate scenario where Luke 1–2 is removed from the calculations; this scenario altered the results to 60% of Single traditions present. While improving on Knox, Tyson's work is also impaired by the lack of a rigorous critical

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puts it on 227) between Jesus and the Hebrew god as "lord" / *κύριος* seen not only in Luke 1.42, 2.11, 3.4–6, but also in GMcn 20.41–44. On the contrary, 20.42–43 are unattested for GMcn and likely not present, and the ambiguity of the word *κύριος* applied as a divine and human title is commonplace in Hellenistic Judaism.

The modern day defenders of Sanday (namely Rowe, Wolter, Hays, and Roth) have all completely failed to make anything approximating a serious stylometric argument. As our signals analysis shows, there are hundreds of distinctive words and phrases uniquely shared between Lk1 and Lk2, and many of these echo in portions of Lk2 that are not present in Lk1. That is quite to be expected given that canonical Luke (Lk2) is in fact a second, later edition of GMcn (Lk1). What the defenders of Lukan priority must now explain away is the massive amount of evidence compiled below, especially in our "Statistically Significant Signature Features of Qn, Lk1, and Lk2" with its binomial distribution probabilities for hundreds of high frequency features whose clustering in Lk2 and disproportionate absence in GMcn proves the systematic, stylometric difference in authorship between the QnLk1 and Lk2 strata. These thousands of clustered datapoints are identified in the footnotes of our Comparative Restoration, further deepening, broadening, and nuancing these findings. Future Computational Linguistics clustering and classification algorithms will only confirm and expand them. The data are overwhelmingly clear: the distinct voice of the Lukan redactor (LkR2) is missing from GMcn.

<sup>78</sup> Knox's work was recently and positively summarized in Vinzent, 255–59.



edition of GMcn, no open data, and nary an effort to run calculations demonstrating statistical significance. Modern computational linguistics is almost entirely ignored.

More recently, in a 2019 chapter, Daniel A. Smith made use of Roth's 2015 critical reconstruction to comb through the Present, Absent, and Unattested passages in GMcn and group them helpfully by Single, Double, and Markan/Triple Traditions.<sup>79</sup> Smith's Appendices are 1) Lukan Single Traditions (159–61); 2) Synopsis of Early Tomb texts (162–64); 3) Double Traditions (Q; 165–67); 4) Markan Traditions (168–71); 5) Attestation percentages by Tradition Type (172); 6) Absence percentages by Tradition Type (173). Most of these succinct, information-dense appendices conclude with calculations of verse counts and percentages, similar to the approach of Knox. Going beyond Tyson's alternative scenario for Single traditions, Smith plays out three such scenarios, i.e., removing Luke 1–3 from Single Traditions, removing Luke 3–4 from Double Traditions, and removing Luke 3 from Markan/Triple Traditions. In its nuance, rigor, and use of Roth's critical edition, Smith's work surpasses that of Knox and Tyson. Smith's findings confirm his 2017 chapter focused on resurrection accounts, finding GMcn to be earlier than, and likely the source of, canonical Luke.<sup>80</sup> In a similar vein to Gramaglia's 2017 critical commentary on Klinghardt's 2015 edition, Smith also provides a corrective to Klinghardt by showing that the priority of GMcn to canonical Luke does not require jettisoning Q nor dismissing GMcn's reliance (to some extent) on Mark (in some form).

Notwithstanding its many strengths, Smith's work is a stepping stone toward a rigorous accounting of all of the pertinent statistical and stylometric data needed to validate scientific hypotheses regarding historical order, dependencies, and authorship of the underlying sources and edited texts of GMcn and Lk2. As is typical in Biblical Studies, the reader lacks the open data needed to validate the counts and calculations, though this is not too difficult to do with access to Roth's edition.

Our preceding analysis takes cues from the work of Tyson and Smith, particularly by breaking out Single, Double, and Triple Traditions. Ours differs in a fourth category ("Other"), in how certain materials are categorized, and in tallying passage and word counts, and not merely verse counts. On the whole, our statistical analyses throughout this LODLIB differ in far more radical ways: developing and proving scientifically testable hypotheses; providing a plethora of open data and resources; using computational linguistics and natural language processing methods; and making updates and corrections to the fluctuating datasets and calculations by way of an iterative open science format.

In the following tables, for the sake of simplicity and for the time being, we refrain from parsing out Smith's various alternate scenarios, two of which do not correspond with our approach, and one of which differs, i.e., Smith's alternate scenario for Single Traditions leaves out Luke 1–3, while mine leaves out Luke 1–2. I also here omit my calculations for "Other" passages. The columns fall in order from the least to the most granular, each a different lens to view, analyze, and explain the data.

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<sup>79</sup> "Marcion's Gospel and the Synoptics", cited above.

<sup>80</sup> "Marcion's *Gospel* and the Resurrected Jesus of Canonical Luke", 61, cited above.



### Smith and Bilby Calculations Compared: Passage, Verse, and Word Counts

Attestation	Tradition Type	Bilby Passages	Smith Verses	Bilby Words
Present	Single	47.9%	27.1%	17.1%
Present	Double/Q	74.4%	55.4%	38.6%
Present	Markan/Triple	77.1%	51.2%	35.7%
Unattested	Single	12.5%	28.7%	31.0%
Unattested	Double/Q	10.3%	32.0%	49.0%
Unattested	Markan/Triple	13.5%	39.8%	31.5%
Not present	Single	39.6%	44.2%	51.9%
Not present	Double	15.4%	12.6%	12.4%
Not present	Markan/Triple	9.4%	9.0%	9.2%

The absent materials show the most consistency between lenses—especially for Double and Triple traditions. This makes perfect sense, given that attestations of absence lend themselves to consistent counts at every level. At the same time, the absent materials also show that segmentation by passage and even by verse fails to do justice to the amount of absent Single material. Single Tradition passages and verses in Lk2 have considerably more words on average than other kinds of traditions. These patterns—which arise partly from the different writing style of Lk2 and partly from much later decisions to segment chapters and verses—skew the results except at the granular level of word counts.

Next we focus on the materials present. The level of granularity here makes the most difference. Considered as units, passages are far better attested than verses, and verses than words. This also makes perfect sense, whether we follow the Schwegler hypothesis or the early-orthodox hypothesis. The former says that Lk2 added lots of material, and the latter holds that Marcion cut out lots of material. Either way, every lens clarifies GMcn as a substantially smaller text than canonical Luke.

Finally, we summarize the unattested materials. Given the inherent ambiguity in the category and the differences between Roth's critical edition and mine, it is not surprising that the findings here have the most noise. My higher percentage for Double/Q words and lower percentage for Markan/Triple words owe to my differing classification of some passages, use of a fourth category for "Other" passages, critical re-evaluation of *CEQ* alongside traditional evidence for GMcn, and commitment to identify and remove Lk2 vocal stratum contamination besetting past reconstructions of Lk1.

Overall, our statistical analyses of attestations by tradition type prove complementary and mutually reinforcing. All lenses show GMcn has a systematic lack of Single Traditions as compared to Double and Triple Traditions. All lenses show Triple Traditions are very rarely absent from GMcn. Both verse and word count lenses reveal Double Traditions as slightly better attested than Triple Traditions. All lenses clarify the overlapping validity of Smith's findings and my hypotheses and proofs. Mark (in some form) and Q (in some form) are both GMcn sources.

In the chapter mentioned above, specifically its section entitled "On Not Dispensing with Any of Q", Daniel Smith defended the traditional Q hypothesis and contents, engaging with the work of Klinghardt and BeDuhn, but interestingly not that of Gramaglia, whose whole critically annotated translation of Klinghardt's work was structured around defending Q as used in two redactional stages, in GMcn and later (by the same author/editor) in canonical Luke. Smith notes that the wholesale dismissal of Q by Klinghardt faces the same challenges as faced previous advocates of Markan posteriority, how to explain the Markan omission of so much double tradition material.<sup>81</sup> Briefly noting the ideas of Knox and Tyson about GMcn as a proto-Luke that drew upon Q,<sup>82</sup> Smith then turns to the more involved, yet still brief treatment that BeDuhn has given to the relationship of GMcn and Q.<sup>83</sup> Smith hones in on BeDuhn's claim that material in canonical Luke chapters 3–4 traditionally ascribed to Q but not present in GMcn was more likely not original to Q.

While this book confirms the scientific validity of several of BeDuhn's instincts, Smith of course did not have the benefit of our hypotheses and proofs. What Smith did have was occasion to compare GMcn and traditional Q passages more thoroughly, noting the absence from GMcn of the Sign of Jonah (Q 11.30–32), judgment on "this generation" (Q 11.49–51), judgment on Jerusalem (Q 13.34–35), and the saying about sparrows (Q 12.6–7). Rather than questioning these and other passages as viable candidates for Q, Smith instead defends traditional notions about Q contents by means of a chart showing widely varying levels of agreement between Luke 3–4 and corresponding passages in Matthew, thus ostensibly undermining BeDuhn's argument that this supposed Q material shows a "word-for-word correspondence" atypical of other passages claimed for Q.

Smith summarized Double Tradition / Q material in Appendix 3<sup>84</sup> and all tradition types in Appendix 5,<sup>85</sup> finding that Double/Q Traditions are attested as present more often than Triple/Markan material and far more often than Single Lukan tradition. However, he did not run numbers comparing GMcn to canonical Luke as a whole to put these findings in broader perspective. Here we do just that, after double-checking Smith's calculations of verse counts based on Roth's edition.

While Smith finds the total number of GMcn verses to be 479 compared to 1151 for canonical Luke, by our calculations, Roth's edition actually has 480.5 verses attested (IDD 1.6), a negligible difference likely owing to me counting half verses as well as 6.8, indicated as having uncertain attestation. In our tabulations, both Smith and I counted verses labeled as attested by Roth even when he claimed that "no wording can be gained".

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<sup>81</sup> Smith, "Marcion's Gospel and the Synoptics", 151.

<sup>82</sup> *Ibid.*, 151.

<sup>83</sup> *Ibid.*, 151–55, citing BeDuhn, *First New Testament*, 95n8.

<sup>84</sup> *Ibid.*, 165–67.

<sup>85</sup> *Ibid.*, 172.

According to Smith's own calculations, how often were Single, Double/Q, and Triple/Markan traditions attested as compared to canonical Luke as a whole?

**Smith Verse Counts: GMcn Attested as a Percentage of Lk2**

Tradition Type	GMcn Verses Attested	Lk2 Verses	GMcn Attested / Lk2
Single	135	498	27.1%
Double/Q	128	231	55.4%
Markan/Triple	216	422	51.2%
Total	479	1151	41.6%

Even without questioning or changing any of the traditional contents considered secure for Q, according to Smith's verse count approach, Q verses are the best attested of any tradition type. That is a highly significant finding on its own.

But what happens if we adjust our method to account separately for the 83 verses *considered but doubted or rejected* within CEQ? Of these verses, 31 are Single, 29 Double, and 23 Triple traditions. And of those, a total of 50 are attested for GMcn: 19 Single, 16 Double, and 15 Triple traditions. Here we make use of Smith's tabulation of Roth's edition of GMcn, adjusting the counts for this scenario.

**Smith Verse Counts Adjusted: GMcn Attested as a Percentage of Lk2**

Tradition Type	GMcn Verses Attested	Lk2 Verses	GMcn Attested/Lk2
Single	116	467	24.8%
Q Secure	112	205	54.6%
Q Doubted/Rejected	50	83	60.2%
Markan/Triple	201	396	50.8%
Total	479	1151	41.6%

For any given verse in Lk2, there is a 41.6% chance that it is attested for GMcn. But for verses that scholars have considered yet doubted or rejected for Q, there is a 60.2% chance they will be attested for GMcn. How can this be? How can GMcn not only have a systematic surplus of Q traditions compared to all other kinds of traditions, but most of all a systematic surplus of *dubious Q traditions*? ***How can scholarly doubt about Q contents be the best predictor of verse attestation in GMcn?***

The explanation is in our five hypotheses. Q as traditionally reconstructed is too beholden to scholarly subjectivity, yet even in that subjectivity there is collective insight and thus valuable data. Traditional notions about the content of Q do not need to be rigidly maintained as the field begins to relocate GMcn scientifically as prior to and the basis for Lk2. Instead, we need to reimagine the entire Q project and reconvene scholarly teams to reconstruct Qn with GMcn as our primary evidentiary basis. This will require dispensing with much of Q, adding much to Q, and carefully updating all of the wording for Q based primarily, though not exclusively, on GMcn.

In the interest of data transparency, here we list the 83 verses that are questioned, bracketed, or stricken from *CEQ*, sorted by whether they are attested or unattested in Roth's edition, and further sorted by tradition type.<sup>86</sup> Given traditional assumptions about double traditions being the primary basis for Q, it makes perfect sense that in this corrective heuristic we find triple and single traditions running higher than double traditions in the attested materials, and double traditions running higher than triple and single traditions in materials in GMcn that are attested as not present and materials that are unattested and thus likely not present.

**Verses Doubted in or Stricken from *CEQ*: Attestations by Tradition Type**

Type	Attested	Unattested or Not Present
Single	3.1, 6.24, 6.25, 6.26, 9.61, 9.62, 11.5, 11.7, 11.8, 11.27, 11.28, 12.13, 12.14, 12.16, 12.19, 12.20, 15.8, 15.9, 15.10 (#19; 61.3%)	11.6, 12.15, 12.17, 12.18, 12.21, 14.1, 14.2, 14.3, 14.4, 14.5, 14.6, 14.11 (#12; 38.7%)
Double	7.2, 7.20, 11.1, 12.32b, 12.35, 12.36, 12.37, 12.38, 12.49, 12.56, 12.57, 14.19, 14.20, 14.22, 14.24, 15.6 (#16; 55.2%)	7.4, 7.5, 7.10, 7.21, 7.29, 7.30, 11.36, 12.50, 12.52, 12.54, 12.55, 13.30, 14.15 (#13; 44.8%)
Triple	4.31, 10.1, 10.25, 10.26, 10.27, 10.28, 11.21a, 11.22a, 11.40, 17.20, 17.21, 17.22, 17.25, 17.28, 17.32 (#15; 65.2%)	3.4, 3.21, 3.22, 17.29, 17.31, 19.25, 19.27, 22.29 (#8; 34.8%)
Total	50 (60.2%)	33 (39.8%)

<sup>86</sup> In v2.05 we made several minor corrections and improvements to our tallies and calculations: 3.1 and 12.32 were added, 7.10 and 22.29 were removed as unattested in R; unattested verses were listed in full; and all verses were split out into tradition types. It should be noted that we do not include partial verses in these tallies when part of the verse is considered secure and part doubtful in *CEQ*: e.g., 11.2a, 11.39a, and 15.5b are doubted but not included, because 11.2b, 11.39b, and 15.5a are considered secure. None of these corrections altered the overall conclusion and finding of a 60.2% attestation rate of dubious Q traditions when using R's edition. The correlation rate between dubious *CEQ* verses and present GMcn verses would be a little higher (62.6%) if we used our own edition, since we conclude that 7.10 and 12.18 were present in GMcn.

### 3.3. Repartitioning the Fictive L Source to Qn and Lk2 Strata

The scientific validation of three distinct strata in the textual formation of Luke (Qn, Lk1, and Lk2) invalidates the L source hypothesis. The following analysis shows that the entirety of previously posited L source passages are correctly repartitioned as either part of Qn (as witnessed in GMcn), part of the Lk2 redaction (i.e., not present or unattested in GMcn), or a nuanced mix of both.<sup>87</sup>

Most of the themes and rhetorical techniques that scholars previously thought distinctive to the L source are largely missing from Qn and instead reflect the unique style, concerns, erudition, and elite social status of the Lk2 Redactor (LkR2), as thoroughly demonstrated in the tables below.

A smaller subset of materials previously attributed to the L source exhibits themes, rhetoric, ethics, and social standing consistent with Qn (wealth/poverty, begging, food distribution, patrons and beneficiaries, son/daughter of Abraham declarations, son of man sayings, and concluding pronouncements about faith, salvation, and/or justification).

According to a standard edition, passages confidently ascribed to the L source are Luke 3.10–14, 4.25–27, 7.11b–15, 7.36–47, 10.30–37a, 10.39–42, 11.5b–8, 12.35–38, 13.1b–5, 13.6b–9, 13.10–17b, 13.31b–32, 14.2–5, 14.8–10, 14.12–14, 14.28–32, 15.8–9, 15.11–32, 16.1b–8a, 16.19–31, 17.7–10, 17.12–18, 18.2–8a, 18.10–14a, 19.2–10.<sup>88</sup> Passages considered as possibly from the L source are [12.16b–20] and [15.4–6].

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<sup>87</sup> In v1.48 we made numerous minor corrections and adjustments to the tables in this section.

<sup>88</sup> Kim Paffenroth, *The Story of Jesus according to L*, JSNTSS 147 (Sheffield: Sheffield Academic Press, 1997) 145. Paffenroth claims that by eliminating the idea of a proto-Luke, "we can now determine how much of the L material is pre-Lukan, how much of that material is probably from a single source, and the characteristics of that source. With such a source we will have *recovered a voice* from earliest Christianity effectively muted or transformed by its incorporation into a larger work of Luke" (23; italics mine). Paffenroth's third chapter on vocabulary and stylometry vis-à-vis Q and L yields decidedly mixed results and often runs directly counter to his argument. Earlier sources should not exhibit unusually high *hapax* density, for example. Other stylometric claims are flimsy, such as the claim (at 88) that *παρὰ* + accusative "in the sense of 'more than' or 'beyond'" reflects a "Semiticism found nowhere else in Luke-Acts" outside of L: "3.13; 13.2, 4; 18.14." A quick perusal of TLG shows virtually identical constructions in Plato (*Tim.* 24d), Diodorus Siculus (17.62.7), Philo (*ebr.* 41), Josephus (*Ant.* 20.200) and in the LXX (Ex 18.11, Num 12.3).

Postulated L Source Texts Repartitioned, Table 1

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A014. John's protreptic	3.10–14 unattested, though indirectly attested as not present, along with all of 3.2–20	3.10–14 has ethical/philosophical dialogue with questions and answers, several additional character groups, "crowds" (v10), "tax collectors" (v12), and "soldiers" (v14), and collective speech
A033. Escaping Nazareth	4.17–22, 24–26, 28 unattested; 4.23, 29–30 contain Aesop imitations; 4.27 only references Elisha, not Elijah, and Namaan the Syrian, not widows and is found later, before 17.14	4.17–22, 24–28 adds liturgical/ritual piety, makes a complementary synkrisis between Elijah and Elisha, accentuates healing and kindness to foreigners, focuses on a widow, exhibits learned and creative use of the LXX to supply historical, geographical, and chronological details, and builds out an Elijah-Jesus parallel
A086. Widow's son raised	7.11, 13 unattested; 7.12, 14–15 attested without wording, apparently had a widow's son raised from the dead	7.11 adds opening narrative journey and place name (a city called Nain); 7.12–16 adds phrases about city settings and learned and creative use of the LXX to expand the Elijah-Jesus parallel; 7.17 adds closing geographical narrative journey and place name (Judea)
A114. Anointing	7.36–38, 44–48, 50 has "Pharisee's house" (v36), "the woman standing behind sinful by the feet" of Joshua (v37), who "anoints them with her tears" (v38), a summation (v44–46), and a final pronouncement "your faith has made you well" (v50) as a conclusion	7.36–50 adds hospitality protocols (v36–37), healing oil / "alabaster jar of ointment" (v37), Pharisee's doubt (v39), ethical dialogue and synkrisis in two debtors story within a story (v40–43), episode recast as about repentance, ethical dialogue and synkrisis in story's lesson (v44–47), dialogical question about forgiveness of sins (v49), extended focus on an anonymous pious woman as a disciple of Jesus
A183. Good Samaritan	10.30–37 unattested, along with all of 10.29–42	10.30–37a has complaint against protagonist, narrative journey and named place (Jericho), crisis/dramatization, plot crisis, ethical character synkrisis, several characters, love in practice, healing oil, kindness to foreigners, a Samaritan positively portrayed, all framed as a fable narrated as a story within a story
A184. Mary and Martha	10.39–42 unattested, along with all of 10.29–42	10.39–42 has multiple characters with specific roles, hospitality protocols, a complaint made to Jesus, ethical/philosophical dialogue, ethical character synkrisis, and a focus on women as disciples within a domestic setting
A186. Midnight begging	11.6 unattested; 11.5, 7–8 has a story with a character begging food by "causing trouble" and "knocking" loudly, thus shaming the house-patron into giving	11.6 adds back and forth dialogue, first person speech, friendship piety, a third character's journey and visit (thus necessitating hospitality), and justification of the request; 11.8 removes the public disturbance of "knocking"



Postulated L Source Texts Repartitioned, Table 2

<i>SQE. Shorthand</i>	<i>Qn (65–69) Lk1 (80s)</i>	<i>Lk2 (117–138)</i>
A200. Rich fool	12.17–18 unattested; 12.16b, 19–20 has story about a rich man whom god says will die	12.17–18 adds ethical/philosophical internal reflection and soliloquy
A203. Be watchful	12.35–38 has readiness to receive and protect a house-patron	12.36 notes haste (to open the door); 12.37 describes the master serving the slaves, perhaps evoking John 13
A207. Repentance or destruction	13.1–9 not present	13.1–9 has quasi-historiographical references (Pilate, tower of Siloam), ritual purity, repentance, ethical/philosophical dialogue
A208. Woman released	13.16 has "daughter of Abraham"	13.10–17 has numerology, shame, opponents, character emotion, philosophical dialogue
A212. Beware Herod	13.31–32 not present together with all of 13.29–35	13.31b–32 has communication through emissaries, salvation-history fulfillment, third day, official political/diplomatic reply to Herod
A214. Dropsy healed	14.2–5 unattested along with all of 14.1–11	14.1–6 has hospitality protocols, philosophical/ethical dialogue with lawyers and Pharisees, debate about Torah and halakhah, Mk1 and Mt1 tropes
A215. Inclusive feasts	14.8–10 unattested, along with all of 14.1–11; 14.12, 14 urges inclusion of poor and stigmatized at meals; 14.13, 15 unattested	14.7–14 has hospitality protocols, concerns about social rank, honor and shame, decorum and concerns of elites, symposium setting, internal narrative dialogue, climactic pronouncements, repayment, Mt1 tropes
A217. Discipleship conditions	14.28–32 unattested along with all of 14.25–35	14.28–32 has affairs of state, government/public planning and building, military strategy, diplomacy, accounting, and a focus on numbers
A219. Lost sheep fable	15.4–6 has simple narrative, "lost sheep", "found", "rejoice together", "repentant sinner"	15.1–7 has expanded storytelling, Mt1 tropes
A220. Lost coin fable	15.8–9 has simple narrative, "lost coin", "found", "rejoice together", "repentant sinner"	15.8–10 has expanded storytelling, Mt1 tropes
A221. Lost son fable	15.11–32 not present	15.11–32 has expanded storytelling, repentant sinner, self-awareness, Mt1 tropes, dramatization, soliloquy, numerous additional characters, extended character development, plot crisis, distant journeys, ethical synkrisis between brothers, hospitality protocols, aristocratic status, feast setting, haste, property and inheritance rights



Postulated L Source Texts Repartitioned, Table 3

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A222. Unjust steward fable	16.1, 8 unattested; 16.2, 4–7 "attested but no wording"; 9a says "make friends with mammon of wickedness"	16.1 has sympathetically portrayed rich man; 16.3 has soliloquy; 16.4–7 has negotiations, multiple characters, detailed accounting; 16.9 has "eternal tents"
A228. Rich man and Lazarus	16.19–31 has synkrisis on ethics of wealth and poverty, begging food, afterlife depiction, and father/child language for Abraham/Lazarus	-----
A232. Unworthy slaves	17.7–10a unattested as part of 17.5–10a; 17.10b not present	17.7–10 has hospitality protocols and slave-owner perspective
A233. 10 lepers cleansed	17.11–12, 4.27, 17.14–19 has "Samaria" (v11) and "Samaritan" (v16), highlights gratitude (v18), concluding pronouncement "your faith has made you well" (v19)	17.11 adds opening narrative journey and place: "going to Jerusalem" and "Galilee"
A236. Judge and widow	18.1–3, 5, 7 has focus on prayer (v1), characters of judge (v2) and poor widow (v3), widow's persistence (v5), a climactic pronouncement (v7)	18.2, 4, 6, 8 adds "fear of god" (v2, 4), character elaboration (v2, 4, 6), internal ethical soliloquy (v4), haste (v8), answer to rhetorical question (v8), and a second/redundant climactic pronouncement
A237. Pharisee and publican	18.10–14a has "Pharisee" and "tax collector" characters (v10), synkrisis of contrasting prayers (v11–13), and single concluding pronouncement about the tax collector "going down... justified" (v14)	18.9, 14b adds narrative ethical and explanatory introduction to fable (v9) and a second ethical summation / climactic pronouncement (v14b)
A265. Zacchaeus	19.2, 6, 8–10 has "Zacchaeus" (v2) who "welcomed" Joshua (v6), made pledges of charity and restitution (v8), likely (though unattested) "son of Abraham" reference (v9); possibly also the unattested "son of man" "saving the lost" concluding pronouncement (v10)	19.1, 3–5, 7 adds narrative opening referring to "Jericho" (v1), dramatization about the crowd and climbing a tree to see Jesus (v3–4), focus on hospitality protocols (v5) and haste/hurrying (v5–6), complaint of onlookers against Jesus (v7)

Other Lukan Single tradition passages absent from GMcn strengthen this case for the consistent work of the redactor of Lk2, rather than a self-consistent underlying L source. This includes all the infancy and passion material that scholars have not included as part of the L source.

### Infancy/Introductory Narratives Not Present in GMcn and Their Lk2 Redactional Tendencies

<i>SQE</i> . Shorthand	GMcn	Lk2
A001. Prologue	Not present	1.1–4
A002. John's birth foretold	Not present	1.5–25
A003. Annunciation	Not present	1.26–38
A004. Visitation	Not present	1.39–56
A005. Birth of John	Not present	1.57–80
A007. Birth of Jesus	Not present	2.1–7
A008. Adoration	Not present	2.8–20
A009. Presentation	Not present	2.21–38
A012. Boy Jesus at temple	Not present	2.41–52
A019. Genealogy	Not present	3.23–28

<i>SQE</i>	A001	A002	A003	A004	A005	A007	A008	A009	A012	A019
Feature Chapter.Verse	1.1–4	1.5–25	1.26–38	1.39–56	1.57–80	2.1–7	2.8–20	2.21–38	2.41–52	3.23–38
Affairs of State		X		X		X				
Collective Speech					X		X			
Complaints against Protagonists		X			X				X	
Crisis/Dramatization		X	X	X	X	X	X	X	X	
Deference to Authority/Procedure	X	X	X	X		X	X	X	X	
Ethical/Philosophical Dialogue		X	X						X	
<i>Exitus-Reditus</i> Journey		X	X	X		X	X	X	X	
Historiography/Genealogy	X	X	X	X	X	X	X	X	X	X
Hospitality Protocols				X		X			X	
LXX Devotion/Quotations/Use	?	X	X	X	X	X	X	X	X	X
Novelistic Storytelling		X	X	X	X	X	X	X	X	
Salvation History Fulfillment	X	X	X	X	X	X	X	X	X	X
Synkrisis of Characters (ethics/piety)		X	X	X	X	X	X	X	X	
Triangulated Characters/Dialogue		X	X	X	X	X	X	X	X	

**Passion Passages/Verses Not Present or Unattested in GMcn and Their Lk2 Redactional Tendencies**

<i>SQE</i> . Shorthand	GMcn	Lk2
A270. Jesus laments Jerusalem	Not present (as part of 19.29–46)	19.41–44
A316. Two swords	Not present	22.35–38
A337. Jesus before Herod	23.6, 10–12 unattested	23.6, 10–12
A338. Pilate declares innocent	23.13–16 unattested	23.13–16
A343. Road to Golgotha	23.27–31 unattested, 23.32 only "two criminals"	23.27–32
A344. Crucifixion	23.39–43 not present	23.39–43
A355. Sighting by two	24.17, 20, 22–24, 27–29, 32–35 unattested; 13–16, 18–19, 21a, 25–26, 30–31 partly	24.13–35
A365. Last words and ascent	24.44–46, 48–53 unattested, 24.47 has brief commission	24.44–53

<i>SQE</i>	A270	A316	A337	A338	A343	A344	A355	A365
Feature Chapter.Verse	19.41–44	22.35–38	23.6–12	23.13–16	23.27–32	23.39–43	24.13–35	24.44–53
Affairs of State	X		X	X				
Collective Speech		X	X		X		X	
Complaints against Protagonists						X	X	
Crisis/Dramatization	X	X	X	X	X	X	X	X
Deference to Authority/Procedure	X	X	X	X		X		X
Ethical/Philosophical Dialogue		X	X	X	X	X	X	X
<i>Exitus-Reditus</i> Journey			X			X	X	X
Historiography/Genealogy	X		X	X	X			
Hospitality Protocols	X	X					X	
LXX Devotion/Quotations/Use		X	X		X	X	X	X
Novelistic Storytelling	X	X	X	X	X	X	X	X
Salvation History Fulfillment	X	X	X		X	X	X	X
Synkrisis of Characters (ethics/piety)			X	X		X	X	
Triangulated Characters/Dialogue			X	X	X	X	X	

Repartitioned L Source Narratives Not Present or Unattested in GMcn and Their Lk2 Redactional Tendencies

<i>SQE</i> . Shorthand	GMcn	Lk2
A014. John's protreptic	Not present	3.10–14
A183. Good Samaritan	Unattested	10.29–37
A184. Mary and Martha	Unattested	10.38–42
A207. Repentance or destruction	Not present	13.1–9
A212. Beware Herod	Not present	13.31–33
A214. Dropsy healed	Unattested	14.1–6
A221. Lost son fable	Not present	15.11–32
A232. Unworthy slaves	Unattested	17.7–10

<i>SQE</i>	A014	A183	A184	A207	A212	A214	A221	A232
Feature Chapter.Verse	3.10–14	10.29–37	10.38–42	13.1–9	13.31–33	14.1–6	15.11–32	17.7–10
Affairs of State	X			X	X			
Collective Speech	X				X			X
Complaints against Protagonists		X	X		X	X	X	
Crisis/Dramatization		X	X	X	X		X	
Deference to Authority/Procedure	X				X			X
Ethical/Philosophical Dialogue	X	X	X	X		X	X	X
<i>Exitus-Reditus</i> Journey		X			X		X	
Historiography/Genealogy				X	X			
Hospitality Protocols		X	X			X	X	X
LXX Devotion/Quotations/Use					X	X		
Novelistic Storytelling		X	X				X	
Salvation History Fulfillment				X	X		X	
Synkrisis of Characters (ethics/piety)	X	X	X	X			X	
Triangulated Characters/Dialogue	X		X			X	X	

### 3.4. Statistically Significant Signature Features of Qn, Lk1, and Lk2

Here we compile running lists of signature features that, taken individually and moreso as clusters, demonstrate statistically significant differences between Qn, Lk1 and Lk2. These features are detailed in the extensive Indexed Data Dictionary and noted throughout the Comparative Restoration.

The null hypothesis is the early-orthodox claim that Lk1/GMcN—though an evisceration and modest editing of Lk2—has the same author as Lk2. This view is assumed and/or defended in recent scholarship on Marcion by Rowe, Wolter, Hays, Schmid, Moll, Roth, and others. The alternative is the Schwegler hypothesis—defended by Tyson, BeDuhn, and Lieu and fully embraced by Hoffmann, Vinzent, Klinghardt, and myself—that Lk1/GMcN has a different author than Lk2 and that Lk1/GMcN as the earlier text was significantly expanded and re-written by the author/editor of Lk2.<sup>89</sup>

Even apart from statistical analyses proving the Schwegler hypothesis, a cursory overview of the evidence should be convincing to unbiased scholars, who essentially must choose either: 1) to believe that GMcN represents the most skillful or miraculous abridgement of canonical Luke, surgically removing several hundred clusters containing dozens of distinctive, diverse, deeply integrated yet widely ranging features with extraordinary consistency all the while retaining parts of Luke that reflect unusually high frequencies of other features, or 2) to accept that GMcN is an earlier, simpler edition of Luke. We again ask readers to use Occam's razor to cut through the unscientific, early-orthodox myth that the Gospels were singular compositions created by individual authors, rather than fluid oral-textual performances supplemented and reworked in multiple layers across multiple generations. Abridgements of Shakespeare cannot help but sound like Shakespeare. If Luke sounds like Gospel Shakespeare to you, listen to it and then to GMcN again, all the way through. Then decide if GMcN sounds more like abridged Shakespeare or pre-Shakespeare.

Using redaction-, text-, and historical-criticism, many previous scholars concluded that GMcN is the earlier of two major editions of Luke. While my scientific methods, hypotheses, conclusions, and reconstructions of GMcN and Qn are distinctive, they dovetail with almost 250 years of critical scholarship going back to D.J.S. Semler. If we follow scientific methods, evidence, and proofs instead of prejudicial ideological bias, the GMcN = Lk1 position must now become consensus.

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<sup>89</sup> Gramaglia's position is a moderating one: blending the early-orthodox position that both GMcN and canonical Luke have fundamentally the same author with the Schwegler position that GMcN is the earlier text and the basis for the later redaction of canonical Luke. The stylometric disparities detailed in this section present a direct challenge both to the early-orthodox position and Gramaglia's argument for common authorship separated only by the passage of time. The voices of the respective redactors of Lk1 and Lk2 are sufficiently distinct that they probably represent different persons. The identification of the full breadth of stylometric variances also provides a corrective to the reconstructions of Klinghardt and Nicolotti, which are often too generous in restoring originally Lk2 signals back to Lk1. While Klinghardt is correct that establishing the actual historical-editorial direction (Lk1 to Lk2) is a necessary first step in an accurate reconstruction of Lk1, Roth's rigorous skepticism provides a necessary counterpoint to clarify the distinct voice of Lk2 absent from Lk1. Roth, Klinghardt and Nicolotti all have numerous Lk2 contaminations in Lk1, and while these arise from different methodological presuppositions, all such contaminations are noise that must be removed from Lk1 in order to attain greater vocal signal clarity and vocal stratum fidelity.

Lk2 Features Disproportionately Absent from Qn and/or Lk1

Given that we are still building, compiling, refining, decontaminating, and indexing our Qn and Lk1 datasets, there are still some minor fluctuations in the data. For now the main counts (Tot, QnA, Lk1A, Lk2A) indicate the number of verses in which the feature is found, which usually, but not always, corresponds to the total number of occurrences. When a stratum abbreviation is followed by an E, it indicates the expected number; when followed by an A, it indicates the actual number; when followed by Bi, it indicates the binomial distribution probability. 4550 words are from Qn-sourced passages, 1350 from Mk1-sourced passages, and 100 are from Lk1 original creations. Lk2 has about 13482 remaining words. Thus, Qn% is  $QnA / 4550 * 100$ , Lk1% is  $Lk1A / 1450 * 100$ , Lk2% is  $Lk2A / 13482 * 100$ , and Tot% is  $Tot / 19482$ .

Feature	Tot	Tot%	QnE	QnA	Qn%	QnBi	Lk1E	Lk1A	Lk1%	Lk1Bi	Lk2E	Lk2A	Lk2%	Lk2%-Qn%	Lk2%-Lk1%	Lk1%-Qn%
"unto" / 'πρός@pa	158	0.811%	37	6	0.132%	3.53E-10	12	1	0.069%	9.58E-05	109	151	1.120%	0.988%	1.051%	-0.063%
Participle + "then" / @vp\w+ δέ@	90	0.462%	21	1	0.022%	1.57E-08	7	0	0.000%	1.21E-03	62	89	0.660%	0.638%	0.660%	-0.022%
Oracular-poetic speech	63	0.323%	15	0	0.000%	3.98E-07	5	0	0.000%	9.13E-03	44	63	0.467%	0.467%	0.467%	0.000%
"saying" / 'λέγω@vp	104	0.534%	24	4	0.088%	4.65E-07	8	6	0.414%	3.45E-01	72	94	0.697%	0.609%	0.283%	0.326%
Passive participles / @vp\w{1}p	196	1.006%	46	19	0.418%	5.95E-06	15	8	0.552%	4.55E-02	136	169	1.254%	0.836%	0.702%	0.134%
"begin/rule" as root / 'ἄρχ	60	0.308%	14	1	0.022%	1.21E-05	4	1	0.069%	6.26E-02	42	58	0.430%	0.408%	0.361%	0.047%
"say unto" / 'λέγω@\w+ πρὸς@pa	48	0.246%	11	0	0.000%	1.33E-05	4	0	0.000%	2.80E-02	33	48	0.356%	0.356%	0.356%	0.000%
Aorist middle participles / '@vpam	41	0.210%	10	0	0.000%	6.87E-05	3	2	0.138%	4.11E-01	28	39	0.289%	0.289%	0.151%	0.138%
Periphrastic participles / 'εἰμί@\w+ \w+@vp	33	0.169%	8	0	0.000%	4.47E-04	2	2	0.138%	5.55E-01	23	31	0.230%	0.230%	0.092%	0.138%
angels as characters	41	0.211%	10	1	0.022%	7.02E-04	3	0	0.000%	4.65E-02	28	40	0.297%	0.275%	0.297%	-0.022%
Lukan:NT hapax	281	1.442%	66	41	0.901%	7.00E-04	21	5	0.345%	3.25E-05	194	235	1.743%	0.842%	1.398%	-0.556%
"begin/rule" / 'ἄρχω@v	31	0.159%	7	0	0.000%	7.13E-04	2	0	0.000%	9.94E-02	21	31	0.230%	0.230%	0.230%	0.000%
"for" / 'γάρ@	92	0.472%	21	8	0.176%	7.91E-04	7	4	0.276%	1.87E-01	64	80	0.593%	0.418%	0.318%	0.100%
συ-prefixed verbs / 'συ\w+@v	77	0.395%	18	6	0.132%	1.04E-03	6	3	0.207%	1.76E-01	53	68	0.504%	0.373%	0.297%	0.075%
"behold" / ἰδοὺ	55	0.284%	13	3	0.066%	1.12E-03	4	0	0.000%	1.63E-02	38	52	0.386%	0.320%	0.386%	-0.066%
"and it happened" / 'καί@cc γίνομαι@viam3s	29	0.149%	7	0	0.000%	1.14E-03	2	1	0.069%	3.65E-01	20	28	0.208%	0.208%	0.139%	0.069%
"city" / 'πόλις@n	38	0.195%	9	1	0.022%	1.37E-03	3	1	0.069%	2.26E-01	26	36	0.267%	0.245%	0.198%	0.047%
"people" / 'λαός@n	36	0.185%	8	1	0.022%	2.09E-03	3	0	0.000%	6.84E-02	25	35	0.260%	0.238%	0.260%	-0.022%
"being/happened" / 'γίνομαι@vp	25	0.128%	6	0	0.000%	2.90E-03	2	0	0.000%	1.55E-01	17	25	0.185%	0.185%	0.185%	0.000%
"crowd" / ὄχλος@n	42	0.216%	10	2	0.044%	3.22E-03	3	5	0.345%	9.03E-01	29	35	0.260%	0.216%	-0.085%	0.301%
"began" + infinitive / ἄρχω@\w+ (?:\w+@\w+ ){0,4}?\w+@vn	23	0.118%	5	0	0.000%	4.63E-03	2	0	0.000%	1.80E-01	16	23	0.171%	0.171%	0.171%	0.000%
Deep-layered sentences (levels 5-7)	23	0.118%	5	0	0.000%	4.63E-03	2	2	0.138%	7.54E-01	16	21	0.156%	0.156%	0.018%	0.138%
"answering" / 'ἀποκρίνομαι@vp	32	0.164%	7	1	0.022%	4.79E-03	2	3	0.207%	7.83E-01	22	28	0.208%	0.186%	0.001%	0.185%
"day" / 'ἡμέρα@	79	0.406%	18	8	0.176%	5.33E-03	6	3	0.207%	1.62E-01	55	68	0.504%	0.329%	0.297%	0.031%
"other" / 'ἕτερος@a	31	0.159%	7	1	0.022%	5.88E-03	2	1	0.069%	3.29E-01	21	29	0.215%	0.193%	0.146%	0.047%
"before" / 'ἐνώπιον@	20	0.103%	5	0	0.000%	9.34E-03	1	0	0.000%	2.26E-01	14	20	0.148%	0.148%	0.148%	0.000%
Genitive articular inf. / 'ὀ@dg\w+ \w+@vn	20	0.103%	5	0	0.000%	9.34E-03	1	0	0.000%	2.26E-01	14	20	0.148%	0.148%	0.148%	0.000%
'λέγω@\w+ δέ@cc πρὸς@pa	20	0.103%	5	0	0.000%	9.34E-03	1	0	0.000%	2.26E-01	14	20	0.148%	0.148%	0.148%	0.000%
"according to the" / 'κατά@pa ὀ@da	19	0.098%	4	0	0.000%	1.18E-02	1	0	0.000%	2.43E-01	13	19	0.141%	0.141%	0.141%	0.000%
"to say" / 'λέγω@vn	19	0.098%	4	0	0.000%	1.18E-02	1	1	0.069%	5.87E-01	13	18	0.134%	0.134%	0.065%	0.069%
"word" / 'ῥῆμα@	18	0.093%	4	0	0.000%	1.46E-02	1	0	0.000%	2.60E-01	13	18	0.134%	0.134%	0.134%	0.000%
"chief-" / 'ἀρχι\w+@	18	0.092%	4	0	0.000%	1.49E-02	1	1	0.069%	6.13E-01	12	17	0.126%	0.126%	0.057%	0.069%
"seeing" / 'ὄραω@vp	33	0.169%	8	2	0.044%	1.72E-02	2	1	0.069%	2.96E-01	23	30	0.223%	0.179%	0.154%	0.025%
ὀ@d\w+ δέ@\w+ \w+@vp	17	0.088%	4	0	0.000%	1.85E-02	1	1	0.069%	6.37E-01	12	16	0.119%	0.119%	0.050%	0.069%
"inquire" / 'ἐπερωτάω@	17	0.087%	4	0	0.000%	1.88E-02	1	2	0.138%	8.65E-01	12	15	0.111%	0.111%	-0.027%	0.138%
Preposed pronominal genitive (TopGen)	25	0.128%	6	1	0.022%	1.99E-02	2	0	0.000%	1.55E-01	17	24	0.178%	0.156%	0.178%	-0.022%



Feature	Tot	Tot%	QnE	QnA	Qn%	QnBi	Lk1E	Lk1A	Lk1%	Lk1Bi	Lk2E	Lk2A	Lk2%	Lk2%-Qn%	Lk2%-Lk1%	Lk1%-Qn%
"turn" as root / 'στρέφ	38	0.195%	9	3	0.066%	2.31E-02	3	0	0.000%	5.90E-02	26	35	0.260%	0.194%	0.260%	-0.066%
3rd person reflexive pronoun / 'έαυτοῦ@	56	0.287%	13	6	0.132%	2.46E-02	4	0	0.000%	1.54E-02	39	50	0.371%	0.239%	0.371%	-0.132%
Prep. infinitive / 'έν@pd (\w+@\w+\s*)?ό@d\w+ \w+@vn	31	0.159%	7	2	0.044%	2.46E-02	2	0	0.000%	9.94E-02	21	29	0.215%	0.171%	0.215%	-0.044%
"however" / 'πλήν@	15	0.077%	4	0	0.000%	3.01E-02	1	0	0.000%	3.27E-01	10	15	0.111%	0.111%	0.111%	0.000%
Double negative + subj. / 'οὐ@b μή@x \w+@vs	15	0.077%	4	0	0.000%	3.01E-02	1	0	0.000%	3.27E-01	10	15	0.111%	0.111%	0.111%	0.000%
"year" / 'έτος@n	15	0.077%	4	0	0.000%	3.01E-02	1	1	0.069%	6.93E-01	10	14	0.104%	0.104%	0.035%	0.069%
"which (was) called" / 'ό@d\w+ καλέω@vp	14	0.072%	3	0	0.000%	3.80E-02	1	0	0.000%	3.53E-01	10	14	0.104%	0.104%	0.104%	0.000%
"want/wish" / 'θέλω@	28	0.144%	7	2	0.044%	4.17E-02	2	3	0.207%	8.42E-01	19	23	0.171%	0.127%	-0.036%	0.163%
"call" as participle / 'καλέω@vp	21	0.108%	5	1	0.022%	4.37E-02	2	0	0.000%	2.09E-01	15	20	0.148%	0.126%	0.148%	-0.022%
"be amazed" / 'θαυμάζω@	13	0.067%	3	0	0.000%	4.74E-02	1	0	0.000%	3.78E-01	9	13	0.096%	0.096%	0.096%	0.000%
"fill" / 'πίμπλημι@v	13	0.067%	3	0	0.000%	4.80E-02	1	0	0.000%	3.80E-01	9	13	0.096%	0.096%	0.096%	0.000%
Cratic "and" / 'καί+	13	0.067%	3	0	0.000%	4.80E-02	1	0	0.000%	3.80E-01	9	13	0.096%	0.096%	0.096%	0.000%
Present passive infinitive / '@vnpp	13	0.067%	3	0	0.000%	4.80E-02	1	1	0.069%	7.48E-01	9	12	0.089%	0.089%	0.020%	0.069%
"touch" / 'ἅπτω@v	13	0.067%	3	0	0.000%	4.80E-02	1	4	0.276%	9.97E-01	9	9	0.067%	0.067%	-0.209%	0.276%
"until" / 'έως@	27	0.139%	6	2	0.044%	4.95E-02	2	1	0.069%	4.03E-01	19	24	0.178%	0.134%	0.109%	0.025%
Indefinite relative pronouns / 'όστις@	20	0.103%	5	1	0.022%	5.30E-02	1	0	0.000%	2.26E-01	14	19	0.141%	0.119%	0.141%	-0.022%
Cataphoric expressions (Cata)	20	0.103%	5	1	0.022%	5.30E-02	1	1	0.069%	5.62E-01	14	18	0.134%	0.112%	0.065%	0.047%
"call" / 'καλέω@v	38	0.195%	9	4	0.088%	5.92E-02	3	0	0.000%	5.90E-02	26	34	0.252%	0.164%	0.252%	-0.088%
"therefore" / 'οὖν@	32	0.164%	7	3	0.066%	6.00E-02	2	0	0.000%	9.22E-02	22	29	0.215%	0.149%	0.215%	-0.066%
"about to" / 'μέλλω@v	12	0.062%	3	0	0.000%	6.06E-02	1	1	0.069%	7.75E-01	8	11	0.082%	0.082%	0.013%	0.069%
"it is necessary" / 'δεῖ@	19	0.098%	4	1	0.022%	6.42E-02	1	1	0.069%	5.87E-01	13	17	0.126%	0.104%	0.057%	0.047%
"all" / 'ἅπας@	11	0.056%	3	0	0.000%	7.66E-02	1	0	0.000%	4.41E-01	8	11	0.082%	0.082%	0.082%	0.000%
"each other" / 'ἀλλήλων@	11	0.056%	3	0	0.000%	7.66E-02	1	0	0.000%	4.41E-01	8	11	0.082%	0.082%	0.082%	0.000%
"fulfill/full" / 'πληρ\w+@	11	0.056%	3	0	0.000%	7.66E-02	1	0	0.000%	4.41E-01	8	11	0.082%	0.082%	0.082%	0.000%
"spend time" / 'χαίρω@	11	0.056%	3	0	0.000%	7.66E-02	1	0	0.000%	4.41E-01	8	11	0.082%	0.082%	0.082%	0.000%
"what happened" / 'ό@d\w+ γίνομαι@vp	11	0.056%	3	0	0.000%	7.66E-02	1	0	0.000%	4.41E-01	8	11	0.082%	0.082%	0.082%	0.000%
Superlatives / '@a\w{4}s	11	0.056%	3	0	0.000%	7.66E-02	1	0	0.000%	4.41E-01	8	11	0.082%	0.082%	0.082%	0.000%
"name" as subject / 'ονομα@nnns	11	0.056%	3	0	0.000%	7.66E-02	1	1	0.069%	8.02E-01	8	10	0.074%	0.074%	0.005%	0.069%
"standing" / 'άνίστημι@vp	17	0.087%	4	1	0.022%	9.37E-02	1	1	0.069%	6.39E-01	12	15	0.111%	0.089%	0.042%	0.047%
Gospel <i>hapax legomena</i>																
HB/LXX quotations/allusions																
Perfect participle / @vpx*																
Personal/intensive pronoun / 'αὐτός@r																
Placenames																
κατα prefixed/compound verbs																
Affairs of state																
Ancestry/Genealogy/Progeny/Relatives																
Angels as characters																
Aristocratic identity/connections/patronage																
Character emotion/motivation																
Chronological references																
City settings																
Collective action/speech																
Communication through proxies																

Feature	Tot	Tot%	QnE	QnA	Qn%	QnBi	Lk1E	Lk1A	Lk1%	Lk1Bi	Lk2E	Lk2A	Lk2%	Lk2%-Qn%	Lk2%-Lk1%	Lk1%-Qn%
Complaint against protagonists																
Deference to authority/procedure																
Divine name circumlocution																
Elderly persons																
Ethical/Philosophical dialogue																
Euripides imitations (Ion, Iphigenia, etc.)																
<i>Exitus-Reditus</i> journeys																
Female disciple piety																
Foreshadowing																
Forgiveness of sins/sinners																
Geographical details																
Gospel <i>hapax legomena</i>																
Halakhah/Torah debates																
Haste / Speed / Running / Quick																
HB/LXX quotations/allusions																
Historiographical details																
Hospitality decorum/protocols																
Internal thinking/dialogue																
Josephus' <i>Antiquities</i> imitations																
Joy/Rejoicing																
Laying on of hands																
Literacy of protagonists																
Mob violence/injustice																
Mt1 signature motifs (e.g., "heaven")																
Narrative crisis/dramatization																
Novelistic storytelling																
Numerical references																
Named entities (general)																
Priest characters																
Property-/Slave-owner concerns																
Repentance																
Ritual/Temple piety																
Salvation-history fulfillment																
Silent responses																
Socrates imitations																
Soliloquies																
Story within story																
Symposium settings																
Synkrisis of characters (piety/ethics)																
Travel references																
Triangulated characters/dialogue																

Features Disproportionately Present in Qn and/or Lk1

We anticipate this list will grow as we continue to compile datasets and run queries against them. To detail our findings from v1.37, the negative particle μή has strong variance: about 1.0 in Harnack (#47) and Roth (#41) vs. 0.47 in CENP (#19) and 0.35 across Acts (#64). At the same time, according to our restoration, GMcn has 0 examples of the 15 emphatic double negative + subjunctive construction / 'οὐ@b μή@x \w+@vs found in Lk2, making the variance wider and more statistically significant. As it happens, Roth, typically following Harnack, anachronistically applied this construction to GMcn in several places (7.23, 12.59, 21.32, and 22.67). Whether those Lk2 contaminations to Lk1 are corrected or not, it is abundantly clear that GMcn has a disproportionate amount of negatives and simple negative + indicative verb constructions as compared to the rest of Lk2, and that this does not reflect any supposed editorial tendencies of Marcion, but only pertains to whether the portions from which we are extracting word counts are present or not in GMcn. It is a systematic, stylometric variance, a clear pattern reflecting different authors.

Feature	Tot	Tot%	QnE	QnA	Qn%	QnBi	Lk1E	Lk1A	Lk1%	Lk1Bi	Lk2E	Lk2A	Lk2%	Lk2Bi	Lk2%-Qn%	Lk2%-Lk1%	Lk1%-Qn%
"knock" / 'χρούω@*	5	0.026%	1	5	0.110%	0.999	0	0	0.000%	0.688	3	0	0.000%	0.032	-0.110%	0.000%	-0.110%
"ask" / 'αίτέω@*	11	0.057%	3	8	0.176%	0.999	1	0	0.000%	0.439	8	3	0.022%	0.055	-0.153%	0.022%	-0.176%
"resurrection" / 'ἀνάστασις@*	6	0.031%	1	5	0.110%	0.997	0	0	0.000%	0.639	4	1	0.007%	0.082	-0.102%	0.007%	-0.110%
1st person plural subjunctive / @vs\w{2}1p	16	0.082%	4	7	0.154%	0.962	1	1	0.069%	0.664	11	8	0.060%	0.227	-0.094%	-0.009%	-0.085%
"other" / 'ἄλλος@*	9	0.046%	2	4	0.088%	0.937	1	1	0.069%	0.854	6	4	0.030%	0.257	-0.058%	-0.039%	-0.019%
"if" / 'εἰ@c*	45	0.232%	11	15	0.330%	0.929	3	3	0.207%	0.566	31	27	0.201%	0.266	-0.128%	-0.005%	-0.123%
"friend" / 'φίλος@*	13	0.067%	3	6	0.132%	0.964	1	0	0.000%	0.378	9	7	0.052%	0.326	-0.080%	0.052%	-0.132%
particles / @x																	
"not" / 'μή@x																	
"you" / 'σύ@r																	
adverbs / @b																	

The following section uses Greek Gospel parallel sets as a structure to achieve the careful reconstruction of the earliest Gospel strata (Qn, Mk1, Lk1, Mt1, etc.). Embedded in this comparative work is a thorough analysis of triangulated signal transmissions across parallel verses using tags following this indication pattern: [SourceText MediatorText(s) SignalType ReceptorText]

In keeping with our previously elaborated signals triangulation method to sequence interdependent vocal strata, we tag three Signal Transmission Types:

- (Single Dot) is Signal 1, independent use of Source by Mediator or Sole Receptor (1→2)
- ¨ (Diaresis) is Signal 2, independent or mediated but unaffected use of Source by Receptor (1→3)
- : (Three Dots) is Signal 3, dependent and transformed use of Source through Mediator(s) by Receptor (1→2→3)

Texts are abbreviated: Qn (65-69), Mk1 (Mark One, 75-80), Lk1 (Luke One or GMcn, 80s), Mt1 (Matt One, 90s), Pl (c. 100 CE collection of 7 letters of Paul), Dx (*Didache*, 100s), Jn1 (John One, 100s), Jn2 (John Two, 110s), GP (*Gospel of Peter*, 115-117), Lk2 (Luke Two, 117-138), Ac (Acts, 117-138), Mk2 (Mark Two, 140s), Jn3 (John Three, 140s), Mt2 (Matt Two, 140s), etc. Thus:

$$Qn \cdot Mk1 = Qn \rightarrow Mk1 \quad Mk1 \text{¨} Lk2 = Mk1 \rightarrow Lk2 \quad Qn Mk1 \cdot : Mt1 = Qn \rightarrow Mk1 \rightarrow Mt1$$

In general tags are based on reasonably clear and confident wording distilled from Roth's critical edition, words he labeled "secure", "very likely", "probable", "likely", or "likely present." If a tag is preceded by a single dagger (e.g., †QnMk1·:Lk2), then that tag is based on restored *wording explicitly attested in established witnesses to GMcn* when that wording *does not appear* in Roth's minimalist edition. If an accompanying tag is preceded by a double dagger (e.g., ‡QnMk1·:Lk2), then that tag is based on *implicitly/generally attested wording or unattested wording* that has still been restored. Such wording could come from Mk1 as a major source of GMcn and/or from informal/eclectic later receptors of GMcn, including Mt1, Jn1, Jn2, Lk2, and Codex Bezae. Though we lack *explicit attestation* of wording for many specific verses in GMcn, we usually have *multiple texts* to consider as *evidence* to restore that wording, all the more so now that we have scientifically located GMcn accurately within history (around the 80s) in its proper place (third) among early Gospel textual strata. If a tag is preceded by a broken bar (e.g., |Lk1¨Mk2), that indicates this tag is indicated in a different primary parallel set.

Full underline indicates verbatim parallels of a word or sequence of words. Dashed underline indicates non-verbatim parallels, including different forms of the same words. **Bold text** indicates where a Receptor receives a signal from a Mediator beyond any signal received from the original Source. ***Bold italics*** are reserved for when a Receptor receives a signal from one or more additional Mediator(s).

### 3.5. Demonstration of Criteria for Evaluating Gospel Strata Sequential Hypotheses

SQE. Shorthand	Mc	Mt	Lk
A078. Blessings <sup>90</sup>	6.20b–23	5.3–4, 6, 11–12	6.20b–23

Mc	Mt	Lk
6.20b. μακάριοι οἱ πτωχοὶ ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ [wct10]	5.3. μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [wct12]	6.20b. μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [Mc:Lk] [wct10]
6.21a. μακάριοι οἱ πεινῶντες ὅτι ἄχορτασθήσονται [wct05] 6.21b. μακάριοι οἱ κλαίοντες ὅτι ἄγελάσουσιν [wct05]	5.6. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. [wct10] 5.4. μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. [wct06]	6.21a. μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. [Mc:Lk2] [wct06] 6.21b. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. [Mc:Lk2] [wct06]
6.22 μακάριοί ἐστε ὅταν ἄμισήσουσιν ὑμᾶς οἱ ἄνθρωποι καὶ ἄνοιδίσουσιν καὶ ἄεξάλουσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [wct21]	5.11. μακάριοί ἐστε ὅταν ἄνοιδίσουσιν ὑμᾶς καὶ διώξουσιν καὶ εἰπῶσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ. [wct15]	6.22. μακάριοί ἐστε ὅταν ἀμισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ἄνοιδίσουσιν καὶ ἄεξάλουσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [Mc:Lk2] [wct25]
6.23. κατὰ ταῦτα ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν [wct08]	5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν. [wct19]	6.23. χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [McMt:Lk2] [wct26]
1. poverty, defamation; 2. tied for fewest at sig5; 3. shortest at wctμ09.8; 4. conceptually simplest; 5. fewest transitional/clarifying terms; 6. Lk sequence match; 7. lowest SES, poverty valorized/vindicated in speech to wealthy; 8. honoring (poor) and shaming (ancestors) general groups; 9. one possible intertext (Lk2) [9 point subtotal]	1. piety, righteousness, persecution, reward, heavens; 2) tied for fewest at sig5; 3. middle at wctμ12.4; 4. conceptually denser; 5. several clarifying/transitional terms; 6. no sequence match; 7. higher SES, spiritualization of poverty and reward; 8. honoring specific group (pious), no shaming of ancestors; 9. 2 possible intertexts (GMcn and Lk2) [1 point subtotal]	1. poverty, now, separation, "that day"; 2. tied for fewest at sig5; 3. longest at wctμ14.6; 4. conceptually denser; 5. several clarifying/transitional terms; 6. Mc sequence match; 7. high SES, poverty valorized for addressees yet depicted as temporary state, spiritualization of reward; 8. honoring addressees as subjected to temporary suffering and shaming ancestors; 9. 2 possible intertexts (GMcn and Mt1) [2 point subtotal]

<sup>90</sup> See the "Criteria for Evaluating Gospel Strata Sequential Hypotheses" above for an explanation of the twelve criteria listed in the last row on this page and the six following pages. Regarding indications particular to this section, wct is word count, wctμ is average word count, skp is words skipped in later strata, ^carots^ are used to indicate words added on top of previous strata, 1<sup>o</sup> indicates use as the primary source, and 2<sup>o</sup> indicates use as the secondary source. For a fuller treatment of A078 as regards the text of Lk1/GMcn, see the parallel set in the "Comparative Restoration".



Order Dependent Scenario 1. Signals Tracing Comparison GMcn 6.20b–23

SQE. Shorthand	Mc	Mt	Lk
A078. Blessings	6.20b–23	5.3–4, 6, 11–12	6.20b–23

Mc	Mt	Lk
6.20b. μακάριοι οἱ πτωχοὶ ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ [^00]	5.3. μακάριοι οἱ πτωχοὶ ἠὲ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [Mc·Mt] [^02]	6.20b. μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [Mc·Lk]
6.21a. μακάριοι οἱ πεινῶντες ὅτι ἄρτοισθῆσονται [^00] 6.21b. μακάριοι οἱ κλαίοντες ὅτι ἰσχυροῦσονται [^00]	5.6. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ ἰσχυροῦσονται. [Mc·Mt] [^04] 5.4. μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. [Mc·Mt] [^01]	6.21a. μακάριοι οἱ πεινῶντες νῦν, ὅτι ἰσχυροῦσθε. [Mc·Lk] 6.21b. μακάριοι οἱ κλαίοντες νῦν, ὅτι ἰσχυροῦσθε. [Mc·Lk]
6.22 μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [^00]	5.11. μακάριοι ἐστε ὅταν [skp05] ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ. [Mc·Mt] [^01]	6.22. μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [Mc·Lk]
6.23. κατὰ ταῦτα ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν [^00]	5.12. χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν [skp03]. [Mc·Mt]	6.23. <b>χάρητε</b> ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ <b>σκιρτήσατε</b> , ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [McMt·Lk]
10. ^00/00; 11. 1^09.5 2^0.5; 12. Mt 5.12 weak; [12 point total]	10. ^08/04; 11. na; 12. na	10. na; 11. na; 12. na

Order Dependent Scenario 2. Signals Tracing Comparison GMcn 6.20b–23

SQE. Shorthand	Mc	Lk	Mt
A078. Blessings	6.20b–23	6.20b–23	5.3–4, 6, 11–12

Mc	Lk	Mt
6.20b. μακάριοι οἱ πτωχοὶ ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ [^00]	6.20b. <u>μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.</u> [Mc·Lk]	5.3. <u>μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.</u> [Mc·Mt]
6.21a. μακάριοι οἱ πεινῶντες ὅτι ἄχορτασθήσονται [^00] 6.21b. μακάριοι οἱ κλαίοντες ὅτι ἄγελάσουσιν [^00]	6.21a. <u>μακάριοι οἱ πεινῶντες ἄνυν, ὅτι χορτασθήσεσθε.</u> [Mc·Lk] [^01] 6.21b. <u>μακάριοι οἱ κλαίοντες ἄνυν, ὅτι γελάσετε.</u> [Mc·Lk] [^01]	5.6. <u>μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.</u> [Mc·Mt] 5.4. <u>μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.</u> [Mc·Mt]
6.22 μακάριοί ἐστε ὅταν ἄμισήσουσιν ὑμᾶς οἱ ἄνθρωποι καὶ ἄνειδίσουσιν καὶ ἄεβάλουσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [^00]	6.22. <u>μακάριοί ἐστε ὅταν ἄμισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ἄνειδίσουσιν καὶ ἄεβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ ἀνθρώπου.</u> [Mc·Lk] [^09]	5.11. <u>μακάριοί ἐστε ὅταν [skp05] ἄνειδίσουσιν ὑμᾶς καὶ διώξουσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ.</u> [Mc·Mt]
6.23. κατὰ ταῦτα ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν [^00]	6.23. <u>χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.</u> [Mc·Lk] [^08]	5.12. <u>χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν [skp03].</u> [McLk·Mt]
10. ^00/00; 11. 1°09.0 2°1.0; 12. Mt 5.12 weak; [12 point total]	10. ^19/06; 11. na; 12. na	10. na; 11. na; 12. na

Order Dependent Scenario 3. Signals Tracing Comparison GMcn 6.20b–23

SQE. Shorthand	Mt	Mc	Lk
A078. Blessings	5.3–4, 6, 11–12	6.20b–23	6.20b–23

Mt	Mc	Lk
5.3. μακάριοι οἱ πτωχοὶ ἰσχυροὶ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [^02]	6.20b. μακάριοι οἱ πτωχοὶ [skp02] ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ [Mt·Mc]	6.20b. μακάριοι οἱ πτωχοί, [skp02] ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [MtMc·Lk]
5.6. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. [^04] 5.4. μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.	6.21a. μακάριοι οἱ πεινῶντες [skp04] ὅτι [skp01] χορτασθήσονται [Mt·Mc] 6.21b. μακάριοι οἱ κλαίοντες ὅτι [skp01] γελάσουσιν [Mt·Mc]	6.21a. μακάριοι οἱ πεινῶντες νῦν [skp04], ὅτι [skp01] χορτασθήσεσθε. [Mt·Lk] 6.21b. μακάριοι οἱ κλαίοντες νῦν, ὅτι [skp01] γελάσετε. [MtMc·Lk]
5.11. μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ. [^01]	6.22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [Mt·Mc]	6.22. μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν [skp01] τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [MtMc·Lk]
5.12. χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν. [^01]	6.23. [skp11] κατὰ ταῦτα ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν [Mt·Mc]	6.23. χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [MtMc·Lk]
10. ^09/05; 11. 1^05.5 2^4.5; 12. GMcn 6.23 weak [3 point total]	10. ^00/00; 11. na; 12. na	10. na; 11. na; 12. na

Order Dependent Scenario 4. Signals Tracing Comparison GMcn 6.20b–23

SQE. Shorthand	Lk	Mc	Mt
A078. Blessings	6.20b–23	6.20b–23	5.3–4, 6, 11–12

Lk	Mc	Mt
6.20b. μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	6.20b. <u>μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ</u> [Lk·Mc]	5.3. <u>μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.</u> [LkMc·Mt]
6.21a. μακάριοι οἱ πεινῶντες ἡδύνα, ὅτι χορτασθήσεσθε. [^01] 6.21b. μακάριοι οἱ κλαίοντες ἡδύνα, ὅτι γελάσετε. [^01]	6.21a. <u>μακάριοι οἱ πεινῶντες</u> [skp01] ὅτι <u>χορτασθήσονται</u> [Lk·Mc] 6.21b. <u>μακάριοι οἱ κλαίοντες</u> [skp01] ὅτι <u>γελάσουσιν</u> [Lk·Mc]	5.6. <u>μακάριοι οἱ πεινῶντες</u> [skp01] καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ <u>χορτασθήσονται.</u> [LkMc·Mt] 5.4. <u>μακάριοι οἱ πενθοῦντες</u> [skp01], ὅτι αὐτοὶ <u>παρακληθήσονται.</u> [LkMc·Mt]
6.22. μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [^04]	6.22 <u>μακάριοί ἐστε ὅταν</u> <u>μισήσουσιν</u> ὑμᾶς οἱ ἄνθρωποι [skp04] καὶ <u>ὀνειδίσουσιν</u> καὶ <u>ἐκβάλουσιν</u> τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [Lk·Mc]	5.11. <u>μακάριοί ἐστε ὅταν</u> [skp09] <u>ὀνειδίσωσιν ὑμᾶς</u> καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ. [Lk·Mt]
6.23. χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίησαν τοῖς προφήταις οἱ πατέρες αὐτῶν. [^05]	6.23. [skp16] κατὰ <u>ταῦτα</u> ἐποίησαν τοῖς προφήταις οἱ πατέρες αὐτῶν [Lk·Mc]	5.12. <u>χαίρετε</u> [skp04] καὶ ἀγαλλιᾶσθε, [skp01] ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν [skp03]. [Lk·Mt]
10. ^11/04; 11. 1^10; 12. no weak receptions [2 point total]	10. ^00/00; 11. na; 12. na	10. na; 11. na; 12. na

Order Dependent Scenario 5. Signals Tracing Comparison: GMcn 6.20b–23

SQE. Shorthand	Mt	Lk	Mc
A078. Blessings	5.3–4, 6, 11–12	6.20b–23	6.20b–23

Mt	Lk	Mc
5.3. μακάριοι οἱ πτωχοὶ ἰσχυροὶ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [^02]	6.20b. μακάριοι οἱ πτωχοί, [skp02] ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [Mt·Lk]	6.20b. μακάριοι οἱ πτωχοί [skp02] ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ [MtLk·:Mc]
5.6. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. [^05]	6.21a. μακάριοι οἱ πεινῶντες [skp04] ἰσχυροὶ, ὅτι [skp01] χορτασθήσεσθε. [Mt·Lk] [^01]	6.21a. μακάριοι οἱ πεινῶντες [skp04] ὅτι [skp01] ἰσχυροὶ χορτασθήσονται [Mt·Mc]
5.4. μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. [^01]	6.21b. μακάριοι οἱ κλαίοντες ἰσχυροὶ, ὅτι [skp01] γελάσετε. [Mt·Lk] [^01]	6.21b. μακάριοι οἱ κλαίοντες ὅτι [skp01] ἰσχυροὶ γελάσουσιν [MtLk·:Mc]
5.11. μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ ἰδιώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ. [^01]	6.22. μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ [skp01] ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [Mt·Lk] [^04]	6.22 μακάριοί ἐστε ὅταν ἰσχυροὶ μισήσουσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὀνειδίσουσιν καὶ [skp01] ἰσχυροὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [MtLk·:Mc]
5.12. χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.	6.23. ἰσχυροί χαίrete ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ἰσχυροίστε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφῆταις οἱ πατέρες αὐτῶν. [Mt·Lk] [^16]	6.23. [skp11] κατὰ ταῦτα ἰσχυροὶ ἐποίουν τοῖς προφῆταις οἱ πατέρες αὐτῶν [MtLk·:Mc]
10. ^09/05; 11. 1^05.0 2^05.0; 12. GMcn 6.23 weak [3 point total]	10. ^22/04; 11. na; 12. na	10. na; 11. na; 12. na

Order Dependent Scenario 6. Signals Tracing Comparison: GMcn 6.20b–23

SQE. Shorthand	Lk	Mt	Mc
A078. Blessings	6.20b–23	5.3–4, 6, 11–12	6.20b–23

Lk	Mt	Mc
6.20b. μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	5.3. <u>μακάριοι οἱ πτωχοί</u> ἡτῶ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [Lk·Mt] [^02]	6.20b. <u>μακάριοι οἱ πτωχοί</u> ὅτι <u>αὐτῶν</u> ἐστὶν ἡ βασιλεία τοῦ θεοῦ [LkMt·:Mc]
6.21a. μακάριοι οἱ πεινῶντες ἡνῦν, ὅτι χορτασθήσεσθε. [^01] 6.21b. μακάριοι οἱ κλαίοντες ἡνῦν, ὅτι γελάσετε. [^01]	5.6. <u>μακάριοι οἱ πεινῶντες</u> [skp01] ἡκαὶ διψῶντες τὴν δικαιοσύνην, ὅτι ἡαὐτοὶ ἡχορτασθήσονται. [Lk·Mt] [^05] 5.4. <u>μακάριοι οἱ πενθοῦντες</u> , ὅτι ἡαὐτοὶ ἡπαρακληθήσονται. [Lk·Mt] [^01]	6.21a. <u>μακάριοι οἱ πεινῶντες</u> [skp01] ὅτι ἡχορτασθήσονται [LkMt·:Mc] 6.21b. <u>μακάριοι οἱ κλαίοντες</u> [skp01] ὅτι ἡγελάσουσιν [Lk·Mc]
6.22. μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ἡὄταν ἀφορίσωσιν ὑμᾶς καὶ ἡὄνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [^04]	5.11. <u>μακάριοί ἐστε ὅταν</u> [skp09] ἡὄνειδίσωσιν ὑμᾶς καὶ ἡδιώξωσιν ἡκαὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἡἐνεκεν ἐμοῦ. [Lk·Mt] [^01]	6.22 <u>μακάριοί ἐστε ὅταν</u> ἡμισήσουσιν ὑμᾶς οἱ ἄνθρωποι καὶ ἡὄνειδίσωσιν ἡκαὶ ἡἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [Lk·Mc]
6.23. χάρητε ἡἐν ἐκείνῃ τῇ ἡμέρᾳ ἡκαὶ σκιρτήσατε, ἡἰδοῦ ἡγὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [^05]	5.12. ἡχαίρετε [skp04] ἡκαὶ ἡγαλλιᾶσθε, [skp01] ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· ἡοὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν [skp03]. [Lk·Mt] [^11]	6.23. [skp16] κατὰ ἡταῦτα ἡἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν [Lk·Mc]
10. ^11/04; 11. 1^10; 12. no weak receptions [2 point total]	10. ^20/06; 11. na; 12. na	10. na; 11. na; 12. na

### 3.6. Comparative Restoration, Analysis, and Triangulation of Signals

*[A] further study of a Synoptic commentary, a detailed comparison of Marcion as part of the Synoptic tradition has to be undertaken. — Vinzent 275*

*[O]f all forms of mental activity the most difficult to induce, even in the minds of the young who may be presumed not to have lost their flexibility, is the art of handling the same bundle of data as before, but placing them in a new system of relations with one another by giving them a different framework, all of which virtually means putting on a different kind of thinking-cap for the moment. — Butterfield 1*



Parallel Passages for Signals Tracing: GMcn 1-1-4

SQE. Shorthand	Lk1 (80s)	Jn1 (100-110)	Jn2 (110-117)	Lk2 (117-138)	Mk2 (140s)	Mt2 (140s)
A001. Prologue	—	1.1-12, 14, 16, 18	1.1-18	1.1-4	1.1	1.1ab

Parallel Verses for Signals Tracing: GMcn 1-1-4

Lk1 (80s)	Jn1 (100-110)	Lk2 (117-138)	Mk2 (140s)	Mt2 (140s)
Lk1 incipit. εὐαγγέλιον <sup>91</sup> 1.1-4 not present in Lk1 <sup>92</sup>	Jn1 1.1. ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. [Jn1c]	Lk2 1.1. ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, [CENP] Lk2 1.2a. καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' [CENP]    Lk2 1.2b. ἀρχῆς [Jn1·Lk2]    Lk2 1.2c. αὐτόπται καὶ ὑπηρεταὶ γενόμενοι [CENP]    Lk2 1.2d. τοῦ λόγου, [Jn1·Lk2] Lk2 1.3. ἔδοξε κάμοι παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, [CENP] Lk2 1.4. ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. [CENP]	Mk2 1.1a. ἀρχῇ [Jn1·Mk2?] Mk2 1.1b. τοῦ εὐαγγελίου [Lk1·Mk2?] Mk2 1.1c. Ἰησοῦ χριστοῦ [υἱοῦ θεοῦ] [Mk2c]	Mt2 1.1a. βίβλος γενέσεως [Mt2c] Mt2 1.1b. Ἰησοῦ χριστοῦ [Mk2·Mt2]

<sup>91</sup> The simple title of "good news" / εὐαγγέλιον is confirmed by T, E, Greek and Latin *Adm*, and Ibn an-Nadīm. In the introduction to his polemical commentary, T anachronistically faults Marcion for not including the name Luke, nor any name for the text's author: "On the contrary, Marcion of course ascribes no author to his gospel, as if he for whom overturning the core itself were not permitted to affix a title to it. And here I could have already set my foot, contending that a work that does not lift its face, that dispays no courage, that pledges no faith from a full title and lacking an author's profession should not be countenanced" / *Contra Marcion evangelio scilicet suo nullum adscribit auctorem quasi non licuerit illi titulum quoque affingere cui nefas non fuit ipsum corpus evertere. Et possem hic iam gradum figere non agnoscendum contendens opus quod non erigat frontem quod nullam constantiam praeferat nullam fidem repromittat de plenitudine tituli et professione debita auctoris* (Marc. 4.2.3; SC 456:68; Evans 262). When beginning the commentary, T identifies the target text as "Marcion's gospel" / *evangelium Marcionis* (Marc. 4.6.1; SC 456:88; Evans 274). E attests to his possession and firsthand inspection of this work as one of multiple "books which were acquired, taking up with my hands what was called by him 'gospel'" / βίβλους ἅς κέκτηται μετὰ χειράς λαβῶν τό τε παρ' αὐτῷ λεγόμενον εὐαγγέλιον (*Pan.* 42.10.2; GCS 31:104). The Marcionite interlocutors in Greek and Latin *Adm* routinely refer to a single Christian "gospel" and even expressly defend its lack of a named author on the grounds that it was composed by Christ himself and thereafter supplemented by Paul (GCS 4:16; PTS 55:301-302; Caspari 1.8; STA 1:8). In his *Book Catalog*, or the *Kitab al-Fihrist*, the 10th century Ibn al-Nadīm, writing in Arabic in Baghdad, confirms the same simple, anonymous title: "Marcion authored a book, which he called 'Gospel'"; ET based on German translation in Gustav Flügel, *Mani, Seine Lehre und Seine Schriften* (Leipzig, 1862), 160. Most GMcn editors have included εὐαγγέλιον as the title and/or opening of their respective reconstructions: H (403), Z (455), V (183\*), TS (77), B (99), K (511), N (2). NB: translations of primary source texts are mine unless otherwise indicated by the placement of ET (English Translation) within the parenthetical citation.

<sup>92</sup> The first two chapters of Lk2 are confirmed by five witnesses as not present in Lk1. T opens his commentary by stating Marcion "erased whatever opposed his sentiments" / *contraria quaeque sententiae suae erasit* (Marc. 4.6.2; SC 456:88; Evans 274). He then proceeds to describe how Lk1 3.1 and 4.31 conjoined comprise its beginning (*Marc.* 4.7.1; SC 456:92; Evans 274; see below). Apparently referring to the Lukan nativity as his "initial entrance" / *primo ingressu*, T later states: "Demonstrating in his initial entrance that he has come not to destroy the law and the prophets but rather to fulfill them. For Marcion has erased this as something added" / *ostendentem in primo ingressu venisse se non ut legem et prophetas dissolveret sed ut potius adimpleret. Hoc enim Marcion ut additum erasit* (Marc. 4.7.4; SC 456:96; Evans 278). Later still T retrospectively opines: "and yet how was he able to be admitted to an assembly so suddenly, so unknown, of whom no one was yet sure of his tribe, his people, his home, of the census of Augustus at last... But even if the assembly could be visited, this was nevertheless not for teaching except by someone very well-known and tested and approved" / *et tamen quomodo in synagogam potuit admitti tam repentinus tam ignotus cuius nemo adhuc certus de tribu de populo de domo de censu denique Augusti... sed etsi passim synagoga adiretur non tamen ad docendum nisi ab optime cognito et explorato et probato* (Marc. 4.7.7; SC 456:98; Evans 278). E gives both a general and specific account of this missing introductory material: "For he has only a gospel according to Luke, clipped all around at the start on account of the savior's conception and his incarnate arrival" / οὗτος γὰρ ἔχει εὐαγγέλιον μόνον τὸ κατὰ Λουκᾶν, περικεκομμένον ἀπὸ τῆς ἀρχῆς διὰ τὴν τοῦ σωτῆρος σύλληψιν καὶ τὴν ἔνσαρκον αὐτοῦ παρουσίαν (*Pan.* 42.9.1; GCS 31:104); "For at the very beginning all the things arranged systematically by Luke, as he says, 'Inasmuch as many endeavored' and what follows, and the things about Elizabeth and the angel heralding good news to Mary the virgin, and also about John and Zachariah and the birth in Bethlehem, the genealogy and the subject of the baptism—all these things deceptively cutting away, he leapt off and arranged this beginning of the gospel: 'in the fifteenth year of Tiberias Caesar' and what follows" / εὐθὺς μὲν γὰρ ἐν τῇ ἀρχῇ πάντα τὰ ἀπ' ἀρχῆς τῷ Λουκᾷ πεπραγματευμένα τουτέστιν ὡς λέγει ἐπειδὴ περ πολλοὶ ἐπεχείρησαν καὶ τὰ ἐξῆς καὶ τὰ περὶ τῆς Ἐλισάβετ καὶ τοῦ ἀγγέλου εὐαγγελιζομένου Μαρίαν τὴν παρθένον, Ἰωάννου τε καὶ Ζαχαρίου καὶ τῆς ἐν Βηθλεὲμ γεννήσεως, γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως—ταῦτα πάντα περικόψας ἀπεπήδησεν καὶ ἀρχὴν τοῦ εὐαγγελίου ἔταξε ταύτην ἐν τῷ πεντεκαίδεκάτῳ ἔτει Τιβερίου Καίσαρος καὶ τὰ ἐξῆς (*Pan.* 42.11.4-5; GCS 31:107-8). Hippolytus confirms the absence of the Lukan nativity at a general level: "Marcion rejected our savior's birth|beginning in every way... <For he says> without a birth|beginning, 'in the fifteenth year of the rule of Tiberius Caesar,' that he, having 'descended' from above" / Μαρκίων τὴν γένεσιν τοῦ σωτῆρος ἡμῶν παντάπασ(ιν) παρητήσατο... ἀλλὰ <γὰρ φησι> χωρὶς γενέσεως <ἐν> ἔτει πεντεκαίδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος κατεληλυθότα αὐτὸν ἄνωθεν (*Refut.* 7.31.5; PTS 25:313). A Latin translation of Origen speaks in regard to Marcion and others, "Some do not acknowledge him born of a virgin, but instead as a man of thirty years who appeared in Judea" / *quique nec de virgine natum fatentur sed triginta annorum virum eum apparuisse in Judaea* (*Commentarius in Titum* (CPG 1464); PG 14:1304 [695C]). Jerome's rhetorical question adds yet another testimony to this common knowledge about Marcion's gospel: "Surely we cannot say like Marcion that even his nativity was in a phantasm, because he escaped who was held against his nature?" / *nunquid iuxta Marcionem dicere possumus quod et nativitas eius in phantasmate fuerit quia contra naturam qui tenebatur elapsus est?* (*c. Ioannem Hierosolymitanum* (CPL 612, ed. Vallarsi) 34, PL 23:404 [444C]). Characteristic LkR2 features fill the preface: words such as "attempted" / ἐπιχειρέω, "most excellent" / κράτιστος, "follow closely" / παρακολουθέω, and overt historiographical lemmata such as "arrange in order" / ἀνατάσσομαι and "eyewitness" / αὐτόπτης (IDD 1.1); the use of a superlative adjective / @aw{4}s (IDD 1.2); aristocratic connections ("Theophilus" / Θεόφιλε), and perhaps even ritual initiation ("catechize" / κατηχέω) (IDD 1.4). The patron/addressee name "Theophilus" / Θεόφιλος, only found in Lk2 1.3 and Ac 1.1, clearly links together Lk2 and Acts as a joint publication.

Jn1 (100–110)	Jn2 (110–117)
Jn1 1.2. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. [Jn1c]	
Jn1 1.3. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν [Jn1c]	
Jn1 1.4. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. [Jn1c]	
Jn1 1.5. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. [Jn1c]	Jn2 1.2–12 same as Jn1
Jn1 1.6. ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. [Jn1c]	
Jn1 1.7. οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ. [Jn1c]	
Jn1 1.8. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. [Jn1c]	
Jn1 1.9. ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. [Jn1c]	
Jn1 1.10. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. [Jn1c]	Jn2 1.13. οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. [Jn2c]
Jn1 1.11. εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. [Jn1c]	Jn2 1.14 same as Jn1
Jn1 1.12. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, [Jn1c]	Jn2 1.15. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. [Jn2c]
Jn1 1.14. καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας. [Jn1c]	Jn2 1.16 same as Jn1
Jn1 1.16. ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος. [Jn1c]	Jn2 1.17. ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. [Jn2c]
Jn1 1.18. Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο. [Jn1c]	Jn2 1.18 same as Jn1

Parallel Passages for Signals Tracing: GMcn 1.5–25

SQE. Shorthand	Lk1 (80s)	Lk2 (117–138)
A002. John's birth foretold	—	1.5–25

Parallel Verses for Signals Tracing: GMcn 1.5–25

Lk1 (80s)	Lk2 (117–138)
1.5–25 not present in Lk1 <sup>93</sup>	Lk2 1.5. ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρῶν καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. [CENP]
	Lk2 1.6. ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἀμεμπτοι. [CENP]
	Lk2 1.7. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στειρα, καὶ ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. [CENP]
	Lk2 1.8. ἐγένετο δὲ ἐν τῷ ἱερατεῦειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ θεοῦ, [CENP]
	Lk2 1.9. κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, [CENP]
	Lk2 1.10. καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῆ ὥρα τοῦ θυμιάματος. [CENP]
	Lk2 1.11. ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. [CENP]
	Lk2 1.12. καὶ ἐταράχθη Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. [CENP]
	Lk2 1.13. εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἴόν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. [CENP]
	Lk2 1.14. καὶ ἔσται χαρὰ σοι καὶ ἀγαλλίασις καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. [CENP]
	Lk2 1.15. ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, [CENP]
	Lk2 1.16. καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. [CENP]
	Lk2 1.17. καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. [CENP]
	Lk2 1.18. καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γινώσκωμαι τοῦτο; ἐγὼ γὰρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. [CENP]
	Lk2 1.19. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελίσασθαί σοι ταῦτα. [CENP]
	Lk2 1.20. καὶ ἰδοὺ ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. [CENP]
	Lk2 1.21. καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν. [CENP]
	Lk2 1.22. ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὄπτασίαν ἐώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός. [CENP]
	Lk2 1.23. καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. [CENP]
	Lk2 1.24. μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα [CENP]
	Lk2 1.25. ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις. [CENP]

<sup>93</sup> About these verses not being present in Lk1, see the footnote above for parallel set A001. This passage has a massive cluster of characteristic LkR2 features: the lemmata "priest" / ἱερεὺς, "command" / ἐντολή, "people" / λαός (*bis*), "be amazed" / θαυμάζω, "before" / ἐνώπιον, "joy" / χαρά, a lemma with the root "turn" / στρέφ (IDD 1.1); several uses of the accusative *pros* / πρὸς@pa, especially with verbs of speaking (IDD 1.1, 1.2); genitive articular infinitive / ὁ@dg\w+ \w+@vn, prepositional infinitive trigram / ἐν@p\* \*1 ὁ@d\w+ \w+@vn (*bis*), the trigram "according to custom" / κατὰ τὸ ἔθος, the command "do not fear" / μὴ φοβοῦ, periphrastic participles / εἰμί@\w+ \w+@vp, and the bigram "these days" (IDD 1.2), historiographical notices, genealogy, angels as characters, aristocratic identity, a complaint against a protagonist, public assemblies, deference to authority and procedure, dramatization, ethical dialogue, female student piety, family/filial piety, priest characters, ritual temple piety, literate protagonists, numerous characters playing distinctive roles, novelistic storytelling, a narrative journey, gratuitous place names, an authority figure left silent, oracular-poetic speech, salvation-history fulfillment, and syncretic character contrast (IDD 1.4), as well as LXX devotion/usage (IDD 1.5).

SQE. Shorthand	Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A003. Annunciation	——	1.26–38	1.18–25

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
1.26–38 not present in Lk1 <sup>94</sup>	<p>Lk2 1.26. ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρεθ [CENP]</p> <p>Lk2 1.27. πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαυὶδ καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. [CENP]</p> <p>Lk2 1.28. καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν· χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. [CENP]</p> <p>Lk2 1.29. ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. [CENP]</p> <p>Lk2 1.30. καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ. [CENP]</p> <p>Lk2 1.31. καὶ ἰδοὺ συλλημψῆ ἐν γαστρὶ καὶ τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. [CENP]</p> <p>Lk2 1.32. οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, [CENP]</p> <p>Lk2 1.33. καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. [CENP]</p> <p>Lk2 1.34. εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; [CENP]</p> <p>Lk2 1.35. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ καὶ δύναμις ὑψίστου ἐπισκιάσει σοί· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. [CENP]</p> <p>Lk2 1.36. καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενὶς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα. [CENP]</p> <p>Lk2 1.37. ὅτι οὐκ ἀδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα. [CENP]</p> <p>Lk2 1.38. εἶπεν δὲ Μαριάμ· ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἄγγελος. [CENP]</p>	<p>Mt2 1.18a. τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. [Mt2c]    Mt2 1.18b. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, [Lk2·Mt2]    Mt2 1.18c. πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη [Mt2c]    Mt2 1.18d. ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. [Lk2·Mt2]</p> <p>Mt2 1.19a. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, [Lk2·Mt2]    Mt2 1.19b. δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. [Mt2c]</p> <p>Mt2 1.20a. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος [Mt2c]    Mt2 1.20b. ἰδοὺ ἄγγελος κυρίου. [Lk2·Mt2]    Mt2 1.20c. κατ’ ὄναρ ἐφάνη αὐτῷ λέγων· [Mt2c]    Mt2 1.20d. Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῆς [Lk2·Mt2]    Mt2 1.20e. παραλαβεῖν Μαρίαν τὴν γυναῖκα σου·    Mt2 1.20f. τὸ γὰρ ἐν αὐτῇ γεννηθὲν [Lk2·Mt2]    Mt2 1.20g. ἐκ πνεύματος ἁγίου. [Lk2·Mt2]</p> <p>Mt2 1.21a. τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. [Lk2·Mt2]    Mt2 1.21b. αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. [Mt2c]</p> <p>Mt2 1.22. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· [Mt2c]</p> <p>Mt2 1.23a. ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ [Lk2·Mt2]    Mt2 1.23b. Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνεύμενον μεθ’ ἡμῶν ὁ θεός. [Mt2c]</p> <p>Mt2 1.24a. ἐγερθεὶς δὲ ὁ Ἰωσήφ [Lk2·Mt2]    Mt2 1.24b. ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ [Mt2c]    Mt2 1.25c. ὁ ἄγγελος [Lk2·Mt2]    Mt2 1.25d. κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, [Mt2c]</p> <p>Mt2 1.25a. καὶ οὐκ ἐγίνωσκεν [Lk2·Mt2]    Mt2 1.25b. αὐτὴν ἕως οὗ [Mt2c]    Mt2 1.25c. ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν. [Lk2·Mt2]</p>

<sup>94</sup> About these verses not being present in Lk1, see the footnote above for parallel set A001. As with the opening, this passage is also saturated with characteristic LkR2 features: the lemma "word" / ῥῆμα (*bis*) and divine superlative "highest" / ὑψίστος (*bis*) (IDD 1.1); several uses of the accusative πρὸς, including as a speech introduction formula (IDD 1.1, 1.2); the bigram "which was called" / ὁ@d\w+ καλέω@vp and optative verbs / @vo (*bis*) (IDD 1.2); angelic characters, female student piety, genealogy, dialogue, gratuitous chronological/numerical references, a city setting, novelistic storytelling, internal character reflection, incidental third parties, a group playing a role akin to a dramatic chorus, elderly characters, LXX devotion, and extended travel (IDD 1.4); oracular-poetic speech and imitation of Caesar Augustus (IDD 1.5). MtR2 borrowed Lk2 themes and language to craft a parallel account about Joseph, clarifying and making explicit the connection with the virgin birth in the Septuagintal version of the Immanuel oracle in Isaiah 7.14, an intertext that was somewhat vague in the Lk2 version focused on Mary.



Parallel Passages for Signals Tracing: GMcn 1.39–56

SQE Shorthand	Lk1 (80s)	Lk2 (117–138)
A004. Visitation	—	1.39–56

Parallel Verses for Signals Tracing: GMcn 1.39–56

Lk1 (80s)	Lk2 (117–138)
1.39–56 not present in Lk1 <sup>95</sup>	<p>Lk2 1.39. ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, [CENP]</p> <p>Lk2 1.40. καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἑλισάβετ. [CENP]</p> <p>Lk2 1.41. καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἑλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἢ Ἑλισάβετ, [CENP]</p> <p>Lk2 1.42. καὶ ἀνεφώνησεν κραυγῇ μεγάλη καὶ εἶπεν· εὐλογημένη σὺ ἐν γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. [CENP]</p> <p>Lk2 1.43. καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ; [CENP]</p> <p>Lk2 1.44. ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. [CENP]</p> <p>Lk2 1.45. καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου. [CENP]</p> <p>Lk2 1.46. καὶ εἶπεν Μαριάμ· μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, [CENP]</p> <p>Lk2 1.47. καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου, [CENP]</p> <p>Lk2 1.48. ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί, [CENP]</p> <p>Lk2 1.49. ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ, [CENP]</p> <p>Lk2 1.50. καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. [CENP]</p> <p>Lk2 1.51. ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. [CENP]</p> <p>Lk2 1.52. καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς, [CENP]</p> <p>Lk2 1.53. πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. [CENP]</p> <p>Lk2 1.54. ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, [CENP]</p> <p>Lk2 1.55. καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. [CENP]</p> <p>Lk2 1.56. ἔμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. [CENP]</p>

<sup>95</sup> About these verses not being present in Lk1, see the footnote above for parallel set A001. Characteristic LkR2 features abound: the lemmata "haste" / σπουδή, "city" / πόλις, "for" / γὰρ, "Israel" / Ἰσραὴλ (IDD 1.1); accusative πρὸς (*bis*), including with a verb of speaking (IDD 1.1, 1.2); a participle + δέ narrative transition / @vp\w+ δέ, passive participles / @vp\w{1}p (*triplex*), a perfect passive participle / @vnxp, anarthrous substantival participles, and the trigram "into the house" / εἰς τὸν οἶκον (*bis*) (IDD 1.2); hospitality decorum, elaborate storytelling, family piety, female student piety, involved dialogue, oracular-poetic speech, salvation-history fulfillment, divine covenant fidelity, internal character thoughts, gratuitous and versimilitudinous chronological details, and extended travel following an *exitus-reditus* pattern (IDD 1.4); and also LXX devotion/references (IDD 1.5).

SQE. Shorthand	Lk1 (80s)	Lk2 (117-138)
A005. Birth of John	—	1.57-80

Lk1 (80s)	Lk2 (117-138)
1.57-80 not present in Lk1 <sup>96</sup>	<p>Lk2 1.57. τῆ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν καὶ ἐγέννησεν υἱόν. [CENP]</p> <p>Lk2 1.58. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς καὶ συνέχαιρον αὐτῇ. [CENP]</p> <p>Lk2 1.59. καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. [CENP]</p> <p>Lk2 1.60. καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. [CENP]</p> <p>Lk2 1.61. καὶ εἶπαν πρὸς αὐτὴν ὅτι οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. [CENP]    Lk2 1.62. ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. [CENP]</p> <p>Lk2 1.63. καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. [CENP]</p> <p>Lk2 1.64. ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. [CENP]</p> <p>Lk2 1.65. καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὄλῃ τῇ ὀρειῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, [CENP]</p> <p>Lk2 1.66. καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ. [CENP]</p> <p>Lk2 1.67. καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων· [CENP]</p> <p>Lk2 1.68. εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, [CENP]</p> <p>Lk2 1.69. καὶ ἠγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ, [CENP]    Lk2 1.70. καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ, [CENP]</p> <p>Lk2 1.71. σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, [CENP]    Lk2 1.72. ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, [CENP]</p> <p>Lk2 1.73. ὄρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν [CENP]    Lk2 1.74. ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ [CENP]</p> <p>Lk2 1.75. ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν. [CENP]</p> <p>Lk2 1.76. καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ ἐνώπιον κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ, [CENP]</p> <p>Lk2 1.77. τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, [CENP]    Lk2 1.78. διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους, [CENP]</p> <p>Lk2 1.79. ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. [CENP]</p> <p>Lk2 1.80. τὸ δὲ παιδίον ἠὔξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ. [CENP]</p>

<sup>96</sup> About these verses not being present in Lk1, see the footnote above for A001. Again we see a dense cluster of distinctive Lk2 features: the lemmata for "fill" / *πίμπλημι* (*bis*), "time" / *χρόνος*, "eighth" / *ὀγδοος*, "word" / *ῥήμα*, "for" / *γὰρ*, "immediately" / *παραχρῆμα*, "mouth" / *στόμα*, "people" / *λαός*, "be amazed" / *θαυμάζω*, and superlative "highest" / *ὑψίστος* (IDD 1.1); the narrative "and it happened" / *καί@cc γίνομαι@viam3s* transition, the bigram "over all" / *ἐπί@w+ πᾶς@*, four instances of the genitive articular infinitive / *'δ@dg\w+ \w+@vn*, an ordinal number (IDD 1.2); Jewish ritual piety (i.e., circumcision, Lk2 1.59), female student piety, family/filial piety, genealogy, elaborate storytelling, dialogue, complaint against protagonist, literate followers (Zechariah writes in 1.63), priestly characters, internal character thoughts/feelings, oracular-poetic speech, salvation-history fulfillment, divine covenant fidelity (IDD 1.4); and extensive LXX usage (IDD 1.5).

SQE. Shorthand	Lk1 (80s)	Lk2 (117-138)	Mt2 (140s)
A007. Birth of Jesus	——	2.1-7	1.18-25

Lk1 (80s)	Lk2 (117-138)	Mt2 (140s)
2.1-7 not present in Lk1 <sup>97</sup>	<p>Lk2 2.1. ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. [CENP]</p> <p>Lk2 2.2. αὕτη ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. [CENP]</p> <p>Lk2 2.3. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. [CENP]</p> <p>Lk2 2.4. ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ, [CENP]</p> <p>Lk2 2.5. ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὕσῃ ἐγκύω. [CENP]</p> <p>Lk2 2.6. ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, [CENP]</p> <p>Lk2 2.7. καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. [CENP]</p>	<p>Mt2 1.18a. τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. [!Mt2c]    Mt2 1.18b. μνηστευθείσης τῆς μητρὸς αὐτοῦ <u>Μαρίας</u> τῷ Ἰωσήφ, [!Lk2-Mt2]    Mt2 1.18c. πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη [Mt2c]    Mt2 1.18d. <u>ἐν γαστρὶ</u> ἔχουσα ἐκ πνεύματος ἁγίου. [!Lk2-Mt2]</p> <p>Mt2 1.19a. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, [!Lk2-Mt2]    Mt2 1.19b. δίκαιος ὢν καὶ μὴ θέλων αὐτήν δειγματίσαι, ἐβουλήθη λάθρα ἀπολυῖσαι αὐτήν. [!Mt2c]</p> <p>Mt2 1.20a. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος [!Mt2c]    Mt2 1.20b. <u>ἰδοὺ ἄγγελος κυρίου</u> [!Lk2-Mt2]    Mt2 1.20c. κατ' ὄναρ ἐφάνη αὐτῷ λέγων. [!Mt2c]    Mt2 1.20d. Ἰωσήφ υἱὸς Δαυὶδ, <u>μὴ φοβηθῆς</u> [!Lk2-Mt2]    Mt2 1.20e. παραλαβεῖν Μαρίαν τὴν γυναῖκά σου.    Mt2 1.20f. <u>τὸ γὰρ ἐν αὐτῇ γεννηθὲν</u> [!Lk2-Mt2]    Mt2 1.20g. ἐκ πνεύματός ἐστιν ἁγίου. [!Lk2-Mt2]</p> <p>Mt2 1.21a. <u>τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.</u> [!Lk2-Mt2]    Mt2 1.21b. αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. [!Mt2c]</p> <p>Mt2 1.22. τοῦτο δὲ ὄλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος. [!Mt2c]</p> <p>Mt2 1.23a. ἰδοὺ ἡ παρθένος ἐν γαστρὶ <u>ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ</u> [!Lk2-Mt2]    Mt2 1.23b. Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνεύμενον μεθ' ἡμῶν ὁ θεός. [!Mt2c]</p> <p>Mt2 1.24a. ἐγερθεὶς δὲ ὁ Ἰωσήφ [Lk2-Mt2]    Mt2 1.24b. ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ [!Mt2c]    Mt2 1.25c. <u>ὁ ἄγγελος</u> [!Lk2-Mt2]    Mt2 1.25d. κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, [!Mt2c]</p> <p>Mt2 1.25a. καὶ οὐκ ἐγίνωσκεν [!Lk2-Mt2]    Mt2 1.25b. αὐτήν ἕως οὗ [!Mt2c]    Mt2 1.25c. <u>ἔτεκεν υἱόν. καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.</u> [!Lk2-Mt2]</p>

<sup>97</sup> About these verses not being present in Lk1, see the footnote above for parallel set A001. Characteristic LkR2 features include: the lemmata "inhabited world" / οἰκουμένη and "fulfill" / πίμπλημι (IDD 1.1); the bigrams "then it happened" / γίνομαι@viam3s δὲ@, "those days" / ἐκεῖνος@\* \*1 ἡμέρα@\* or 'ἡμέρα@\* \*1 ἐκεῖνος@, and several articular infinitives, the latter part of characteristic trigrams such as a prepositional articular infinitive / 'ἐν@p\* \*1 ὁ@d\w+ \w+@vn\* and "because of being" / διὰ τὸ εἶναι (IDD 1.2); affairs of state, genealogy, urban settings, travel narrative, place names, gratuitous geographical references, salvation-history fulfillment, and Euripidean imitations (IDD 1.4). Regarding the tropes of "swaddling clothes" and the "manger" being likely borrowed from Euripides' *Ion*, see Thomas E. Phillips, "Why Did Mary Wrap the Newborn Jesus in 'Swaddling Clothes'? Luke 2.7 and 2.12 in the Context of Luke/Acts and First Century Literature", in *Reading Acts Today: Essays in Honour of Loveday C.A. Alexander*, ed. Steve Walton (LNTS 427; London: Bloomsbury, 2013) 29-42.



SQE. Shorthand	Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A008. Adoration	——	2.8–20	2.1–12

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
2.8–20 not present in Lk1 <sup>98</sup>	<p>Lk2 2.8. καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. [CENP]</p> <p>Lk2 2.9. καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. [CENP]</p> <p>Lk2 2.10. καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ, [CENP]</p> <p>Lk2 2.11. ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἐστὶν χριστὸς κύριος ἐν πόλει Δαυὶδ. [CENP]</p> <p>Lk2 2.12. καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. [CENP]</p> <p>Lk2 2.13. καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ αἰνοῦντων τὸν θεὸν καὶ λεγόντων· [CENP]</p> <p>Lk2 2.14. δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας. [CENP]</p> <p>Lk2 2.15. καὶ ἐγένετο ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ρῆμα τοῦτο τὸ γεγονός δὲ ὁ κύριος ἐγνώρισεν ἡμῖν. [CENP]</p> <p>Lk2 2.16. καὶ ἦλθαν σπεύσαντες καὶ ἀνεῦραν τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. [CENP]</p> <p>Lk2 2.17. ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. [CENP]</p> <p>Lk2 2.18. καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς· [CENP]</p> <p>Lk2 2.19. ἡ δὲ Μαριὰμ πάντα συνετῆρει τὰ ρήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. [CENP]</p> <p>Lk2 2.20. καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς. [CENP]</p>	<p>Mt2 2.1a. τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν [Mt2c]    Mt2 2.1b. Βηθλέεμ τῆς Ἰουδαίας [Lk2·Mt2]    Mt2 2.1c. ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα [Mt2c]</p> <p>Mt2 2.2. λέγοντες· ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ. [Mt2c]</p> <p>Mt2 2.3. ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ’ αὐτοῦ, [Mt2c]</p> <p>Mt2 2.4. καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ’ αὐτῶν ποῦ ὁ χριστὸς γεννᾶται. [Mt2c]</p> <p>Mt2 2.5a. οἱ δὲ εἶπαν αὐτῷ· [Mt2c]    Mt2 2.5b. ἐν Βηθλέεμ τῆς Ἰουδαίας· [Lk2·Mt2]    Mt2 2.5c. οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου· [Mt2c]</p> <p>Mt2 2.6. καὶ σὺ Βηθλέεμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ. [Mt2c]</p> <p>Mt2 2.7. τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ’ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, [Mt2c]</p> <p>Mt2 2.8. καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὑρήτε, ἀπαγγείλατέ μοι, ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ. [Mt2c]</p> <p>Mt2 2.9. οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. [Mt2c]</p> <p>Mt2 2.10. ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. [Lk2·Mt2]</p> <p>Mt2 2.11a. καὶ ἐλθόντες εἰς τὴν οἰκίαν [Mt2c]    Mt2 2.11b. εἶδον τὸ παιδίον μετὰ Μαρίας [Lk2·Mt2]    Mt2 2.11c. τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. [Mt2c]</p> <p>Mt2 2.12. καὶ χρηματισθέντες κατ’ ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη, δι’ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. [Mt2c]</p>

<sup>98</sup> About these verses not being present in Lk1, see the footnote above for A001. An enormous cluster of characteristic LkR2 features is evident: the lemmata "sign" / σημεῖον, "people" / λαός, superlative "highest" / ὑψιστος, enclitic "and" / τε, particle "indeed" / δή, "today" / σήμερον, "each other" / ἀλλήλους, "be amazed" / θαυμάζω, "word" / ῥῆμα (bis), and "seeing" as a participle / ὁράω@vp (IDD 1.1); the accusative *pros* / πρὸς@pa, especially as a speech introduction formula (IDD 1.1, 1.2); a lemma with the root "turn" / στρεφ, and bigrams such as "fear not" / μὴ@x φοβέω@vd, "over all" / ἐπὶ@\* πᾶς@, "everything which" / πᾶς@a\*p\* ὅς@rr\w{2}p, "and it happened" / καὶ@cc γίνομαι@viam3s, "seeing then" / ὁράω@vp\w+δέ@cc, "which happened" / ὁ@d\* γίνομαι@vp, and numerous participle + "now" / @vp\w+ δέ@cc and "now" + participle / δέ@cc \w+@vp (IDD 1.2); angelic characters, oracular-poetic speech, LXX devotion/influence, haste (Lk2 2.16), travel narrative (again following an *exitus-reditus* pattern), internal character feelings/thoughts, salvation-history fulfillment, and Euripidean imitation (2.12; see A007) (IDD 1.4). MtR2 may have borrowed from Lk2 the basic idea of Jesus being born in Bethlehem, its *exitus-reditus* journey pattern for the devotees, heavenly epiphany (an angel vs. a star), and "great joy" / χαρὰν μεγάλην, all the while adding new LXX intertexts to expand and concretize the portrayal of salvation-history fulfillment.

Parallel Passages for Signals Tracing: GMcn 2.21–38

SQE. Shorthand	Lk1 (80s)	Lk2 (117–138)
A009. Presentation	—	2.21–38

Parallel Verses for Signals Tracing: GMcn 2.21–38

Lk1 (80s)	Lk2 (117–138)
2.21–38 not present in Lk1 <sup>99</sup>	<p>Lk2 2.21. καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτὸν καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ. [CENP]</p> <p>Lk2 2.22. καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ, [CENP]</p> <p>Lk2 2.23. καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται, [CENP]</p> <p>Lk2 2.24. καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζεῦγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν. [CENP]</p> <p>Lk2 2.25. καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν. [CENP]</p> <p>Lk2 2.26. καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν [ἦ] ἂν ἴδῃ τὸν χριστὸν κυρίου. [CENP]</p> <p>Lk2 2.27. καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ [CENP]</p> <p>Lk2 2.28. καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν. [CENP]</p> <p>Lk2 2.29. νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ. [CENP]</p> <p>Lk2 2.30. ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, [CENP]</p> <p>Lk2 2.31. ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, [CENP]</p> <p>Lk2 2.32. φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ. [CENP]</p> <p>Lk2 2.33. καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. [CENP]</p> <p>Lk2 2.34. καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ καὶ εἰς σημεῖον ἀντιλεγόμενον· [CENP]</p> <p>Lk2 2.35. καὶ σοῦ [δὲ] αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. [CENP]</p> <p>Lk2 2.36. καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσὴρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἕτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς [CENP]</p> <p>Lk2 2.37. καὶ αὕτη χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείας καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν. [CENP]</p> <p>Lk2 2.38. καὶ αὕτῃ τῇ ὥρᾳ ἐπιστᾶσα ἀνωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ. [CENP]</p>

<sup>99</sup> About these verses not being present in Lk1, see the footnote above for A001. A dense cluster of characteristic LkR2 features is evident: the lemmata "eight" / ὀκτῶ, "open wide" / διανοίγω, "fulfill" / πίμπλημι, "people" / λαός (*bis*), "presence" / πρόσωπον, "word" / ῥῆμα, "be amazed" / θαυμάζω, and "sign" / σημεῖον (IDD 1.1); the accusative πρὸς / πρὸς@pa, particularly as a speech introduction formula (IDD 1.1, 1.2); numerous articular infinitives, including prepositioned articular infinitive, and periphrastic participles (IDD 1.2); Jewish ritual/temple piety, Torah fidelity, place name, syncretic character pairing (Simeon and Anna), elderly characters, oracular-poetic speech, internal character feelings/thoughts, foreshadowing, female student piety, genealogy, novelistic storytelling, gratuitous chronological references, salvation-history fulfillment (IDD 1.4); and LXX devotion/references (IDD 1.5).

Parallel Passages for Signals Tracing: GMcn 2.39–40

SQE. Shorthand	Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A010. Exile in Egypt	-----	-----	2.13–21
A011. Childhood	-----	2.39–40	2.22–23

Parallel Verses for Signals Tracing: GMcn 2.39–40

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
-----	-----	<p>Mt2 2.13a. ἀναχωρησάντων δὲ αὐτῶν [Mt2c]    Mt2 2.13b. ἰδοὺ ἄγγελος κυρίου φαίνεται [Lk2·Mt2] [see A008]    Mt2 2.13c. κατ' ὄναρ τῷ Ἰωσήφ λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. [Mt2c]</p> <p>Mt2 2.14a. ὁ δὲ ἐγερθεὶς [Lk2·Mt2] [see A007]    Mt2 2.14b. παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, [Mt2c]</p> <p>Mt2 2.15. καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. [Mt2c]</p> <p>Mt2 2.16. τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὄροις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. [Mt2c]</p> <p>Mt2 2.17. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος· [Mt2c]</p> <p>Mt2 2.18. φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμὸς πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν. [Mt2c]</p> <p>Mt2 2.19a. τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ [Mt2c]    Mt2 2.19b. ἄγγελος κυρίου φαίνεται [Lk2·Mt2] [see A008]    Mt2 2.19c. κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ [Mt2c]</p> <p>Mt2 2.20. λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. [Mt2c]</p> <p>Mt2 2.21a. ὁ δὲ ἐγερθεὶς [Lk2·Mt2] [see A007]    Mt2 2.21b. παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ. [Mt2c]</p>
2.39–40 not present in Lk1 <sup>100</sup>	<p>Lk2 2.39. καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ. [CENP]</p> <p>Lk2 2.40. τὸ δὲ παιδίον ἠΰξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίας, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό. [CENP]</p>	<p>Mt2 2.22a. ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ [Mt2c]    Mt2 2.22b. ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας [Lk2·Mt2]</p> <p>Mt2 2.23a. καὶ ἐλθὼν κατώκησεν [Mt2c]    Mt2 2.23b. εἰς πόλιν λεγομένην <u>Ναζαρέτ</u>. [Lk2·Mt2]    Mt2 2.23c. ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται. [Mt2c]</p>

<sup>100</sup> About these verses not being present in Lk1, see the footnote above for parallel set A001. Even in this small parallel set, we again see numerous characteristic LkR2 features: a lemma with the root "turn" / στρέφ and the lemma "fulfill" / πληρῶ (IDD 1.1, 1.2); a narrative journey (the *reditus* after the *exitus* in the previous passage), gratuitous geographical references and place names, a city setting, and Torah piety (IDD 1.4). MtR2 2.23 refers to Nazareth as a "city" / πόλιν just as LkR2 does (1.26, 2.4), something not seen elsewhere in Lk2 or Matthew and nowhere in Mark or John.

Parallel Passages for Signals Tracing: GMcn 2.41–52

SQE Shorthand	Lk1 (80s)	Lk2 (117–138)
A012. Boy Jesus at temple	——	2.41–52

Parallel Verses for Signals Tracing: GMcn 2.41–52

Lk1 (80s)	Lk2 (117–138)
2.41–52 not present in Lk1 <sup>101</sup>	<p>Lk2 2.41. και ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ’ ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα. [CENP]</p> <p>Lk2 2.42. και ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς [CENP]</p> <p>Lk2 2.43. και τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, και οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. [CENP]</p> <p>Lk2 2.44. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἤλθον ἡμέρας ὁδὸν και ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν και τοῖς γνωστοῖς, [CENP]</p> <p>Lk2 2.45. και μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀναζητοῦντες αὐτόν. [CENP]</p> <p>Lk2 2.46. και ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων και ἀκούοντα αὐτῶν και ἐπερωτῶντα αὐτούς. [CENP]</p> <p>Lk2 2.47. ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει και ταῖς ἀποκρίσεσιν αὐτοῦ. [CENP]</p> <p>Lk2 2.48. και ἰδόντες αὐτὸν ἐξεπλάγησαν, και εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ· τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε. [CENP]</p> <p>Lk2 2.49. και εἶπεν πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με; [CENP]</p> <p>Lk2 2.50. και αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. [CENP]</p> <p>Lk2 2.51. και κατέβη μετ’ αὐτῶν και ἦλθεν εἰς Ναζαρέθ και ἦν ὑποτασσόμενος αὐτοῖς. και ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. [CENP]</p> <p>Lk2 2.52. και Ἰησοῦς προέκοπτεν [ἐν τῇ] σοφίᾳ και ἡλικίᾳ και χάριτι παρὰ θεῶ και ἀνθρώποις. [CENP]</p>

<sup>101</sup> About these verses not being present in Lk1, see the footnote above for parallel set A001. Characteristic LkR2 features include: a lemma with the root "turn" / στρέφ, and the lemmata "word" / ῥῆμα (*bis*) and "it is necessary" / δεῖ (IDD 1.1); the accusative πρὸς, particularly as a speech introduction formula (IDD 1.1, 1.2); the use of crasis / καὶ γὰρ (IDD 1.2), as well as the narrative transition formula "and it happened" / και@cc γίνομαι@viam3s, periphrastic participle bigrams, as well as the "according to custom" / κατὰ τὸ ἔθος and prepositional articular infinitive trigram(s) (IDD 1.2); narrative journey following the *exitus-reditus* pattern, place names, Jewish ritual and temple piety, LXX devotion, education, Torah piety/fidelity, filial piety, gratuitous numerical, chronological and geographical references, internal character emotions/thoughts, narrative foreshadowing, and salvation-history fulfillment (IDD 1.4).





Lk1 (80s)	Lk2 (117–138)
3.1b–2a not present in Lk1 <sup>103</sup>	<p>Lk2 3.1b. καὶ τετρααρχούντος [CENP]</p> <p>Lk2 3.1c. τῆς Γαλιλαίας [Lk1·Lk2] [see A035]</p> <p>Lk2 3.1d. Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχούντος τῆς Ἰουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρααρχούντος [CENP]</p> <p>Lk2 3.2a. ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα [CENP]</p>

<sup>103</sup> Lk2 3.1b, 3.1d–2a are unattested by patristic witnesses to GMcn, but they were likely not present. The litany of additional political references in 3.1b–2a is unattested for Lk1 and instead demonstrates numerous LkR2 characteristic features: a lemma about tetrarchy / τετρααρχ- (IDD 1.1); multiple lemmata with the root "rule" / αρχ- (IDD 1.2); preoccupation with historiographical plausibility, affairs of state, priestly characters, and place names (IDD 1.4). As B (128) notes, the appearance of “Annas and Caiaphas” together “is a strikingly Johannine combination.” [check refs in Josephus]



SQE. Shorthand	Qn (65-69)	Mk1 (75-80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100-110)	Jn2 (110-117)	Lk2 (117-138)	Mk2 (140s)	Mt2 (140s)
A013b. John introduced	——	1.4a	——	3.1-2a	1.19, 22b-23	1.19-23	3.2b-6	1.2-6	3.1-6

Qn (65-69)	Mk1 (75-80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100-110)	Jn2 (110-117)	Lk2 (117-138)	Mk2 (140s)	Mt2 (140s)
<p>3.2b-6 not present in Qn</p> <p>QnLk1 7.27. ὁ ὕψος ἔστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου<sup>1</sup></p>	<p>1.2-3 not present in Mk1</p> <p>Mk1 1.4a. ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων [Mk1c]</p> <p>1.4b-6 not present in Mk1</p>	<p>3.2b-6 not present in Lk1<sup>104</sup></p>	<p>Mt1 11.10. οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου. [Lk1·Mt1] [see A107]</p> <p>Mt1 3.1. ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης κηρύσσων ἐν τῇ ἐρήμῳ [Mk1·Mt1]</p> <p>Mt1 3.2a. [καὶ] λέγων</p>	<p>Jn1 1.19. καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτόν] οἱ Ἰουδαῖοι ἐξ Ἱερουσαλὺμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; [Jn1c]</p> <p>1.20-22a not present in Jn1</p> <p>Jn1 1.22b. ἵνα ἀποκρισὶν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; [Jn1c]</p> <p>Jn1 1.23a. ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. [Mk1·Jn1]   </p> <p>Jn1 1.23b. εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. [Jn1c]</p>	<p>Jn2 1.19 same as Jn1</p> <p>Jn2 1.20. καὶ ὠμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὠμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. [Jn2c]</p> <p>Jn2 1.21. καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ. [Mk1·Jn2] [cp. A016, A143, A158]</p> <p>Jn2 1.22a. εἶπαν οὖν αὐτῷ· τίς εἶ; [Jn1·Jn2]</p> <p>Jn2 1.22b-23 same as Jn1</p>	<p>Lk2 7.27. same as Lk1 [see A107]</p> <p>Lk2 3.2b. ἐγένετο ῥῆμα θεοῦ ἐπὶ [CENP]    Lk2 3.2c. Ἰωάννην [Mk1·Lk2]    Lk2 3.2d. τὸν Ζαχαρίου υἱὸν [CENP]    Lk2 3.2e. ἐν τῇ ἐρήμῳ. [Mk1·Lk2]</p> <p>Lk2 3.3a. καὶ ἦλθεν [Mk1Mt1·Lk2?]    Lk2 3.3b. εἰς πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου [Jn2·Lk2] [cp. Jn2 1.28]    Lk2 3.3c. κηρύσσων [Mk1·Lk2]    Lk2 3.3d. βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, [CENP]</p> <p>Lk2 3.4a. ὡς γέγραπται ἐν βίβλῳ λόγων [CENP]    Lk2 3.4b. Ἡσαΐου τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. [Mk1Jn1·Lk2]</p> <p>Lk2 3.5. πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. [CENP]</p> <p>Lk2 3.6. καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. [CENP]</p>	<p>Mk2 1.2. καθὼς γέγραπται ἐν τῷ Ἡσαΐα τῷ προφήτῃ· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου. [Lk2·Mk2]</p> <p>Mk2 1.3. φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, [Jn1Lk2·Mk2]</p> <p>Mk2 1.4. ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. [Mk1Lk2·Mk2]</p> <p>Mk2 1.5. καὶ ἐξεπορεύετο πρὸς αὐτόν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. [Jn2Lk2·Mk2]</p> <p>Mk2 1.6. καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύνα αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. [Mk2c]</p>	<p>Mt2 3.1. ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας [Mk1Mt1·Mt2]</p> <p>Mt2 3.2. [καὶ] λέγων· μετανοεῖτε ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. [Mt1Lk2·Mt2]</p> <p>Mt2 3.3. οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. [Jn1Lk2·Mt2]</p> <p>Mt2 3.4. αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύνα αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. [Mk2·Mt2]</p> <p>Mt2 3.5. τότε ἐξεπορεύετο πρὸς αὐτόν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, [Jn2Lk2Mk2·Mt2]</p> <p>Mt2 3.6. καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. [Lk2Mk2·Mt2]</p>

<sup>104</sup> The section introducing John the baptizer and his baptism of Jesus is confirmed as not present by T and possibly E. T asks and answers: "Yet whence did John arrive in the middle? Suddenly Christ, suddenly also John" / *unde autem et Iohannes venit in medium? subito Christus subito et Iohannes* (Marc. 4.11.4; SC 456:144; Evans 304). E may also indicate the absence of an introduction focused on John: "the genealogy and the subject of the baptism—all these things deceptively cutting out" / *γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως—ταῦτα πάντα περικόψας* (Pan. 42.11.4-5; GCS 31:107-108). GMcn editors concur on this absence: H (403), Z (455), V (183\*), TS (77), B (99), R (3.2.3 and 412), K (513), G (120), N (2). Characteristic Lk2 features include: "word" / ῥῆμα, "surrounding region" / περίχωρος, "repentance" / μετανοία (IDD 1.1); "it happened" / ἐγένετο narrative transition (IDD 1.2); genealogy, Jewish ritual piety, and eschatological inversion (Isa 40.4-5) (IDD 1.4); LXX devotion/use (IDD 1.5). The theme of ritual initiation, "a baptism of repentance for the forgiveness of sins" / βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν first obtains in LkR2 (3.3) before being picked up by MkR2 (1.4). The reference to Mal 3.1, an inaccurately quoted LXX prooftext, probably originated in Qn 7.27, followed in that location by MtR1, LkR2, and MtR2 (see parallel set A107). MkR2 later borrowed this prooftext and smuggled it in just before the quotation of Isa 40.3, either mistakenly or intentionally attributing this oracle to Isaiah. JnR1 was apparently the first to embed the Isa 40.3 intertext, corrected and expanded to all of LXX Isa 40.3-5 by LkR2, whose opening MkR2 and MtR2 copied. The more involved character descriptions of John's ascetic clothing and food that are altogether missing from the Lukan strata probably first appeared in Mk2 and Mt2. While LkR1 (4.31) did borrow the Capernaum setting from Mk1 (1.21) to provide its opening, LkR1 apparently opted to ignore the Mk1 introduction about John in the wilderness, instead maintaining deference to Qn, where the introduction is completely focused on Joshua. In essence, LkR1 connects the Mk1 beginning of Jesus' ministry in Capernaum to the opening setting of Qn in Nazareth.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A014. John preaches repentance	——	3.7–9	3.7–10

Parallel Verses for Signals Tracing: GMcn 3.7–9

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>3.7–9 not present in QnLk1<sup>105</sup></p> <p>QnLk1 6.43. &lt;οὐ δύναται&gt; δένδρον καλὸν &lt;καρπὸν σαπρὸν ποιεῖν οὐδὲ&gt; δένδρον σαπρὸν &lt;καρπὸν καλὸν ποιεῖν&gt;</p> <p>Lk1 6.45. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ἄγαθὰ καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ προφέρει πονηρά. ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί</p> <p>QnLk1 12.49a. &lt;οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν οὐκ&gt; ἦλθον βαλεῖν &lt;εἰρήνην ἀλλὰ&gt; πῦρ</p>	<p>3.7–10 not present in Mt1</p> <p>Mt1 7.17. οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. [!QnLk1·Mt1] [see A082]</p> <p>Mt1 7.18. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. [!QnLk1·Mt1] [see A082]</p> <p>Mt1 12.33. ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν. ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται. [!QnLk1·Mt1] [see A082]</p> <p>Mt1 12.34. γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. [!QnLk1·Mt1] [see A082]</p> <p>Mt1 12.35. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. [!QnLk1·Mt1] [see A082]</p>	<p>Lk2 3.7a. ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ’ αὐτοῦ. [CENP]</p> <p>Lk2 3.7b. γεννήματα ἐχιδνῶν, [Mt1·Lk2]</p> <p>Lk2 3.7c. τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; [CENP]</p> <p>Lk2 3.8a. ποιήσατε οὖν καρποὺς ἀξίους [QnLk1·Lk2]</p> <p>Lk2 3.8b. τῆς μετανοίας καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῶ Ἀβραάμ. [CENP]</p> <p>Lk2 3.9a. ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται. [CENP]</p> <p>Lk2 3.9b. πᾶν οὖν δένδρον [QnLk1Mt1·Lk2]</p> <p>Lk2 3.9c. μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. [QnLk1·Lk2]</p>	<p>Mt2 3.7a. ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς. [Mt1·Lk2]</p> <p>Mt2 3.7b. γεννήματα ἐχιδνῶν, [Mt1·Mt2]</p> <p>Mt2 3.7c. τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; [Mt1·Lk2]</p> <p>Mt2 3.8. ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας [Lk2·Mt2]</p> <p>Mt2 3.9. καὶ μὴ δόξετε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῶ Ἀβραάμ. [Lk2·Mt2]</p> <p>Mt2 3.10a. ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται. [QnMt1·Lk2]</p> <p>Mt2 3.10b. πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. [QnLk1Lk2·Mt2]</p>

<sup>105</sup> About these verses not being present in Lk1, see the footnote in parallel set A013b. The expression "brood of vipers" / γεννήματα ἐχιδνῶν first appeared in Mt1 12.34 as an expansion on a QnLk1 teaching (6.43, 45). Lk2 3.7 borrows the expression and the broader topos of bearing good/worthy fruit (QnLk1 6.43, 45 // Lk2 3.8–9) to improvise on John's preaching to the crowds. Mt2 3.7 later refocuses this teaching to apply specifically to "many of the Pharisees and Sadducees" / πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων. Both passages comprise *ex eventu* prophecies, not only about the fall of Jerusalem in 70 CE, but also about Hadrian's reconstruction of Aelia Capitolina. In effect, John the Baptist is depicted as a second Jeremiah and/or Ezekiel, predicting the fall and subsequent rise of Jerusalem out of repurposed stones.

Parallel Passages for Signals Tracing: GMcn 3.10–14

SQE. Shorthand	Lk1 (80s)	Lk2 (117–138)
A015. John's protreptic	——	3.10–14

Parallel Verses for Signals Tracing: GMcn 3.10–14

Lk1 (80s)	Lk2 (117–138)
3.10–14 not present in Lk1 <sup>106</sup>	<p>Lk2 3.10. και ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσωμεν; [CENP]</p> <p>Lk2 3.11. ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. [CENP]</p> <p>Lk2 3.12. ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· διδάσκαλε, τί ποιήσωμεν; [CENP]</p> <p>Lk2 3.13. ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. [CENP]</p> <p>Lk2 3.14. ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς· μηδένα διασεῖσητε μηδὲ συκοφαντήσητε καὶ ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν. [CENP]</p>

<sup>106</sup> About these verses not being present in Lk1, see the footnote in parallel set A013b. LkR2 characteristics include: a dense cluster of highly distinctive LkR2 vocabulary, such as "therefore" / οὖν, "give back" / μεταδίδωμι (NT gospel *hapax legomenon*), the plural form of "tax-collector" / τελώνης@n\w{2}p, "commit" / πράσσω, the comparative form of "many" / πολὺς, "command" / διατάσσω, "extort" / διασεῖω (NT *hapax legomenon*), and "defraud" / συκοφαντέω (Lk2 3.14 and 19.8 are the only two NT occurrences) (IDD 1.1); accusative πρὸς / πρὸς@pa, especially with a verb of speaking (*bis*) (IDD 1.1, 1.2); a participle + δέ transition / @vp\* δέ (IDD 1.2); ethical/philosophical dialogue, the imitation of Socrates, the inclusive portrayal of imperial functionaries (tax-collectors and soldiers), the rise of early-orthodox initiatory/catechetical practice (IDD 1.4).



SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A016. John's messianic message	1.7–8	——	3.11	1.26b–27	1.24–31	3.15–18	1.7–8	3.11–12

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>Mk1 1.7. ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμι ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. [Mk1c]</p> <p>Mk1 1.8. ἐγὼ «βαπτίζω» ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. [Mk1c]</p> <p>Mk1 1.4a. ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων [Mk1c]</p>	<p>3.15–18 not present in Lk1<sup>107</sup></p>	<p>Mt1 3.11. ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμι ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ. [Mk1·Mt1]</p> <p>3.12 not present in Mt1</p>	<p>1.24–26a not present in Jn1</p> <p>Jn1 1.26b. ἐγὼ βαπτίζω ἐν ὕδατι. [Mk1Mt1·Jn1]</p> <p>Jn1 1.26c. μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε, [Jn1c]</p> <p>Jn1 1.27. ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμι ἁξίος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. [Mk1Mt1·Jn1]</p> <p>1.28–31 not present in Jn1</p>	<p>Jn2 1.24. καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. [Jn2c]</p> <p>Jn2 1.25. καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης; [Mk1·Jn2] [see A016, A143, A158]</p> <p>Jn2 1.26a. ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων [Jn2c]</p> <p>Jn2 1.26b–27 same as Jn1</p> <p>Jn2 1.28. ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. [Mk1·Jn2]</p> <p>Jn2 1.29. τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· ἴδε ὁ ἄμνός τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. [Jn2c]</p> <p>Jn2 1.30. οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. [Mk1Mt1·Jn2]</p> <p>Jn2 1.31. καὶ γὰρ οὐκ ἤδριν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. [Mk1·Jn2]</p>	<p>Lk2 3.15a. προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, [CENP]</p> <p>Lk2 3.15b. μήποτε αὐτὸς εἶη ὁ χριστός, [Jn2·Lk2]</p> <p>Lk2 3.16a. ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· [Jn2·Lk2]</p> <p>Lk2 3.16b. ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμι ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. [Mk1·Lk2]</p> <p>Lk2 3.16c. αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ [Mk1Mt1·Lk2]</p> <p>Lk2 3.16d. καὶ πυρὶ· [CENP]</p> <p>Lk2 3.17. οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθαῖραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. [CENP]</p> <p>Lk2 3.18. πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν. [CENP]</p> <p>Lk2 3.3a. καὶ ἦλθεν εἰς πᾶσαν [τὴν] περὶ ἄχρον τοῦ Ἰορδάνου [Jn2·Lk2]</p>	<p>Mk2 1.7. καὶ ἐκήρυσσεν λέγων· ἔρχεται ὁ ἰσχυρότερός μου οὗ οὐκ εἰμι ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. εἰμι ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. [Mk1·Mk2]</p> <p>Mk2 1.8. ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. [Mk1·Mk2]</p>	<p>Mt2 3.11. ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμι ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ. [Mk1Mt1Lk2·Mt2]</p> <p>Mt2 3.12. οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συναξεῖ τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. [Lk2·Mt2]</p>

<sup>107</sup> About these verses not being present in Lk1, see the footnote in parallel set A013b. LkR1 continues to skip the brief Mk1 introductory materials about John the baptizer, perhaps in part because the themes in Mk1 may themselves have been borrowed from Qn, particularly the notion of the "stronger" or "better armed" / ἰσχυρότερός conqueror (Qn 11.22) and Joshua leading a movement that prays for and receives the divine spirit (Qn 11.2, 13). LkR2 3.15 apparently summarizes the dialogue in Jn2 1.25. Characteristic LkR2 features include: the lemmata "herald good news" / εὐαγγελίζω, "the people" / λαός, and several terms that only appear in the NT here in Lk2 3.17 and in the Mt2 3.12 parallel ("winnowing fork" / πτύον, "threshing floor" / ἄλωνα, and "chaff" / ἄχυρον) (IDD 1.1); as well as internal character thoughts (Lk2 3.15, "all debating in their hearts" / διαλογιζομένων πάντων ἐν ταῖς καρδίαις) (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 3.19–20

SQE. Shorthand	Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A017. John imprisoned	————	3.24	3.19–20	14.3–4	6.17–18
A144. John dies	————	————	3.19–20	14.3–12	6.17–29

Parallel Verses for Signals Tracing: GMcn 3.19–20

Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
3.19–20 not present in Lk1 <sup>108</sup> QnLk1 7.18. «Ἰωάννης» ἀκούσας (ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ χριστοῦ ἔπεμψε τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν) [see A106]	Jn1 3.24a. οὐπω γὰρ ἦν βεβλημένος [Jn1c] Jn1 3.24b. εἰς τὴν φυλακὴν ὁ Ἰωάννης. [QnLk1·Jn1]	Lk2 3.19. ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ’ αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης, [CENP] Lk2 3.20a. προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν [CENP] Lk2 3.20b. [καὶ] κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ. [QnLk1Jn1·Lk2]	Mt2 14.3. ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. [QnLk1Jn1Lk2·Mt2] Mt2 14.4. ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ· οὐκ ἔξεστίν σοι ἔχειν αὐτήν. [Lk2·Mt2]	Mk3 6.17. αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. [QnLk1Jn1Lk2Mt2·Mk3] Mk3 6.18. ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδη ὅτι οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. [Lk2Mt2·Mk3]

<sup>108</sup> About these verses not being present in Lk1, see the footnote in parallel set A013b. In Qn, John is described as being in prison, but there is no accompanying description of how he got to be there. JnR1 apparently attests to the earliest tradition with a simple passive construction. Lk2 picks up and reframes the Jn1 tradition while expanding on its characteristic interest in affairs of state. MtR2 adapts the Lk2 narrative by changing the summary statement about the cause of John's imprisonment and death from a mere explanation (Lk2 3.19, "being rebuked by him about Herodias his brother's wife") to a direct confrontational statement (Mt2 14.4, "for John said to him, 'It is not lawful for you to have her'"). MkR3 adopts the Mt2 script yet adds new characters, justification, and clarification: Herod was "sending" / ἀποστείλας agents to arrest John (Mk3 6.17), John rebuked him "because he married her" / ὅτι αὐτὴν ἐγάμησεν (6.17), and John was speaking directly "to Herod" / τῷ Ἡρώδη (6.18). MtR2 had expanded the narrative to add the beheading of John (Mt2 14.4–12), a story thoroughly embellished in the retelling of MkR3 (Mk3 6.19–29) as seen on the page below. Characteristic Lk2 features unattested by patristic witnesses here include: a lemma with the sequence αρχ and a passive participle / @vp\w{1}p (IDD 1.1); the bigrams "about everything" / περί@pg πᾶς@aigmpn, "over all" / ἐπί@\* πᾶς@, "everything which" / πᾶς@a\*p\* ὅς@rr\w{2}p (IDD 1.2); affairs of state, genealogical concerns, character development, and gratuitous narrative detail (IDD 1.4).

Mt2 (140s)	Mk3 (140s)
	<p>Mk3 6.19a. ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ [Mk3c]</p> <p>Mk3 6.19b. καὶ ἤθελεν <u>αὐτὸν ἀποκτεῖναι</u>, καὶ οὐκ ἠδύνατο. [Mt2·Mk3]</p> <p>Mk3 6.20a. ὁ γὰρ Ἡρώδης ἐφοβεῖτο. [Mt2·Mk3]</p> <p>Mk3 6.20b. τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἠδέως αὐτοῦ ἤκουεν. [Mk3c]</p> <p>Mk3 6.21a. καὶ <u>γενομένης</u> ἡμέρας εὐκαιροῦ ὅτε Ἡρώδης τοῖς <u>γενεσίοις</u> [Mt2·Mk3]</p> <p>Mk3 6.21b. αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, [Mk3c]</p>
Mt2 14.5. καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. [see A276]	Mk3 6.22a. καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ <u>Ἡρωδιάδος</u> καὶ ὄρχησαμένης ἤρεσεν τῷ Ἡρώδῃ [Mt2·Mk3]
Mt2 14.6. γενεσίοις δὲ γενομένοις τοῦ Ἡρώδου ὠρχήσατο ἡ θυγάτηρ τῆς <u>Ἡρωδιάδος</u> ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἡρώδῃ, [Mt2c] [see Lk2 3.19 for Ἡρωδιάδος]	Mk3 6.22b. καὶ τοῖς συνανακειμένοις. εἶπεν ὁ βασιλεὺς τῷ κορασίῳ. [Mk3c]
Mt2 14.7. ὅθεν μεθ' ὄρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται. [Mt2c]	Mk3 6.22c. <u>αἰτήσόν</u> με ὃ ἐὰν θέλῃς, καὶ <u>δώσω</u> σοι. [Mt2·Mk3]
Mt2 14.8. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς· δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. [Mt2c]	Mk3 6.23a. καὶ <u>ᾤμωσεν</u> αὐτῇ [πολλὰ] ὅ <u>τι ἐὰν</u> με αἰτήσῃς <u>δώσω</u> σοι [Mt2·Mk3]
Mt2 14.9. καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι, [Mt2c]	Mk3 6.23b. ἕως ἡμίσεος τῆς βασιλείας μου. [Mk3c]
Mt2 14.10. καὶ πέμψας ἀπεκεφάλισεν [τὸν] Ἰωάννην ἐν τῇ φυλακῇ. [Mt2c]	Mk3 6.24. καὶ ἐξελθοῦσα εἶπεν <u>τῇ μητρὶ αὐτῆς</u> . τί αἰτήσωμαι; ἡ δὲ εἶπεν· <u>τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος</u> . [Mt2·Mk3]
Mt2 14.11. καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. [Mt2c]	Mk3 6.25a. καὶ εἰσελθοῦσα εὐθύς μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα· θέλω ἵνα ἐξαυτῆς [Mk3c]
Mt2 14.12. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν αὐτὸ[ν] καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. [Mt2c]	Mk3 6.25b. <u>δῶς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ</u> . [Mt2·Mk3]
	Mk3 6.26. <u>καὶ περίλυπος γενόμενος</u> ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν. [Mt2·Mk3]
	Mk3 6.27a. <u>καὶ</u> εὐθύς <u>ἀποστείλας</u> [Mt2·Mk3]
	Mk3 6.27b. ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. [Mk3c]
	Mk3 6.27c. <u>καὶ</u> ἀπελθὼν <u>ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ</u> [Mt2·Mk3]
	Mk3 6.28. <u>καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ</u> , καὶ τὸ κοράσιον <u>ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς</u> . [Mt2·Mk3]
	Mk3 6.29. καὶ ἀκούσαντες οἱ <u>μαθηταὶ αὐτοῦ</u> ἦλθον καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν <u>μνημείῳ</u> . [Mt2·Mk3]



SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A018. Baptism of Jesus	1.9–11	—	3.13, 16–17	1.32b	1.32–34	3.21–22	1.9–11	3.13–17

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>Mk1 1.9. καὶ ἦλθεν Ἰησοῦς ἀπὸ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. [Mk1c]</p> <p>Mk1 1.10. καὶ εὐθύς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν. [Mt1c]</p> <p>Mk1 1.11. καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. [Mt1c]</p> <p>Mk1 1.8. ἐγὼ «βαπτίζω» ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. [Mt1c]</p>	<p>3.21–22 not present in Lk1<sup>109</sup></p>	<p>Mt1 3.13. τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ. [Mk1·Mt1]</p> <p>3.14–15 not present in Mt1</p> <p>Mt1 3.16. βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθύς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ’ αὐτόν. [Mk1·Mt1]</p> <p>Mt1 3.17. καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. [Mk1·Mt1]</p>	<p>1.32a not present in Jn1</p> <p>Jn1 1.32b. τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ’ αὐτόν. [Mk1·Jn1]</p> <p>1.33–34 not present in Jn1</p>	<p>Jn2 1.32. καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι <u>τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ’ αὐτόν.</u> [Mk1Jn1·:Jn2]</p> <p>Jn2 1.33. καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ’ ὁ πέμψας 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. [Mk1Mt1·:Jn2]</p> <p>Jn2 1.34. καὶ γὰρ <u>ἑώρακα</u> καὶ μεμαρτύρηκα ὅτι <u>οὗτός ἐστιν ὁ υἱὸς</u> τοῦ θεοῦ. [Mk1Mt1·:Jn2]</p>	<p>Lk2 3.21a. ἐγένετο δὲ ἐν τῷ [CENP]</p> <p>Lk2 3.21b. <u>βαπτισθῆναι</u> [Mk1Mt1·:Lk2]</p> <p>Lk2 3.21c. ἅπαντα τὸν λαὸν καὶ [CENP]</p> <p>Lk2 3.21d. Ἰησοῦ βαπτισθέντος καὶ προσευχομένου <u>ἀνεωχθῆναι</u> τὸν οὐρανὸν [Mk1Mt1·:Lk2]</p> <p>Lk2 3.22a. καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν <u>ἐπ’ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· υἱὸς μου εἶ σὺ</u> [Mk1Mt1Jn1·:Lk2]</p> <p>Lk2 3.22b. ἐγὼ σήμερον γεγέννηκά σε. [CENP]</p>	<p>Mk2 1.9. καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ <u>ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.</u> [Mk1·Mk2]</p> <p>Mk2 1.10–11 same as Mk1</p>	<p>Mt2 3.13 same as Mt1</p> <p>Mt2 3.14. ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων· ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; [Mt2c]</p> <p>Mt2 3.15. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· ἄφες ἄρτι, οὕτως γὰρ πρέπει ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. [Mt2c]</p> <p>Mt2 3.16–17 same as Mt1</p>

<sup>109</sup> About these verses not being present in Lk1, see the footnote in parallel set A013b. Characteristic Lk2 features include lemmata such as the poetic/Atticized form of "all" / ἅπας and the lemmata "people" / λαός and "today" / σήμερον (IDD 1.1); the transitional "now it happened" / γίνομαι@viam3s δέ@cc bigram, the prepositioned articular infinitive / ἐν@pd ὁ@ddns \w+@vn trigram, the passive infinitive / @vn\w{1}p (bis), and passive participle / @vp\w{1}p (IDD 1.2); and the emphasis on the publicity of signs/portents, namely the spirit coming "in bodily form" / σωματικῶς εἶδει (IDD 1.4). About the latter, compare the LkR2 account of Pentecost, where the spirit's descent is manifested by natural phenomena and is discernable by an onlooking crowd (Ac 2.1–6). The concluding *bat kol* in D, quoting LXX Ps 2.7, "my son are you; today I have begotten you" / υἱὸς μου εἶ σὺ ἐγὼ σήμερον γεγέννηκά σε was likely original to Lk2 and reflects a characteristic LXX quotation (IDD 1.4), but was later modified in the interest of christological heightening to conform more closely to Matthean and especially Markan tradition: "You are my son the beloved, in you I am well pleased" / σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός ἐν σοὶ εὐδόκησα; on this earlier baptismal adoptionism, see Ehrman, *Orthodox Corruption*, 49ff. Note here that Jn2 1.33–34 picks up the brief Mt1 3.16 note that John "saw" / εἶδεν the spirit descend on Jesus as a dove and emphasizes twice that John "saw" this sign, apparently individually or privately. LkR2, then, may have countered Jn2, not only by following Mk1 more closely than Mt1, but also by accentuating that the heavenly portent was visible to all.

SQE. Shorthand	Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A019/A006. Genealogy	——	3.23–38	1.1–17

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
3.23–38 not present in Lk1 <sup>110</sup>	<p>Lk2 3.23. καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὧν υἱός, ὡς ἐνομίζετο, Ἰωσήφ τοῦ Ἡλὶ [CENP]</p> <p>Lk2 3.24. τοῦ Μαθθαὶ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσήφ [CENP]</p> <p>Lk2 3.25. τοῦ Ματταθίου τοῦ Ἀμῶς τοῦ Ναοῦμ τοῦ Ἑσλὶ τοῦ Ναγγαὶ [CENP]</p> <p>Lk2 3.26. τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεῖν τοῦ Ἰωσήφ τοῦ Ἰωδὰ [CENP]</p> <p>Lk2 3.27. τοῦ Ἰωανὰν τοῦ Ῥησὰ τοῦ Ζοροβαβέλ τοῦ Σαλαθιήλ τοῦ Νηρὶ [CENP]</p> <p>Lk2 3.28. τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἡρ [CENP]</p> <p>Lk2 3.29. τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρίμ τοῦ Μαθθαὶ τοῦ Λευὶ [CENP]</p> <p>Lk2 3.30. τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἐλιακίμ [CENP]</p> <p>Lk2 3.31. τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ Ναθάμ τοῦ Δαυὶδ [CENP]</p> <p>Lk2 3.32. τοῦ Ἰεσσαὶ τοῦ Ἰωβήδ τοῦ Βόος τοῦ Σαλὰ τοῦ Ναασσῶν [CENP]</p> <p>Lk2 3.33. τοῦ Ἀμιναδάβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἑσρῶμ τοῦ Φάρες τοῦ Ἰούδα [CENP]</p> <p>Lk2 3.34. τοῦ Ἰακῶβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχῶρ [CENP]</p> <p>Lk2 3.35. τοῦ Σεροῦχ τοῦ Ῥαγαὺ τοῦ Φάλεκ τοῦ Ἔβερ τοῦ Σαλὰ [CENP]</p> <p>Lk2 3.36. τοῦ Καῖνὰμ τοῦ Ἀρφαξὰδ τοῦ Σῆμ τοῦ Νῶε τοῦ Λάμεχ [CENP]</p> <p>Lk2 3.37. τοῦ Μαθουσαλὰ τοῦ Ἐνώχ τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καῖνὰμ [CENP]</p> <p>Lk2 3.38. τοῦ Ἐνώς τοῦ Σῆθ τοῦ Ἀδὰμ τοῦ θεοῦ. [CENP]</p>	<p>Mt2 1.1. βίβλος γενέσεως <u>Ἰησοῦ χριστοῦ</u> υἱοῦ Δαυὶδ υἱοῦ Ἀβραὰμ. [!Mk2·Mt2?] [see A001]</p> <p>Mt2 1.2. <u>Ἀβραὰμ</u> ἐγέννησεν τὸν <u>Ἰσαὰκ</u>, <u>Ἰσαὰκ</u> δὲ ἐγέννησεν τὸν <u>Ἰακώβ</u>, <u>Ἰακώβ</u> δὲ ἐγέννησεν τὸν <u>Ἰούδαν</u> καὶ τοὺς ἀδελφοὺς αὐτοῦ, [Lk2·Mt2]</p> <p>Mt2 1.3. <u>Ἰούδας</u> δὲ ἐγέννησεν τὸν <u>Φάρες</u> καὶ τὸν <u>Ζάρα</u> ἐκ τῆς <u>Θαμάρ</u>, <u>Φάρες</u> δὲ ἐγέννησεν τὸν <u>Ἑσρῶμ</u>, <u>Ἑσρῶμ</u> δὲ ἐγέννησεν τὸν <u>Ἀράμ</u>, [Lk2·Mt2]</p> <p>Mt2 1.4. Ἀράμ δὲ ἐγέννησεν τὸν <u>Ἀμιναδάβ</u>, <u>Ἀμιναδάβ</u> δὲ ἐγέννησεν τὸν <u>Ναασσῶν</u>, <u>Ναασσῶν</u> δὲ ἐγέννησεν τὸν <u>Σαλμών</u>, [Lk2·Mt2]</p> <p>Mt2 1.5. <u>Σαλμών</u> δὲ ἐγέννησεν τὸν <u>Βόες</u> ἐκ τῆς <u>Ῥαχάβ</u>, <u>Βόες</u> δὲ ἐγέννησεν τὸν <u>Ἰωβήδ</u> ἐκ τῆς <u>Ῥούθ</u>, <u>Ἰωβήδ</u> δὲ ἐγέννησεν τὸν <u>Ἰεσσαὶ</u>, [Lk2·Mt2]</p> <p>Mt2 1.6a. <u>Ἰεσσαὶ</u> δὲ ἐγέννησεν τὸν <u>Δαυὶδ</u> τὸν βασιλέα. <u>Δαυὶδ</u> [Lk2·Mt2]</p> <p>Mt2 1.6b. δὲ ἐγέννησεν τὸν <u>Σολομῶνα</u> ἐκ τῆς τοῦ <u>Οὐρίου</u>, [Mt2c]    Mt2 1.7. <u>Σολομών</u> δὲ ἐγέννησεν τὸν <u>Ῥοβοάμ</u>, <u>Ῥοβοάμ</u> δὲ ἐγέννησεν τὸν <u>Ἀβιά</u>, <u>Ἀβιά</u> δὲ ἐγέννησεν τὸν <u>Ἀσάφ</u>, [Mt2c]    Mt2 1.8. <u>Ἀσάφ</u> δὲ ἐγέννησεν τὸν <u>Ἰωσαφάτ</u>, <u>Ἰωσαφάτ</u> δὲ ἐγέννησεν τὸν <u>Ἰωράμ</u>, <u>Ἰωράμ</u> δὲ ἐγέννησεν τὸν <u>Ὀζιαν</u>, [Mt2c]    Mt2 1.9. <u>Ὀζίας</u> δὲ ἐγέννησεν τὸν <u>Ἰωαθάμ</u>, <u>Ἰωαθάμ</u> δὲ ἐγέννησεν τὸν <u>Ἀχάζ</u>, <u>Ἀχάζ</u> δὲ ἐγέννησεν τὸν <u>Ἐζεκίαν</u>, [Mt2c]    Mt2 1.10. <u>Ἐζεκίας</u> δὲ ἐγέννησεν τὸν <u>Μανασσῆ</u>, <u>Μανασσῆ</u> δὲ ἐγέννησεν τὸν <u>Ἀμῶς</u>, <u>Ἀμῶς</u> δὲ ἐγέννησεν τὸν <u>Ἰωσίαν</u>, [Mt2c]    Mt2 1.11. <u>Ἰωσίας</u> δὲ ἐγέννησεν τὸν <u>Ἰεχονίαν</u> καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας <u>Βαβυλῶνος</u>. [Mt2c]    Mt2 1.12a. μετὰ δὲ τὴν μετοικεσίαν <u>Βαβυλῶνος</u> <u>Ἰεχονίας</u> ἐγέννησεν [Mt2c]</p> <p>Mt2 1.12b. τὸν <u>Σαλαθιήλ</u>, <u>Σαλαθιήλ</u> δὲ ἐγέννησεν τὸν <u>Ζοροβαβέλ</u>, [Lk2·Mt2]</p> <p>Mt2 1.13a. <u>Ζοροβαβέλ</u> δὲ ἐγέννησεν τὸν <u>Ἀβιοῦδ</u>, <u>Ἀβιοῦδ</u> δὲ ἐγέννησεν τὸν <u>Ἐλιακίμ</u>, <u>Ἐλιακίμ</u> [Lk2·Mt2]</p> <p>Mt2 1.13b. δὲ ἐγέννησεν τὸν <u>Ἀζῶρ</u>, [Lk2·Mt2]    Mt2 1.14. <u>Ἀζῶρ</u> δὲ ἐγέννησεν τὸν <u>Σαδῶκ</u>, <u>Σαδῶκ</u> δὲ ἐγέννησεν τὸν <u>Ἀχίμ</u>, <u>Ἀχίμ</u> δὲ ἐγέννησεν τὸν <u>Ἐλιούδ</u>, [Mt2c]    Mt2 1.15a. <u>Ἐλιούδ</u> δὲ ἐγέννησεν τὸν <u>Ἐλεάζαρ</u>, <u>Ἐλεάζαρ</u> δὲ ἐγέννησεν [Mt2c]</p> <p>Mt2 1.15b. τὸν <u>Ματθάν</u>, <u>Ματθάν</u> δὲ ἐγέννησεν τὸν <u>Ἰακώβ</u>, [Lk2·Mt2]</p> <p>Mt2 1.16. <u>Ἰακώβ</u> δὲ ἐγέννησεν τὸν <u>Ἰωσήφ</u> τὸν ἄνδρα <u>Μαρίας</u>, ἐξ ἧς ἐγεννήθη <u>Ἰησοῦς</u> ὁ λεγόμενος <u>χριστός</u>. [Lk2·Mt2]</p> <p>Mt2 1.17a. πᾶσαι οὖν αἱ γενεαὶ ἀπὸ <u>Ἀβραὰμ</u> ἕως <u>Δαυὶδ</u> γενεαὶ δεκατέσσαρες, καὶ ἀπὸ <u>Δαυὶδ</u> [Lk2·Mt2]</p> <p>Mt2 1.17b. ἕως τῆς μετοικεσίας <u>Βαβυλῶνος</u> γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας <u>Βαβυλῶνος</u> ἕως τοῦ <u>Χριστοῦ</u> γενεαὶ δεκατέσσαρες. [Mt2c]</p>

<sup>110</sup> The Lukan genealogy was not present in Lk1, an absence confirmed implicitly by T (*Marc.* 4.7.1–6; SC 456:92–96; Evans 274–76; see Lk2 1.1 above) and explicitly by E. T's most succinct summary is that Marcion's Jesus came "from heaven immediately to assembly" / *de caelo statim ad synagogam* (*Marc.* 4.7.5; SC 456:96; Evans 278). E expressly claims omissions: "the genealogy and the subject of the baptism—all these things deceptively cutting out" / *γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως—ταῦτα πάντα περικόψας* (*Pan.* 42.11.4–5; GCS 31:107–108). GMcn editors concur on this absence: H (403), Z (455), V (183\*), TS (77), B (99), R (3.2.2 and 412), K (513), G (120), N (2). Characteristic LkR2 features abound: an obsession with salvation-history conveyed through genealogy (going back to god and the creation of the first human!) and numbers (seventy-seven generations before Jesus) (IDD 1.4). The Lk2 genealogy also likely evokes a double-divine paternity characteristic of Augustus Caesar, and thus also the characteristic LkR2 concern with affairs of state and penchant for classical imitations (IDD 1.4). See Michael Kochenash, "Adam, Son of God (Luke 3.38): Another Jesus-Augustus Parallel in Luke's Gospel", *NTS* 64.3 (2018 July) 307–325. Mt2 reads as both an expansion of and correction to Lk2, conveying the particular salvation-history of Israel-Judea in a more clearly delineated sacred numerical succession of generations (14+14+14) that correspond to major epochs (patriarchs, Davidic monarchy, post-exilic monarchy) and realize a closer imitation of LXX genealogies (e.g., Gen 5, 11, 1 Chr 2, 5, 8–9). While elaborating fewer total names and generations, MtR2 still out-scriptured and out-counted LkR2!

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A020. Desert flight	1.12–13	——	4.1–11	4.1–13

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	
Mk1 1.12. καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. [Mk1c]	4.1–13 not present in Lk1 <sup>111</sup>	Mt1 4.1. τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. [Mk1·Mt1]	Lk2 4.1a. Ἰησοῦς δὲ πλήρης πνεύματος [Mk1Mt1·Lk2]   Lk2 4.1b. ἀγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου [CENP]    Lk2 4.1c. καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ. [Mk1Mt1·Lk2]	
Mk1 1.13. καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. [Mk1c]		Mt1 4.2. καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπέειπεν. [Mk1·Mt1]	Lk2 4.2a. ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. [Mk1Mt1·Lk2]    Lk2 4.2b. καὶ οὐκ ἔφαγεν οὐδὲν [Mt1·Lk2]    Lk2 4.2c. ἐν ταῖς ἡμέραις ἐκείναις καὶ [Mk1·Lk2]    Lk2 4.2d. συντελεσθεισῶν αὐτῶν ἐπέειπεν. [Mt1·Lk2]	Lk2 4.3. εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τοῦτῳ ἵνα γένηται ἄρτος. [Mt1·Lk2]
		Mt1 4.3. καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. [Mt1c]	Lk2 4.4. καὶ ἀπεκρίθη [Mt1·Lk2]    Lk2 4.4b. πρὸς αὐτὸν [CENP]    Lk2 4.4c. ὁ Ἰησοῦς· γέγραπται ὅτι οὐκ ἐπ' ἄρτων μόνων ζήσεται ὁ ἄνθρωπος. [Mt1·Lk2]	Lk2 4.5a. καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης [Mt1·Lk2]    Lk2 4.5b. ἐν στιγμῇ χρόνου [CENP]
		Mt1 4.4. ὁ δὲ ἀποκριθεὶς εἶπεν· γέγραπται· οὐκ ἐπ' ἄρτων μόνων ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. [Mt1c]	Lk2 4.6a. καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν [Mt1·Lk2]    Lk2 4.6b. ὅτι ἐμοὶ παραδέδοται καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν. [CENP]	Lk2 4.7. σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα. [Mt1·Lk2]
		Mt1 4.5. τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ [Mt1c]	Lk2 4.8. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. [Mt1·Lk2]	Lk2 4.9. ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω. [Mt1·Lk2]
		Mt1 4.6. καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀρουσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. [Mt1c]	Lk2 4.10. γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ [Mt1·Lk2]    τοῦ διαφυλάξαι σε [CENP]	Lk2 4.11. καὶ ὅτι ἐπὶ χειρῶν ἀρουσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. [Mt1·Lk2]
		Mt1 4.7. ἔφη αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. [Mt1c]	Lk2 4.12. καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. [Mt1·Lk2]	
		Mt1 4.8. πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν [Mt1c]		
		Mt1 4.9. καὶ εἶπεν αὐτῷ· ταῦτά σοι πάντα δώσω, ἐὰν πεσῶν προσκυνήσῃς μοι. [Mt1c]		
		Mt1 4.10. τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε, σατανᾶ· γέγραπται γάρ· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. [Mt1c]		
		Mt1 4.11. τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ. [Mk1·Mt1]		

<sup>111</sup> The temptation is confirmed as not present by T (*Marc.* 5.6.7; SC 483:152; Evans 544; see also R 3.2.2, 4.4.2), who describes the story of the demoniac at the assembly (A036) as "according to our shared text" / *secundum commune instrumentum*, i.e., held in common between Marcion and the early-orthodox, while contrasting it with the temptation as a text found only "according to our gospel" / *secundum nostrum euangelium*, i.e., Lk2 or the early-orthodox version of Luke. GMcn editors concur on this absence: H (403), Z (455), V (183\*), TS (77), B (99), R (3.2.2 and 412), K (513), G (120), N (2). LkR1 skipped the brief Mk1 tradition of the temptation along with most of the Mk1 introduction about John the baptizer, including the baptism of Jesus. MtR1 next expanded the Mk1 temptation into a full-blown three-part dialogue that drew heavily upon the *Wisdom of Solomon*, LXX Deuteronomy (6.13a, 6.16, 8.3b), and Psalms (90.11–12), scripture references that have previously been inaccurately attributed to Q (Fleddermann 97). LkR2 synthesized the brief Mk1 version with the extended Mt1 version, expanding the latter significantly at points and swapping the sequence of the second and third temptations. Note the addition of several characteristic LkR2 lemmata (IDD 1.1): "full" / πλήρης, "return" / ὑπέστρεψω, "all" / ἅπας, "complete" / συντελέω, "guard" / διαφυλάσσω (the prefixed form in Lk2 4.10 is NT *hapax legomenon*, the root φυλάσσω is also distinctive, but the verb is a verbatim clarification/expansion of LXX Ps 90.11), "inhabited world" / οἰκουμένης, and a gratuitous chronological reference suggesting haste, "in an instant" / στιγμῇ (NT *hapax*) (IDD 1.1, 1.2). While Mt1 has the devil "take" / παραλαμβάνει Jesus to the (Davidic) "holy city" / ἁγίαν πόλιν (Mt1 4.5) and the (Mosaic) "mountain" / ὄρος (Mt1 4.8) successively, LkR2 smuggles two characteristic *exitus-reditus* journeys into the temptation narrative by swapping the second and third temptations, replacing the Mt1 mountain with a cosmic apocalyptic tour of "all the kingdoms of the inhabited world" (Lk2 4.5) followed by a return home to "Jerusalem" (Lk2 4.9), and then (presumably) a return back to where the temptation began in the desert (Lk2 4.1) (IDD 1.4). This rearrangement transitions Lk2 smoothly into the Aesopian-themed Qn saga of Jesus in Nazareth nearly being thrown down a cliff to his death.



			Lk2 4.13a. καὶ συντελέσας πάντα πειρασμὸν [CENP]    Lk2 4.13b. ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ. [Mt1·Lk2]
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Parallel Passages for Signals Tracing: GMcn 4.1–13 [ET]

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A020. Desert flight	1.12–13	-----	4.1–11	4.1–13

Parallel Verses for Signals Tracing: GMcn 4.1–13 [ET]

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>Mk1 1.12. and immediately the spirit casts him into the wilderness, [Mk1c]</p> <p>Mk1 1.13. and he was in the wilderness forty days being tested by the satan, and he was with the beasts, and the angels were serving him. [Mk1c]</p>	<p>4.1–13 not present in Lk1</p>	<p>Mt1 4.1. At that time Jesus <u>was led up into the wilderness by the spirit to be tested by the devil</u>, [Mk1·Mt1]</p> <p>Mt1 4.2. and fasting <u>days forty</u> and nights forty, finally he hungered. [Mk1·Mt1]</p> <p>Mt1 4.3. And after arriving, the one who tests said to him, "If son you are of the god, speak so that the stones, these ones, may become breads." [Mt1c]</p> <p>Mt1 4.4. But he, answering, said: "It has been written, 'Not on bread alone will live the human, but on every saying coming out through [the] mouth of god.'" [Mt1c]</p> <p>Mt1 4.5. At that time takes aside him the devil into the holy city and stood him upon the pinnacle of the temple. [Mt1c]</p> <p>Mt1 4.6. And he says to him, "If son you are of the god, <u>cast</u> yourself downward. For it has been written, '<u>To the angels</u> of his will he command concerning you and upon [their] hands they will lift you, lest you stumble against a rock the foot of yours.'" [Mt1c]</p> <p>Mt1 4.7. Jesus said to him: "Again it has been written, 'You shall not tempt lord the god of yours.'" [Mt1c]</p> <p>Mt1 4.8. Again takes him aside the devil into a mountain high exceedingly, and he shows to him all the kingdoms of the cosmos and the glory of theirs, [Mt1c]</p> <p>Mt1 4.9. and he said to him, "These to you, all will I give, if falling down you worship me." [Mt1c]</p> <p>Mt1 4.10. At that time says to him he Jesus, "Depart, satan! For it has been written, 'Lord the god of yours you will worship and to him alone you will ritually serve.'" [Mt1c]</p> <p>Mt1 4.11. At that time left him the devil, and behold, <u>angels</u> arrived and <u>were serving him</u>. [Mk1·Mt1]</p>	<p>Lk2 4.1a. <b>Jesus</b>, now full <b>of spirit</b> [Mk1Mt1·:Lk2]   Lk2 4.1b. holy, turned away from the Jordan [CENP]    Lk2 4.1c. and <b>was being led in the spirit</b> in the wilderness. [Mk1Mt1·:Lk2]</p> <p>Lk2 4.2a. <b>days forty</b> being tested by the <b>devil</b>. [Mk1Mt1·:Lk2]    Lk2 4.2b. and <u>not did he eat nothing</u> [Mt1·Lk2]    Lk2 4.2c. in the <u>days</u> those and [Mk1·Lk2]    Lk2 4.2d. <u>when they were completed he hungered</u>. [Mt1·Lk2]</p> <p>Lk2 4.3. <u>he said now to him the devil</u>, "<u>If son you are of the god, speak to the stone this so that it may become bread</u>." [Mt1·Lk2]</p> <p>Lk2 4.4. And <u>he answered</u> [Mt1·Lk2]    Lk2 4.4b. unto him, [CENP]    Lk2 4.4c. <u>he</u>, Jesus, "<u>It has been written that not by bread alone will live the human</u>." [Mt1·Lk2]</p> <p>Lk2 4.5a. And <u>leading up him he showed to him all the kingdoms of the civilization</u> [Mt1·Lk2]    Lk2 4.5b. in a moment of time. [CENP]</p> <p>Lk2 4.6a. <u>And he said to him the devil</u>, "<u>To you will I give the authority this all and the glory of theirs</u> [Mt1·Lk2]    Lk2 4.6b. because to me it has been handed over and to whomever I wish I may give it." [CENP]</p> <p>Lk2 4.7. "You, therefore, <u>if you worship before me, will be yours everything</u>." [Mt1·Lk2]</p> <p>Lk2 4.8. And answering, <u>Jesus said to him</u>, "<u>It has been written, 'The lord the god of yours will you worship and to him alone will you ritually serve</u>.'" [Mt1·Lk2]</p> <p>Lk2 4.9. <u>He led now him into Jerusalem and stood [him] upon the pinnacle of the temple and he said to him</u>, "<u>If son you are of the god, cast yourself from here downward</u>, [Mt1·Lk2]</p> <p>Lk2 4.10a. "<u>For it has been written that 'to the angels of his will he command concerning you</u> [Mt1·Lk2]    Lk2 4.10b. to carefully guard you [CENP]</p> <p>Lk2 4.11. <u>and that upon hands they will lift you, lest you stumble on a stone the foot of yours</u>." [Mt1·Lk2]</p> <p>Lk2 4.12. and answering <u>said to him he Jesus</u> that, "It has been said, '<u>You shall not tempt lord the god of yours</u>.'" [Mt1·Lk2]</p> <p>Lk2 4.13a. And being completed the entire testing, [CENP]    Lk2 4.13b. <u>the devil went away from him</u> until an opportune moment. [Mt1·Lk2]</p>

Parallel Passages for Signals Tracing: GMcn 4.14–15

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A030. Journey into Galilee	-----	-----	-----	4.3	4.14a	1.14a	4.12
A032. Ministry in Galilee	-----	-----	-----	4.43, 45b–46a	4.14b–15	1.14b–15	4.13c–17

Parallel Verses for Signals Tracing: GMcn 4.14–15

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>4.14–15 not present in QnLk1<sup>112</sup></p> <p>QnLk1 4.16. &lt;ἦλθεν&gt; «Ἰησοῦς» &lt;εἰς&gt; Ναζαρέθ &lt;διδάσκειν ἐν τῇ συναγωγῇ&gt; [see A033]</p>	<p>Mk1 1.21. εἰσπορεύονται εἰς Καφαρναούμ καὶ εὐθύς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν. [!Mk1c] [see A035]</p> <p>Mk1 6.1. καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ [!‡Qn·Mk1] [see A033]</p>	<p>Mt1 4.23. καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν [!Mk1Lk1·:Mt1] [see A035]</p> <p>Mt1 13.54a. καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν [!‡QnMk1·:Mt1] [see A033]</p>	<p>Jn1 4.3. ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν. [Jn1c]</p> <p>Jn1 4.43. μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν. [Jn1c]</p> <p>4.44–45a not present in Jn1 [see A033]</p> <p>Jn1 4.45b. ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. [Jn1c]</p> <p>Jn1 4.46a. ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. [Jn1c]</p>	<p>Lk2 4.14a. καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος [CINP]</p> <p>Lk2 4.14b. εἰς τὴν Γαλιλαίαν. [Jn1·Lk2]</p> <p>Lk2 4.14c. καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. [CINP]</p> <p>Lk2 4.15a. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν [QnMk1Mt1·:Lk2] [CINP]</p> <p>Lk2 4.15b. δοξαζόμενος ὑπὸ πάντων [CINP] [see A033]</p> <p>Lk2 6.6a. ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν [QnMk1·:Lk2]</p>	<p>Mk2 1.14a. μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην [Mk2c]</p> <p>Mk2 1.14b. ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν [Jn1Lk2·:Mk2]</p> <p>Mk2 1.14c. κηρύσσω τὸ εὐαγγέλιον τοῦ θεοῦ [Mk2c]</p> <p>Mk2 1.15. καὶ λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεῦτε ἐν τῷ εὐαγγελίῳ. [Mk2c]</p>	<p>Mt2 4.12. ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη [Mk2·Mt2]</p> <p>Mt2 4.12b. ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. [Jn1·Mt2]</p> <p>Mt2 4.13ab [see A035]</p> <p>Mt2 4.13c. τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλῶν καὶ Νεφθαλίμ [Mt2c] [see A035]</p> <p>Mt2 4.14. ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· [Mt2c]</p> <p>Mt2 4.15. γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, [Mt2c]</p> <p>Mt2 4.16. ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χῶρα καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς. [Mt2c]</p> <p>Mt2 4.17. ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς [Mt2c]</p> <p>Mt2 4.17b. κηρύσσειν καὶ λέγειν· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. [Mk2·Mt2]</p>

<sup>112</sup> Lk2 4.14–15 are labeled as unattested in R (76, 412), but they were most likely not present in Lk1. A cluster of LkR2 vocabulary and phrasing is evident: "return" / ὑπέστρεψω, "report" / φήμη, and "neighboring region" / περίχωρος (IDD 1.1), as well as the combination of "power" / δυνάμις and "spirit" / πνεῦμα (IDD 1.2). The lines reflect the characteristic work of LkR2 to create narrative transitions, cite geographical locations, and accentuate the fame, piety, and respectable role and reputation of Jesus as a public speaker, perhaps even a sophist (IDD 1.4).





Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 1.22. και ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων [Mk1c]	Lk1 4.32. «καὶ» ἐξεπλήσσαντο πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ <sup>114</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 7.28. ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· [Mk1·Mt1] Mt1 7.29. ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων [Mk1·Mt1]	Lk2 4.32. και ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. [Mk1Lk1·Lk2] [Lk2:Mk1<Lk1]	Mt2 7.28a. και ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, [Mt2c] Mt2 7.28b–29a same as Mt1 Mt2 7.29b. και οὐχ ὡς οἱ γραμματεῖς αὐτῶν [Mt2c]

<sup>114</sup> Lk1 4.32 is recounted by T with a mix of quotation and paraphrase spread across three attestations: "yet they were all amazed at his teaching. Clearly so, because it says, 'his word had authority'" / *stupebant autem omnes ad doctrinam eius plane quoniam inquit in potestate erat sermo eius* (*Marc.* 4.7.7; SC 456:98; Evans 278); "Otherwise they would not have been amazed but horrified, would not have admired but instead immediately recoiled" / *alioquin non stupebant sed horrerent nec mirarentur sed statim aversarentur* (*Marc.* 4.7.8; SC 456:98; Evans 280); and much later, "To this point they were vigorously stupefied by his teaching; for he was teaching as one having power" / *adhuc in vigore obstupescebant in doctrina eius; erat enim docens tamquam virtutem habens* (*Marc.* 4.13.1; SC 456:98; Evans 318). The improvised restoration of the opening "and" / *καὶ* is a necessary transitional statement consistent with both the Mk1 source and Lk2 receptor. The first main verb is confirmed by T repeatedly using the word "amazed" in different forms (*stupebant* / *stupebant* / *obstupescabant*). Its form most likely aligned with the Mk1 source and Mt1 and Lk2 receptors. While no Lk2 mss have "everyone" / *πάντες* as the subject of the opening verb, T apparently attests to an earlier, unique tradition for Lk1, one that apparently inspired Mt1 to exaggerate further with "the crowds" / *οἱ ὄχλοι*. The remainder of the verse is clearly quoted in the first attestation by T. Note the differences with the third/late attestation, which draws on the Matthean periphrastic participle and word "just as" / *tanquam*, corresponding to *ὡς*. On the whole, Lk2 stays quite close to its Lk1 source here and is thus devoid of characteristic Lk2 features.

Parallel Passages for Signals Tracing: GMcn 4.33–35, 36–37

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
A036. Synagogue demon	1.23–26	4.33–35	4.33–37	1.23–28

Parallel Verses for Signals Tracing: GMcn 4.33

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.23. και εὐθὺς ἦν ἐν τῇ συναγωγῇ ἄνθρωπος «ἔχων πνεῦμα δαιμονίου» και ἀνέκραξεν [Mk1c]	Lk1 4.33. «και» (εὐθὺς) «ἦν ἐν τῇ συναγωγῇ ἄνθρωπος ἔχων» (πνεῦμα δαιμονίου) «και» (ἀνέκραξεν) <sup>115</sup> [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Lk2 4.33. και ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου και ἀνέκραξεν φωνῇ μεγάλη. [Mk1·Lk2] [Lk2:Mk1<Lk1]	Mk3 1.23 και εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ και ἀνέκραξεν [Mk1Lk2·:Mk3]

<sup>115</sup> Lk1 4.33 is clearly attested by T: "at that moment the demon's spirit exclaims" / *exclamat ibidem spiritus daemonis* (Marc. 4.7.9; SC 456:100; Evans 280), a close paraphrase that appeared shortly after the clear, multiple attestations of Lk1 4.32 and led immediately into the clear, multiple attestations of Lk1 4.34. Besides RV, who both claim that the verse was unattested, all other GMcn editors (HZTsBKN) have restored the verse accordingly. T's attestation establishes "immediately" / εὐθὺς, "demon's spirit" / πνεῦμα δαιμονίου and "exclaimed" / ἀνέκραξεν, the last two of which are both corroborated in the D receptor. The aorist is consistent across the Markan and Lk2 strata, thus T's use of the present tense verb is not determinative in the reconstruction but is instead taken as evoking historical immediacy for rhetorical effect. The opening improvised restoration is a necessary narrative transition that perfectly matches the Mk1 source and is largely followed by the Lk2 receptor, except for the postposing of the copulative "is" / ἦν, which D maintains at the start of the sentence. Our restoration omits the bigram "loud voice" / φωνῇ@\* μέγας@\* or 'μέγας@\* φωνή@, as well as the word "unclean", which when paired with "spirit" / ἀκάθαρτος@\* \*1 πνεῦμα@\* or 'πνεῦμα@\* \*1 ἀκάθαρτος@\* is also a characteristic bigram of LkR2 and other later strata (IDD 1.2).

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.24. τί ἡμῖν καὶ σοί, Ἰησοῦ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1c]	Lk1 4.34. τί ἡμῖν καὶ σοί Ἰησοῦ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ <sup>116</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Lk2 4.34. ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1·Lk2] [Lk2:Mk1=Lk1]	Mk3 1.24. λέγων· τί ἡμῖν καὶ σοί, Ἰησοῦ <b>Ναζαρηνέ</b> ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1Lk2·:Mk3]

<sup>116</sup> Lk1 4.34 is attested by T some four distinct times with a mix of extended, verbatim quotations and involved summaries: "What is there between us and you, Jesus? Did you come to destroy us? I know who you are, the holy one of god" / *quid nobis et tibi est Iesu? venisti perdere nos. scio qui sis sanctus dei* (Marc. 4.7.9; SC 456:100; Evans 280); "On the contrary, now I debate how the demon knew he was to be called this" / *at nunc discepto quomodo hoc eum vocari cognoverit daemon* (Marc. 4.7.10; SC 456:100; Evans 280); "For he also began, 'What is there between us and you <Jesus>?'... He in fact did not say, 'What is there between you and us?', but 'What is there between us and you?', deploring himself and accepting his fate, which already seeing he adds, 'You have come to destroy us' / *nam et praemisit: quid nobis et tibi <Iesu>?... nec enim dixit: quid tibi et nobis? sed: quid nobis et tibi? se[d] deplorans et sorti suae exprobans quam iam videns adicit: venisti perdere nos* (Marc. 4.7.12; SC 456:102; Evans 280–82); "Yet according to our gospel the devil also knew Jesus even in the temptation and according to our shared text a spirit knew him to be called god's holy one and Jesus and to have come for their destruction" / *Iesum autem et secundum nostrum evangelium diabolus quoque in temptatione cognovit, et secundum commune instrumentum spiritus nequam sciebat eum sanctum dei esse et Iesum vocari et in perditionem eorum venisse* (Marc. 5.6.7; SC 483:152; Evans 544). By way of clarifying the last quotation, "shared text" / *commune instrumentum* refers to material held in common between the early orthodox and Marcionite Christians (see also R 4.4.2). While T loosely paraphrases this synoptic material elsewhere (*Carn. Chr.* 22.1 in SC 216:298; *Prax.* 26.8 in CCSL 2:1197), these make no difference to a restoration of GMcn. As is evident from the lack of indications, our restoration aligns perfectly with that of R. By way of supplemental commentary, we simply add that the opening Lk2 exclamation "ah!" / ἔα, an NT *hapax legomenon* (IDD 1.1), is unattested by T, missing from D, and only restored by H among GMcn editors. The Lk2 word "Nazarene" / Ναζαρηνός is also unattested by T and unrestored by all GMcn editors except K. It was most likely a later inclusion by Lk2 as a characteristic lemma, as well as Mk3 as another late stratum (IDD 1.1). It is also quite in keeping with the Lk2 characteristic addition of placenames (IDD 1.4).

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 1.25. και ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· ἔξελθε ἐξ αὐτοῦ [Mk1c]</p> <p>Mk1 1.26. και σπαράξαν αὐτὸν «τὸ δαιμόνιον» ἐξῆλθεν ἐξ αὐτοῦ. [Mk1c]</p>	<p>Lk1 4.35. «καὶ» ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς «λέγων ἔξελθε ἐξ αὐτοῦ καὶ ρεῖψαν αὐτὸν τὸ δαιμόνιον ἀνακραύγαζοντα ἐξῆλθεν ἐξ αὐτοῦ»<sup>117</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]</p>	<p>Lk2 4.35. και ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φημώθητι και ἔξελθε ἀπ' αὐτοῦ. και ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν. [‡Mk1Lk1·:Lk2] [Lk2:Mk1&lt;Lk1]</p>	<p>Mk3 1.25. και ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φημώθητι και ἔξελθε ἐξ αὐτοῦ [Mk1Lk2·:Mk3]</p> <p>Mk3 1.26. και σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον και φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. [Mk1Lk1·:Mk3]</p>

<sup>117</sup> Lk1 4.35 is succinctly summarized by T, "However, you say Jesus reproved him" / *atquin inquis increpuit illum Iesus* (*Marc.* 4.7.13; SC 456:102; Evans 282). The improvised restorations pull from the Mk1 source and D receptor to fill in the speech likely implied by T's brief summation. Note the close proximity of Mk1 and the D text of Lk2 here and also that the root lemma *κραυγάζω*, while absent here from Lk2, is apparently attested elsewhere in Lk1 (4.41), there preserved by LkR2. Characteristic Lk2 features here include: the use of *μηδεῖς* in the sense of "not at all" (IDD 1.1); and the substitution of the preposition "from" / *ἀπό@pg* in place of *ἐκ@pg* for a healing miracle (IDD 1.2).

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
1.27–28 not present in Mk1	4.36–37 not present in Lk1 <sup>118</sup>	<p>Lk2 4.36. καὶ ἐγένετο θάμβος ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται; [CINP]</p> <p>Lk2 4.37. καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου. [CINP]</p>	<p>Mk3 1.27. καὶ ἐθαμβήθησαν ἅπαντες ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· τί ἐστὶν τοῦτο; διδαχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ. [Lk2·Mk3]</p> <p>Mk3 1.28a. καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον [Lk2·Mk3]</p> <p>Mk3 1.28b. τῆς Γαλιλαίας. [Mk3c]</p>

<sup>118</sup> Lk2 4.36–39 are all unattested according to R, but 4.36–37 in particular were likely not present in Lk1. As K (530) notes, the scholia of E do not begin until 5.14 (*Pan.* 42.11.6; GCS 31:108, 125). T transitions immediately from 4.31–35 (*Marc.* 4.7.1–7; SC 456:92–98; Evans 274–78) to 4.16, 23a, 29–30 (*Marc.* 4.8.2–3; SC 456:106, 108; Evans 284) to 4.40b (*Marc.* 4.8.4; SC 456:108; Evans 284). Moreover, a dense cluster of characteristic LkR2 features are evident: the lemmata "each other" / ἀλλήλων, "noise" / ἦχος and "neighboring region" / περίχωρος (IDD 1.1); a συ-prefixed verb / συ\w+@v, the narrative voice transitional bigram "and it happened" / καί@cc γίνομαι@viam3s (IDD 1.2); and also collective speech and additional/triangulated third parties (IDD 1.4). Note how MkR3 adopts these features and expands them, either multiplying or answering the rhetorical question posed.





Qn (65–69) Lk1 (80s)	Lk2 (117–138)
4.17–21 not present in QnLk1 <sup>121</sup>	<p>Lk2 4.17. καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον· [CINP]</p> <p>Lk2 4.18. πνεῦμα κυρίου ἐπ’ ἐμὲ οὗ εἶνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, [CINP]</p> <p>Lk2 4.19. κηρύξαι ἐνιαυτὸν κυρίου δεκτόν. [CINP]</p> <p>Lk2 4.20. καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. [CINP]</p> <p>Lk2 4.21. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν. [CINP]</p>

<sup>121</sup> Lk2 4.17–21 is described by R (412) as "unattested [and possibly not present]". It is most likely that these verses were not present in QnLk1. See the note above about how T (*Marc.* 4.8.2; SC 456:106; Evans 284) and Ephrem (*Diat. com.* 11.23; CBM 8:70), while working independently, mirror each other sequentially, moving from GMcn 4.16 to 4.23a to 4.29, while Jerome moves immediately from GMcn 4.16 to 4.29. The lack of any reference to Lk2 4.17–23a and 4.23c–28 in three separate witnesses to this passage in GMcn can only be ultimately classified as "unattested", i.e., attestation gaps or lacunae maintained under the pretense of neutrality, if one begins from the assumption that Lk2 is earlier than and the source of Lk1, which itself is a massive *argumentum ex fidei* belied by the systematic patterns of GMcn data vis-à-vis synoptic data. Furthermore, Lk2 4.17–21 contain a thick cluster of characteristic LkR2 features. Five NT *hapax legomena* are clustered in the span of four verses: "unroll" / ἀναπτύσσω (4.17), "captive" / αἰχμάλωτος (4.18), "recovery of sight" / ἀνάβλεψις (4.18), "oppress" / θραύω (4.18), and "roll" / πτύσσω (4.20) (IDD 1.1). Several characteristic Lk2 lemmata are evident: "today" / σήμερον, "fulfill" / πληρώω, "scripture" / γραφή, and "begin" / ἄρχω (IDD 1.1). Characteristic syntagmata include the dramatic speech opening, "begin to speak" / ἄρχω@\* \*3 λέγω@vn\* and periphrastic participle / εἰμί@\w+ \w+@vp (IDD 1.2). Several signature LkR2 themes appear: literate protagonists, deference to authority/procedure, dramatization, salvation-history fulfillment, and Jewish ritual piety (IDD 1.4). The brief Nazareth episode in earlier strata here in Lk2 morphs into a full-blown liturgical service, ranging homily, and dramatic scene wherein: Jesus receives and reads the Isaiah scroll (Lk2 4.17–19), specifically its portion on Jubilees (Lk2 4.18–19; LXX Isa 61.1–2); returns the scroll (Lk2 4.20); and makes a salvation-historical pronouncement (Lk2 4.21). The Lk2 focus on Jubilees—the Jewish holiday for the pardon of debts and manumission of slaves, akin to the City Dionysia in Greco-Roman religion—was probably inspired by the depiction of Jesus in QnLk1 4.23, 29–30 as a new Aesop who escapes from slavery as well as by the overt Dionysian mimesis of earlier gospel strata, Lk1 and especially Jn1.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>4.22 not present in QnLk1<sup>122</sup></p> <p>[see QnLk1 4.29 for the crowd's negative/scandalized reaction]</p> <p>QnLk1 7.23. «καὶ» μακάριός ὁς (ἐάν) μὴ σκανδαλισθῆ ἐν ἐμοί</p>	<p>Mk1 6.3b. καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. [Mk1c]</p>	<p>Mt1 13.57a. καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. [Mk1·Mt1]</p>	<p>Lk2 4.15a. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν [!QnMk1Mt1·Lk2] [see A032]</p> <p>Lk2 4.15b. δοξαζόμενος ὑπὸ πάντων [!CINP] [see A032]</p> <p>Lk2 4.22. καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ καὶ ἔλεγον· οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; [CINP]</p>	<p>Mt2 13.54b. ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; [Lk2·Mt2]</p> <p>Mt2 13.55a. οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; [Lk2·Mt2]</p> <p>Mt2 13.55b. οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; [Mt2c]</p> <p>Mt2 13.56. καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα; [Mt2c]</p> <p>Mt2 13.57a same as Mt1</p>	<p>Mk3 6.2b. καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες· πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἢ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι; [Lk2Mt2·Mk3] [see Lk2 4.28]</p> <p>Mk3 6.3a. οὐχ οὗτός ἐστιν ὁ τέκτων, [Lk2Mt2·Mk3]</p> <p>Mk3 6.3b. ὁ υἱὸς τῆς <u>Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ</u> ὥδε <u>πρὸς ἡμᾶς</u>; [Mt2·Mk3]</p> <p>Mk3 6.3c. καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. [Mk1·Mk3]</p>

<sup>122</sup> Lk2 4.22 is described by R (412) as "unattested [and possibly not present]", but most likely this verse was not present in GMcn. Characteristic Lk2 features include: "mouth" / στόμα, "go out" / ἐκπορεύομαι, and intensive negative adverb οὐχί, especially to begin rhetorical questions (IDD 1.1); middle participle / @vp?m (IDD 1.2); collective speech, and a concern for genealogy (IDD 1.4). The rhetorical question in the initial response from the crowd in Lk2 4.22 gave rise to expanding rhetorical questions in Mt2 and Mk3. Note that "wisdom" / σοφία is nowhere else used in Mark and nowhere else ascribed to Jesus in Matthew, suggesting that the Lk2 penchant to ascribe wisdom to the child Jesus (Lk2 2.40, 52) and to his students (Ac 6.10, 7.22) inspired the word choice here in Mt2 and Mk3. The impersonal expression about "powers happening through the laying on of hands" in Mk3 is highly reminiscent of characteristic Lk2/Ac vocabulary, phrasing, and storytelling. The genealogical interest is first briefly introduced into the cascade in Lk2 as a signal of paternal legitimacy ("son of Joseph" / υἱός... Ἰωσήφ), leaving open the question of whether his father was still alive. Thereafter in Mt2 it transforms into a robust familial litany that deemphasizes the (now deceased?) father by relating his artisan-class job instead of his name (!), all the while elaborating names for his (living) mother and four brothers: "Is not his mother called Mary and his brothers James and Joseph and Simon and Judas?" / οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; MkR3 borrows yet transforms the Mt2 elements: removing the father altogether, ascribing the artisan profession directly to Jesus himself, chalking up his parentage (and lineage?) solely to Mary, and recounting four brothers yet changing the spelling of one of their names (doubly removing "Joseph" from the narrative!).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 4.23a. «καὶ ἔλεγεν αὐτοῖς λέγετε μοι» (τὴν παραβολὴν ταύτην) ἰατρὲ θεράπευσον σεαυτόν<sup>123</sup></p> <p>4.23b–26 not present in QnLk1<sup>124</sup></p> <p>4.27 located at QnLk1 17.14<sup>125</sup></p>	<p>Mk1 6.4a. καὶ ἔλεγεν αὐτοῖς [‡Qn·Mk1]</p> <p>Mk1 6.4b. ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ. [Mk1c]</p>	<p>Mt1 13.57b. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς. [‡QnMk1·:Mt1]</p> <p>Mt1 13.57c. οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι [Mk1·Mt1]</p> <p>Mt1 13.57d. καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. [Mt1c]</p>	<p>Jn2 4.44. αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. [Mk1·Jn2] [see parallel sets A030 and A032 for context]</p> <p>Jn2 4.45a. ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν [Jn1·Jn2]</p> <p>Jn2 10.39. ἐζήτουν [οὖν] αὐτὸν πάλιν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. [QnLk1·Jn2]</p>	<p>Lk2 4.23a. καὶ εἶπεν πρὸς αὐτούς. [Mk1Mt1·:Lk2]</p> <p>Lk2 4.23b. πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρὲ, θεράπευσον σεαυτόν. [QnLk1·Lk2]</p> <p>Lk2 4.23c. ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε [CINP]</p> <p>Lk2 4.23d. ἐν τῇ πατρίδι σου. [Mk1·Lk2]</p> <p>Lk2 4.24a. εἶπεν [Mk1Mt1·:Lk2]</p> <p>Lk2 4.24b. δέ· ἀμὴν λέγω ὑμῖν [CINP]</p> <p>Lk2 4.24c. ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. [Mk1·Lk2]</p> <p>Lk2 4.25. ἐπ’ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἰησοῦ ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, [CINP]</p> <p>Lk2 4.26. καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. [CINP]</p> <p>Lk2 4.27. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμᾶν ὁ Σύρος. [‡QnLk1·Lk2] [see A233]</p>	<p>Mk3 6.3d same as Mk1</p> <p>Mk3 6.4. καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. [Mk1Mt1·:Mk3]</p>

<sup>123</sup> Lk1 4.23a is attested in T and Ephrem. T briefly mentions "one proverb" / *unius proverbii* (Marc. 4.8.2; SC 456:106; Evans 284). Ephrem clearly introduces and quotes it as a brief, standalone logion: "And not indicating that they said anything to him except, 'Physician, heal yourself'" / *ἰατρὲ θεράπευσον σεαυτόν* (Diat. com. 11.23; CBM 8:70). The improvised restoration is a necessary transition to and introduction of the speech act, combining the Mk1R speech introduction formula with a grammatically simpler form of the LkR2 rhetorical question. Ephrem attests a third person plural verb for those who speak, which corroborates the distinctive Lk2 formulation in which Jesus rhetorically demands that the plural hearers narrate, read, and/or explain the fable. The explicit restoration of "this comparison" / τὴν παραβολὴν ταύτην is based on T's paraphrase, "one proverb" / *unius proverbii*. The confirmation and upgrade of "physician, heal yourself" is based on the verbatim quotation of Ephrem. That T was referring to this same saying is probably the case according to Braun (SC 456:107n4) and certainly the case according to Volker Lukas, *Rhetorik und literarischer Kampf: Tertullians Streitschrift gegen Marcion als Paradigma der Selbstvergewisserung der Orthodoxie gegenüber der Häresie: Eine philologisch-theologisch Analyse*, Europäische Hochschulschriften, Reihe XXIII, Theologie 859 (Frankfurt: Peter Lang, 2008) 232. That saying in turn most likely alludes to or summarizes Aesop's fable of the Fox and the Frog. For an analysis of Aesop imitations concentrated in Lk2 4.16–30 (especially 4.23, 29–30), see Margaret Froelich and Thomas E. Phillips, "Throw the Blasphemer off a Cliff: Luke 4.16–30 in Light of the Life of Aesop", *NTS* 66 (2019) 21–32, who analyzed these imitations as part of Lk2 and did not identify them as the opening of Q or Lk1/GMcn. The opening paraphrase or quotation of the *fabulae* of Aesop point to Qn picturing Joshua as a divinely inspired, literate, Hellenized slave who had outgrown the narrow intellectual, religious, and social confines of his hometown. Knowledge is power, and like Aesop before and Frederick Douglass after, Joshua had become too powerful to subjugate. Several characteristic Lk2 features are evident and omitted from the Lk1 reconstruction: the adverb "completely" / πάντως (*hapax* in the canonical gospels) and the future tense of the verb "speak" / λέγω@vif (IDD 1.1); as well as the accusative *pros* / πρὸς@pa, especially as a speech introduction formula (IDD 1.1, IDD 1.2).

<sup>124</sup> Lk2 4.24–26 are described by R (412) as "unattested". It is most likely that all these verses were simply not present in QnLk1. See the note above about how T (Marc. 4.8.2; SC 456:106; Evans 284) and Ephrem (Diat. com. 11.23; CBM 8:70), working independently of each other, both move sequentially from GMcn 4.16 to 4.23a to 4.29, showing no awareness of Lk2 4.17–22 and 4.23b–28 existing in the text of GMcn. Note also the use of Mk1 6.4 // Mt1 13.57 in Lk2 4.24. The climactic pronouncement here in Mk1 and Mt1 apparently concluded this episode in those strata. Note also the characteristic Lk2 use of the LXX (1 Kgs 17.8–16) in Lk2 4.25–26 (IDD 1.5). While the Elisha reference is moved from A233 (Ten lepers cleansed) in Lk1 to this passage in Lk2, the explicit references to Elijah here are part of the Lk2 redactional layer rather than proto-Luke, *contra* Brodie (cf. the note on Lk1 7.12).

<sup>125</sup> The (original) location of Lk1 4.27 within the story of the ten lepers (Lk1 17.12b–19) is attested in T (Marc. 4.35.6; SC 456:432; Evans 460; R 5.2) and E (Pan. 42.11.6 μη (48), 42.11.17 Σχ. μη (48), 42.11.17 Ἐλ μη (48); GCS 31:113–14, 143).

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>4.28 not present in QnLk1<sup>126</sup></p> <p>QnLk1 4.29ace. &lt;καὶ&gt; ἐξέβαλον αὐτὸν &lt;καὶ&gt; ἤγαγον αὐτὸν ἕως ὄφρους τοῦ ὄρους ὥστε κατακρημνίσαι αὐτόν<sup>127</sup></p> <p>QnLk1 4.30. «καὶ αὐτὸς» διὰ μέσου αὐτῶν ἐπορεύετο<sup>128</sup></p>	<p>Jn2 10.39. ἐζήτουν [οὖν] αὐτὸν πάλιν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. [QnLk1·Jn2]</p>	<p>Lk2 4.28. καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα [CINP]</p> <p>Lk2 4.29a. καὶ ἀναστάντες ἐξέβαλον αὐτόν [QnLk1·Lk2]</p> <p>Lk2 4.29b. ἔξω τῆς πόλεως [CINP]</p> <p>Lk2 4.29c. καὶ ἤγαγον αὐτόν ἕως ὄφρους τοῦ ὄρους [QnLk1·Lk2]</p> <p>Lk2 4.29d. ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν [CINP]</p> <p>Lk2 4.29e. ὥστε κατακρημνίσαι αὐτόν. [QnLk1·Lk2]</p> <p>Lk2 4.30. αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο. [QnLk1·Lk2]</p>	<p>Mt2 13.58. καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν. [Mt2c]</p>	<p>Mk3 6.5a. καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δυνάμιν, [Mt2·Mk3]</p> <p>Mk3 6.5b. εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας ἐθεράπευσεν. [Mk3c]</p> <p>Mk3 6.6a. καὶ ἐθαύμαζεν [Mk3c]</p> <p>Mk3 6.6b. διὰ τὴν ἀπιστίαν αὐτῶν. [Mt2·Mk3]</p>

<sup>126</sup> Lk2 4.28 is unattested (R 412), but likely not present in GMcn. Characteristic Lk2 features include: the lemmata "fill" / πίμπλημι and "wrath" / θυμός (canonical Gospel *hapax*) (IDD 1.1); dramatization and character emotion (IDD 1.4).

<sup>127</sup> Lk1 4.29 is attested by three witnesses across two languages, Latin and Syriac. According to T: "Here as I for the first time attend to the hands laid on him I am bound to outline the substance of his body, that he cannot be believed to be a phantasm who admitted of contact indeed full of violence, was restrained and seized and dragged up to a cliff" / *hic primum manus ei iniectas animadvertens necesse habeo iam de substantia eius corporali prae finire quod non possit phantasma credi qui contactum et quidem violentia plenum detentus et captus et ad praecipitium usque protractus admiserit* (Marc. 4.8.2; SC 456:106; Evans 284). Outside of his commentary on GMcn, yet shortly after mentioning Marcion, the Valentinians, then Apelles, T may well recall the Lk1 script again: "Even while defining that the messiah himself is one, he shakes the augurs for a multiform messiah—he who makes this one the messiah, another one Jesus, another one escaped from amidst crowds, another one restrained" / *sicut et definiens ipsum quoque Christum unum multiformis Christi argumentatores quatit qui alium faciunt Christum, alium Iesum, alium elapsus de mediis turbis, alium detentum* (Carn. 24.3; SC 216:306; not cited anywhere by R). Ephrem says: "and they led him and drove him out to a mountain cliff" / ܩܝܠܗ ܕܥܠ ܕܥܡܘܨܐ ܡܘܨܝܘܨܐ (Diat. com. 11.23; CBM 8:70); and shortly later, "And they led him in order to cast him off" / ܡܘܨܝܘܨܐ ܡܘܨܝܘܨܐ (CBM 8:70). Jerome maintains: "Besides, even before the resurrection, when they had led him from Nazareth to cast him down from mountain's brow" / *alioquin et ante resurrectionem cum eduxissent eum de Nazareth ut praecipitarent de supercilio montis* (c. *Ioannem Hierosolymitanum* 34 (CPL 612; CCSL 79A:66; PL 23:404 [444C])). The explicit restoration of the first "and" / καὶ is established from Ephrem, and the second from T. The explicit restoration of "so as to cast him down the cliff" / ὥστε κατακρημνίσαι αὐτόν is established independently and securely by Ephrem and Jerome. It reflects yet another Aesop imitation in Qn, given that Aesop was executed by being thrown from a cliff, on which see Froelich and Phillips, "Throw the Blasphemer off a Cliff," cited above. The multiple mentions of the "city" here are characteristic of Lk2 (IDD 1.1), as is the apparent foreshadowing of the crucifixion outside the city of Jerusalem (IDD 1.4).

<sup>128</sup> Lk1 4.30 is attested by two Latin witnesses, T and Jerome. T elaborates on this as part of a defense of Jesus having a real human body: "For even though he escaped through their midst, yet before he has already experienced violence and was afterwards released; certainly it is customary for a tumult to be scattered or even broken up" / *nam etsi per medios evasit sed ante iam vim expertus et postea dimissus; scilicet soluto uti adsolet tumultu vel etiam irrupto* (Marc. 4.8.3; SC 456:106–8; Evans 284). Jerome quotes and restates the same material: "he crossed through their midst, that is, he escaped from their hands. Can it be that like Marcion we say that his nativity was in a phantasm, because contrary to nature he who was grasped has escaped?" / *transivit per medios id est elapsus est de manibus eorum. Numquid iuxta Marcionem dicere possumus quod et nativitas eius in phantasmate fuerit quia contra naturam qui tenebatur elapsus est?* (c. *Ioannem Hierosolymitanum* 34 (CPL 612; CCSL 79A:66; PL 23:404 [444C] var. *nunquid*). The opening improvised restoration is based on the Lk2 receptor, stripped of its characteristic lemma "go through" / διέρχομαι (IDD 1.1), which is also a characteristic δια- prefixed verb and part of a transitional δέ + participle bigram (IDD 1.2), a lemma also absent in f<sup>13</sup>. It is significant that both Latin witnesses render "he went" / ἐπορεύετο here in GMcn as "escaped" in different, independent translations: T *evasit*; Jerome *elapsus est* (bis). While brief, the notice in Qn of Jesus escaping arrest or death—probably as a runaway slave, given the opening Aesopian imitations—likely inspired similar, repeated scenes in John (7.30, 32, 44, 45, 8.20, 10.39), there repurposed to fashion Jesus as a new Dionysus/Liber, the evasive god of freedom who continually frees himself, slaves, and prisoners. Jerome himself apparently made an intertext between Lk1 4.30 and John 10.39 when he said, "he departed from their hands". For an extensive tour of the thoroughgoing Dionysian imitations in the Johannine Signs Gospel, see especially Dennis R. MacDonald, *The Dionysian Gospel: The Fourth Gospel and Euripides* (Minneapolis, MN: Fortress, 2017), with related literature.



Parallel Passages for Signals Tracing: GMcn 4.38–39

SQE. Shorthand	Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A037. Peter's in-law healed	——	4.38–39	8.14–15	1.29–31

Parallel Verses for Signals Tracing: GMcn 4.38–39

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
4.38–39 not present in Lk1 <sup>129</sup>	<p>Lk2 4.38. ἀναστάς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῶ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. [CINP]</p> <p>Lk2 4.39. καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῶ καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. [CINP]</p>	<p>Mt2 8.14. καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν· [Lk2·Mt2]</p> <p>Mt2 8.15. καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτήν ὁ πυρετός, καὶ ἠγέρθη καὶ διηκόνει αὐτῶ. [Lk2·Mt2]</p>	<p>Mk3 1.29a. καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος [Lk2·Mk3]</p> <p>Mk3 1.29b. καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. [Mk3c]</p> <p>Mk3 1.30. ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῶ περὶ αὐτῆς. [Lk2Mt2·:Mk3]</p> <p>Mk3 1.31. καὶ προσελθὼν ἤγειρεν αὐτήν κρατήσας τῆς χειρὸς· καὶ ἀφῆκεν αὐτήν ὁ πυρετός, καὶ διηκόνει αὐτοῖς. [Lk2Mt2·:Mk3]</p>

<sup>129</sup> Lk2 4.36–39 are unattested according to R (413), but 4.38–39 were likely not present in Lk1. As K (530) notes, the scholia of E do not begin until 5.14 (*Pan.* 42.11.6), and T transitions immediately from 4.31–35 (*Marc.* 4.1–7) to 4.16, 23, 29–30 (*Marc.* 4.8.2–3) to 4.40b (*Marc.* 4.8.4). Note that in the context of Lk1, we are here at the narrative pivot point between the opening advertisements of its Mk1 source and the Qn source which started in Nazareth. LkR1 started the story of Jesus with the Mk1 story of him teaching in Capernaum and casting out a demon at the assembly before transitioning to the Qn story of Jesus in Nazareth speaking and almost getting killed as if a Jewish Aesop. LkR1 has not even made any mention of the calling of students yet; that comes later in Lk1 5.1–11. Thus the healing of Peter's mother-in-law would not have made any sense at this point in the Lk1 narrative, regardless of whether it was available in the Mk1 stratum or not. This story was likely an early-orthodox invention illustrating characteristic LkR2 themes of Petrine devotion and favoritism (Peter's mother-in-law is the first to receive a healing from Jesus), family/filial piety (Peter takes care of his mother-in-law), birth/familial legitimacy (Peter had a father), hospitality decorum, female piety, and women cast as servants (cf. Lk2 10.38–42) (IDD 1.4). It makes for a fascinating contrast to read the phrase, "standing over her" / καὶ ἐπιστὰς ἐπάνω αὐτῆς in this opening LkR2 miracle as an inversion of the first Qn narrative involving a woman, wherein we find the "woman standing behind, sinful near the feet" / γυνὴ στᾶσα ὀπίσω ἁμαρτωλὸς παρὰ τοὺς πόδας anoints Joshua as the messiah (see A114). This Lk2 story is picked up and expanded by MtR2 and then MkR3 in different ways. MtR2 sticks close to the Lk2 script yet adds the detail that Jesus "touched her hand" / ἤψατο τῆς χειρὸς αὐτῆς (Mt2 8.14). MkR3 elaborates more thoroughly, combining Lk2 and Mt2 as part of a private, privileged revelatory moment for three chief male students, quite akin to the transfiguration in Mk1 as well as the retelling of other stories in Lk2, Mt2, and Mk3 strata.

Parallel Passages for Signals Tracing: GMcn 4.40abed, 41ab

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A038. Sick healed	1.34	4.40bd–41a	8.16	4.40–41	8.16–17	1.32–34

Parallel Verses for Signals Tracing: GMcn 4.40abed

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>1.32–33 not present in Mk1</p> <p>Mk1 1.34a. ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας [Mk1c]</p>	<p>4.40ac not present in Lk1<sup>130</sup></p> <p>Lk1 4.40bd. &lt;καὶ&gt; «<u>πάντας κακῶς ἔχοντας</u>» τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς<sup>131</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p>	<p>Mt1 8.16b. <u>καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν</u> [Mk1·Mt1]</p> <p>8.17 not present in Mt1</p>	<p>Lk2 4.40a. δύνωντος δὲ τοῦ ἡλίου [CINP]</p> <p>Lk2 4.40b. <u>ἅπαντες ὅσοι εἶχον ἀσθενοῦντας</u> [Mk1Lk1·:Lk2] [Lk2:Mk1&lt;Lk1]</p> <p>Lk2 4.40c. νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν. ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν [CINP]</p> <p>Lk2 4.40d. <u>τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.</u> [Lk1·Lk2]</p>	<p>Mt2 4.24. ... πάντας τοὺς κακῶς ἔχοντας <u>ποικίλαις νόσοις</u> [Lk2·Mt2]</p> <p>Mt2 8.16 same as Mt1</p> <p>Mt2 8.17a. ὅπως πληρωθῆ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος. [Mt2c]</p> <p>Mt2 8.17b. αὐτὸς τὰς <u>ἀσθενείας</u> ἡμῶν ἔλαβεν καὶ τὰς <u>νόσους</u> ἐβάστασεν. [Lk2·Mt2]</p>	<p>Mk3 1.32a. ὁψίας δὲ γενομένης, ὅτε [Mk3c]</p> <p>Mk3 1.32b. <u>ἔδου ὁ ἥλιος, ἔφερον πρὸς αὐτόν</u> [Lk2·Mk3]</p> <p>Mk3 1.32c. <u>πάντας</u> τοὺς κακῶς ἔχοντας [Mk1Lk1Lk2·:Mk3]</p> <p>Mk3 1.32d. καὶ τοὺς δαιμονιζομένους. [Mk3c]</p> <p>Mk3 1.33. καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. [Mk3c]</p> <p>Mk3 1.34a. <u>ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις</u> [Mk1Lk1Lk2·:Mk3]</p>

<sup>130</sup> While Lk1 4.40 is attested according to R (413), this should not be understood to include Lk2 4.40a, which is unattested and most likely not present. Characteristic Lk2 features include: the archaized form of "all" / ἅπας and the lemma "disease" / νόσος (IDD 1.1); the participle + δέ / @vp\* δέ transitional opening (IDD 1.2); novelistic artistry in a sunset (!) transition, and emphasis on the largesse of Jesus as benefactor to the whole public: "Now as the sun was setting, everyone—as many as were sick with various diseases—they brought to him" (IDD 1.4). MtR2 finds in the Lk2 pairing of "being weak|sick" / ἀσθενέω and "disease" / νόσος an occasion for an explicit intertext to Isa 53.4, though different from the LXX: "he bears our sins and suffers for us" / τὰς ἁμαρτίας ἡμῶν φέρει καὶ περὶ ἡμῶν ὀδυνᾶται; cp. MT Isa 53.4, "he carried our sicknesses and our pains he bore" / סָבַר עָלֵינוּ וְעָלֵינוּ וְעָלֵינוּ. MkR3 picks up and expands on the Lk2 picturesque setting and opening collective action (Mk3 1.32) before expanding it into an occasion for foreshadowing by way of an intertext of doom, the story of Sodom and Gomorrah wherein the "whole gathered city was at the door" / ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν (Mk3 1.33).

<sup>131</sup> T closely paraphrases most of Lk1 4.40b: "Finally he himself then touched others, on whom he placed hands... He was conferring the benefits of treatments" / *ad summam et ipse mox tetigit alios quibus manus imponens... beneficia medicinarum conferebat* (Marc. 4.8.4; SC 456:108; Evans 284). The opening explicit restoration of a conjunction is based on T using "then/next" / *mox*, and the specific word choice "and" / καὶ aligns with the Mt1 receptor and typical QnLk1 style. The subsequent improvised restoration is reasonable and indeed necessary as the antecedent of the closing pronoun "them" / αὐτούς. The specific wording is based largely on Mk1, except that the word "all" / πάντας in D and the Mt1 receptor is preferred over the Mk1 source's "many" / πολλούς. Either, though, is more likely than LkR2's "various" / ποικίλος (IDD 1.1), a characteristic Lk2 word echoed in later receptors of this stratum. Some Lk2 mss read "laying on [hands] he healed" / ἐπιθεὶς ἐθεράπευσεν, but the alignment of the so-called Western witnesses and majority text here is more likely. While MtR1 uses Mk1, its nuance about Jesus healing "with a word" / λόγῳ makes for an interesting possible disagreement with "laying on of hands" in Lk1. The two upgraded words are consistent with T's attestation and match the Lk2 receptor.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>Mk1 1.34b. καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια [Mk1c]</p> <p>Mk1 3.11b. καὶ ἔκραζον λέγοντες ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ [!Mk1c]</p> <p>Mk1 5.7. καὶ κράξας λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς. [!Mk1c]</p>	<p>Lk1 4.41a. καὶ ἔξήρχοντο δαιμόνια «πολλὰ» ἔκραυγάζοντα σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν<sup>132</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p> <p>4.41b not present in Lk1</p>	<p>Mt1 7.22. τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν [!Mk1·Mt1]</p> <p>Mt1 8.16a. καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ [Mk1·Mt1]</p>	<p>Lk2 4.41a. ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κραυγάζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν [Mk1Lk1·:Lk2] [Lk2:Mk1&lt;Lk1]</p> <p>Lk2 4.41b. ὅτι ἤδειςαν τὸν χριστὸν αὐτὸν εἶναι [CINP]</p>	<p>Mt2 8.16a same as Mt1</p> <p>Mt2 16.16. ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. [!Mk1Lk1Mt1Lk2·:Mt2]</p>

<sup>132</sup> Lk1 4.41 is thoroughly attested by T with a mix of summary, close paraphrase and quotation: "Moreover to liberate even from demons is a treatment of good health. Therefore the wicked spirits, as if going by the form of the prior example, left crying out with a testimony, 'You are the son of god'" / *ceterum et a daemonis liberare curatio est valetudinis. Itaque spiritus nequam quasi ex forma iam prioris exempli cum testimonio excedebant vociferantes tu es filius dei* (*Marc.* 4.8.5; SC 456:108, 110; Evans 284); "but hence they were rebuked and were commanded to keep silent" / *sed proinde increpabantur et iubebantur tacere* (*Marc.* 4.8.5; SC 456:110; Evans 284). The opening "and" / καὶ is shifted from after the verb in R to before the verb, in keeping with my decision to remove the customary Lk2 conjunction δέ. The plural "they departed" / ἐξήρχοντο is upgraded based on T's plural "they departed" / *excedebant*. The singular form is present in most Lk2 mss, but a sizeable minority (8 C Θ 33 118 1071) preserved the plural form, matching the plural of the subsequent participle. The improvised restoration "many" / πολλά corresponds perfectly to the Mk1 source and was reworded with a customary ἀπό preposition by LkR2 (DD 1.1) as "from many" / ἀπὸ πολλῶν, which is present in the majority of Lk2 manuscripts. The upgrade to the plural participle "crying out" / κραυγάζοντα is based on T's plural participle "calling out" / *vociferantes* and matches the Lk2 receptor and majority of Lk2 mss. The upgrade to the final four words "he did not permit them to speak" / οὐκ εἶα αὐτὰ λαλεῖν is based on T's "they were commanded to keep silent" / *iubebantur tacere*. Both the negative adverb "not" / οὐκ and infinitive "to speak" are perfect matches with both the Mk1 source and the Lk2 receptor. The verb of permission and personal pronoun object both align perfectly with the Lk2 receptor and are both reasonable rewordings of the Mk1 source, "he allowed" / ἤφιεν and the redundant Mk1 reference to "demons" / δαιμόνια. Apparently following *Wisdom of Solomon*, MtR1 later and elsewhere turned the Mk1/Lk1 statement "you are the son of god" into a Satanic taunt in the temptation (Mt1 4.3, 6), one echoed by bystanders at the crucifixion (Mt1 27.40, 43) yet inverted by a centurion (Mt1 27.54). Compare the taunting of a righteous person as a child of god in *Wisdom*: 2.13, "he calls himself a child of god" / παῖδα κυρίου ἑαυτὸν ὀνομάζει; 2.16, "he boasts god as his father" / ἀλαζονεύεται πατέρα θεόν; 2.18, "[I]f this is the righteous son of god then [god] will help him and deliver him from the hand of hostiles" / εἰ γὰρ ἔστιν ὁ δίκαιος υἱὸς θεοῦ ἀντιλήμψεται αὐτοῦ καὶ ῥύσεται αὐτὸν ἐκ χειρὸς ἀνθεστηκότων.

Parallel Passages for Signals Tracing: GMcn 4.42ab, 43ab–44

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A039. Departing Capernaum	1.35b, 38	4.42b–43a	4.42–44	1.35–38	——
A040. Preaching tour	1.38	4.43a	4.43–44	1.38–39	4.23c–24

Parallel Verses for Signals Tracing: GMcn 4.42

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
<p>Mk1 1.12. και εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. [see A020]</p> <p>1.35a not present in Mk1</p> <p>Mk1 1.35b. και ἀπῆλθεν εἰς ἔρημον [Mk1c]</p> <p>1.35c not present in Mk1</p> <p>1.36–37 not present in Mk1</p> <p>Mk1 5.24. και ἠκολούθει αὐτῷ ὄχλος πολὺς και συνέλιβον αὐτόν. [see A138]</p>	<p>4.42a not present in Lk1</p> <p>Lk1 4.42b. και ἔπορεύθη εἰς «τὴν» ἔρημον «και» οἱ ὄχλοι κατεῖχον αὐτόν<sup>133</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p>	<p>Mt1 4.1a. τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον [see A020]</p>	<p>Lk2 4.42a. γενομένης δὲ ἡμέρας ἐξεληθὼν [CINP]</p> <p>Lk2 4.42b. ἐπορεύθη εἰς ἔρημον τόπον· και οἱ ὄχλοι [Lk1·Lk2] [Lk2:Mk1&lt;Lk1]</p> <p>Lk2 4.42c. ἐπέζητουν αὐτόν και ἦλθον ἕως αὐτοῦ και [CINP]</p> <p>Lk2 4.42d. κατεῖχον αὐτόν [Lk1·Lk2] [Lk2:Mk1&lt;Lk1]</p> <p>Lk2 4.42e. τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. [CINP]</p>	<p>Mk2 1.35a. και πρωτὶ ἔννουχα λίαν ἀναστὰς [Mk2c]</p> <p>Mk2 1.35b. ἐξῆλθεν και ἀπῆλθεν εἰς ἔρημον τόπον [Mk1Lk1Lk2·Mk2]</p> <p>Mk2 1.35c. κάκει προσηύχετο [Mk2c]</p> <p>Mk2 1.36a. και κατεδίωξεν αὐτόν [Lk2·Mk2]</p> <p>Mk2 1.36b. Σίμων και οἱ μετ' αὐτοῦ, [Mk2c]</p> <p>Mk2 1.37a. και εὔρον αὐτόν [Lk2·Mk2]</p> <p>Mk2 1.37b. και λέγουσιν αὐτῷ ὅτι πάντες [Mk2c]</p> <p>Mk2 1.37c. ζητοῦσιν σε. [Lk2·Mk2] [see Lk2 4.42c]</p>

<sup>133</sup> Lk1 4.42 is clearly attested by T: "he went forth to wilderness" / *in solitudinem procedit* (Marc. 4.8.9; SC 456:112; Evans 286). T shortly thereafter also clearly references that Jesus was "detained by the crowds" / *detentus a turbis* (Marc. 4.8.10 in SC 456:112; 4.8.9 in Evans 286, 288). The minimalist restoration of R here is closer to Lk1 than the unnecessarily involved reconstructions by BKN, which all contaminate Lk1 here by including several unattested, characteristic Lk2 features. The upgrade to "he went" / *ἐπορεύθη* is based on T's *procedit*, which is less likely to have translated the Mk1 source's term "departed" / *ἀπῆλθεν*. The improvised restoration of a definite article and reading of "desert" / *ἔρημος* as a substantive adjective here follows T, the Mk1 source and the Mt1 receptor. LkR2 omitted the definite article when adding a proper noun, its characteristic lemma "place" / *τόπος* (IDD 1.1). The improvised restoration of "and" / *και* is a necessary conjunction to connect the two clauses and is consistent with the Lk2 receptor. The reference to "the crowds" is oddly omitted by V (187\*), but we concur with most GMcn editors that it was present. Several characteristic Lk2 features are in evidence: the lemma "up to / until" / *ἕως* and the participial form of *γίνομαι* / *γίνομαι@vp* (IDD 1.1); the opening participle + *δέ* introductory bigram / *@vp|w+ δέ@\** and articular infinitive / *ὁ@dg\* \*1 \w+@vn* (IDD 1.2).

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>Mk1 1.34a. ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας [see A038]</p> <p>Mk1 1.38. καὶ λέγει αὐτοῖς· ἄγωμεν «καὶ εἰς τὰς ἄλλας πόλεις» ἵνα καὶ ἐκεῖ κηρύξω [Mk1c]</p> <p>1.39 not present in Mk1</p>	<p>Lk1 4.43. «καὶ λέγει αὐτοῖς» με δεῖ «καὶ εἰς τὰς ἄλλας πόλεις» ἵνα κηρύξω τὴν βασιλείαν τοῦ θεοῦ<sup>134</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p> <p>4.44 not present in Lk1<sup>135</sup></p>	<p>Lk2 4.40 [see A038]</p> <p>Lk2 4.43a. ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελισασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ [Mk1Lk1·Lk2] [Lk2:Mk1&lt;Lk1]</p> <p>Lk2 4.43b. ὅτι ἐπὶ τοῦτο ἀπεστάλην [CINP]</p> <p>Lk2 4.44. καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας. [CINP]</p>	<p>Mk2 1.38a. καὶ λέγει αὐτοῖς· ἄγωμεν [Mk1·Mk2]</p> <p>Mk2 1.38b. ἀλλαχοῦ [Mk2c]</p> <p>Mk2 1.38c. εἰς τὰς [Mk1·Mk2]</p> <p>Mk2 1.38d. ἐχομένας κωμοπόλεις, [Mk2c]</p> <p>Mk2 1.38e. ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον. [Mk1Lk1Lk2·:Mk2]</p> <p>Mk2 1.39a. καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς [Lk2·Mk2]</p> <p>Mk2 1.39b. αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων. [Mk2c]</p>	<p>Mt2 4.23ab. καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν [!Mk1Lk1·:Mt1] [see A035]</p> <p>Mt2 4.23c. καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον [Mk1Lk2Mk2·:Mt2]</p> <p>Mt2 4.23d. καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. [Mt2c]</p> <p>Mt2 4.24a. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ [Mt2c]</p> <p>Mt2 4.24b. εἰς ὅλην τὴν [Mk2·Mt2]</p> <p>Mt2 4.24c. Συρίαν· καὶ προσήνεγκαν αὐτῷ [Mt2c]</p> <p>Mt2 4.24d. πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις [Mk1Lk2Mk2·:Mt2] [see A038 and A077]</p> <p>Mt2 4.24e. καὶ βασάνοις συνεχομένους [Mt2c]</p> <p>Mt2 4.24f. [καὶ] δαιμονιζομένους [Mk2·Mt2]</p> <p>Mt2 4.24g. καὶ σεληνιαζομένους καὶ παραλυτικούς, [Mt2c]</p> <p>Mt2 4.24h. καὶ ἐθεράπευσεν αὐτούς. [Mk1Lk2Mk2·:Mt2] [see A038 and A077]</p>

<sup>134</sup> Lk1 4.43 is quoted verbatim by T: 'It is necessary for me', he said, 'to proclaim the kingdom of god in other cities' / *oportet me inquit et aliis civitatibus adnuntiare regnum dei* (*Marc.* 4.8.10 in SC 456:112; 4.8.9 in Evans 288). The opening improvised restoration is a necessary speech introduction formula, one based on Mk1 as Lk1 source, avoiding the highly characteristic Lk2 accusative *pros* / *πρός*@pa especially as a speech introduction formula (IDD 1.1, 1.2). The upgrade and first correction is based on T and corroborated, though in the accusative, in D and the Old Latin d and e, "even in other cities" / *et in alias civitates*. V (187\*) and R (413) render this phrase in the dative rather than the accusative, translating T woodenly while conforming the phrase more closely to Lk2 and its characteristic tendency to personify cities and have them directly addressed as such (IDD 1.4). V was probably correct to opt for the lemma ἄλλος over ἕτερος; the former is indeed more characteristic of QnLkR1 and consistent with its Mk1 source, while the latter is characteristic of LkR2 (IDD 1.1).

<sup>135</sup> Lk2 4.44 is unattested according to R (413), but it was most likely not present in Lk1. Its periphrastic participle / *εἰμί*@\w+ \w+@vp\* is highly characteristic of LkR2 (IDD 1.2). The geographical preoccupation—either exhibiting geographical ignorance and/or extensive traveling on an *exitus-reditus* journey moving abruptly from Galilee in 4.31–43 to "Judea" in 4.44 and then back to the sea of Galilee / Gennesaret in 5.1—befits LkR2 more than Qn or LkR1 (IDD 1.4). The focus on Jesus' formal public authority and piety in Judea as a rabbi who "was preaching in the assemblies of Judea" / *καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας* is also characteristic of Lk2 (IDD 1.4).

SQE. Shorthand	Mk1 (75-80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110-117)	Lk2 (117-138)	Mt2 (140s)	Mk3 (140s)
A041. Miraculous catch	1.16-20, 4.1-2	5.1d, 2c, 3ac, 4, 6b, 9ac, 10-11	4.18-22, 13.1-3a	21.1-11	5.1-11	4.18-22, 13.1-3a	1.16-20, 4.1-2

Parallel Verses for Signals Tracing: GMcn 5.1abed, 2abc, 3abc

Mk1 (75-80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110-117)	Lk2 (117-138)	Mt2 (140s)	Mk3 (140s)
<p>Mk1 1.14b. ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν [!Mk1c]</p> <p>Mk1 1.16. καὶ εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς. [Mk1c]</p> <p>Mk1 1.19. καὶ προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα [Mk1c]</p> <p>Mk1 4.1. καὶ συνάγεται πρὸς αὐτὸν ὄχλος ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τῆς γῆς ἦσαν. [Mk1c]</p> <p>Mk1 4.2. καὶ «ἔλεγεν αὐτοῖς» ἐν παραβολαῖς πολλὰ [Mk1c]</p>	<p>5.1abc not present in Lk1    Lk1 5.1d. «καὶ ἦλθεν εἰς τὴν θάλασσαν»<sup>136</sup> [‡Mk1·Lk1]</p> <p>5.2ab not present in Lk1    Lk1 5.2c. «καὶ» «οἱ ἀλιεῖς» «ἔπλυνον τὰ δίκτυα»<sup>137</sup> [‡Mk1·Lk1] [Lk1:Mk1=Lk2]</p> <p>Lk1 5.3ac. «καὶ ἐμβὰς εἰς πλοῖον καὶ καθίσας ἐδίδασκεν τὸν ὄχλον ἐπὶ τῆς γῆς»<sup>138</sup> [‡Mk1·Lk1]</p> <p>5.3b not present in Lk1</p>	<p>4.18a not present in Mt1</p> <p>Mt1 4.18b. «καὶ» εἶδεν δύο ἀδελφούς, Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. [‡Mk1Lk1·Mt1?]</p> <p>Mt1 13.2. καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. [‡Mk1Lk1·Mt1]</p> <p>Mt1 13.3a. καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς [Mk1·Mt1]</p>	<p>Jn2 21.1a. μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς [Jn2c]    Jn2 21.1b. ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· [Mk1·Jn2?]    Jn2 21.1c. ἐφανέρωσεν δὲ οὕτως. [Jn2c]</p> <p>Jn2 21.4a. πρωΐας δὲ ἦδη γενομένης [Jn2c]    Jn2 21.4b. ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, [‡Mk1Lk1Mt1·Jn2]    Jn2 21.4c. οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. [Jn2c]</p> <p>Jn2 21.3. λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεῦν. λέγουσιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον [Jn2c]    Jn2 21.3b. καὶ ἐνέβησαν εἰς τὸ πλοῖον [‡Mk1Lk1·Jn2]    Jn2 21.3c. καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. [Jn2c]</p>	<p>Lk2 5.1a. ἐγένετο δὲ ἐν τῷ [CINP]    Lk2 5.1b. τὸν ὄχλον ἐπικεῖσθαι αὐτῷ [Mk1·Lk2]    Lk2 5.1c. καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ [CINP]    Lk2 5.1d. καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ [‡Mk1Lk1·Lk2]</p> <p>Lk2 5.2a. καὶ εἶδεν [Mk1·Lk2]    Lk2 5.2b. δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· [CINP]    Lk2 5.2c. οἱ δὲ ἀλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα. [‡Mk1Lk1·Lk2] [Lk2:Mk1=Lk1]</p> <p>Lk2 5.3a. ἐμβὰς δὲ εἰς ἐν τῶν πλοίων [‡Mk1Lk1·Lk2]    Lk2 5.3b. ὁ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· [CINP]    Lk2 5.3c. καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. [‡Mk1Lk1·Lk2]</p>	<p>Mt2 4.18a. περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας [Mk1Mt1·Mt2]</p> <p>Mt2 4.18b. εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. [‡Mk1Lk1Mt1·Mt2?]</p> <p>Mt2 13.2-3a same as Mt1</p> <p>Mt2 14.34 same as Mt1</p>	<p>Mk3 1.16a. καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας [Mk1Mt1Mt2·Mk3]    Mk3 1.16b. εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς. [Mk1·Mk3]</p> <p>Mk3 1.19 same as Mk1</p> <p>Mk3 4.1. καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. [‡Mk1Lk1·Mk3]</p> <p>Mk3 4.2. καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ. [Mk1Lk1·Mk3]</p>

<sup>136</sup> Lk1 5.1 was not attested by patristic witnesses, but some of this content was likely present in GMcn. The improvised restorations to Lk1 5.1 are based on the Mk1 source and D, with characteristic Lk2 features and idiosyncratic D features omitted. Characteristic Lk2 features include: the lemma "lake" / λίμνη (cf. 8.22-23, 33), when "sea" / θάλασσα, is consistent across Matthean, Markan, and Johannine strata (IDD 1.1); the opening "now it happened" / γίνομαι@v\* δέ@cc transitional bigram, the prepositioned (and split!) articular infinitive / ἐν@pd ὁ@dd\* \*2 \w+@vn (IDD 1.2), the passive infinitive / @vn\w{1}p, the "word of god" / λόγος@nmsc ὁ@dngms θεός@ngmsc trigram (IDD 1.2); and the implicit geographical interests and international travel perspectives of LkR2 (IDD 1.4). D idiosyncratically spelled the place name "Gennesared" / Γεννησαρέδ, akin to its unique spelling for "Nazared" / Ναζαρέδ in Lk2 4.16. LkR2 in 5.1 expands the introduction to include a "crowd" / ὄχλον and Jesus preaching "the word of god" / τὸν λόγον τοῦ θεοῦ. The Lk2 narrative here clearly recalls Dionysus in the popular *Homeric Hymn* 7 in many respects, including its description that the god "appeared alongside the sea shore" / ἐφάνη παρὰ θίν' ἀλός, interacted with multiple parties on multiple boats, produced a miracle that caused dread and made acolytes, and played the central role in a drama about capturing people; see MacDonald, *Luke and Vergil*, 18. That famous hymn pictured Dionysus as a young man; the placement here at the beginning of the ministry of Jesus in Lk2 may implicitly picture him similarly.

<sup>137</sup> Lk1 5.2 is most likely attested by T as part of his summary of the passage: "of so many types of work he so respected that of fisherman, that from it he selected as apostles Simon and the sons of Zebedee" / *de tot generibus operum quid utique ad piscaturam respexit ut ab illa in apostolos sumeret Simonem et filios Zebedaei* (Marc. 4.9.1; SC 456:114; Evans 288). The word "fishermen" / ἀλιεῖς is consistent with Mk1, D, and LkR2. The remaining improvised restoration reflects an attempt to stay close to the earliest/simplest signals in the Mk1 source, particularly those that consistently echoed in Jn2 and Lk2 mss as independent receptors. The repetition of the phrase "standing at the lake" is omitted as likely reflective of LkR2, together with the opening mention of two boats.

<sup>138</sup> The improvised restoration of Lk1 5.3 is based primarily on Mk1 as source and Mt1 and Jn1 as independent receptors, though there is some overlap with Lk2 as well. The special attention given to Simon Peter here at the start of the narrative only appears in later strata, starting with Jn2 where Peter leads the fishermen and climaxing in Lk2 where Simon owns his own boat and acts as a captain, following the command of Jesus to leave the shore. While the D tradition "a little bit" / ὅσον ὅσον is interesting to consider as a pre-Lk2 formulation, we read it as a later playful variation on the Lk2 "a little" / ὀλίγον, given its placement within this elevated focus on Peter. Note also the perspective change: where Mk1 and Mt1 (and likely Lk1) focus on the crowd "upon the land" / ἐπὶ τῆς γῆς, LkR2 focuses instead on Jesus and Peter as they go "away from the land" / ἀπὸ τῆς γῆς.



Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
<p>Lk1 5.4ac. «καὶ ὅτε ἐπαύσατο λαλῶν εἶπεν τῷ Σίμωνι βάλετε τὰ δίκτυα ὑμῶν εἰς ἄγραν»<sup>139</sup> [Lk1c]</p> <p>5.4b, 5 not present in Lk1<sup>140</sup></p>	<p>Jn2 21.5. λέγει οὖν αὐτοῖς [ὁ] Ἰησοῦς· παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὐ. [Jn2c]</p> <p>Jn2 21.6a. ὁ δὲ εἶπεν αὐτοῖς· βάλετε [‡Lk1·Jn2]</p> <p>Jn2 21.6b. εἰς τὰ δεξιὰ μέρη τοῦ πλοίου [Jn2c]</p> <p>Jn2 21.6c. τὸ δίκτυον, [‡Lk1·Jn2]</p> <p>Jn2 21.6d. καὶ εὐρήσετε. [Jn2c]</p>	<p>Lk2 5.4a. ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα [‡Lk1·Lk2]</p> <p>Lk2 5.4b. ἐπανάγαγε εἰς τὸ βάθος καὶ [CINP]</p> <p>Lk2 5.4c. χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. [‡Lk1·Lk2]</p> <p>Lk2 5.5a. καὶ ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτα, δι' ὄλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω [CINP]</p> <p>Lk2 5.5b. τὰ δίκτυα. [‡Lk1·Lk2]</p>

<sup>139</sup> Lk1 5.4 is unattested according to R, skipped over by VB, but restored by KN. Its mention of Simon was likely minimally attested in T's summary introduction: "of so many types of work he so respected that of fisherman, that from it he selected as apostles Simon and the sons of Zebedee" / *de tot generibus operum quid utique ad piscaturam respexit ut ab illa in apostolos sumeret Simonem et filios Zebedaei* (Marc. 4.9.1; SC 456:114; Evans 288). Some content here was most likely present, given the necessity of a transition within the narrative, moving from Jesus teaching to the description of a miraculous catch of fish. Jesus giving a command to cast out the nets provides just such a transition. The improvised restoration of "when" / ὅτε in place of "as" / ὡς is based on D, a decision N also made, but not K. The direct speech to Simon is likely original, but the characteristic Lk2 accusative *pros* / πρὸς@pa is substituted with the characteristic Lk1 dative for speech introduction. Lk2 features unattested by T and omitted from the reconstruction include the rare lemma "deep" / βάθος and characteristic verb "slacken" or "let down" / χαλάω (IDD 1.1). For the latter, we substitute the simpler term "cast" / βάλλω, used here in the independent JnR2 receptor and regularly throughout Lk1 (IDD 1.1).

<sup>140</sup> Lk2 5.5 is unattested for GMcn by patristic witnesses, but it was most likely not present. Characteristic Lk2 features include: the lemmata and "manager" / ἐπιστάτα, "word" / ῥῆμα, and "slacken" or "let down" / χαλάω (IDD 1.1); dialogical participial transition with the lemma "answer" / ἀποκρίνομαι@vp (IDD 1.2); complaint against the protagonist, gratuitous chronological references, dramatization, and an additional speech act for Peter (IDD 1.4). D has several interesting variants: the title "teacher" / διδάσκαλε for Jesus and the alternate ending, "but I will never carelessly heed your word" / ἐπὶ δὲ τῷ ῥήματί σου οὐ μὴ παρακούσομαι, but these reflect Lk2 and post-Lk2 linguistic patterns, rather than indications of pre-canonical material, *contra* K.

Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
<p>5.6a not present in Lk1</p> <p>Lk1 5.6b. «καὶ ἔβαλον καὶ ἔλαβον ἰχθύων πλῆθος πολὺ ὥστε τὰ δίκτυα ῥήσσεσθαι»<sup>141</sup> [Lk1c]</p> <p>5.7 not present in Lk1<sup>142</sup></p>	<p>Jn2 21.6b. ἔβαλον [‡Lk1·Jn2?]</p> <p>Jn2 21.6c. οὖν, καὶ οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ [Jn2c]</p> <p>Jn2 21.6d. τοῦ πλῆθους τῶν ἰχθύων. [‡Lk1·Jn2?]</p> <p>Jn2 21.8a. οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ [‡Lk1·Jn2]</p> <p>Jn2 21.8b. ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες [Jn2c]</p> <p>Jn2 21.8c. τὸ δίκτυον τῶν ἰχθύων. [‡Lk1·Jn2]</p> <p>Jn2 21.11b. καὶ τοσοῦτων ὄντων οὐκ [Jn2c]</p> <p>Jn2 21.11c. ἐσχίσθη τὸ δίκτυον. [‡Lk1·Jn2?]</p>	<p>Lk2 5.6a. καὶ τοῦτο ποιήσαντες συνέκλεισαν [CINP]</p> <p>Lk2 5.6b. πλῆθος ἰχθύων πολὺ, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν. [‡Lk1·Lk2]</p> <p>Lk2 5.7a. καὶ “κατένευσεν” τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι αὐτοῖς· καὶ ἦλθον [‡Lk1Jn2·:Lk2?]</p> <p>Lk2 5.7b. καὶ ἐπλησαν ἀμφοτέρα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά. [‡Lk1Jn2·:Lk2?]</p>

<sup>141</sup> Lk1 5.6 is attested implicitly and paraphrastically in T, who almost certainly refers to a miraculous catch of fish along with the students' reaction to it. Speaking of Peter, T says: "he was trembling at the plentiful netting of fish" / *trepidanti de copiosa indagine piscium* (Marc. 4.9.1; SC 456:114; Evans 288). Thus some restoration is entirely reasonable and indeed necessary. Most GMcn editors (HZBKN) restore it as present. VTs viewed it as generally attested but without specific wording, while's R's minimalistic approach led to dismissing the verse as unattested altogether. This improvised restoration of Lk1 5.6 represents an eclectic combination of elements from Jn2 and mostly Lk2, with characteristic Lk2 features omitted such as the opening participial transition and the *σ*-prefixed verb (IDD 1.2). The idea of a miraculous catch of fish may have been inspired in part by the Markan seaside crowds, whom the students were to catch as fish (see Lk1 5.9).

<sup>142</sup> Lk2 5.7 is apparently unattested for GMcn. HZKN include the verse as present, VTs saw it as generally attested without specific wording, R viewed it as unattested, and B omitted it as not present. T clearly refers to plural boats later in Lk1 5.11, "finally leaving the boats they followed him, understanding he has started to do what he had said" / *denique relictis nauclis secuti sunt eum ipsum intellegentes qui coeperat facere quod edixerat* (Marc. 4.9.2; SC 456:114; Evans 288), which could establish the introduction of a second boat here in the narrative, but that is unclear. The introduction of Simon here is, however, a necessary antecedent to the clearly attested reference to him in Lk1 5.9, and it also helps to explain his introduction in Lk2 5.5, there part of an involved dialectical exchange characteristic of Lk2. The unattested lemma "nodded" or "signaled" / *κατανεύω* is likely part of the imitation of *Homeric Hymn* 7 (MacDonald, *Luke and Vergil*, 18) and is taken as derived from Lk2, given its penchant for Dionysian signals at the outset of its narratives (cp. Acts 1-2). The use of the same unprefixing lemma (*νεύω*) in the singular person for Simon also in John 13:24 (*νεύει*) may be an influence, and may support the minority singular aorist in *κ* (*κατένευσεν*), distinct from the plural aorist (*κατένευσαν*) in most Lk2 mss, idiosyncratically modified by the scribe of D to the imperfect plural form (*κατένευον*). The second half of the verse is omitted given its dense cluster of characteristic and/or rare Lk2 terms, such as the lemma "fill" / *πίμπλημι*, "both" / *ἀμφοτέροι*, and "sink" / *βυθίζω* (IDD 1.1). A few characteristic Lk2 features also appear in the first half of the verse: the rare lemma "partner" / *μέτοχος* and the *σ*-prefixed verb "take together" / *συλλαμβάνω* (IDD 1.1, 1.2). The split articular infinitive with an intermediate participle is also omitted as doubly characteristic of Lk2 (IDD 1.2) and substituted with the infinitive verb from D.



Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
5.8 not present in Lk1 <sup>143</sup>	Jn2 21.7. λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ κύριός ἐστιν τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν [Jn2c]	Lk2 5.8. ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων· ἔξελθε ἀπ’ ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε [CINP]

<sup>143</sup> Lk2 5.8 was not attested for GMcn by patristic witnesses, but most likely it was not present. HKN all restored the entire verse from Lk2, while Z restored it entirely yet implicitly from Lk2. VTs indicated that some content was present but specific wording could not be reconstructed. B restored only the word “Peter”. R refrained from restoring any content. T clearly does refer to Peter “trembling” / *trepidanti* (see note above for full quotation), but this most likely establishes the introduction of Simon in Lk1 5.7 and the description of his fear in Lk1 5.9, not the involved Lk2 scene of confession and perhaps even worship, which is a characteristic Lk2 theme (IDD 1.4).

Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
Lk1 5.9ac. <ἔλαβεν δὲ φόβος> αὐτὸν ἐπὶ τῆ ἄγρᾳ τῶν ἰχθύων <sup>144</sup> [Lk1c] 5.9bd not present in Lk1	Jn2 21.11a. ἀνέβη οὖν Σίμων Πέτρος καὶ εἴλκυσε τὸ δίκτυον εἰς τὴν γῆν <u>μεστὸν ἰχθύων μεγάλων</u> ἑκατὸν πενήκοντα τριῶν [‡Lk1·Jn2?]	Lk2 5.9. <u>θάμβος γὰρ περιέσχεν αὐτὸν</u> Lk2 5.9b. καὶ πάντας τοὺς σὺν αὐτῷ [CINP] Lk2 5.9c. <u>ἐπὶ τῆ ἄγρᾳ τῶν ἰχθύων</u> [Lk1·Lk2] Lk2 5.9d. ὧν συνέλαβον [CINP]

<sup>144</sup> Lk1 5.9 is closely paraphrased by T, "he was trembling at the plentiful netting of fish" / *trepidanti de copiosa indagine piscium* (*Marc.* 4.9.1; SC 456:114; Evans 288). GMcn editors thus concur on its presence. The lemmata "amazement" / *θάμβος* and "seize" / *περιέχω* are rare and most likely reflect LkR2 instead of LkR1 vocabulary (IDD 1.1). Cp. the similar formulation in Lk2 8.37: "they were seized with great fear" / *φόβῳ μεγάλῳ συνείχοντο*. We restore a simpler construction likely found also in QnLk1 7.16: "then fear took" / *ἔλαβεν δὲ φόβος*. That noun also aligns well with the verb "to fear" / *φοβέω* clearly attested in the following verse in Lk1. As part of its early-orthodox redactional work, LkR2 affixed a claim of Petrine solidarity: "all those with him" / *καὶ πάντας τοὺς σὺν αὐτῷ*, which reflects a characteristic Lk2 bigram "those with" / *ὁ@d\w{2}p σὺν@* (IDD 1.2).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
<p>Mk1 1.17. εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. [Mk1c]</p> <p>Mk1 1.18. καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. [Mk1c]</p> <p>Mk1 1.19. καὶ προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα [Mk1c]</p>	<p>Lk1 5.10ac. «ὁμοίως καὶ Ἰάκωβον καὶ Ἰωάννην» υἱοὺς Ζεβεδαίου «καὶ» ἔειπεν «τῷ Σίμωνι» ἢ μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν<sup>145</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p> <p>5.10b not present in Lk1</p>	<p>Mt1 4.19. καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. [Mk1·Mt1]</p> <p>Mt1 4.20. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. [Mk1·Mt1]</p> <p>Mt1 4.21a-b. καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν [Mk1·Mt1]</p>	<p>Jn2 21.2. ἦσαν ὁμοῦ [Jn2c]</p> <p>Jn2 21.2b. Σίμων [Mk1·Jn2?]</p> <p>Jn2 21.2c. Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναήλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας [Jn2c]</p> <p>Jn2 21.2d. καὶ οἱ τοῦ Ζεβεδαίου [Mk1·Jn2?]</p> <p>Jn2 21.2e. καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. [Mk1·Jn2?]</p>	<p>Lk2 5.10. ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, [Mk1Lk1·:Lk2] [Lk2:Mk1&lt;Lk1]</p> <p>Lk2 5.10b. οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. [CINP]</p> <p>Lk2 5.10c. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. [Mk1Lk1·:Lk2] [Lk2:Mk1&lt;Lk1]</p>

<sup>145</sup> Most of Lk1 5.10 is attested with a mix of close paraphrase and quotation in T: "sons of Zebedee" / *filios Zebedaei*, "saying to Peter" / *dicens Petro*, and "do not fear, for from now on you will be capturers of people" / *ne time abhinc enim homines eris capiens* (Marc. 4.9.1; SC 456:114; Evans 288). GMcn editors unanimously agree on its presence. While D reflects a later tradition that expands the calling of Jesus to a group of students, its use of the dative for the addressees ("to them" / αὐτοῖς) is instructive and thus followed by K. Both R and N anachronistically applied the characteristic LkR2 πρὸς + accusative noun / πρὸς@pa \*1 \w+@na speech addressee formula (IDD 1.2). T clearly uses the dative addressee form, directed here "to Peter" / *Petro* alone. While T uses the name "Peter" by itself, it likely reflects his own substitution for "Simon", whose Hebrew name is typically attested on its own in this passage in Lk2 and in the Markan and Matthean strata. The self-standing reference to "Peter" appears elsewhere in this parallel set only in Jn2 21.7, and the combined formula ("Simon Peter") appears in Jn2 21.2, 7, as well as in Lk2 5.8.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.20. καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες «τὸ πλοῖον ἤκολούθησαν αὐτῷ» [Mk1c]	Lk1 5.11. «καὶ» πλοῖα ἀφέντες ἠκολούθησαν αὐτῷ <sup>146</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 4.21c. καὶ ἐκάλεσεν αὐτούς [Mk1·Mt1] Mt1 4.22. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. [Mk1·Mt1]	Jn2 21.9. ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον. [Jn2c] Jn2 21.10. λέγει αὐτοῖς ὁ Ἰησοῦς· ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν. [Jn2c]	Lk2 5.11. καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν αὐτῷ. [Mk1Lk1Jn2·:Lk2] [Lk2:Mk1<Lk1]	Mk3 1.20. καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ. [Mk1Mt1·:Mk3]

<sup>146</sup> Lk1 5.11 is closely paraphrased in T: "finally leaving from the boats they followed him, understanding he had started to do what he had said" / *denique relictis nauclis secuti sunt eum ipsum intellegentes qui coeperat facere quod edixerat* (*Marc.* 4.9.2; SC 456:114; Evans 288). GMcn editors unanimously agree on its presence. We concur with *BRN* to render the plural word "boats" based on T's "from boats" / *nauclis*, a term absent from D and thus omitted by *VK*. The singular form "boat" / *navem* in T's paraphrase of this synoptic tradition outside of his polemic against Marcion provides insufficient basis to overturn the securely attested plural form: "he has deserted father and boat and trade by which he was sustaining life" / *patrem et navem et artem qua vitam sustentabat deseruit* (*Bapt.* 12.9; Evans 28, 30); var. "he has abandoned father and boat; and has deserted trade by which he was sustaining life" / *dereliquit patrem et navem ; [et] artem qua vitam sustentabat deseruit* (CCSL 1:288).

Parallel Passages for Signals Tracing: GMcn 5.12abede, 13ab, 14, 15–16

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A042. Leper(s) cleansed	1.40–42, 44	5.12bde, 13–14	8.2–4	5.12–16	1.40–45

Parallel Verses for Signals Tracing: GMcn 5.12

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 1.40a. καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς</p> <p>1.40bc not present in Mk1</p> <p>Mk1 1.40d. λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαι με καθαρίσαι. [Mk1c]</p>	<p>5.12ac not present in Lk1</p> <p>Lk1 5.12bde. «καὶ ἀνὴρ» «λεπρὸς» «ἔρχεται πρὸς αὐτὸν λέγων ἐὰν θέλῃς δύνασαι με καθαρίσαι»<sup>147</sup> [Mk1·Lk1] [Lk1:Mk1&gt;Lk2]</p>	<p>Mt1 8.2. καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων· κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι. [Mk1Lk1·Mt1]</p>	<p>Lk2 5.12a. καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων [CINP]</p> <p>Lk2 5.12b. καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· [Mk1Lk1·Lk2]</p> <p>Lk2 5.12c. ἰδὼν δὲ τὸν Ἰησοῦν, [CINP]</p> <p>Lk2 5.12d. πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων· [Mk1Mt1·Lk2]</p> <p>Lk2 5.12e. κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι [Mk1Mt1·Lk2] [Lk2:Mk1=Lk1]</p>	<p>Mk3 1.40a. καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς [Mk1·Mk3]</p> <p>Mk3 1.40b. παρακαλῶν αὐτὸν [Mk3c]</p> <p>Mk3 1.40c. [καὶ γονυπετῶν] [Mt1Lk2·Mk3]</p> <p>Mk3 1.40d. καὶ λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαι με καθαρίσαι. [Mk1·Mk3]</p>

<sup>147</sup> Lk1 5.12 is minimally attested in T and E. T has: "regarding the leper's cleansing... in the example of the leper who may not be touched" / *in leprosi purgationem... in exemplo leprosi non contingendi* (Marc. 4.9.3; SC 456:116; Evans 288). E's scholion on this passage does not mention any wording specific to GMcn 5.12, but the elenchus refers "to those healed by him, that is to say, to a leper" / τοῖς ὑπ' αὐτοῦ θεραπευομένοις φημί δὲ τῷ λεπρῷ (*Pan.* 42.11.17 "Ελ. α (1); GCS 31:125). GMcn editors unanimously agree on the presence of this verse, though the extent of the reconstructions vary widely. While the patristic attestations are scanty, improvised restorations are eminently reasonable, given that some specific request is warranted by the clearly attested response in Lk1 5.13. The correction to "leper" is consistent with the Mk1 source, the Mt1 receptor, and the D receptor, which has "leper man" / ἀνὴρ λεπρὸς, the basis for our initial improvised restoration, matching that of V (188\*) and other GMcn editors. R (5.8) anachronistically reads the distinctive LkR2 5.12 word "leprosy" / λέπρας back into Lk1, when "leper" / λεπρὸς is far more characteristic of QnLk1 (IDD 1.1). Note that T clearly uses the word "leper" twice, though in the genitive form, i.e., "of a leper" / *leprosi*. Several Lk2 characteristic features, all unattested for GMcn, are omitted from the Lk1 reconstruction: the lemma "full" / πλήρης, "fall" / πίπτω, "presence/face" / πρόσωπον, and the participial form of "see" / ὁράω@vp (IDD 1.1); the opening narrative voice bigram "and it happened" / καὶ γίνομαι@viam3s, the prepositional infinitive trigram / ἐν@p\* \*1 ὁ@d\w+ \w+@vn, the participle + δέ transition / @vp\* δέ (IDD 1.2); worshipping and/or prostrating before Jesus, and a penchant for dramatization and exaggeration in the description of the man being "full of leprosy" / πλήρης λέπρας (IDD 1.4).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.41. και ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο και λέγει αὐτῷ· θέλω, καθαρίσθητι. [Mk1c] Mk1 1.42. και εὐθὺς ἐκαθαρίσθη [Mk1c]	Lk1 5.13. «και ἐκτείνας τὴν χεῖρα» ἤψατο «αὐτοῦ και» ᾠλέγει θέλω καθαρίσθητι και εὐθέως ἐκαθαρίσθη <sup>148</sup> [Mk1·Lk1] [Lk1:Mk1≈Lk2] 5.13b not present in Lk1	Mt1 8.3. και ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· και εὐθέως ἐκαθαρίσθη αὐτοῦ ἢ λέπρα. [Mk1Lk1.:Mt1]	Lk2 5.13a. και ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· και εὐθέως ἢ λέπρα [Mk1Mt1.:Lk2] [Lk2:Mk1<Lk1] Lk2 5.13b. ἀπῆλθεν ἀπ' αὐτοῦ [CINP]	Mk3 1.41. και σπλαγχμισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἤψατο και λέγει αὐτῷ· θέλω, καθαρίσθητι. [Mk1·Mk3] Mk3 1.42 και εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἢ λέπρα, και ἐκαθαρίσθη. [Mk1Lk1.:Mk3]

<sup>148</sup> Lk1 5.13 is attested explicitly by T and implicitly by E. In his first paraphrase, T says: "Therefore the lord... touched a leper, by which although a man could have been polluted, as god he was not polluted, but rather beyond contamination" / *itaque dominus... tetigit leprosum a quo et si homo inquinari potuisset deus utique non inquinaretur incontaminabilis scilicet* (Marc. 4.9.4; SC 456:116, 118; Evans 288–90). Later T apparently responds to Marcion's *Antitheses*: "For even in this Marcion makes an opposition: while Elisha indeed was in need of matter, making use of water, and that seven times over, Christ in fact by his word alone, performed just once, immediately demonstrated the healing" / *nam et hoc opponit Marcion Helisaeum quidem materia eguisse aquam adhibuisse et eam septies Christum verbo vero solo et hoc semel functo curationem statim repraesentasse* (Marc. 4.9.7; SC 456:120; Evans 290–292 transposes to *vero verbo, functo : functum*). Given the attestation that Christ "touched the leper", this insistence on a non-material healing has no bearing on the reconstruction. The scholion by E focuses on Lk1 5.14, which uses the same lemma found here for "cleansing" / *καθαρισμοῦ* (Pan. 42.11.6 α (1); 42.11.17 Σχ. <α> (1); GCS 31:108, 125). In the elenchus he clearly mentions Jesus "speaking to those healed by him, that is to say, to the leper" / *λέγειν τοῖς ὑπ' αὐτοῦ θεραπευόμενοις φημι δὲ τῷ λεπρῷ* (Pan. 42.11.17 "Ελ. α (1); GCS 31:125). The improvised restoration and upgrades are informed by these attestations, by Mk1 as source, and Mt1, Lk2, and D as receptors. The use of the term "leprosy" / *λέπρα* (IDD 1.1) and description that the disease "left from" / *ἀπῆλθεν ἀπ'* a person (IDD 1.2) are excluded as characteristic of Lk2.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
1.43 not present in Mk1 Mk1 1.44. ὄρα μηδενὶ μηδὲν εἶπης, ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [Mk1c]	Lk1 5.14. «ὄρα μηδενὶ εἶπης ἀλλὰ» ἄπελθε <sup>1</sup> δείξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε τὸ δῶρον <sup>1</sup> περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς ἵνα ἢ εἰς μαρτύριον τοῦτο ὑμῖν <sup>149</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 8.4. ὄρα μηδενὶ εἶπης, ἀλλὰ ὑπάγε σεαυτὸν δείξον τῷ ἱερεῖ καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [Mk1Lk1·:Mt1]	Lk2 5.14. καὶ αὐτὸς παρήγγειλεν αὐτῷ <u>μηδενὶ</u> εἰπεῖν, ἀλλὰ ἀπελθὼν <u>δείξον σεαυτὸν</u> τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου <u>καθὼς</u> προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 1.43. καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν. [Mk3c] 1.44 same as Mk1

<sup>149</sup> Lk1 5.14 is amply attested both by T and E. T provides a mix of close paraphrase and quotation: "He forbade him to divulge... he commanded proper course be followed. 'Go, show yourself to the priest and offer the gift that Moses commanded" / *vetuit eum divulgare... iussit ordinem impleri. vade ostende te sacerdoti et offer munus quod praecepit Moyses* (Marc. 4.9.9; SC 456:122; Evans 292); "Therefore he added, 'So that it may be for you as a testimony'" / *itaque adiecit ut sit vobis in testimonium* (Marc. 4.9.10; SC 456:124; Evans 292). E also provides quotations, as well as critical commentary: "Leaving show yourself to the priest and make an offering for your cleansing, just as Moses commanded, so that this may be a testimony to you", instead of the savior saying, 'for a testimony to them'" / ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς ἵνα ἢ μαρτύριον τοῦτο ὑμῖν ἀνθ' οὗ εἶπεν ὁ σωτήρ εἰς μαρτύριον αὐτοῖς (*Pan.* 42.11.6 α (1); 42.11.17 Σχ. <α> (1); GCS 31:108, 125); "How could the lord... say to those healed by him, that is to say to the leper... 'and make an offering for your cleansing'? And even if you remove 'the gift', it will be evident from the word 'offer' that he is speaking about a gift" / πῶς ἠδυνατο ὁ κύριος... λέγειν τοῖς ὑπ' αὐτοῦ θεραπευόμενοις, φημί δὲ τῷ λεπρῷ... καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἂν τε ἀποκόψῃς τὸ δῶρον, φανήσεται ἐκ τοῦ προσένεγκε ὅτι περὶ δῶρου λέγει (*Pan.* 42.11.17 Ἔλ. α (1); GCS 31:125). The opening improvised restoration, "see that you tell no one" / ὄρα μηδενὶ μηδὲν εἶπης, is based on the consistent presence of this prohibition across all synoptic strata. Here it follows the Markan/Matthean form instead of the Lk2 form. While the latter's restatement is consistent in its mss, it better fits the more vigorous and sophisticated editorial smoothing of LkR2 than the more modest work of LkR1. The correction to the imperative ἀπελθε is based on T's "go!" / *vade* as part of a double imperative formula, which aligns with D against the majority of Lk2 manuscripts, which have the opening participle ἀπελθὼν, one that E uses three times. Either E transformed the GMcn verb to align with Lk2 or else used a later/different version of GMcn. Either scenario may have aimed to improve upon the literary infelicity of successive imperatives. E's claim that "the gift" / τὸ δῶρον was absent apparently reflects a later GMcn edition and/or Marcionite variant. While E clearly knew the term from Matthew (*Pan.* 66.57.2; GCS 37:93), T clearly attests "tribute" / *munus*. While T lacks any word corresponding to "this" / τοῦτο in E, we concur with most GMcn editors (ZVBRKN) to keep it; T may well have implied it. The preposition "for" / εἰς is not attested by E (followed by ZBN), but T's preposition *in* likely attests this word present in all other strata, in agreement with the majority of GMcn editors (HVRK). The final word, "to you" / ὑμῖν apparently reflects LkR1 altering its Mk1 source, which had "to them" / αὐτοῖς, followed by MtR1 and LkR2 against Lk1.

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
1.45 not present in Mk1	5.15–16 not present in Lk1 <sup>150</sup>	Lk2 5.15. διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν. [CINP] Lk2 5.16. αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος. [CINP]	Mk3 1.45a. ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, [Lk2·Mk3] Mk3 1.45b. ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, [Mk3c] Mk3 1.45c. ἀλλ' ἔξω ἐπ' ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν. [Lk2·Mk3]

<sup>150</sup> Lk2 5.15–16 are unattested according to R (413), but these verses were most likely not present in GMcn. The clear attestation of the preceding verses in Lk1 and the conspicuous absence of this content across Matthean strata points to an LkR2 redaction later repurposed by MkR3. That D is completely consistent with the majority of Lukan manuscripts further supports the lack of any pre-LkR2 content here. We also see a cluster of several characteristic Lk2 features: the lemma "sickness" / ἀσθένεια (IDD 1.1); a συ-prefixed verb / συ\w+@v, a passive infinitive / @vn\w{1}p, and a periphrastic participle / εἰμί@\w+ \w+@vp (IDD 1.2).

Parallel Passages for Signals Tracing: GMcn 5.17, 18ab, 19, 20–22a, 22b–23, 24–26

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A043. Healing of paralytic	2.3, 5–8a, 10–12	5.18a, 20–22a, 24–26	9.1–8	5.17–26	9.1–8	2.1–12

Parallel Verses for Signals Tracing: GMcn 5.17

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
2.1–2 not present in Mk1	5.17 not present in Lk1 <sup>151</sup>	Mt1 9.1. καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. [Mt1c]	Lk2 5.17. καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. [CINP]	Mk3 2.1a. καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' [Mk3c] Mk3 2.1b. ἡμερῶν [Lk2·Mk3?] Mk3 2.1c. ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. [Mk3c] Mk3 2.2a. καὶ συνήχθησαν πολλοὶ [Lk2·Mk3?] Mk3 2.2b. ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον. [Mk3c]

<sup>151</sup> Lk2 5.17 was attested "but no insight into wording can be gained" according to R (413), but it was most likely not present in Lk1. T does briefly summarize the whole episode, "he also cured a paralytic indeed amidst a throng, as the people looked on" / *curatur et paralyticus et quidem in coetu spectante populo* (Marc. 4.10.1; SC 456:126; Evans 296), but the "throng" / *coetu* most likely refers to 5.26. T's reference does not establish any of the extensive introductory content here in Lk2. Instead what we have here is a thick cluster of characteristic LkR2 features: the lemma "law-teacher" / νομοδιδάσκαλος, an NT gospel *hapax* (IDD 1.1); two periphrastic participles / εἰμί@\w+ \w+@vp, the εἰς + articular infinitive trigram / εἰς@\* ὁ@\w+ \w+@vn, the narrative voice bigram "and it happened" / καί@cc γίνομαι@viam3s, the miracle bigram "lord's power" / δύναμις@\* κύριος@ng, and middle participle / @vp?m (IDD 1.2). The "power of the lord" bigram is nowhere else evident in the NT, yet quite close to the Pauline "power of god" / δύναμις@\* θεός@ng (IDD 1.2). Characteristic themes include: placenames in a gratuitous litany of geographical references, verisimilitudinous and dramatized novelistic biography, an exaggerated assertion of Jesus' popularity leading to people coming "from every village" / ἐκ πάσης κώμης, and the implicit picture of Jesus as a public benefactor (IDD 1.4). This entire opening was most likely absent both from Mk1 and Lk1, while Mt1 carries the earliest and simplest signal here. LkR2 and MkR3 accentuate the enormous crowds and house setting for the purpose of explaining the need for the lowering of the man through the roof, a dramatic scene not present in Mk1, Lk1, or Mt1. Mk3 also likely here repeats its Sodom and Gomorrah intertext seen previously in Mk3 1.33, foreshadowing doom on Capernaum, likely echoing the Jeremiah-like oracles of Lk2 10.15 and Mt2 11.23. Note that Mk3 alone mentions Capernaum here, specifically expanding its opening setting to have Jesus make a quick return trip there, after MkR1 1.38 expressly had Jesus leaving Capernaum.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.3. καὶ «προσέφερον αὐτῷ» παραλυτικὸν [Mk1c]	Lk1 5.18a. «καὶ προσέφερον αὐτῷ» ‘παραλυτικὸν’ <sup>152</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]  5.18b not present in Lk1	Mt1 9.2a. καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. [Mk1·Mt1]	Lk2 5.18a. καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]  Lk2 5.18b. καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ. [CINP]	Mk3 2.3a. καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον [Mk1Mt1Lk2·:Mk3]  Mk3 2.3b. ὑπὸ τεσσάρων [Mk3c]

<sup>152</sup> For Lk1 5.18, T expressly corroborates "paralytic" / *paralyticus* (Marc. 4.10.1; SC 456:126; Evans 296). The LkR2 participle "paralyzed" / παραλελυμένος is anachronistically and unnecessarily restored by RK, when this is highly characteristic of LkR2 not only as a lemma, "be paralyzed" / παραλύω (IDD 1.1), but also as a perfect passive participle / @vpxp\* and part of a periphrastic participle / εἰμί@\w+ \w+@vp (IDD 1.2). Other characteristic Lk2 features include: "behold" / ἰδοὺ (though here borrowed from the Mt1 stratum) and "before" / ἐνώπιον (IDD 1.1); expression of character desire or intent (IDD 1.4). Our reconstruction of Lk1 stays closest to Mt1 as containing the simplest and earliest forms of the signal.

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
2.4 not present in Mk1	5.19 not present in Lk1 <sup>153</sup>	Lk2 5.19. καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ [CINP]	Mk3 2.4a. καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην [Lk2·Mk3] Mk3 2.4b. ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι [Mk3c] Mk3 2.4c. τὸν κράβαττον [Lk2·Mk3] Mk3 2.4d. ὅπου ὁ παραλυτικὸς κατέκειτο. [Mk3c]

<sup>153</sup> Lk2 5.19 is unattested according to R (413), but it was likely not present in Lk1. The conspicuous absence of this memorable scene (lowering the paralytic through the roof) from both T and E, who both clearly provide general attestation of this passage in GMcn, is a tell-tale sign of its later insertion. It reads best as Lk2 redaction: the characteristic lemma "roof" / δῶμα and *hapax* "tile" / κέραμος (IDD 1.1); dramatization with massive popularity and suspense and even architectural details (IDD 1.4). The Mk3 version borrows the Lk2 architectural framing (pun intended) while adding new spatial reasoning, precision, and related technical terms: "removing the roof" / ἀποστεγάζω (LXX-NT *hapax*), "digging through" / ἐξορύσσω (NT gospel *hapax*), and "slacken/lower" / χαλάω (borrowing a characteristic Lk2 term), "lie down" / κατὰκειμαι (characteristic of Lk2 and Mk3), and "where" / ὅπου (IDD 1.1).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
Mk1 2.5. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, ἀφίενται σοι αἱ ἁμαρτίαι. [Mk1c]	Lk1 5.20. «καὶ ἰδὼν τὴν πίστιν αὐτῶν λέγει τῷ» (παραλυτικῷ) «τέκνον ἀφίενται σοι» (αἱ ἁμαρτίαι) <sup>154</sup> [‡Mk1·Lk1]	Mt1 9.2b. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει, τέκνον, ἀφίενται σοι αἱ ἁμαρτίαι. [Mk1·Mt1]	Lk2 5.20. καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφέωνται σοι αἱ ἁμαρτίαι σου. [‡Mk1·Lk2]

<sup>154</sup> Lk1 5.20 was attested "but no insight into wording can be gained" according to R (413), but this is unnecessarily minimalist, given T's robust attestations and the consistency of this material across strata. As noted above, within his running polemical commentary on GMcn, T clearly uses the term "paralytic" / *paralyticus* (*Marc.* 4.10.1; SC 456:126; Evans 296) as a general attestation of this episode. He also expressly states, "Recognize Christ as pardoner of sins" / *dimissorem delictorum Christum recognosce* (*Marc.* 4.10.1; SC 456:128; Evans 296), loosely paraphrasing the logion of forgiveness, which the clearly attested complaint in Lk1 5.21 also necessitates. Elsewhere, T clearly quotes this synoptic material: "He was saying, 'Your sins are forgiven you'" / *aiebat... remittuntur tibi peccata* (*Bapt.* 12.8; Evans 28). B (100) came to the same conclusion when restoring, "Your misdeeds have been dismissed for you." The improvised restoration is based primarily on the Mk1 source in consultation with the Mt1 and Lk2 receptors. The Lk2 vocative "human" / ἄνθρωπε, and indeed any reference to the age of the paralytic, is unattested by T. The text of Lk2 in minuscule 124—a member of f<sup>13</sup>—interestingly has the word "child" / τέκνον, matching the Mk1 source and Mt1 receptor, and is thus restored here. LkR2 apparently turned the boy into an adult as a characteristic dramatization and exaggeration of the miraculous (IDD 1.4), and/or in order to sidestep the problem of a child being considered sinful.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 2.6. «καὶ ἰδοὺ» τινες τῶν γραμματέων «εἶπαν» [Mk1c]</p> <p>Mk1 2.7. βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; [Mk1c]</p>	<p>5.21ac not present in Lk1</p> <p>Lk1 5.21bd. «καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν βλασφημεῖ» τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;<sup>155</sup> [Mk1·Lk1] [Lk1:Mk1&gt;Lk2]</p>	<p>Mt1 9.3. καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς· οὗτος βλασφημεῖ. [Mk1·Mt1]</p>	<p>Lk2 5.21. καὶ ἤρξαντο διαλογίζεσθαι [CINP]</p> <p>Lk2 5.21b. οἱ γραμματεῖς [Mk1·Lk2]</p> <p>Lk2 5.21c. καὶ οἱ Φαρισαῖοι [CINP]</p> <p>Lk2 5.21d. λέγοντες· τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός; [‡Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]</p>	<p>Mk3 2.6a. ἦσαν δὲ τινες τῶν γραμματέων [Mk1·Mk3]</p> <p>Mk3 2.6b. ἐκεῖ καθήμενοι [Mk3c]</p> <p>Mk3 2.6c. καὶ διαλογιζόμενοι [Lk2·Mk3] [‡Mk1Lk1Lk2·:Mk3]</p> <p>Mk3 2.6b. ἐν ταῖς καρδίαις αὐτῶν· [Mk3c]</p> <p>Mk3 2.7. <u>τί οὗτος</u> οὕτως <u>λαλεῖ</u>; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; [Mk1Mt1Lk2·:Mk3]</p>

<sup>155</sup> For Lk1 5.21, the closest attestation contains a clear quotation: "Not to fear those who would say, 'Who pardons sins except god alone?'" / *ad non timendos qui dicturi erant quis dimittet peccata nisi solus deus?* (Marc. 4.10.1; SC 456:128; Evans 296; see also Marc. 4.10.13–14, quoted below). Note that we again see here that the T's clearly attested quotation of Lk1 follows the order of the Mk1 source rather than the Lk2 receptor, given that the latter transposes "sins" and "forgive". Later in his commentary on GMcn and in other writings, T tends to follow the Lk2 order, "sins he has forgiven" / *peccata dimisit* (Marc. 4.10.14; SC 456:140) or "sins he forgives" / *peccata dimittit* (Bapt. 10.3; Evans 22), though he can revert to the Mk1/Lk1 order, "he forgives sins" / *dimittit delicta* (Pud. 21.2; SC 394:268). T also moves back and forth between using *peccata* (Marc. 4.10.14 in SC 456:138, 140 and Evans 302; Bapt. 12.8 in Evans 28; Bapt. 10.3 in Evans 22) and *delicta* (Marc. 4.10.13–14 in SC 456:138, 140 and Evans 302; Pud. 21.2 in SC 394:268), but this has no bearing on the restoration here, especially since all strata consistently use *ἁμαρτίας*. The opening improvised restoration is from D while omitting its reference to "the Pharisees", which is absent from Markan and Matthean strata and likely reflects a later, characteristic LkR2 expansion, dramatizing conflict between two different groups as if they represented different philosophies (IDD 1.4). The charge of blasphemy, consistent across all strata, does seem to be authentic and original to Mk1 here, followed by Lk1 in the improvised restoration. T consistently renders *solus/solum* (see also Marc. 4.10.13 in SC 456:138 and Evans 302; Bapt. 10.3 in Evans 22; Pud. 21.2 in SC 394:268), which could translate either εἷς or μόνος. V and R (4.4.4) opt for μόνος, but εἷς is more likely for many reasons: 1) The clear dependence of Lk1 on its Mk1 source; 2) The witness of numerous Lk2 mss, including D, to the minority reading εἷς; 3) T's own early-orthodox trinitarian views and tendency toward christological heightening, especially when treating of a saying that was central and controversial amidst late second and early third century theological debates; 4) The earliest Gospel strata (Qn, Mk1, Lk1) typically have a simpler monotheism than what is found in later strata.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.8a. «καὶ ὁ Ἰησοῦς λέγει αὐτοῖς» 2.9 not present in Mk1	Lk1 5.22a. «καὶ ὁ Ἰησοῦς» (λέγει αὐτοῖς) 5.22b–23 not present in Lk1 <sup>156</sup>	Mt1 9.4. καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν· ἵνα τί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; [Mt1c] Mt1 9.5. τί γὰρ ἐστὶν εὐκοπώτερον, εἰπεῖν· ἀφίενται σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; [Mt1c]	Lk2 5.22. ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς <b>διαλογισμοὺς αὐτῶν</b> ἀποκριθεὶς εἶπεν πρὸς αὐτούς· <b>τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;</b> [Mk1Mt1:Lk2] Lk2 5.23. <b>τί ἐστὶν εὐκοπώτερον, εἰπεῖν· ἀφέωνται σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει;</b> [Mt1·Lk2]	Mk3 2.8. καὶ εὐθὺς <b>ἐπιγνοὺς</b> ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως <b>διαλογίζονται</b> ἐν ἑαυτοῖς λέγει αὐτοῖς· <b>τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;</b> [‡Mk1Mt1Lk2:Mk3] Mk3 2.9. <b>τί ἐστὶν εὐκοπώτερον εἰπεῖν</b> τῷ παραλυτικῷ· ἀφίενται σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἄρον τὸν κράβαττόν σου <b>καὶ περιπάτει;</b> [Mt1Lk2:Mk3]

<sup>156</sup> Lk2 5.22–23 are unattested according to R (413), but the speech introduction in 5.22a was most likely present while 5.22b–23 was likely absent. Even while citing this passage numerous times and giving a very thorough recounting of the exchange between the interlocutors and Jesus, T makes no mention whatsoever of Jesus reading the thoughts of the interlocutors, entering into a more extended philosophical dialogue, or posing rhetorical questions. Instead, T goes immediately from the interlocutors' question about forgiving sins in Lk1 5.21 to the response of Jesus in Lk1 5.24, both well attested: "For when the Judeans were only considering him a human, not yet sure he was god, being indeed the son of god, and were rightly reluctant that a human was able to forgive sins, but only god, how was it not following their intention about a human that he responded to them that he had power to forgive sins, when by evoking the son of man he also evokes a human?" / *nam cum Iudaei solummodo hominem eius intuentes necdum et deum certi qua dei quoque filium merito retractarent non posse hominem delicta dimittere sed deum solum cur non secundum intentionem eorum de homine eis respondit habere eum potestatem dimittendi delicta quando et filium hominis nominans hominem nominaret?* (Marc. 4.10.13; SC 456:138; Evans 302); "Having obtained the power of judging, and by it certainly also of forgiving sins—for he who judges also absolves—so that by striking down that cause of offense through the recollection of scripture, they might more easily recognize him to be the son of man by the same remission of sins. Finally, he had never before professed himself the son of man except first in this place in which he first forgave sins, that is, in which he first passed judgment, when he absolved" / *consecutum iudicandi potestatem ac per eam utique et dimittendi delicta (qui enim iudicat et absoluit) ut scandalo isto discusso per scripturae recordationem facilius eum agnoscerent ipsum esse filium hominis ex ipsa peccatorum remissione. denique nusquam adhuc professus est se filium hominis quam in isto loco primum in quo primum peccata dimisit id est in quo primum iudicavit dum absoluit* (Marc. 4.10.14; SC 456:138, 140; Evans 302). Characteristic Lk2 features include: the participial form of "answer" / ἀποκρίνομαι@vp, the accusative pros / πρὸς@pa, especially to indicate speech addressees (IDD 1.1, 1.2); the participle + "now" / @vp\w+ δέ@cc transitional opening (IDD 1.2). All of this points to the likelihood that most of the content in 5.22–23 was missing from Lk1 except for a simple introduction of the forthcoming speech act in Lk1 5.24, which T attests, "he responded to them" / *eis respondit* (Marc. 4.10.13; SC 456:138; Evans 302). Mt1 apparently contains the simplest version of these signals, expanded by LkR2, and further expanded by MkR3.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>Mk1 2.10. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς— λέγει τῷ παραλυτικῷ. [Mk1c]</p> <p>Mk1 2.11. σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου [Mk1c]</p>	<p>Lk1 5.24. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς «λέγει τῷ παραλυτικῷ σοὶ λέγω» ἔγειρε καὶ ἄρον τὸν κράβαττόν σου<sup>157</sup> [Mk1·Lk1] [Lk1:Mk1&gt;Lk2]</p>	<p>Mt1 9.6. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας— τότε λέγει τῷ παραλυτικῷ· ἐγερθεὶς ἄρόν σου τὴν κλίνην [Mk1·Mt1]</p>	<p>Lk2 5.24. ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας— εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου. [Mk1Mt1·:Lk2] [Lk2:Mk1=Lk1] [see Mt1 9.7 for εἰς τὸν οἶκόν]</p>	<p>Mt2 9.6. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας— τότε λέγει τῷ παραλυτικῷ· ἐγερθεὶς ἄρόν σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου. [Mk1Mt1Lk2·:Mt2]</p>	<p>Mk3 2.10 same as Mk1</p> <p>Mk3 2.11. σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. [Mk1Mt2·:Mk3]</p>

<sup>157</sup> The first secure portion of Lk1 5.24 is quoted verbatim by E: "Now so that you may know that the son of man has authority to forgive sins upon the earth" / ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς (*Pan.* 42.11.6 β (2); 42.11.17 Σχ. β (2); restated in 42.11.17 Ἔλ. Β (2); GCS 31:108, 125). It is also multiply attested in close paraphrases by T (*Marc.* 4.10.2 in SC 456:128 and Evans 296; *Marc.* 4.10.13–14 in SC 456:138–40 and Evans 302), all quoted extensively above. T calls specific attention to the phrase "son of man" here: "Therefore I cannot understand by what reason, Marcion, you admit 'son of man'" / *qua igitur ratione admittas filium hominis Marcion circumspicere non possum* (*Marc.* 4.10.8; SC 456:128; Evans 298). He also quotes the conclusion of the verse verbatim: "Arise and take up your mat" / *exurge et tolle grabattum tuum* (*Marc.* 4.10.1; SC 456:128; Evans 296). E's testimony here is an especially strong confirmation of the Mk1 source of Lk1, given that the word order is identical to Mark but differs both from Matthew and Lk2, since all of the latter put the phrase "on the earth" before "to forgive sins". The improvised restoration in the middle is necessary transitional phrasing and follows D, which is in perfect alignment with Mk1 and Mt1. LkR2 changes the speaking verb from present (λέγει) to aorist (εἶπεν) and returns to its characteristic lemma "be paralyzed" / παραλύω (IDD 1.1), passive participle / @vpxp\* / παραλελυμένῳ (see Lk2 5.18), whereas T clearly attests "paralytic" / *paralyticus* (*Marc.* 4.10.1; SC 456:126; Evans 296), the same term consistently used in Markan and Matthean strata.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>Mk1 2.12. καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως οὐδέποτε εἶδομεν. [Mk1c]</p>	<p>Lk1 5.25. «καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν»<sup>158</sup> [‡Mk1·Lk1]                      Lk1 5.26. «ἔμπροσθεν πάντων καὶ ἐπλήσθησαν θάμβου λέγοντες ὅτι οὕτως» ῥοῦδέποτε εἶδομεν<sup>159</sup> [Mk1·Lk1] [Lk1:Mk1&gt;Lk2]</p>	<p>Mt1 9.7. καὶ ἐγερεῖς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. [Mk1·Mt1]                      Mt1 9.8. ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. [Mk1·Mt1]</p>	<p>Lk2 5.25. καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ’ ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. [‡Mk1Lk1Mt1·Lk2]                      Lk2 5.26. καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεὸν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον. [Mk1Lk1Mt1·Lk2] [Lk2:Mk1=Lk1]</p>

<sup>158</sup> Lk1 5.25 is labelled as unattested by R (413), but some of this content was almost certainly present, given the clearly attested healing speech act in Lk1 5.24 and the consistent presence of a resulting miracle across all strata. Our restoration follows the Mk1 source, which is significantly reworded by both MtR1 and LkR2. MtR1 apparently added the reference to the paralytic having a house, a detail which LkR2 copies. LkR2 also shifts the characteristic Mk1 term "immediately" / εὐθὺς to its own characteristic variation, "immediately" / παραχρῆμα, exchanges the preposition "in front of" / ἔμπροσθεν for its characteristic form of "in front of" / ἐνώπιον (IDD 1.1), and also engages in circumlocution to replace the "bed|mat" / κράβαττον with a characteristic relative pronominal construction, "that on which [verb]" / ἐπί@pa ὅς@rr\w+ \w+@v (IDD 1.2).

<sup>159</sup> Lk1 5.26 is likely paraphrased or alluded to by T in two places: "he also cured a paralytic indeed amidst a throng, as the people looked on" / *curatur et paralyticus et quidem in coetu spectante populo* (Marc. 4.10.1; SC 456:126; Evans 296); "Finally, he had never before professed himself the son of man except first in this place in which he first forgave sins" / *denique nusquam adhuc professus est se filium hominis quam in isto loco primum in quo primum peccata dimisit* (Marc. 4.10.14; SC 456:140; Evans 302). GMarc editors vary widely on this verse. It is fully matched to Lk2 by H (408) and K (549), minimally restored by R (413), modestly restored by N (16), indicated as present but without restorable wording by TS (79), and omitted by Z (458), V (189), and B (100). The phrase "while the people looked on" / *spectante populo* likely paraphrases the first person plural verb "we have seen" / εἶδομεν, present in the Mk1 source and Lk2 receptor as well. The paired adverbs "never up till now" / *nusquam adhuc* corroborate the adverb "never before" / οὐδέποτε, present in the Mk1 source, but substituted by the characteristic term "today" / σήμερον by LkR2. The closing dependent clause, likely attested by T, supports the restoration of an opening independent clause. Here we make an opening improvised restoration from the Mk1 source, with the remainder based on ms D. Characteristic Lk2 features unattested in T and omitted from the reconstruction of Lk1 include the lemmata "fill" / πίμπλημι, "mysterious" / παράδοξος (NT *hapax*), and "today" / σήμερον (IDD 1.1).

Parallel Passages for Signals Tracing: GMcn 5.27abed, 28ab, 29–30, 31, 32

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A044. Tax collector called	2.14, 17a	5.27bd–28, 31	9.9, 12	5.27–32	9.9–13	2.13–17

Parallel Verses for Signals Tracing: GMcn 5.27abed, 28ab

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>2.13 not present in Mk1</p> <p>Mk1 2.14. <u>καὶ παράγων εἶδεν</u> «τελώνην» καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. [Mk1c]</p>	<p>5.27ac not present in Lk1</p> <p>Lk1 5.27bd. «<u>καὶ παράγων εἶδεν τελώνην καθήμενον ἐπὶ τὸ τελώνιον καὶ</u>» «<u>λέγει</u>» αὐτῷ ἀκολούθει μοι<sup>160</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]</p> <p>5.28a not present in Lk1</p> <p>Lk1 5.28b. «<u>καὶ ἀναστὰς ἠκολούθει αὐτῷ</u>» [‡Mk1·Lk1]</p>	<p>Mt1 9.9a. <u>καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν «τελώνην»</u> [Mk1·Mt1]</p> <p>9.9b not present in Mt1</p> <p>Mt1 9.9c. <u>καθήμενον ἐπὶ τὸ τελώνιον καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.</u> [Mk1·Mt1]</p>	<p>Lk2 5.27a. <u>καὶ μετὰ ταῦτα</u> [CINP]</p> <p>Lk2 5.27b. <u>ἐξῆλθεν καὶ ἐθεάσατο τελώνην</u> [Mk1·Lk2]</p> <p>Lk2 5.27c. <u>ὀνόματι Λευὶν</u> [CINP]</p> <p>Lk2 5.27d. <u>καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· ἀκολούθει μοι.</u> [Mk1·Lk2] [Lk2:Mk1=Lk1]</p> <p>Lk2 5.28a. <u>καὶ καταλιπὼν πάντα</u> [CINP]</p> <p>Lk2 5.28b. <u>ἀναστὰς ἠκολούθει αὐτῷ.</u> [‡Mk1Lk1·:Lk2] [Lk2:Lk1&gt;Mk1]</p>	<p>Mt2 9.9a. <u>καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον,</u> [Mk1Mt1·Mt2]</p> <p>Mt2 9.9b. Μαθηταῖον λεγόμενον, [Mt2c]</p> <p>Mt2 9.9c same as Mt1</p>	<p>Mk3 2.13a. <u>καὶ ἐξῆλθεν</u> [Lk2·Mk3?]</p> <p>Mk3 2.13b. <u>πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.</u> [Mk3c]</p> <p>Mk3 2.14a. <u>καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου</u> [Mk1Lk2·:Mk3] [see A049 for "of Alphaeus"]</p> <p>Mk3 2.14b same as Mk1</p>

<sup>160</sup> Lk1 5.27 is attested but Lk1 5.28 is unattested according to R (413). It would be more accurate to say that both are briefly attested together by T in a summary that encapsulates call and response: "a tax-collector was drawn by the lord" / *publicanum adlectum a domino* (Marc. 4.11.1; SC 456:142; Evans 304). From T's attestation, R (413) finds confirmation of the word "tax-collector" / *τελώνην*, which we previously thought problematic, but on reconsideration find to be likely, not only for Lk1, but also for Mk1 and Mt1 as early strata. The lack of an indication of a name by T is telling, making it likely that this figure was anonymous in the earliest strata. In keeping with its proto-orthodox penchant to champion apostolic succession and supply historically plausible names throughout Lk2-Acts, LkR2 adds the name Levi. The name was subsequently changed to "Matthew" by MtR2, but preserved by MkR3 with a supplemental genealogical notice, "son of Alphaeus" / τὸν τοῦ Ἀλφαίου, to put Levi in the same family with James son of Alphaeus (Lk2 6.15 // Ac 1.13 // Mk2 3.18 // Mt2 10.3). Note that the simple statement "and rising he followed him" / καὶ ἀναστὰς ἠκολούθει αὐτῷ is present in all strata. Characteristic Lk2 features omitted from our restoration of Lk1 include: the verb "behold" / *θεάομαι* (IDD 1.1) and the participial phrase "leaving everything" / *καταλιπὼν πάντα* (cf. Lk2 5.11) (IDD 1.2).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
2.15 not present in Mk1	5.29 not present in Lk1 <sup>161</sup>	9.10 not present in Mt1	Lk2 5.29. και ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. [CINP]	Mt2 9.10a. καὶ ἐγένετο αὐτοῦ [Mt2c] Mt2 9.10b. ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο [Lk2·Mt2] Mt2 9.10c. τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.	Mk3 2.15. καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. [Lk2Mt2·:Mk3]

<sup>161</sup> Lk2 5.29 is unattested according to R (413), but it was likely not present in Lk1, along with Lk2 5.30. T clearly attests to the call and response in 5.27–28 and next to the logion of Jesus in 5.31b, making no reference to any feast or complaint against the protagonist by interlocutors. The most likely scenario is that Levi's name, his lavish hospitality, the formal feast, the house-setting, and the involved philosophical dialectic were all characteristic introductions by LkR2 (IDD 1.4), essentially turning the calling of an anonymous tax-collector into a philosophical symposium at a named apostle's house, wherein the generous hospitality and the surpassing wisdom of Jesus are put on display. This setting is progressively expanded and nuanced by MtR2 then expanded by MkR3 as a synthesizing of Lk2 and Mt2.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
2.16 not present in Mk1	5.30 not present in Lk1 <sup>162</sup>	9.11 not present in Mt1	Lk2 5.30. και ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; [CINP]	Mt2 9.11 <u>καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει</u> [Lk2·Mt2] Mt2 9.11b. ὁ διδάσκαλος ὑμῶν; [Mt2c]	Mk3 2.16. <u>καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες</u> [Lk2Mt2·Mk3] Mk3 2.16b. ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν [Lk2·Mk3] Mk3 2.16c. <u>ἔλεγον τοῖς μαθηταῖς αὐτοῦ· ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει;</u> [Lk2Mt2·Mk3]

<sup>162</sup> Lk2 5.30 was attested according to R (413), but it was most likely not present in Lk1, nor Mk1 nor Mt1 for that matter. T comments right after his quotation of Lk1 5.31: "For if by those with bad health he meant them to understand gentiles and tax-collectors, whom he was choosing" / *si enim male valentes voluit intellegi ethnicos et publicanos quos adlegebat* (Marc. 4.11.2; SC 456:142; Evans 304). However, that comment does not attest to a feast, to a complaint by the Pharisees, or to the trigram "with the sinners" / μετὰ τῶν τελωνῶν as R reconstructs (5.10, 413). T's comment instead reads as an elaboration of the saying in Lk1 5.31 and the previous calling of a tax-collector in Lk1 5.27–28. Lk2 5.30 instead reads best as a continuation of the sympotic setting introduced into the signal cascade by LkR2 in 5.29. Characteristic Lk2 features include: the plural form of "tax-collector" / *τελώνης@n\w{2}p\** and "sinner" / *ἁμαρτωλός@a\w{2}p* (IDD 1.1); the accusative *pros* / *πρός@pa*, especially with a verb of speaking (IDD 1.1, 1.2); and complaint against the protagonist (IDD 1.4). While "grumble" / *γογγύζω* is not characteristic of Lk2, it is rare in the canonical gospels (IDD 1.1). Note that Lk2 5.30 has the complaint lodged directly by the Pharisees and scribes against Jesus and his students collectively. MtR2 simplifies the LkR2 interlocutors yet changes the complaint so that it only applies to Jesus, who is given the honorific title "teacher" / *διδάσκαλος*. MkR3 synthesizes Lk2 and Mt2 by conflating the two Lk2 groups ("Pharisees and scribes") into a single group ("scribes of the Pharisees"), doubling the reference to eating with tax-collectors and sinners to form a chiasm, and evoking diplomatic communication through emissaries/proxies in place of direct conflicts, all the while maintaining the complaint as directed solely at Jesus.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 2.17a. καὶ λέγει οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες. [Mk1c]	5.31a not present in Lk1 Lk1 5.31b. «καὶ λέγει» οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες <sup>163</sup> [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 9.12. ὁ δὲ εἶπεν· οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες. [Mk1·Mt1]	Lk2 5.31a. καὶ ἀποκριθεὶς ὁ Ἰησοῦς [CINP] Lk2 5.31b. εἶπεν πρὸς αὐτούς· οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες. [Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]	Mt2 9.12 ὁ δὲ ἀκούσας εἶπεν· οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες. [Mk1Mt1·:Mt2]	Mk3 2.17a. καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς [ὅτι] οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες. [Mk1Mt1Lk2·:Mk3]

<sup>163</sup> The main saying in Lk1 5.31 is quoted verbatim in T: "yet he approved the Jews better, 'it is not the healthy who have need of a doctor, but rather those who have illness'" / *atquin probavit potius Iudaeos dicendo medicum sanis non esse necessarium sed male habentibus* (Marc. 4.11.1; SC 456:412; Evans 304). Another treatise has a loose paraphrase of this synoptic content: "certainly the lord has come to make safe what was lost, a doctor more necessary for the ailing than for the healthy" / *venerat dominus utique ut quod perierat salvum faceret medicus languentibus magis quam sanis necessarius* (Pud. 9.12; CCSL 2:1298). The improvised restoration of the opening is a necessary transitional statement derived from Mk1 as source and consistent with Mt1 as receptor. We correct to the participle "the healthy" / ἰσχύοντες based on Mk1 as source, on Mt1 as receptor, on "the healthy" / *sani* being a common Latin translation for ἰσχύοντες (see Vul Mark 2.17), and on the lemma "be healthy" / ὑγιαίνω as characteristic of Lk2, found in no other canonical gospel yet three times in Lk2 (IDD 1.1). The paraphrase in Pud. 9.12 also uses *sanis* to translate "the healthy", but it is unclear whether this translated ἰσχύοντες or ὑγιαίνοντες, or whether the text being referenced was Lk2 5.31, a different synoptic parallel, or a vague conflation of overlapping synoptic content.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
2.17b not present in Mk1	5.32 not present in Lk1 <sup>164</sup>	9.13 not present in Mt1	Lk2 5.32. οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. [CINP]	Mt2 9.13. πορευθέντες δὲ μάθετε τί ἐστίν· ἔλεος θέλω καὶ οὐ θυσίαν. [Mt2c] Mt2 9.13b. οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς. [Lk2·Mt2]	Mk3 2.17b. οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς. [Lk2Mt2·:Mk3]

<sup>164</sup> Lk2 5.32 is unattested according to R (413), but it was likely not present in Lk1. Characteristic LkR2 features include the lemmata "call" / καλέω, "repentance" / μετάνοια, and plural form of "sinner" / ἁμαρτωλός@a\w{3}p? (IDD 1.1); the supplemental, second climactic pronouncement and the synkrisis of righteous and sinners (IDD 1.4). Lk1 5.31 reads quite well on its own as a concluding climactic pronouncement.

Parallel Passages for Signals Tracing: GMcn 5.33–35, 37–38, 39, 36

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A045. Fasting, wineskins, patches	2.18–22	5.33–35, 37–38, 36	9.14–17	5.33–39	2.18–22

Parallel Verses for Signals Tracing: GMcn 5.33

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.18. και λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; [Mk1c]	Lk1 5.33. «καὶ λέγουσιν αὐτῷ» οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ᾧ οἱ δὲ σοὶ ᾗ (μαθηταὶ) ἐσθίουσιν καὶ πίνουσιν <sup>165</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 9.14a. τότε προσέρχονται [Mt1c] Mt1 9.14b. αὐτῷ οἱ μαθηταὶ Ἰωάννου [Mk1·Mt1d] Mt1 9.14c. λέγοντες· διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; [Mk1·Mt1]	Lk2 5.33. οἱ δὲ εἶπαν πρὸς αὐτόν· οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 2.18a. καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. [Mk1Lk2·:Mk3] Mk3 2.18b. καὶ ἔρχονται [Mt1·Mk3] Mk3. 2.18c. καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; [Mk1Lk2·:Mk3]

<sup>165</sup> The opening reference in Lk1 5.33 to John's students fasting is attested both by T and Pseudo-Ephrem (*Haer.* 47.4; R 8.5). T has the closest paraphrase: "If he had not baptized him among others, no one could have challenged Christ's students eating and drinking by the form of John's students assiduously fasting and praying" / *si non etiam ipsum inter ceteros tinxisset nemo discipulos Christi manducantes et bibentes ad formam discipulorum Iohannis adsidue ieiunantium et orantium provocasset* (*Marc.* 4.11.5; SC 456:144; Evans 304–6). Note that this is the first mention of John the baptizer in Lk1 (R 5.11; V 187\*), hence T's rhetorical question, "Yet whence did John arrive in the middle? Suddenly Christ, and suddenly John" / *unde autem et Iohannes venit in medium? Subito Christus subito et Iohannes* (*Marc.* 4.11.4; SC 456:144; Evans 304). Exhibiting a customary concern for prayer and fasting as forms of piety (IDD 1.4), LkR1 apparently adds the adverb "often" / *πυκνὰ* to characterize the fasting of John's students and also adds that they "make prayers" / *δεήσεις ποιοῦνται*. Later manuscripts of Matthew may have followed suit by adding "many times" / *πολλά* after the word "we fast" / *νηστεύομεν*. The upgrade "but those belonging to you" / *οἱ δὲ σοὶ* and explicit restoration of "students" / *μαθηταὶ* are based on T, "Christ's students eating and drinking" / *discipulos Christi manducantes et bibentes*, consistent with the Mk1 source here.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.20. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν [Mk1c]	Lk1 5.35. <ἐλεύσονται δὲ ἡμέραι> ὅταν ἀπαρθῆ ἀπ’ αὐτῶν ὁ νυμφίος <τότε> νηστεύσουσιν <sup>167</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 9.15b. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. [Mk1·Mt1]	Lk2 5.35. ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῆ ἀπ’ αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. [Mk1·Lk2] [Lk2:Mk1=Lk1]	Mk3 2.20. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῆ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. [Mk1Lk2·Mk3]

<sup>167</sup> Lk1 5.35 is closely paraphrased in T: "but afterwards promising they would fast when the groom was taken from them" / *postea vero ieiunatuos promittens cum ablatu ab eis sponsus esset* (Marc. 4.11.6; SC 456:146; Evans 306). The explicit restoration of the opening prediction ("but the days will come" / ἐλεύσονται δὲ ἡμέραι) is based on T's restatement "promising" / *promittens* and on the consistency of the expression in the Mk1 source and all its receptors, Mt1, D, and nearly universal Lk2 mss. The explicit restoration of "then" / τότε is based on T's chronological adverb "afterwards" / *postea* and the consistent presence of the term across all strata.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>Mk1 2.21. οὐδείς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ’ αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχίσμα γίνεται. [Mk1c]</p> <p>Mk1 2.22ab. καὶ οὐδείς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκούς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί. [Mk1c]</p> <p>Mk1 2.22c. ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς. [Mk1c]</p>	<p>5.36a not present in Lk1</p> <p>Lk1 5.37. &lt;οὐ βάλλουσιν οἶνον νέον εἰς ἀσκούς παλαιούς οὐδὲ&gt; ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε &lt;&lt;ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς τοὺς παλαιούς καὶ&gt;&gt; &lt;ὁ οἶνος ἐκχεῖται&gt; &lt;&lt;καὶ οἱ ἀσκοὶ ἀπόλλυνται&gt;&gt;<sup>168</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2] [Lk1:Mt1&gt;Lk2]</p> <p>Lk1 5.38. &lt;&lt;ἀλλὰ&gt;&gt; &lt;βάλλουσιν οἶνον νέον εἰς ἀσκούς νέους καὶ ἀμφότεροι συντηροῦνται&gt;<sup>169</sup> [†Mk1·Lk1] [†Lk1:Mk1&gt;Lk2] [†Lk1:Mt1&lt;Lk2]</p> <p>5.39 not present in Lk1<sup>170</sup></p> <p>Lk1 5.36b. &lt;οὐδείς ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ&gt; &lt;εἰ δὲ μή γε καὶ τὸ πλήρωμα αἶρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μείζον γὰρ σχίσμα γενήσεται&gt;<sup>171</sup> [†Mk1·Lk1] [†Lk1:Mk1&lt;Lk2] [†Lk1:Mt1&lt;Lk2]</p>	<p>Mt1 9.16. οὐδείς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου καὶ χεῖρον σχίσμα γίνεται. [†Mk1Lk1·:Mt1]</p> <p>Mt1 9.17a. οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μή γε, ῥήγνυνται οἱ ἀσκοὶ καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται. [†Mk1Lk1·:Mt1]</p> <p>Mt1 9.17b. ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινοὺς, καὶ ἀμφότεροι συντηροῦνται. [†Mk1Lk1·:Mt1]</p>	<p>Lk2 5.36a. ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι [CINP]</p> <p>Lk2 5.36b. οὐδείς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή γε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. [†Mk1Lk1·:Lk2] [†Lk2:Mk1&lt;Lk2]</p> <p>Lk2 5.37. καὶ οὐδείς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μή γε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται. [†Mk1Lk1·:Lk2] [†Lk2:Mk1&gt;Lk1]</p> <p>Lk2 5.38. ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον. [Mk1·Lk2] [†Lk2:Mk1=Lk1]</p> <p>Lk2 5.39. οὐδείς πιὼν παλαιὸν θέλει νέον· λέγει γάρ· ὁ παλαιὸς χρηστός ἐστίν [CINP]</p>

<sup>168</sup> The evidence for Lk1 5.37–38, 36 is complicated both because of the abundance and the inconsistency of testimonies spanning six witnesses in three languages: T, E, Greek and Latin *Adm*, Philastrius and Ephrem. While *VR* failed to make any serious attempt at reconstruction, a maximalist restoration is not only possible, but indeed eminently reasonable—however challenging!—thus undertaken by *HBKN*. The inverted order (wine then garment) of sayings is based on GThom 47 (see R 4.4.6), E (see below), and two of three attestations by T: "You have erred in that pronouncement of the lord in which it seems to distinguish between new and old. You are inflated with old skins and brain-deprived from new wine and thus have sewn the cloth of heretical novelty on the old, that is, the prior gospel" / *errasti in illa etiam domini pronuntiatione qua videtur nova et vetera discernere. Inflatus es utribus veteribus et excerebratus es novo vino atque ita veteri id est priori evangelio pannum haereticae novitatis adsuisti* (*Marc.* 4.11.9; SC 456:148; Evans 308); "For he does not commit new wine to old skins who does not even have old skins, and no one adds a new addition to an old garment unless he is not lacking an old garment" / *nam et vinum novum is non committit in veteres utres qui et veteres utres non habuerit et novum additamentum nemo inicit veteri vestimento nisi cui non defuerit et vetus vestimentum* (*Marc.* 4.11.10; SC 456:150; Evans 308). Cp. "How indeed does he teach that new fabric not be sewn onto an old garment nor new wine be entrusted to old skins?" / *quomodo denique docet novam plagulam non ad sui veteri vestimento nec vinum novum veteribus utribus credi* (*Marc.* 3.15.5; SC 399:138–140; Evans 216). LkR2 instead follows Mk1 and Mt1 by putting the cloth metaphor before the wine metaphor. T's loose paraphrases of these traditions in other treatises (*Or.* 1.1 in CCSL 1:257; *Res.* 44.3 in Evans 122) make no difference to the restoration. The explicit restoration of the opening of Lk1 5.37 comes from Ephrem and E. Just before another example of Ephrem calling Marcion's god "stranger" / *ⲉⲓⲥⲁⲗ*, he clearly quotes Ev 5.37: "One does not put new wine in old bags" / *ⲉⲓⲥⲁⲗ ⲉⲓⲥⲁⲗ ⲉⲓⲥⲁⲗ ⲉⲓⲥⲁⲗ ⲉⲓⲥⲁⲗ* (Ephrem, *haer.* 44.6-7; CSCO 169:176; DT CSCO 170:156-157). E quotes verbatim in Greek, conflating the wine and the garment sayings. "They do not put new wine into old wineskins nor a patch of unshrunk cloth upon an old garment, otherwise the whole thing tears and does not match the old. For the tear will become greater?" / *τὸ οὐ βάλλουσιν οἶνον νέον εἰς ἀσκούς παλαιούς οὐδὲ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε, καὶ τὸ πλήρωμα αἶρει καὶ τῷ παλαιῷ οὐ συμφωνήσει. μείζον γὰρ σχίσμα γενήσεται;* (*Pan.* 42.2.1; GCS 31:95–96). This conflation is corroborated by Philastrius in Latin, "No one puts an unused patch on an old garment nor new wine in old wineskins, otherwise do not the wineskins break and the wine spill out?" / *nemo pannum rudem mittet in vestimentum vetus neque vinum novum in utres veteres alioquin rumpuntur utres et effunditur vinum* (*Diversarum hereseon* (CPL 121) 45.2; CCSL 9:236). This conflation apparently led to the doubling of εἰ δὲ μή γε in Lk1, later copied by LkR2. We concur with R (4.4.6) that T's "cloth of heretical novelty" / *pannum haereticae novitatis* likely puns on the Markan/Matthean "patch of unshrunk cloth" / ἐπίβλημα ῥάκους ἀγνάφου, an expression corroborated by E and Greek and Latin *Adm* (see 5.36 below). From ῥήξει forward, the improvised restoration is an eclectic combination of elements from the Mk1 source and the Mt1 and LkR2 receptors, including D. The intervening explicit restoration is from Philastrius, whose expression *effunditur vinum* confirms "the wine spills out" / ὁ οἶνος ἐκχεῖται. The introductory statement in Lk2 5.36a, unattested by the many patristic witnesses and unmatched in Mark and Matthew, is characteristic Lk2 redaction.

<sup>169</sup> Lk1 5.38 is quoted in Greek and Latin *Adm*: "they pour new wine into new skins and both are preserved" / *βάλλουσιν οἶνον νέον εἰς ἀσκούς νέους καὶ ἀμφότεροι συντηροῦνται* (GCS 4:90; PTS 55:332) / "If new wine is put into new wineskins, both are preserved" / *si mittatur vinum novum in utres novos utraque conservabuntur* (Caspari 2.16; STA 1:40). R (414) deems this "uncertain" out of a concern that *Adm* harmonizes with Matt 9.17b, but this is overly dismissive, given that the quotation aligns substantially with the Mk1 source and Lk2 receptor, and the verb matches the starting verb of the prior verse, explicitly attested by E. The opening adversative conjunction "but" / ἀλλὰ is an improvised restoration based on its consistent presence across all strata. The Lk2 verbal adjective "must be put" / βλητέον—missing from the Mk1 source, Mt1 receptor, and all patristic attestations—is NT and LXX *hapax* (IDD 1.1) and thus omitted from the reconstruction.

<sup>170</sup> Lk2 5.39 is unattested, but likely absent. Even early-orthodox hypothesis proponents (*VTsR*) read this as Marcion's omission from Luke. Advocates of GMcn priority (*BKN*) concur on its absence. This little aside by LkR2 shows some class and a touch of humor: "no one drinking the old wants the new, for he says, 'The old is really good'" / *οὐδείς πιὼν παλαιὸν θέλει νέον λέγει γάρ ὁ παλαιὸς χρηστός ἐστίν*. The word "really good" / *χρηστός*, nearly identical in Greek to "messiah" / *χριστός*, reads like a pun by LkR2 here and at 6.35, a pun similar to 1 Pet 2.3 (also likely Hadrianic era), quite possibly an insider laugh at the terminological confusion of Roman historians and politicians such as Tacitus and Suetonius.

<sup>171</sup> Lk1 5.36 is attested by E, Greek and Latin *Adm*, and Ephrem. The opening explicit restoration is from *Adm*: "No one puts a patch of unshrunk cloth on an old garment" / *οὐδείς ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἱματίῳ παλαιῷ* (GCS 4:90; PTS 55:333) / "No one sews a patch of rough cloth upon an old garment" / *nemo assuit assumentum panni rudis ad vestimentum vetus* (Caspari 2.16; STA 1:40); "For no one, it says, 'puts from an unshrunk cloth upon an old garment'" / *οὐδείς γὰρ φησὶν ἐπιβάλλει ἀπὸ ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ* (GCS 4:90; PTS 55:333) // "'For no one, it says, 'sews a rough cloth onto an old garment'" / *nemo enim inquit assuit pannum rudem ad vestimentum vetus* (Caspari 2.16; STA 1:40). The two Greek quotations match, except for ambiguous prepositions ἐπὶ (consistent with E on Lk1 5:37) and ἀπὸ (inconsistent with E on Lk1 5:37). The second explicit restoration comes from the verbatim quotation of E (*Pan.* 42.2.1; GCS 31:95–96; quoted above), namely from the text immediately following the homeoteleuton (i.e., skipping the wording between the doubled εἰ δὲ μή γε) mentioned in Lk1 5.37, consistent with T's attestation of an inverted order of verses.

Parallel Passages for Signals Tracing: GMcn 6.1–5

SQE. Shorthand	Mark (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A046. Grain-plucking	2.23–26, 28	6.1–5	12.1–4, 8	6.1–5	2.23–28	12.1–8

Parallel Verses for Signals Tracing: GMcn 6.1

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 2.23. καὶ «ἐπορεύθη» ἐν τοῖς σάββασιν «διὰ σπορίμων» καὶ οἱ μαθηταὶ αὐτοῦ τίλλοντες τοὺς στάχους. [Mk1c]	Lk1 6.1. «καὶ ἐπορεύθη» ἐν σαββάτῳ «διὰ σπορίμων καὶ» ἔπεινασαν οἱ μαθηταὶ ἢ «καὶ» ἔτιλλον τοὺς στάχους ἢ ἀπολλύοντες ἢ ταῖς χερσίν <sup>172</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 12.1. ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχους καὶ ἐσθίειν. [Mk1Lk1·:Mt1]	Lk2 6.1. ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχους ψάχοντες ταῖς χερσίν. [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk2 2.23. καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχους. [Mk1Lk1Mt1Lk2·:Mk2]	Mt2 12.1. ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχους καὶ ἐσθίειν. [Mk1Lk1Mt1·:Mt2]

<sup>172</sup> Lk1 6.1 is clearly and multiply attested by T: "The students were hungry on that day. With their hands they were destroying the plucked heads of grain. By preparing food they had broken festival" / *esurierant discipuli ea die; spicas decerptas manibus efflixerant cibum operati ferias ruperant* (Marc. 4.12.5; SC 456:156; Evans 312); "So Christ did not rescind the sabbath altogether, whose law he held even higher for the sake of the students, laboring on the soul's behalf he indulged hungry men with food's solace" / *ita nec Christus omnino sabbatum rescindit cuius legem tenuit et supra in causa discipulorum pro anima operatus esurientibus enim solacium cibi indulsit* (Marc. 4.12.14; SC 456:164; Evans 316). Our two upgrades concur with V, both of which R deemed as "problematic for several reasons", mostly because the verb "they hungered" / ἐπείνασαν appears in Matthew but does not appear in any manuscript of Luke, and thus that "the term is almost certainly due to T's tendency and argument". If this wording was indeed "problematic", then R should have proposed and restored different wording, rather than keeping but downgrading V's reconstruction at these points. In reality, given that Lk1 is an earlier source for Mt1, this whole line of reasoning is not only obfuscating but also backwards. It is far cleaner, simpler, and more faithful to the evidence to conclude that T clearly and faithfully translated "the students hungered" / ἐπείνασαν οἱ μαθηταὶ in Lk1, which served as a source for Mt1, but was nevertheless omitted by LkR2. Similarly, T closely restates "plucked the grains" / ἔτιλλον τοὺς στάχους, which generally aligns with the Mk1 source and with Mt1 and Lk2 as independent receptors. The improvised restorations are a mix of elements from D, the Mk1 source, and the Mt1 and Lk2 receptors. The shift to an indicative verb in Lk1 (compared to the participle in Mk1 and Lk2, and the infinitive in Mt1) makes perfect sense given the addition by LkR1 of the participle "destroying" / ἀπολλύοντες. The correction of "rubbing" / ψάχοντες in R (following V) to "loosing|destroying" / ἀπολλύοντες is more faithful to T's word choice: "they were destroying" / *efflixerant*. LkR2 replaced the simpler, earlier term with a more technical lemma, "rub" / ψάχω, an NT *hapax* (IDD 1.1). Several MkR2 redactions appear in this episode, their clustering and conspicuous absence from other gospel strata all tell-tale signs. They begin in Mark 2.23 with MkR2 adapting the LkR2 reference to Jesus "walking through the grainfields" by having him respect property boundaries "walking *alongside* the grainfields" / παραπορεύεσθαι διὰ τῶν σπορίμων, while his students disrespectfully "start making a path" / ἤρξαντο ὁδὸν ποιεῖν! Several more appear on the following pages.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 2.24. και οἱ Φαρισαῖοι ἔλεγον αὐτῷ· ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; [Mk1c]	Lk1 6.2. «καὶ» ῥοὶ Φαρισαῖοι ῥ ἔλεγον αὐτῷ εἰδέ τί ποιοῦσιν» (τοῖς σάββασιν ὃ οὐκ ἔξεστιν;) <sup>173</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.2. οἱ δὲ Φαρισαῖοι εἶπαν αὐτῷ· ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. [Mk1·Mt1]	Lk2 6.2. τινὲς δὲ τῶν Φαρισαίων εἶπαν· τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν; [Mk1·Lk2] [Lk2:Mk1=Lk1]	Mt2 12.2. οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ· ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. [Mk1Lk1Mt1·:Mt2]

<sup>173</sup> Lk1 6.2 is attested clearly by T, "The students... Christ excuses them, and the Pharisees accuse them of being guilty of a broken sabbath" / *discipuli... excusat illos Christus et reus est sabbati laesi; accusant Pharisaei* (Marc. 4.12.5; SC 456:156; Evans 312). Note that the bulk of this attestation is missing from R's running list (5.12), skipped over via ellipses: *ruperant... accusant Pharisaei*. Previously T had briefly introduced another upcoming controversy account regarding sabbath observance: "About the sabbath... If he was supposed to destroy [it], there can indeed be no dispute as to why he destroyed [it]" / *de sabbato... Nec enim disceptaretur cur destrueret sabbatum si destruere deberet* (Marc. 4.12.1; SC 456:152, 154; Evans 310). The Lk2 genitive plural, "of the Pharisees" / τῶν Φαρισαίων, is the only wording restored by R, yet this is both anachronistic and indeed syntactically nonsensical without the indefinite pronoun "some" / τινὲς introducing the partitive genitive. We correct to the nominative plural "the Pharisees" / οἱ Φαρισαῖοι based on T's clear use of the nominative, "the Pharisees accuse" / *accusant Pharisaei*, which aligns perfectly with the Mk1 source, Mt1 receptor, and D. The explicit restoration "on the sabbaths what is not lawful" / οἱ μαθηταί... τοῖς σάββασιν ὃ οὐκ ἔξεστιν is clearly established in T's attestation quoted above. R (414) astonishingly concludes, "That the Pharisees voiced an objection is clear, but no precise wording can be reconstructed". The semicolon in Evans 312 and SC 456:156 for the above quotation may have thrown R and others off the scent. R also omits any sabbath reference, claiming that *sabbatis* was "not in Marcion's text" (5.12). T clearly uses *sabbati*. We opt for the plural form in the Mk1 source and Lk2 receptor as more likely than the singular form in the Mt1 receptor. The remaining improvised restorations here follow D, which here reads well as a text situated historically between Mk1 and Mt1, containing unique elements found in each.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 2.25. και λέγει αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ [Mk1c]	Lk1 6.3. «καὶ λέγει αὐτοῖς» «οὐδέποτε τούτο ἀνέγνωτε τί ἐποίησε Δαυὶδ «ὅτε ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ» <sup>174</sup> [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 12.3. ὁ δὲ εἶπεν αὐτοῖς· οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπέινασεν καὶ οἱ μετ' αὐτοῦ [Mk1·Mt1]	Lk2 6.3. καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· οὐδὲ <b>τούτο</b> ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅτε ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ [ὄντες] [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk2 2.25. καὶ λέγει αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρείαν ἔσχεν καὶ ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ [Mk1·Mk2]

<sup>174</sup> For Lk1 6.3–4 E gives two identical quotations: "Have you not read what David did? He entered into the house of god" / οὐδὲ τούτο ἀνέγνωτε τί ἐποίησε Δαυὶδ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ (*Pan.* 42.11.6 κα (21); 42.11.17Σχ. κα (21); GCS 31:110, 132). The elenchus (*Pan.* 42.11.17 Ἐλ. κα (21); GCS 31:132) lacks a quotation, but it does mention that the feast of tabernacles being celebrated in the temple was the background for the shewbread being available, all of this interpreted by E as a testimony of the divinity of Jesus, the true temple of god. As to the opening word, οὐδέποτε (in mss D, H, and L) is more likely earlier than οὐδὲ. The former stems from the Mk1 source, while the latter likely reflects a later corrected text with better attestation in mss of Luke. For the remainder of the verse after "David", I concur with R (6.4.6) that "it is problematic for IGNTP to state that Marcion omitted" this content. Indeed, given the consistent attestation in Mark, Matthew, and Luke mss, these words were most likely in Lk1, thus our improvised restoration. The MkR2 redactions continue in Mk2 2.25 with a justification of David's royal behavior, "he had need" / χρείαν ἔσχεν.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 2.26. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν; [Mk1c]	Lk1 6.4. <πῶς> εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ <κλάσας> τοὺς ἄρτους τῆς προθέσεως; <sup>175</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.4. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον; [Mk1·Mt1]	Lk2 6.4a. [ὡς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν [Mk1·Lk1] [Lk2:Mk1>Lk1]  Lk2 6.4b. καὶ ἔδωκεν τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; [CINP]	Mk2 2.26. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὓσιν; [Mk1Lk2·:Mk2]	Mt2 12.4. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, δὲ οὐκ ἔξόν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις; [Mk1Lk2·:Mk2]  Mt2 12.5a. ἢ οὐκ ἀνέγνωτε [Mk1·Mt2] [see Mk1 2.25]  Mt2 12.5b. ἐν τῷ νόμῳ ὅτι τοῖς σάββασι οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; [Mt2c]  Mt2 12.6. λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. [Mt2c]  Mt2 12.7. εἰ δὲ ἐγνώκετε τί ἐστιν· ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. [Mt2c]

<sup>175</sup> See the note on the page above for Lk1 6.4 being quoted by E. T closely paraphrases it as well: "just as by the example of David entering the temple on the sabbath and preparing food boldly by breaking the shewbread" / *quasi de exemplo David introgressi sabbatis templum et operati cibum audenter fractis panibus propositionis* (Marc. 4.12.5; SC 456:158; Evans 312). Though R (414) claimed that "an opening conjunction or interrogative particle is unattested," the explicit restoration of "how" / πῶς has a reasonable basis in T's conjunction "just as" / *quasi* as a likely paraphrase, one corroborated by the Mk1 source, Mt1 receptor, and numerous Lk2 mss preserving this minority tradition (L Θ 69 124 f<sup>1</sup> f<sup>3</sup> etc.). The explicit restoration of the closing, unique reference to "breaking" / κλάσας is based on T's "breaking" / *fractis*. While unique among all strata, it does fit the unique LkR1 addition in Lk1 24.30 that Jesus "broke" / ἔκλασε bread. The trigram "those with him" / τοῖς μετ' αὐτοῦ is highly characteristic of Lk2 (IDD 1.2), part of a supplemental clause that accentuated eucharistic significance, depicting king David as an archetypal eucharistic minister and implicitly casting him and his companions collectively as priests. MkR2 picks this up but segments and transforms it in the interest of the emerging proto-orthodox hierocracy, stressing that David ate prior to (and apart from?) the students, maintaining a priestly status unique to David and other priests, and dividing his companions from this select company. MkR2 also adds an hierocratic, genealogical, and historiographical notice, "when Abiathar was chief priest" / ἐπὶ Ἀβιαθὰρ ἀρχιερέως. MtR2 thus further separates David and the priestly caste from David's companions, noting the illegality of their eating while removing any mention of that eating! D uniquely attests to an extensive dominical saying immediately after 6.4: "On the same day after beholding someone working on the sabbath he said to him, 'Human, if you know what you are doing, you are blessed. But if you do not know, you are accursed and a transgressor of the law' / τῇ αὐτῇ ἡμέρᾳ θεασάμενος τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ ἄνθρωπε εἰ μὲν οἶδας τί ποιεῖς μακάριος εἶ εἰ δὲ μὴ οἶδας ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου. As R (97–98n61) notes, Hugo Grotius, *Annotationes in libros Evangeliorum: cum tribus tractatibus & appendice eo spectantibus* (Amsterdam: Ioh. & Cornelium Bleuv, 1641) 674 was apparently "the first to suggest that a Marcionite was responsible for this short pericope". Heinrich Joseph Vogels concurred in his *Evangelium Palatinum: Studien zur ältesten Geschichte der lateinischen Evangelienübersetzung*, NTA 12.3 (Münster: Aschendorffschen Verlagsbuchhandlung, 1926) 97–98. That same extensive footnote by R provides further elaboration of the relevant history of scholarship, including more recently the work of Christian-B. Amphoux and Joel Delobel. According to our stylometric analysis of the earliest vocal strata, this saying is quite unlike anything else in Lk1. It bears some similarities to vocal patterns of Lk2, and perhaps reflects the influence of Romans 2.25, 27, and/or James 2.11. In our view, while it may well have been Marcionite, it most likely reflects a later, hybridized, philosophical tradition that found its way into D. It may have filled a perceived gap opened from the LkR1 relocation of the synoptic content in Lk1 6.5 to fall immediately after Lk1 6.10, on which see below.

Parallel Passages for Signals Tracing: GMcn 6.6a, 6b–7, 8a, 8b, 8e, 9–10, 5, 11

SQE. Shorthand	Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A047. Withered hand	——	3.1–5, 2.27–28	6.6b–7, 8b, 9–10, 5, 11	12.9–13, 8	6.6–10, 5, 11	12.9–13, 8, 14	3.1–5, 2.27–28, 3.6

Parallel Verses for Signals Tracing: GMcn 6.6a, 6b

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 4.16. <ἦλθεν> <Ἰησοῦς> <εἰς> Ναζαρέθ <διδάσκειν ἐν τῇ συναγωγῇ> [see A033]	Mk1 3.1. καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. καὶ ἦν ἐκεῖ ἄνθρωπος «ξηράν» ἔχων τὴν χεῖρα. [Mk1c]	Lk1 6.6. «καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν καὶ ἦν ἄνθρωπος» «ξηράν» «ἔχων τὴν» «χεῖρα» <sup>176</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 12.9. καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. [Mk1·Mt1] Mt1 12.10a. καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. [Mk1·Mt1]	Lk2 6.6a. ἐγένετο δὲ ἐν ἐτέρῳ [CINP] Lk2 6.6b. σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. [QnMk1Lk1·Lk2] [Lk2:Mk1=Lk1]	Mk3 3.1. καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην. ἔχων τὴν χεῖρα. [Mk1·Mk3]

<sup>176</sup> Lk1 6.6 is attested by T together with Lk1 6.10 and perhaps implicitly Lk1 6.9: "And now healing the dried hand, everywhere insisting in actions that 'I have not come to dissolve the law but to fulfill'" / *et nunc manum aridam curans factis ubique ingerens non veni dissolvere legem sed adimplere* (Marc. 4.12.14; SC 456:164; Evans 316). V (190\*) and R (5.13; 414) both merely render χεῖρ... ξηρά, which is both incomprehensible and unnecessarily minimalist, yet still overdetermined by the Lk2 nominative forms. Our two emendations are based both on T using the accusative case for both terms and on their consistency with the Mk1 source and Mt1 receptor. While T uses the accusative forms with a verb of healing (owing to his conflated summary of the opening and ending of the passage) and does not attest the verb "have" / ἔχω in regard to the healing recipient, the consistency of these elements in Mk1 and Mt1 favor their presence in Lk1 as well. The improvised restorations are a blend of the Mk1 source and the D receptor, which reads well as a witness to intermediate traditions between Mk1 and Mt1, while still varying considerably from Lk2. Characteristic Lk2 features include the narrative transitional bigram "now it happened" / γίνομαι@\* δέ@cc (IDD 1.2). The phrase in Lk2 6.6 "to enter into the assembly and to teach" / εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν is highly reminiscent of the opening of QnLk1 4.16, largely followed by Mk1 1.21 and 6.2a. It apparently served as a formulaic opening for a teaching scene.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
Mk1 3.2. παρατήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. [Mk1c]	Lk1 6.7. <u>᾿παρετήρουν</u> <u>᾿αὐτόν</u> οἱ Φαρισαῖοι <u>᾿εἰ</u> <u>᾿τοῖς σάββασιν</u> θεραπεύσει ἵνα <u>᾿κατηγορήσωσιν</u> <u>αὐτοῦ</u> <sup>177</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.10b. καὶ ἐπηρώτησαν αὐτόν λέγοντες εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι; ἵνα κατηγορήσωσιν αὐτοῦ [Mk1·Mt1] [Lk2:Mk1=Lk1]	Lk2 6.7. <u>παρατηροῦντο</u> δὲ <u>αὐτόν</u> οἱ γραμματεῖς καὶ οἱ <b>Φαρισαῖοι</b> <u>εἰ</u> ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν <u>κατηγορεῖν αὐτοῦ</u> . [Mk1Lk1·Lk2]

<sup>177</sup> Lk1 6.7 is explicitly and thoroughly quoted in T, "After that the Pharisees were watching him if he practices treatments on the sabbaths, so that they might accuse him" / *exinde observant Phariseae si medicinas sabbatis ageret ut accusarent eum* (Marc. 4.12.9; SC 456:160; Evans 314). The upgrades and corrections are based on T. The reconstruction by R (5.13; 414) is prejudicially overdetermined by LkR2 in several respects: the use of the middle / παρατηροῦντο instead of the active voice / παρατήρουν for "they were watching"; the singular / τῷ σαββάτῳ instead of the plural / τοῖς σάββασιν for "the sabbath(s)"; and the subjunctive + infinitive bigram "they might find to accuse" / εὕρωσιν κατηγορεῖν instead of the simpler "they might accuse" / κατηγορήσωσιν. In all of these respects, our reconstruction is more faithful to T's attestation, closer to Mk1 as Lk1 source, and closer to Mt1 as Mk1 and Lk1 receptor. The improvised restoration of "him" / αὐτόν is a necessary direct object for the opening, clearly attested verb, corroborated by all synoptic strata, thus restored by H (410), B (101), K (578), and N (22), yet omitted by Z (460), V (190\*) and R. Characteristic Lk2 features omitted from the reconstruction include: the plural form of "scribes" / γραμματεῖς@n\w{2}p (IDD 1.1); the middle voice / @v\w{2}m\* and the subjunctive + infinitive bigram / @vs\w+ \w+@vn (IDD 1.2).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 3.3. και λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε εἰς τὸ μέσον. [Mk1c]	6.8a not present in Lk1 Lk1 6.8b. « <u>καὶ λέγει τῷ τὴν ξηρὰν χεῖρα ἔχοντι ἔγειρε εἰς τὸ μέσον</u> » <sup>178</sup> [Mk1·Lk1] 6.8c not present in Lk1	Mt1 12.11–12a. «καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε εἰς τὸ μέσον» [Mk1·Mt1]	Lk2 6.8a. αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν [CINP] Lk2 6.8b. εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· ἔγειρε καὶ στήθι εἰς τὸ μέσον· [Mk1·Lk2] Lk2 6.8c. καὶ ἀναστὰς ἔστη. [CINP]	Mt2 12.11. ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; [see A219] Mt2 12.12a· πόσω οὖν διαφέρει ἄνθρωπος προβάτου. [see A219]

<sup>178</sup> The opening of Lk2 6.8 has a close match to a quotation where Greek and Latin *Adm* align. The Greek attestation reads: "But the messiah knew indeed the deliberations of persons" / ὁ δὲ Χριστὸς καὶ τοὺς διαλογισμοὺς τῶν ἀνθρώπων ᾔδει (GCS 4:36). Tsutsui (PTS 55:311) transposes to τῶν ἀνθρώπων τοὺς διαλογισμοὺς while incorrectly rendering the verb as first person, ᾔδειν, followed by R 7.4.3 without comment, though corrected to the third person verb by Pretty (60) in his ET. The Latin attestation reads: "Yet the messiah knew indeed the deliberations of persons" / *Christus autem etiam cogitationes hominum noverat* (Caspari 1.17, STA 1:17). Whether this is indeed a testimony of Lk1 6.8 or any verse in Lk1 is unclear, thus Ts and R both conclude that an attestation to GMcn is uncertain. Given the absence of this christologically heightened framing in the Markan and Matthean strata, we take it as LkR2 creation and not a reliable testimony to GMcn. For the remainder of the verse, R (414; 7.4.3) says that the attestation is "uncertain", but it was likely present in some form, given its presence in the Mk1 source. The improvised restoration represents an eclectic mix of elements from the Mk1 source and Lk2 (esp. D) receptors. Lk1 almost certainly followed the Mk1 source in its speech addressee, i.e., the man with the withered hand, rather than the onlookers, as in later strata: "them" / αὐτοῖς (Mt1 12.11) / αὐτούς (Lk2 6.9). The brief *aggadah* in Matt 12.11–12a is found in no other synoptic strata, suggesting it was a late addition (i.e., MtR2).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 3.4. καὶ λέγει αὐτοῖς· ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ «μὴ», ψυχὴν σῶσαι ἢ ἀποκτεῖναι; [Mk1c]	Lk1 6.9. «καὶ λέγει αὐτοῖς» ἔξεστιν ῾ τοῖς σάββασιν ῾ ἀγαθοποιῆσαι ἢ ῾ μὴ ῾ ψυχὴν σῶσαι ἢ ἀπολέσαι; <sup>179</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.12b. «ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ μὴ, ψυχὴν σῶσαι ἢ ἀποκτεῖναι;» [‡Mk1·Mt1]	Lk2 6.9. εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι; [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1<Lk1]	Mt2 12.12b. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. [Mk1Mt1·Mt2]	Mk3 3.4a. καὶ λέγει αὐτοῖς· ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι. ψυχὴν σῶσαι ἢ ἀποκτεῖναι; [Mk1Lk2·:Mk3] Mk3 3.4b. οἱ δὲ ἐσιώπων. [Mk3c]

<sup>179</sup> Lk1 6.9 is quoted verbatim by T, "Therefore, it was into this sense of the law he wished to lead them by the restoration of the withered hand. He asks, 'Is it lawful to do good on the sabbaths or not? To free life or to lose it?'" / *in hunc ergo sensum legis inducere volens illos per manus arefactae restitutionem interrogat licetne sabbatis benefacere an non? animam liberare an perdere?* (Marc. 4.12.11 in SC 456:162; 4.12.10 in Evans 314). The upgrade to the plural "the sabbaths" / τοῖς σάββασιν is based on T's clear use of the plural, which aligns perfectly with the Mk1 source and Matthean receptor(s), but differs from the Lk2 singular. Lk1 also apparently had a simpler form of the first part of the question, probably following its Mk1 source and lacking the universally attested in mss yet comparatively rare LkR2 lemma "doing evil" / κακοποιέω (IDD 1.1). Given their respective narrative sequences, Mk1 and Lk1 still have Jesus speaking here, directing his rhetorical question to the man with the withered hand. LkR2 clarifies that Jesus is speaking but has the rhetorical question put to his opponents. LkR2 synthesizes the Mt1 use of a rhetorical question to the onlookers by introducing the saying with "I ask you all" / ἐπερωτῶ ὑμᾶς.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 3.5. και λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. και ἐξέτεινεν και ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [Mk1c]	Lk1 6.10. «και λέγει τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρα σου και ἐξέτεινεν και» <ἀπεκατεστάθη ἡ χεὶρ> «αὐτοῦ ὡς και ἡ ἄλλη» <sup>180</sup> [‡Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 12.13. τότε λέγει τῷ ἀνθρώπῳ· ἔκτεινόν σου τὴν χεῖρα. και ἐξέτεινεν και ἀπεκατεστάθη ὑγιής ὡς ἡ ἄλλη. [‡Mk1Lk1·:Mt1]	Lk2 6.10. και περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν και ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [Mk1·Lk2] [Lk2:Mk1=Lk1]	Mk3 3.5. και περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. και ἐξέτεινεν και ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [Mk1Lk2·:Mk3]

<sup>180</sup> Lk1 6.10 is prejudicially dismissed by R (414) as unattested, but the healing event was indeed clearly attested in a brief, simple paraphrase by T: "the restoration of the withered hand" / *manus arefactae restitutionem* (*Marc.* 4.12.11 in SC 456:162; *Marc.* 4.12.10 in Evans 314). The explicitly restored phrase perfectly matches both the Mk1 source and the Lk2 receptor here, which differs a bit from the wording in Mt1. The improvised restorations are based in part on D, which apparently preserves elements of an intermediate tradition between Mk1 as source and both Mt1 and Lk2 as independent receptors of Mk1 and Lk1. MkR3 borrows from Lk2 the rare lemma "looking around" / περιβλέπω—which is elsewhere highly characteristic of Mk3—while also adding the gospel *hapax* "hardness" / πάρωσις and the NT *hapax* "is deeply grieved" / συλλυπέω (IDD 1.1). MkR3 also here follows the Lk2 penchant seen elsewhere to add character emotion and dramatization.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.27. και ἔλεγεν αὐτοῖς [Mk1c] Mk1 2.28. κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου και τοῦ σαββάτου. [Mk1c]	Lk1 6.5. «και ἔλεγεν αὐτοῖς» <u>κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου και τοῦ σαββάτου</u> <sup>181</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.8. <u>κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.</u> [Mk1·Mt1]	Lk2 6.5. <u>και ἔλεγεν αὐτοῖς· κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.</u> [Mk1Mt1·:Lk2] [Lk2:Mk1=Lk1] [Lk2:Lk1<Mt1]	Mk3 2.27. <u>και ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο και οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.</u> [Mk1·Mk2] Mk3 2.28 same as Mk1

<sup>181</sup> Lk1 6.5 is multiply attested by both T and E. T attests to the verse in three paraphrases: "About the sabbath I also state in advance, there could have been no questioning if Christ were not spreading around that he was lord of the sabbath" / *de sabbato quoque illud praemitto nec hanc quaestionem consistere potuisse[s] si non dominum sabbati circumferret Christus* (*Marc.* 4.12.1; Evans 310; SC 456:152, 154 *dominum : deum*); "lord of sabbath he was called, because he was protecting the sabbath as his own matter" / *dominus sabbati dictus quia sabbatum ut rem suam tuebatur* (*Marc.* 4.12.11; SC 456:162; Evans 314); "the anointed, lord of sabbath and law and all fatherly ordinances" / *dominus et sabbati et legis et omnium paternarum dispositionum Christus* (*Marc.* 4.16.5; SC 456:204; Evans 338). For the first paraphrase, I follow *dominum* in Evans and other editors of *Marc.* over the variant *deum* in Moreschini, which reads as a later instance of christological heightening and most likely not original to Lk1. Outside of his commentary on GMcn, T again quotes this synoptic material, but does so following the Mt1/Lk2 order: "lord of the sabbath is the son of man" / *dominus est sabbati filius hominis* (*Carn. Chr.* 15.1; SC 216:272). E provides the clearest attestation of any witness, a verbatim quotation, which we translate woodenly here for the sake of clarity about order: "lord the son of man is even of the sabbath" / *κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου και τοῦ σαββάτου* (*Pan.* 42.11.6 γ (3); 42.11.17 Σχ. γ (3); restated in 42.11.17 Ἔλ. γ (3); GCS 31:108, 125). E also quotes this dominical saying in his section on the Ebionites, with no meaningful difference from the quotation of GMcn: "For thus he said that, 'lord the son of man is even of the sabbath'" / *οὕτως γὰρ εἶπεν ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου και τοῦ σαββάτου* (*Pan.* 30.32.9; GCS nF 10.1:378). While this verse consistently appears as the conclusion of the previous pericope in Matthean and Markan witnesses, as well as the majority of Lukan mss, in Lk1 it was most likely located here. T's first paraphrase prospectively introduces a new section, two consecutive passages focused on healings as apparent sabbath violations, and thus the attestation is not decisive evidence about the precise location of the verse. T's third paraphrase appears much later (*Marc.* 4.16.5) in a retrospective note found buried in his running commentary on Lk1 6.28 and 6.29, and so it also provides no decisive evidence about a precise location. It is T's second paraphrase (in *Marc.* 4.12.1) that is the closest match to the precise order and wording of this verse, and it follows immediately after T's clear attestation to Lk1 6.10 as quoted on the previous page. This displacement also likely explains in part why E's attestations to Lk1 6.3–4 (*Pan.* 42.11.6 κα (21); 42.11.17 Σχ. κα (21), Ἔλ. κα (21)) and Lk1 6.5 are split apart, even if (as Z speculated) it was E getting his notecards mixed up that led to the quotation of Lk1 6.3–4 between contents from Lk1 chapters 9 and 10. The cumulative evidence led V (190\*) to place this verse after 6.9 (V skipped 6.10) and led TS (81), B (101), K (578), and N (24) to place it immediately after 6.10. Vogels (*Evangelium*, 674) similarly saw the relocation of 6.5 after 6.10 as due to Marcion. Among GMcn editors, only H (410) and R (414) render it in its synoptic location, though R does note that "here or after Luke 6.9 is uncertain". The location of the verse notwithstanding, its word order as clearly attested by E perfectly matches the Mk1 source, and none of T's loose paraphrases provide sufficient basis to doubt or overturn E's attestation. Thus we have yet another confirmation of our first hypothesis, strengthened by the way LkR2 differs in following the inverted order in Mt1: "Lord is of the sabbath the son of man" / *κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου*. The improvised restoration of the speech formula introducing the climactic pronouncement matches the Mk1 source and Lk2 receptor. Its absence from Mt1 apparently stemmed from its framing of the climactic pronouncement as a conclusion, stressed by the addition of the conjunction "for" / *γάρ*. MkR3 2.27 doubles the climactic pronouncement, adding a second aphoristic declaration: "and he said to them, 'The sabbath is for the sake of the human and not the human for the sake of the sabbath'" / *και ἔλεγεν αὐτοῖς τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο και οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον*.

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
3.6 not present in Mk1	6.11 not present in Lk1 <sup>182</sup>	Lk2 6.11. αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ. [CINP]	Mt2 12.14. ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν. [Lk2·Mt2]	Mk3 3.6a. καὶ ἐξελθόντες οἱ Φαρισαῖοι [Lk2Mt2·Mk3] Mk3 3.6b. εὐθὺς μετὰ τῶν Ἡρωδιανῶν [Mk3c] Mk3 3.6c. συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν. [Lk2Mt2·Mk3]

<sup>182</sup> Lk2 6.11 is unattested according to R (414), but it was most likely not present. The entire verse reflects a dense cluster of characteristic Lk2 features: the lemmata "fill" / πίμπλημι, "dialogue" / διαλαλέω, "each other" / ἀλλήλους, and the canonical gospel *hapax* "folly" / ἀνοία (IDD 1.1); the accusative *pros* / πρὸς@pa, especially as a speech introduction formula (IDD 1.1, 1.2); the introductory bigram δέ + participle / δέ@\w+ \w+@vp\* and an optative verb / @vo (IDD 1.2); dramatization, a focus on character emotion, and obvious foreshadowing (IDD 1.4). MtR2 takes Lk2 statement and formalizes it by naming the Pharisees in particular and describing the conspiracy against Jesus as a formal "council|counsel" / συμβούλιον. MkR3 largely repeats yet notably expands the MtR2 tradition by involving the Herodians in the conspiracy.



Parallel Passages for Signals Tracing: GMcn 6.12abcd, 13–14, 15, 16

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Ac (117–138)	Mk2 (140s)	Mt2 (140s)
A049. Twelve chosen	3.13–14, 16, 19	6.12bc, 13–14, 16	5.1b, 10.1, 2b, 4b	6.12–16	1.13bc	3.13–19	5.1b, 10.1–4

Parallel Verses for Signals Tracing: GMcn 6.12

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Ac (117–138)
<p>Mk1 3.13. και ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἠθελεν αὐτός καὶ ἀπῆλθεν πρὸς αὐτόν [Mk1c]</p> <p>Mk1 6.46. ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.</p>	<p>6.12ad not present in Lk1</p> <p>Lk1 6.12b. «καὶ» ῥῥ ἀναβαίνει ῥῥ εἰς τὸ ὄρος<sup>183</sup> [Mk1·Lk1] [Lk1:Mk1&gt;Lk2]</p> <p>Lk1 6.12c. &lt;καὶ ἐκεῖ&gt; διανυκτερεύων ἐν τῇ προσευχῇ [Lk1c] [Lk1:Mk1&lt;Lk2]</p>	<p>Mt1 5.1b. ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· [Mk1Lk1·:Mt1]</p> <p>Mt1 10.1. καὶ προσκαλεσάμενος τοὺς [Mk1·Mt1]</p>	<p>Lk2 6.12a. ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτόν [CINP]</p> <p>Lk2 6.12b. εἰς τὸ ὄρος προσεύξασθαι, [Mk1·Lk2] [Lk2:Mk1&gt;Lk1]</p> <p>Lk2 6.12c. καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ [Lk1·Lk2] [Lk2:Mk1&lt;Lk1]</p> <p>Lk2 6.12d. τοῦ θεοῦ [CINP]</p>	<p>Ac 1.13b. εἰς τὸ ὑπερῶον ἀνέβησαν οὓ ἦσαν καταμένοντες [Mk1·Ac]</p>

<sup>183</sup> Lk1 6.12 is closely paraphrased by T: "Surely he ascends the mountain and there spends the night in prayer and by all means is heard by the father" / *certe ascendit in montem et illic pernoctat in oratione et utique auditur a patre* (Marc. 4.13.1; SC 456:166; Evans 318). The opening *καὶ* is unattested by T, but K was likely correct to restore it as a necessary conjunction. T's *ascendit* could be present or perfect, but the present tense is more likely, given that the other two verbs in the sentence are unambiguously present. R (197) rendered the Matthean term *ἀνέβη* but downgraded it because it does not square exactly with Lk2. Note that T's attestation matches the first part of the Mk1 source exactly. MtR1 later changed the Mk1 verb to aorist, while LkR2 significantly expanded the signals an extensive construction evidencing extended Lk2 characteristic features: the transitional bigram "now it happened" / *γίνομαι@v\** *δέ@cc* and the infinitive + personal pronoun subject bigram / *@vη\** *αὐτός@r*, here "he departed" / *ἐξελθεῖν αὐτόν* (IDD 1.2). While the reference to Jesus "praying" on a mountain is not found here in the Mk1 source, it is clearly present elsewhere in Mk1 1.35 and 6.46. Thanks go to Markus Vinzent for his recommendation on 2024-01-13 to add *καὶ* and *καὶ ἐκεῖ* to the reconstruction.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>Mk1 3.14. και ἐποίησεν δώδεκα μαθητάς αὐτοῦ και [Mk1c] 3.15 not present in Mk1</p>	<p>Lk1 6.13. «και ὅτε ἐγένετο ἡμέρα ἐφώνησεν τοὺς μαθητάς αὐτοῦ και» «ἐξελέξατο»<sup>184</sup> δώδεκα ἀποστόλους<sup>184</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p>	<p>Mt1 10.1. και προσκαλεσάμενος τοὺς δώδεκα μαθητάς αὐτοῦ [Mk1·Mt1] 10.2a not present in Mt1</p>	<p>Lk2 6.13. και ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητάς αὐτοῦ, και ἐκλεξάμενος ἀπ’ αὐτῶν δώδεκα, οὗς και ἀποστόλους ὠνόμασεν. [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1&lt;Lk1]</p>	<p>Mk2 3.14. και ἐποίησεν δώδεκα [οὗς και ἀποστόλους ὠνόμασεν] ἵνα ᾧσιν μετ’ αὐτοῦ και ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν [Mk1Lk1Mt1Lk2·:Mk2] Mk2 3.15. και ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια. [Mk1·Mk2]</p>	<p>Mt2 10.1a. και προσκαλεσάμενος τοὺς δώδεκα μαθητάς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ και θεραπεύειν πᾶσαν νόσον [Mk1Mt1Lk2Mk2·:Mt2] Mt2 10.1b. και πᾶσαν μαλακίαν. [Mt2c] 10.2a. τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα. [Mk1Lk1Lk2·:Mt1]</p>

<sup>184</sup> The conclusion of Lk1 6.13 is clearly attested in T, "he chose twelve apostles" / *duodecim apostolos elegit* (*Marc.* 4.13.4 in SC 456:168; 4.13.3 in Evans 318). Further confirmation of the word "chose" may also be found in the quotation of *Marc.* 2.28.2 (SC 368:170; Evans 164) on the following page. Both support the correction to an indicative verb, which contrasts with the characteristic Lk2 passive participle (IDD 1.2), uniquely necessitated in Lk2 because of the inclusion of the verb "he named" / *ὠνόμασεν* in its following clause, a word apparently borrowed and relocated from Lk1 6.14 (see below). The opening improvised restoration comes from D, which differs from LkR2 as a simpler and evidently earlier tradition that still transitions nicely from the reference in Lk1 6.12 to spending the night in prayer. MkR2 inscribed apostolic authority and genealogies retroactively into this episode by adding phrases such as "whom he named apostles" (from Lk2 6.13) and "be with him" (perhaps evoking Lk2 23.43). Manuscript variants for Mk 3.14 show it was a highly contested and fluid text. The Mk2 or Mk3 appropriation of the Lk2 tradition here about Jesus naming twelve apostles was not uniformly accepted in the later transmission of the Markan textual formation.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Ac (117–138)	Mk2 (140s)	Mt2 (140s)
<p>Mk1 3.16. ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον [Mk1c]</p> <p>3.17–18 not present in Mk1</p> <p>Mk1 3.19. καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν. [Mk1c]</p>	<p>Lk1 6.14. Σίμωνα ὠνόμασεν Πέτρον<sup>185</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p> <p>Lk1 6.15 not present in Lk1<sup>186</sup></p> <p>Lk1 6.16. «καὶ» Ἰούδαν Ἰσκαριώτην ὃς ἐγένετο προδότης<sup>187</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p>	<p>Mt1 10.2b. «Σίμωνα ὠνόμασεν Πέτρον» [‡Mk1Lk1·:Mt1?] [‡Mk1Lk1·:Mt1?]</p> <p>10.3–4a not present in Mt1</p> <p>Mt1 10.4b. καὶ Ἰούδας ὁ Ἰσκαριώτης ὃ καὶ παραδούς αὐτόν. [Mk1·Mt1]</p>	<p>Lk2 6.14. Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον, [Mk1Lk1·:Lk2] [Lk2:Mk1&lt;Lk1]</p> <p>Lk2 6.14b. καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον [CINP]</p> <p>Lk2 6.15. καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον ζηλωτὴν [CINP]</p> <p>Lk2 6.16a. καὶ Ἰούδαν Ἰακώβου [CINP]</p> <p>Lk2 6.16b. καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης. [Mk1Lk1·:Lk2] [Lk2:Mk1&lt;Lk1]</p>	<p>Ac 1.13c. ὃ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου. [Mk1Lk2·:Ac]</p>	<p>Mk2 3.16 same as Mk1</p> <p>Mk2 3.17. καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου [Mk1·Mk2]</p> <p>Mk2 3.17b. καὶ ἐπέθηκεν αὐτοῖς ὄνομα[τα] βοανηργές, ὃ ἐστὶν υἱὸς βροντῆς. [Mk2c]</p> <p>Mk2 3.18. καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον [Lk2·Mk2]</p> <p>Mk2 3.19 same as Mk1</p>	<p>Mt2 10.2b. πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ [Mk1Lk1Lk2Mk2·:Mt2]</p> <p>Mt2 10.3. Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος [Lk2Mk2·:Mt2]</p> <p>Mt2 10.4. Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν. [Mk1Lk1Lk2Mk2·:Mt2]</p>

<sup>185</sup> Lk1 6.14 is closely paraphrased by T: "he changes Simon's name to Peter" / *mutat et Petro nomen de Simone* (Marc. 4.13.6 in SC 456:170; 4.13.5 in Evans 320).

<sup>186</sup> Lk1 6.15 is unattested according to R (414), but it was likely not present. That Jesus "chose twelve apostles" is explicitly confirmed for Lk1 6.13, but there is no indication by T of any list of names. MkR1 apparently pioneered a salvation-historical reading of Jesus as a new Joshua leading twelve tribal heads of eschatological Israel but did not feel the need to elaborate specific names or ancestries. The earliest strata (Mk1, Lk1, and Mt1) named only Simon Peter and Judas Iscariot, juxtaposing them as hero and villain. In an early-orthodox vein concerned with apostolic succession, paternal legitimacy, and genealogies of authority, LkR2 supplied precise names for all twelve founding apostles, including postulated parentage (Jacob of Alpheus and Judas of James). MkR2 adopted and adapted the Lk2 list, adding a genealogy for James and John, and removing the undesirable reference to a zealot among the apostles by substituting the more generic "Simon the Canaanite". MkR2 also added a new mythological layer by lionizing James and John as "sons of thunder" / *βοανηργές* akin to the Dioscuri, i.e., Castor and Pollux, sons of Laertes. This mythological connection—anachronistically restored for Lk1 by K (586) and N (26)—is thoroughly explored by Dennis R. MacDonald in *The Homeric Epics and the Gospel of Mark* (New Haven: Yale UP, 2000) 24–30. Even more anachronistically, however, MacDonald locates this mythologizing in Mark as a singular product of the 70s CE, rather than as part of a much later (i.e., mid-second century) rewriting. These late references in Mk2 were likely influenced by the LkR2 depiction of Peter and Barnabas as sons of Zeus in Ac 14.12. MtR2 borrowed the MkR2 phrasing at several points while accentuating Petrine preeminence and omitting the mythologizing of James and John.

<sup>187</sup> Lk1 6.16 is attested in T and E. The former likely paraphrased Lk1 6.13 and 16 together when he retorted to Marcion: "Our god is ignorant of those whom he chose, as is yours. Would he have chosen Judas the traitor if he had foreknown?" / *nescit deus noster quales adlegeret ergo nec vester Iudam traditorem adlegisset si praescisset?* (Marc. 2.28.2; SC 368:170; Evans 164). The latter repeats three times: "Judas Iscariot, who became a traitor" / Ἰούδαν Ἰσκαριώτην ὃς ἐγένετο προδότης (Pan. 42.11.6 δ (4), 42.11.17 Σχ. δ (4), 42.11.17 Ἔλ δ (4); GCS 31:108, 126). In a different treatise, T refers to "Judas... traitor" / *Iudam... traditorem* as part of a clear citation of the Lk2 22.3 tradition about satan entering Judas (An. 11.5; SC 601:208), which gives no basis to question or alter the reconstruction here.







SQE Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A078/A051. Blessings	6.20b–23	5.3–12	6.20b–23

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.20b. μακάριοι οἱ πτωχοὶ ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ <sup>193</sup>	Mt1 5.3a. <u>μακάριοι οἱ πτωχοὶ</u> [QnLk1·Mt1]    Mt1 5.3b. τῷ πνεύματι, [Mt1c] Mt1 5.3c. <u>ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.</u> [QnLk1·Mt1] Mt1 5.8a. <u>μακάριοι οἱ</u> [QnLk1·Mt1d]    Mt1 5.8b. καθαροὶ τῇ καρδίᾳ, [Mt1c] Mt1 5.8c. <u>ὅτι αὐτοὶ τὸν θεὸν ὄψονται.</u> [QnLk1·Mt1] Mt1 5.9a. <u>μακάριοι οἱ</u> [QnLk1·Mt1d]    Mt1 5.9b. εἰρηνοποιοί, [Mt1c] Mt1 5.9c. <u>ὅτι αὐτοὶ υἱοὶ θεοῦ</u> [QnLk1·Mt1d]    Mt1 5.9d. κληθήσονται. [Mt1c]	Lk2 6.20b. <u>μακάριοι οἱ πτωχοὶ, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.</u> [QnLk1·Lk2]
QnLk1 6.20b. Blessed [be] the beggars, because theirs is the kingdom of the god.	Mt1 5.3a. <u>Blessed</u> [be] <u>the beggars</u> [QnLk1·Mt1]    Mt1 5.3b. in the spirit, [Mt1c] Mt1 5.3c. <u>because theirs is the kingdom of the heavens.</u> [QnLk1·Mt1] Mt1 5.8a. <u>Blessed</u> [be] <u>the</u> [QnLk1·Mt1d]    Mt1 5.8b. clean in the heart, [Mt1c] Mt1 5.8c. <u>because they the god</u> [QnLk1·Mt1d]    Mt1 5.8d. will see. [Mt1c] Mt1 5.9a. <u>Blessed</u> [be] <u>the</u> [QnLk1·Mt1d]    Mt1 5.9b. peace-makers, [Mt1c] Mt1 5.9c. <u>because they sons of the god</u> [QnLk1·Mt1d]    Mt1 5.9d. will be called. [Mt1c]	Lk2 6.20b. <u>Blessed</u> [be] <u>the beggars, because yours is the kingdom of the god.</u> [QnLk1·Lk2]

<sup>193</sup> Lk1 6.20b is multiply attested by T, varying from verbatim quotation to paraphrase to conflation, and likely attested in Hegemonius and Eznik as well. T's first attestation is almost certainly the closest and most reliable: "blessed the beggars, for theirs is the kingdom of god" / *beati mendici... quoniam illorum est dei regnum* (Marc. 4.14.1; SC 456:174; Evans 322 transposes *regnum dei*). The next briefly restates the verse, connecting its direct objects to the beatitude that follows in 6.21: "that those who hunger are not other than the poor and beggars" / *quod non alii sunt esurientes quam pauperes et mendici* (Marc. 4.14.9; SC 456:178, 180; Evans 324). The final conflates the Matthean "heavens" / *caelorum* at the end of the verse: "blessed the beggars, because theirs is the kingdom of the heavens" / *beati mendici quoniam illorum est regnum caelorum* (Marc. 4.14.13; SC 456:182; Evans 326). Outside of his polemical commentary on GMcn, T sometimes references the Matthean version clearly: "blessed the poor in spirit, for theirs is the kingdom of heavens" / *beati pauperes spiritu illorum est enim regnum caelorum?* (Pat. 11.6; SC 310:98); "happy be the poor because theirs', he says, 'is the kingdom of the heavens' who have life only in what is stored in treasury" / *felices itaque pauperes quia illorum inquit est regnum caelorum qui animam solam in confiscato habent* (Fug. 12.8 in CSEL 76:50; 12.5 in CCSL 2:1151). Other references are harmonizing and/or imprecise: "I am in need, but the lord calls the needy 'happy'" / *egebo sed felices egenos dominus appellat* (Idol. 12.2; CCSL 2:1112); "for if the kingdoms of the heavens belong to the poor, they do not belong to the rich" / *nam si pauperum sunt regna caelorum divitum non sunt* (Ux. 2.8.5; CCSL 1:393). Within a series of antitheses likely evoking an earlier anti-Marcionite work, Hegemonius states: *hic vero Iesus beatos diceret pauperes* / "here indeed Jesus was saying the poor [are] blessed." (Arch. 44; GCS 16:65; see alt. ET in ManiS 2001:112). Eznik also loosely restates this Lk1 verse as part of an antithesis of Sirach 31.8 and Lk1 6.20, 24: "But, just so they say, the Law of the Just One is in opposition to the grace of Jesus, because 'the former gives beatitude to the great' and misery to the needy; and 'the latter gives happiness to the poor and woe to the great'" (*de deo* 405; Blanchard and Young 201). These additional references make no difference to the restoration. Codex Washingtonianus (W) is the only known Greek ms of Lk2 that retains the QnLk1 tradition of "theirs" / *αὐτῶν* instead of "ours" / *ἡμετέρα* or "yours" / *ὑμετέρα*. While it was sometimes used metaphorically, the word "poor" / *πτωχός* typically referred to beggars; see Thayer and LSJ, s.v. *πτωχός*. T's translation of "beggars" / *mendici* (rather than *miseri* or *pauperes* or *egeni*) in his clearest Lk1 attestations reflects this well.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 6.21ac. μακάριοι οἱ πεινῶντες ὅτι ῥορτασθήσονται<sup>194</sup></p> <p>QnLk1 6.21df. μακάριοι οἱ κλαίοντες ὅτι ῥελάσουσιν<sup>194</sup></p>	<p>Mt1 5.4. μακάριοι οἱ [QnLk1·Mt1d]    Mt1 5.4b. πενθοῦντες, [Mt1c]    Mt1 5.4c. ὅτι αὐτοὶ [QnLk1·Mt1d]    Mt1 5.4d. παρακληθήσονται. [Mt1c]</p> <p>Mt1 5.5a. μακάριοι οἱ [QnLk1·Mt1d]    Mt1 5.5b. πραεῖς, [Mt1c]    Mt1 5.5c. ὅτι αὐτοὶ [QnLk1·Mt1d]    Mt1 5.5d. κληρονομήσουσιν τὴν γῆν. [Mt1c]</p> <p>Mt1 5.6a. μακάριοι οἱ πεινῶντες [QnLk1·Mt1]    Mt1 5.6b. καὶ διψῶντες τὴν δικαιοσύνην, [Mt1c]    Mt1 5.6c. ὅτι αὐτοὶ ῥορτασθήσονται. [QnLk1·Mt1]</p> <p>Mt1 5.7a. μακάριοι οἱ [QnLk1·Mt1d]    Mt1 5.7b. ἐλεήμονες, [Mt1c]    Mt1 5.7c. ὅτι αὐτοὶ [QnLk1·Mt1d]    Mt1 5.7d. ἐλεηθήσονται. [Mt1c]</p>	<p>Lk2 6.21a. μακάριοι οἱ πεινῶντες    Lk2 6.21b. νῦν, [CINP]    Lk2 6.21c. ὅτι ῥορτασθήσεσθε. [QnLk1·Lk2]</p> <p>Lk2 6.21d. μακάριοι οἱ κλαίοντες    Lk2 6.21e. νῦν, [CINP]    Lk2 6.21f. ὅτι γελάσετε. [QnLk1·Lk2]</p>
<p>QnLk1 6.21ac. Blessed [be] the hungry, because they will be filled.</p> <p>QnLk1 6.21df. Blessed [be] the weeping, because they will laugh.</p>	<p>Mt1 5.4. <u>Blessed</u> [be] <u>the</u> [QnLk1·Mt1d]    Mt1 5.4b. grieving, [Mt1c]    Mt1 5.4c. <u>because they themselves</u> [QnLk1·Mt1d]    Mt1 5.4d. will be comforted. [Mt1c]</p> <p>Mt1 5.5a. <u>Blessed</u> [be] <u>the</u> [QnLk1·Mt1d]    Mt1 5.5b. πραεῖς, [Mt1c]    Mt1 5.5c. <u>because they themselves</u> [QnLk1·Mt1d]    Mt1 5.5d. will inherit the land. [Mt1c]</p> <p>Mt1 5.6a. <u>Blessed</u> [be] <u>the hungry</u> [QnLk1·Mt1]    Mt1 5.6b. and thirsting for the justice, [Mt1c]    Mt1 5.6c. <u>because they themselves will be filled</u>. [QnLk1·Mt1]</p> <p>Mt1 5.7a. <u>Blessed</u> [be] <u>the</u> [QnLk1·Mt1d]    Mt1 5.7b. merciful, [Mt1c]    Mt1 5.7c. <u>because they themselves</u> [QnLk1·Mt1d]    Mt1 5.7d. will be shown mercy. [Mt1c]</p>	<p>Lk2 6.21a. <u>Blessed</u> [be] <u>the hungry</u>    Lk2 6.21b. now, [CINP]    Lk2 6.21c. <u>because you will be filled</u>. [QnLk1·Lk2]</p> <p>Lk2 6.21d. <u>Blessed</u> [be] <u>the weeping</u>    Lk2 6.21e. now, [CINP]    Lk2 6.21f. <u>because you will laugh</u>. [QnLk1·Lk2]</p>

<sup>194</sup> T gives two verbatim quotations of both beatitudes in Lk1 6.21: "blessed are the hungry, for they will be filled" / *beati esurientes quoniam saturabuntur* (Marc. 4.14.9 in SC 456:178; 4.14.13 in SC 456:182); "blessed are those who weep, because they will laugh" / *beati plorantes quia ridebunt* (Marc. 4.14.11; SC 456:180) / *beati qui plorant quoniam ridebunt* (Marc. 4.14.13; SC 456:182). Outside of his commentary on GMcn, T paraphrases these synoptic traditions, clearly referencing Matthean traditions: "he has pronounced that those who are blessed are not the satisfied, but the hungry and thirsty" / *qui beatos non saturatos sed esurientes et sitientes pronuntiarit* (Jejun. 15.6; CCSL 2:1274); "'blessed', he says, 'be those crying and mourning'... Accordingly comfort and laughter is promised to such" / *beati inquit flentes atque lugentes... Itaque talibus et advocatio et risus promittitur* (Pat. 11.7; SC 310:98). The upgrades to Lk1 6.21 follow T in agreement with V and most other GMcn editors. Anachronistic anxiety about Matthean harmonization and the assumption of Lk2 priority prompted R (4.4.9) to downgrade both of these verbs, despite T twice attesting to each third person plural (*saturabuntur* and *ridebunt*). In contrast with the LkR2 second person verbs ("you shall be filled" / ῥορτασθήσεσθε and "you shall rejoice" / γελάσετε), the verbs in QnLk1 are clearly third person ("they shall be filled" / ῥορτασθήσονται and "they shall rejoice" / γελάσουσιν). Regarding the latter verb, codex Washingtonianus (W) again is unique among Greek witnesses in preserving the unique QnLk1 reading. Essentially, the QnLk1 beatitudes infer that the poor are *not* the rhetorical targets of Joshua's inaugural speech, which reads as a revolutionary rhetorical salvo. When it comes to the woes/curses, however, Qn condemns the targets directly in the second person plural. MtR1 or MtR2 jettisons the woes/curses, for reasons which other scholars have covered. LkR2 preserves the blessings and woes/curses yet universalizes them by putting them all in a mixed audience, directly addressed in the second person plural. LkR2 apparently added "now" / νῦν twice in 6.21 and again in 6.25 where QnLk1 did not have it, which is characteristic of Lk2 (IDD 1.1). This LkR2 adverb tempers the critique of entrenched social class divisions in Qn and renders these statements as philosophical aphorisms about temporary states or conditions.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 6.20b. μακάριοι οἱ πτωχοὶ ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ.</p> <p>QnLk1 6.22 μακάριοί ἐστε ὅταν ῥισήσουσιν ὑμᾶς οἱ ἄνθρωποι καὶ ῥνειδίσουσιν καὶ ῥεβάλουσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.<sup>195</sup></p>	<p>Mt1 5.10a. μακάριοι [QnLk1·Mt1]</p> <p>Mt1 5.10b. οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, [Mt1c]</p> <p>Mt1 5.10c. ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [QnLk1·Mt1]</p> <p>Mt1 5.11a. μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ [QnLk1·Mt1]</p> <p>Mt1 5.11b. καὶ διώξωσιν καὶ εἴπωσιν πᾶν [Mt1]</p> <p>Mt1 5.11c. πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ. [QnLk1·Mt1]</p>	<p>Lk2 6.22a. μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ [QnLk1·Lk2]</p> <p>Lk2 6.22b. ὅταν ἀφορίσωσιν ὑμᾶς [CINP]</p> <p>Lk2 6.22c. καὶ ὀνειδίσωσιν [QnLk1Mt1·Lk2]</p> <p>Lk2 6.22d. καὶ ἐβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [QnLk1·Lk2]</p>
<p>QnLk1 6.20b. Blessed the beggars, because theirs is the kingdom of the god.</p> <p>QnLk1 6.22. Blessed are you [all] when they hate you the humans and they revile and cast out the name of yours as evil for the sake of the son of the human.</p>	<p>Mt1 5.10a. <u>Blessed</u> [QnLk1·Mt1]</p> <p>Mt1 5.10b. [be] they who have been persecuted for the sake of justice, [Mt1c]</p> <p>Mt1 5.10c. <u>because theirs is the kingdom of the heavens.</u> [QnLk1·Mt1]</p> <p>Mt1 5.11a. <u>Blessed are you when they may revile you and</u> [QnLk1·Mt1]</p> <p>Mt1 5.11b. and may persecute you and may speak all [Mt1]</p> <p>Mt1 5.11c. <u>evil</u> against you on behalf of me. [QnLk1·Mt1]</p>	<p>Lk2 6.22a. <u>Blessed are you [all] when they may hate you the humans and</u> [QnLk1·Lk2]</p> <p>Lk2 6.22b. when they excommunicate you [CINP]</p> <p>Lk2 6.22c. <u>and may revile</u> [QnLk1Mt1·Lk2]</p> <p>Lk2 6.22d. <u>and may cast out the name of yours as evil for the sake of the son of the human.</u> [QnLk1·Lk2]</p>

<sup>195</sup> Lk1 6.22 is confirmed in a verbatim quotation by T: "Blessed are you when people hate you and reproach and cast out your name as if nothing on account of the son of man" / *beati eritis cum vos odio habebunt homines et exprobrabunt et eicient nomen vestrum velut nequam propter filium hominis* (Marc. 4.14.14; SC 456:182; Evans 326). Several comparative attestations, sometimes ambiguously sourced and sometimes clearly from Matthew, only clarify the distinctiveness of the quotation in GMcn: "Blessed are those who are persecuted to suffer for the sake of my name" / *felices qui persecutionem passi fuerint causa nominis mei* (Fug. 7.1; CSEL 76:29); "If bitterness of speech should break out with evil-speaking and clamor, look back at the saying, 'Rejoice when they speak evil of you'" / *si linguae amaritudo maledicto sive convicio eruperit respice dictum cum vos maledixerint gaudete* (Pat. 8.3; SC 310:88); "Truly rejoice and exult he says as often as they curse or persecute you, for your recompense is bountiful in heaven" / *cum vero gaudete et exultate dicit quotiens vos maledicent et persequentur merces enim vestra plurima in caelo* (Pat. 11.9; SC 310:98); "Blessed are you when they disgrace you and persecute and speak against you all kinds of evil things on my account" / *beati eritis cum vos dedecoraverint et persecuti fuerint et dixerint adversus vos omnia mala propter me* (Scorp. 9.2; CCSL 2:1084). The three upgrades are all based on T's primary attestation and consistent with the restorations of most GMcn editors. All three third person plural verbs used by T in the running quotations in his commentary on GMcn are indicative rather than subjunctive. D and other manuscripts use the indicative for *μισήσουσιν*, but not for the other verbs. V was likely correct to regard "when they separate/excommunicate you" / *ὅταν ἀφορίσωσιν ὑμᾶς* as not present in Lk1, not simply as unattested. Its verb appears in Matthew (13.49, 25.32) and Acts (13.2, 19.9), but nowhere in Mark or any other place in QnLk1 (IDD 1.1). Given the late (Hadrianic) historical context of Lk2, this verb could refer to the post-Pharisaic liturgical ban against sectarians, i.e., the *birkat ha-minim*.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 6.23. κατὰ τὰ αὐτὰ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.<sup>196</sup></p>	<p>Mt1 5.12a. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς. [Mt1c]                      Mt1 5.12b. οὕτως γὰρ ἐδίωξαν τοὺς προφήτας [QnLk1·Mt1]                      Mt1 5.12c. τοὺς πρὸ ὑμῶν. [Mt1c]</p>	<p>Lk2 6.23a. <u>χάρητε</u> [Mt1·Lk2]                      Lk2 6.23b. ἐν ἐκείνῃ τῇ ἡμέρᾳ [CINP]                      Lk2 6.23c. <u>καὶ σκιρτήσατε</u>, [Mt1·Lk2]                      Lk2 6.23d. ἰδοὺ γὰρ [CINP]                      Lk2 6.24e. ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ. [Mt1·Lk2]                      Lk2 6.24f. <u>κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.</u> [QnLk1Mt1·Lk2]</p>
<p>QnLk1 6.23. in accordance with these things were doing to the prophets the fathers of theirs.</p>	<p>Mt1 5.12a. rejoice and be glad, because the reward of yours [is] great in the heavens; [Mt1c]                      Mt1 5.12b. for <u>thus</u> they pursued <u>the prophets</u> [QnLk1·Mt1]                      Mt1 5.12c. who [were] before you [all]. [Mt1c]</p>	<p>Lk2 6.23a. <u>rejoice</u> [Mt1·Lk2]                      Lk2 6.23b. in that the day [CINP]                      Lk2 6.23c. <u>and</u> leap for joy, [Mt1·Lk2]                      Lk2 6.23d. for behold [CINP]                      Lk2 6.24e. <u>the reward of yours [is] great in the heaven;</u> [Mt1·Lk2]                      Lk2 6.24f. <u>for in accordance with the same things they were doing to the prophets the fathers of theirs.</u> [QnLk1Mt1·Lk2]</p>

<sup>196</sup> Lk1 6.23 is attested by both T and E: "Just as these things", he says, "their fathers were doing to the prophets" / *secundum haec inquit faciebant prophetis patres eorum* (Marc. 4.15.1; SC 456:184; Evans 328); "Just as the same things your fathers were doing to the prophets" / κατὰ τὰ αὐτὰ ἐποίουν τοῖς προφήταις οἱ πατέρες ὑμῶν (Pan. 42.11.6 ζ (6); 42.11.17 Σχ. ζ (6); restated in 42.11.17 Ἔλ. ζ (6); GCS 31:108, 126). Outside of his commentary on GMcn, T conflates the Matthean and Lk2 versions: "Rejoice and exult, because your recompense is bountiful in heaven, for thus their fathers were doing even to prophets" / *gaudete et exultate quoniam merces vestra plurima in caelo sic enim faciebant et prophetis patres illorum* (Scorp. 9.2; CCSL 2:1084). The variation between "these things" / *haec* / ταῦτα (T) and "the same things" / τὰ αὐτὰ (E) is pervasive in the mss. For example, the former appears in ⚭ A f<sup>1</sup> f<sup>13</sup>, whereas the latter form appears in ⚭<sup>75</sup> B D. The former is more likely for GMcn, given that the latter / ὁ@d\* αὐτός@rp\* is a characteristic feature of LkR2 (IDD 1.2). T's "their" / *eorum* is likely more faithful to GMcn than the possessive "your" / ὑμῶν used by E. LkR2 combines the Qn beatitude conclusion ("these things their fathers did to the prophets") with the Mt1 tradition ("rejoice and be glad, because great is your reward in the heavens") to yield a new synthesis ("rejoice in that day and leap for joy, for behold your reward is great in the heaven. For these same things their fathers did to the prophets.")

Parallel Passages for Signals Tracing: GMcn 6.24–26

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A079. Curses	6.24–26	6.24–26

Parallel Verses for Signals Tracing: GMcn 6.24

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 6.24bd. οὐαὶ τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. <sup>197</sup>	Lk2 6.24a. πλὴν [CINP] Lk2 6.24b. οὐαὶ [QnLk1·Lk2] Lk2 6.24c. ὑμῖν [CINP] Lk2 6.24d. τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. [QnLk1·Lk2]
QnLk1 6.24bd. Cursed [be] to the rich, because you received the encouragement of yours.	Lk2 6.24a. However, [CINP] Lk2 6.24b. <u>cursed</u> [QnLk1·Lk2] Lk2 6.24c. to you [CINP] Lk2 6.24d. <u>to the rich, because you received the encouragement of yours.</u> [QnLk1·Lk2]

<sup>197</sup> T confirms the transition in Lk1 to a section of woes: "Behold he shifts to cursing... For he speaks woe" / *ecce enim demutat in maledictionem... vae enim dicit* (Marc. 4.15.3; SC 456:188; Evans 330); as does Eznik (*de deo* 405; R 8.7). T goes on to introduce and then quote Lk1 6.24: "But the vices incidental to riches, these—indeed woes!—they ascribe to the wealthy in the gospel, 'because', he says, 'you have received your encouragement'" / *sed accidentia vitia divitiis illa in evangelio quoque vae divitibus adscribunt quoniam inquit recepistis advocacionem vestram* (Marc. 4.15.9; SC 456:192; Evans 332). On a general note, in the absence of a rival Matthean text here, LkR2 copies the QnLk1 woes nearly verbatim and does not engage in any significant expansion. The words "however" / πλὴν and "to you" / ὑμῖν are included by R (415) but removed here because of their absence from T's verbatim quotation. Both likely reflect LkR2 redaction, the first a highly characteristic LkR2 transitional term to smoothen the shift from the beatitudes to the curses, and the second a limitation of the curse to a specific group of the wealthy to temper the more radical revolutionary salvo of Qn. Among Luke mss, πλὴν is uniquely absent in Δ, reflecting the earlier tradition either through transmission or accident of history. Either way, this lemma was most likely absent from QnLk1 as a characteristic feature of Lk2 (IDD 1.1).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>QnLk1 6.25ace. οὐαὶ οἱ ἐμπεπλησμένοι ὅτι πεινάσετε.<sup>198</sup></p> <p>QnLk1 6.25f. οὐαὶ οἱ γελῶντες νῦν ὅτι πενθήσετε καὶ κλαύσετε.</p>	<p>Lk2 6.25a. οὐαὶ [QnLk1·Lk2]</p> <p>Lk2 6.25b. ὑμῖν [CINP]</p> <p>Lk2 6.25c. οἱ ἐμπεπλησμένοι [QnLk1·Lk2]</p> <p>Lk2 6.25d. νῦν, [CINP]</p> <p>Lk2 6.25e. ὅτι πεινάσετε [QnLk1·Lk2]</p> <p>Lk2 6.25f. οὐαὶ, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. [QnLk1·Lk2]</p>
<p>QnLk1 6.25ace. Cursed [be] the filled, because you will go hungry.</p> <p>QnLk1 6.25f. Cursed [be] the laughing now, because you will mourn and weep.</p>	<p>Lk2 6.25a. Cursed [be] [QnLk1·Lk2]</p> <p>Lk2 6.25b. to you [CINP]</p> <p>Lk2 6.25c. the filled [QnLk1·Lk2]</p> <p>Lk2 6.25d. now, [CINP]</p> <p>Lk2 6.25f. because you will go hungry. [QnLk1·Lk2]</p> <p>Lk2 6.25g. Cursed [be] the laughing now, because you will mourn and weep. [QnLk1·Lk2]</p>

<sup>198</sup> Lk1 6.25 is closely paraphrased by T, "He casts woe indeed on the filled, because they will go hungry, and on those laughing now, because they will mourn... yet you will be hungry, certainly because you have been filled... certainly will be weeping you who now laugh" / *ingerit vae etiam saturatis quia esurient etiam ridentibus nunc quia lugebunt... vos autem esurietis utique quia saturati estis...* [336] *utique ploraturi qui nunc ridetis* (*Marc.* 4.15.13; SC 456:196; Evans 334, 336). Elsewhere T paraphrases Lk2, "he declared blessed not those who are filled, but the hungry and thirsting" / *qui beatos non saturatos sed esurientes et sitientes pronuntiavit* (*Jejun.* 15.6; CCSL 2:1274). Again, the instances of "to you" / ὑμῖν in R's edition (415) are omitted here because they were absent from T's verbatim quotation and likely reflect the LkR2 tendency to generalize the beatitudes and woes for a mixed socio-economic audience, while QnLk1 sounds a prophetic-revolutionary call inverting and demolishing socioeconomic divides. The term ὑμῖν is also absent in some Luke mss: K L f<sup>3</sup> 579. The concluding words "and weep" / καὶ κλαύσετε are not in evidence in T's quotation nor in the paraphrase in *Jejun.* 15.6. However, T may hint at their presence where he sets up an intertext with Ps 126.5: "certainly will be weeping who now laugh" / *utique ploraturi qui nunc ridetis* (*Marc.* 4.15.13). The lemma for weeping is used above in 6.21b and in secure attestations of Qn (e.g., 7.13, 38), and LkR2 is typically quite faithful to QnLk1 in the absence of a rival Matthean tradition, thus I concur with R in retaining it.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>QnLk1 6.26ac. οὐαὶ ὅταν ὑμᾶς καλῶς ἔροῦσιν ᾗ οἱ ἄνθρωποι. κατὰ ταῦτα ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.<sup>199</sup></p>	<p>Lk2 6.26a. οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν [QnLk1·Lk2]  Lk2 6.26b. πάντες [CINP]  Lk2 6.26c. οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ [QnLk1·Lk2]  Lk2 6.26d. γὰρ [CINP]  Lk2 6.26e. ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν. [QnLk1·Lk2]</p>
<p>QnLk1 6.26. Cursed [be] when of you well they speak the humans. In accordance with these things they were doing to the false prophets the fathers of theirs.</p>	<p>Lk2 6.26a. <u>Cursed</u> [be] <u>when of you well they may speak</u> [QnLk1·Lk2]  Lk2 6.26b. all [CINP]  Lk2 6.26c. <u>the humans. In accordance with the same things</u> [QnLk1·Lk2]  Lk2 6.26d. for [CINP]  Lk2 6.26e. <u>they were doing to the false prophets the fathers of theirs.</u> [QnLk1·Lk2]</p>

<sup>199</sup> Lk1 6.26 is quoted verbatim by T: "Woe when people speak well to you just as their fathers did these things to the false prophets" / *vae cum vobis benedixerint homines secundum haec faciebant et pseudoprophetae patres illorum* (Marc. 4.15.14; SC 456:198; Evans 336). The terms "to you" / ὑμῖν and "for" / γὰρ, which R considered uncertain (5.17, 415), are omitted for the same reasons as stated in the last two notes. The term "these things" / *haec* is preferable to the characteristic LkR2 expression, "the same things" / τὰ αὐτὰ / δ@d\* αὐτός@rp (IDD 1.2). As with 6.23, here also the Lk2 mss are thoroughly divided between the two. In keeping with T's future indicative verb, "they speak well" / *benedixerint*, the first verb is emended to a future indicative (ἐροῦσιν) instead of the subjunctive (εἴπωσιν), as in Lk2.



Lukan	Matthean	QnLk1	Mt1	Lk2	notes
Lbeat_01 (6:20b)	Mbeat_01 (5:3)	10	12	10	beggars ... kingdom of god   beggars in spirit ... kingdom of heavens
Lbeat_02 (6:21a)	Mbeat_04 (5:6)	5	6	6	hunger ... filled   hunger thirst justice ... filled
Lbeat_03 (6:21b)	Mbeat_02 (5:4)	5	8	6	weep ... laugh   mourn ... comfort
Lbeat_04 (6:22)	Mbeat_09 (5:11)	21	16	25	hate revile cast out   revile persecute speak evil
Lbeat_close (6:23)	Mbeat_close (5:12)	<b>8</b>	<b>19</b>	<b>26</b>	fathers did to prophets   rejoice reward predecessors pursued prophets [ <i>synthetic culmination</i> ]
Lcurse_01 (6:24)		8		10	cursed rich ... comfort
Lcurse_02 (6:25a)		5		7	cursed filled ... hunger
Lcurse_03 (6:25b)		8		8	cursed laughing ... mourn weep
Lcurse_04 (6:26a)		7		8	cursed speak well
Lcurse_close (6:26b)		8		10	fathers false prophets
	Mbeat_03 (5:5)		8		gentle ... inherit land
	Mbeat_05 (5:7)		6		merciful ... shown mercy
	Mbeat_06 (5:8)		10		clean heart ... see god
	Mbeat_07 (5:9)		8		peacemakers ... called sons god
	Mbeat_08 (5:10)		12		persecuted justice ... kingdom heavens
totals		85	105	116	

Parallel Passages for Signals Tracing: GMcn 6.27–30a, 30b, 31–32b, 32e–33, 34a, 34b–35a, 35b–36

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A080. Impartial love	6.27–30a, 31–32b, 34a, 35b–36	5.39–48; 7.12	6.27–36

Parallel Verses for Signals Tracing: GMcn 6.27–28

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 6.27. ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν<sup>200</sup></p> <p>QnLk1 6.28. εὐλογεῖτε ἑτοὺς μισοῦντάς ὑμᾶς καὶ ἑεὐχεσθεῖ περὶ τῶν ἑὸνειδιζόντων ὑμᾶς</p>	<p>Mt1 5.43. ἤκούσατε ὅτι ἐρρέθη· ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. [Mt1c]</p> <p>Mt1 5.44a. ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν [QnLk1·Mt1]</p> <p>Mt1 5.44b. καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς [QnLk1·Mt1]</p> <p>Mt1 5.45 [see below on QnLk1 6.35b]</p>	<p>Lk2 6.27. ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς [QnLk1Mt1·Lk2]</p> <p>Lk2 6.28. εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεάζοντων ὑμᾶς. [QnLk1Mt1·Lk2]</p>

<sup>200</sup> Lk1 6.27–28 are usually attested together, as in T and also Greek and Latin *Adm*. In these attestations, three of the four imperatives match Lk2, while the second ("do good") is conspicuously missing. In his primary attestation, T states: "'But I say to you,' he says, 'who hear... love your enemies and bless those who hate you, and pray for them who revile you'" / *sed vobis dico inquit qui auditis... diligite inimicos vestros et benedicite eos qui vos oderunt et orate pro eis qui vos calumniantur* (*Marc.* 4.16.1; SC 456:200; Evans 336). Shortly thereafter he restates these verses, listing out four types of persons, perhaps suggesting four corresponding imperatives: "If indeed those who are enemies and hate and curse and misrepresent are to be called brothers, then he who instructed them to be regarded as brothers has commanded blessing those who hate and praying for those who misrepresent" / *si enim qui inimici sunt et oderunt et maledicunt et calumniantur fratres appellandi sunt utique et benedici odientes et orari pro calumniatoribus iussit qui eos fratres deputari praecepit* (*Marc.* 4.16.1; SC 456:200; Evans 336). T may also circle back around to these verses twice more later in his polemical commentary, but the references are likely paraphrastic: "not only in not returning evil-speaking but also in speaking well" / *et non modo non remaledicendi sed etiam benedicendi* (*Marc.* 4.16.6; SC 456:206; Evans 340); "he forbids evil-speaking in return, and evil-speaking more generally" / *vetat remaledicere multo magis utique maledicere* (*Marc.* 4.27.1; SC 456:344; Evans 412). In a different treatise, T apparently references the Lk2 form: "Indeed love your enemies", he says, "and pray for those who speak evil of you" / *diligite enim inimicos vestros, inquit, et orate pro maledicentibus vos* (*An* 35.2; SC 601:350). And in yet another treatise, the quotation is primarily of Matthean content, conflated with the Lk2 expression about blessing those who speak evil: "love your enemies and bless those who speak evil and pray for your persecutors so that you may be sons of your heavenly father" / *diligite inimicos vestros et maledicentibus benedicite et orate pro persecutoribus vestris ut filii sitis patris vestri caelestis* (*Pat.* 6.5; SC 310:82). The most involved and clearest attestation in Greek and Latin *Adam* quotes the Marcionite Megisthus, who brings together the content of both verses, but only recounts two imperatives, with the second and third corresponding Lk2 imperatives either elided by the speaker or absent from the GMcn exemplar: "Now our lord, being good, says, 'Love your enemies and pray for those who persecute you'" / ὁ δὲ κύριος ἡμῶν, ἀγαθὸς ὢν, λέγει ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ εὐχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς (GCS 4:26; PTS 55:306) / *noster autem bonus dominus dicit diligite inimicos vestros et orate pro eis persecuntur vos* (Caspari 1.12; STA 1:13). On two later occasions, the orthodox character Adamantius succinctly recounts only the first imperative, and neither makes any difference to the reconstruction: "for he says, 'love your enemies'" / λέγει γὰρ ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν (GCS 4:30; PTS 55:308) / *ait enim diligite inimicos vestros* (Caspari 1.14; STA 1:15); "love your enemies", what is said by the savior is not strange" / ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, ὑπὸ τοῦ σωτῆρος λεγόμενον οὐκ ἔστι ξένον (GCS 4:88; PTS 55:332) / *diligite inimicos vestros, nec hoc novum est* (Caspari 2.15; STA 1:40). The second imperative, missing from the attestations by T and *Adm*, is omitted entirely (with VRK). The phrase "those who hate you" / τοὺς μισοῦντάς ὑμᾶς is upgraded based on T's *qui vos oderunt*; HZVBN locate this phrase at the end of 6.27, where I concur with R to locate it at the beginning of 6.28. Note that the lemma "hate" / μισέω is received in an expanded signal both in Mt1 5.43 and Lk2 6.27 and that the lemma "curse" / καταράσθαι is quite rare and more likely a reflection of Lk2 erudite vocabulary than of Qn (IDD 1.1), not to mention that the verb is in the middle voice, which is highly characteristic of Lk2 (IDD 1.2). The short, unique form of the verb "pray" / εὐχεσθε found in Greek *Adm* is taken as original to QnLk1 (with K), rather than the Lk2 term προσεύχεσθε (so HZVRN). Where *Adm* has the lemma "persecuting" / διωκόντων / *persecuntur*, this is taken as a later contamination from Matthean tradition. Still, the verb "despise" / ἐπηρεάζω should not be restored, given that it is a canonical gospel *hapax* that only appears elsewhere in the NT in the Hadrianic era text of 1 Peter (IDD 1.1). Instead, we repurpose the lemma "reproach" / ὀνειδίζω, clearly attested in QnLk1 6.22 and other early strata (IDD 1.1), as a reasonable antecedent for T's repeated term *calumniantur... calumniantur... calumniatoribus*.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.29a. <ἐάν τις σὲ ράπιση εἰς> ἴτην σιαγόνα ῥαράθες <sup>201</sup> (αὐτῷ) καὶ τὴν ἄλλην <sup>201</sup>	Mt1 5.39. ὅστις σε ραπίζει εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην. [QnLk1·Mt1] Mt1 5.40a. καὶ τῷ θέλοντί σοι κριθῆναι [Mt1c]	Lk2 6.29a. τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, [QnLk1·Lk2]
QnLk1 6.29b. <καὶ ἐάν τις> ῥ σου ῥ ἄρη <sup>202</sup> τὸ ἱμάτιον ῥ ῥ πρόσθες <sup>202</sup> αὐτῷ καὶ τὸν χιτῶνά <sup>202</sup>	Mt1 5.40b. καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον. [QnLk1·Mt1] Mt1 5.41. καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο. [Mt1c]	Lk2 6.29b. καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης. [QnLk1·Lk2]

<sup>201</sup> Lk1 6.29a is multiply attested by T, as well as by Greek and Latin *Adm*. Two attestations by T are found in his commentary on GMcn, but both are merely paraphrases: "on the contrary commanding the other cheek to be offered" / *alteram amplius maxillam offerri iubens* (*Marc.* 4.16.2; SC 456:202; Evans 336); "not only not striking back but also offering the other cheek" / *non modo non repercutiendi sed et aliam maxillam praebendi* (*Marc.* 4.16.6; SC 456:204–206; Evans 340). Outside of his commentary on GMcn, T clearly references the Matthean version with a mix of paraphrase and quotation: "'To the one who struck you', he says, 'on the face, turn also the other cheek'" / *verberanti te inquit in faciem etiam alteram genam obverte* (*Pat.* 8.2; SC 310:88). The Greek and Latin attestations of *Adm*, found within a quotation by the Marcionite Megisthus, are consistent with each other, except that the Latin version adds the Matthean term "right" / *dexteram*: "Now the lord, being good, says in the gospel, 'If anyone strikes you on the cheek, offer to him also the other'" / ὁ δὲ κύριος ἀγαθὸς ὢν λέγει ἐν τῷ εὐαγγελίῳ ἐάν τις σε ράπιση εἰς τὴν σιαγόνα παράθες αὐτῷ καὶ τὴν ἄλλην (GCS 4:32; PTS 55:308–309) / *dominus autem qui bonus est dicit in evangelios si quis te percusserit in dexteram maxillam praebe ei et alteram* (Caspari 1.15; STA 1:15). The explicit restoration of the opening clause is based on Greek and Latin *Adm*, which is not contradicted nor challenged by T's paraphrastic attestations in *Marc*. The correction of the imperative from the Lk2 "offer|present" / *πάρεχε* (so R 415) to "offer|present" / *παράθες* is based on the explicit witness of Greek *Adm*. The former is possible, though its lemma *παρέχω* is never clearly attested in QnLk1, while the lemma *παρατίθημι* is multiply attested (IDD 1.1). Neither the two versions of *Adm* nor the testimonies of T for Lk1 substantiate the Matthean "turn" / *στρέψον*. The explicit restoration "him" / *αὐτῷ* / *ei* is based on Greek and Latin *Adm*, which again is not contradicted nor challenged by T's paraphrastic attestations.

<sup>202</sup> Lk1 6.29b is also multiply attested both by T and Greek and Latin *Adm*. Two attestations by T are found in his GMcn commentary: "and beyond the coat to relinquish the cloak also" / *et super tunicam pallio quoque cedi* (*Marc.* 4.16.2; SC 456:202; Evans 336, 338); "and not only not retaining tunic but all the more of relinquishing cloak" / *et non modo non retinendi tunicam sed et amplius et pallium concedendi* (*Marc.* 4.16.6; SC 456:204, 206; Evans 340). Outside of this commentary, T clearly quotes the Matthean version once, though interestingly it follows the QnLk1Lk2 order of "tunic... cloak" rather than the Matthean "cloak... tunic": "Therefore he says, 'Whoever has taken your tunic, relinquish the cloak also'" / *proinde inquit qui tibi tunicam sustulerit vel etiam pallium concede* (*Fug.* 13.2 in CSEL 76:41; *Fug.* 13.1 in CCSL 2:1154). Elsewhere he gives a paraphrase that more closely follows the Lk2 version: "Unless the same be one who could offer also the cloak to one who takes away tunic" / *nisi idem sit qui auferenti tunicam etiam pallium offerre possit?* (*Pat.* 7.10; SC 310:86). The primary and clearest attestations in Greek and Latin *Adm* are found in quotations of the the Marcionite Megisthus, "Now doesn't the good lord say, 'If anyone takes the tunic, offer to him also the cloak?'" / ὁ δὲ ἀγαθὸς κύριος λέγει ἐάν τις σου ἄρη τὸ ἱμάτιον πρόσθες αὐτῷ καὶ τὸν χιτῶνα; (GCS 4:38; PTS 55:311) / *bonus autem dominus dicit si tibi quis aufert tunicam da ei et pallium?* (Caspari 1.18; STA 1:18). A second quotation of this verse is made by the orthodox character Adamantius, and the Greek and Latin versions vary as to whether the saying is found in one gospel or multiple gospels: "'If anyone takes your tunic', in the gospel it has been written" / ἐάν τις σου ἄρη τὸ ἱμάτιον ἐν μὲν τῷ εὐαγγελίῳ γέγραπται (GCS 4:38; PTS 55:311) / "'if anyone has taken your garment', thus indeed in the gospels has it been written" / *si quis sustulerit tibi vestimentum in evangeliiis quidem ita scriptum est* (Caspari 1.18; STA 1:18). Whatever the ostensible source of the second attestation, and despite its brevity, it still aligns with the previous GMcn attestation against both Matthean and Lk2 versions, thus it is taken as an additional and confirmatory attestation of GMcn. The opening explicit restoration of "and" / *καὶ* is based on T twice using "and" / *et* conjunctions to connect Lk1 6.29a and 6.29b. The explicit restoration of "if anyone" / *ἐάν τις* is based on all four attestations in Greek and Latin *Adm*, which again is not contradicted nor challenged by T's paraphrastic attestations in *Marc*. The upgrade and placement of the possessive *σου* is based on two Greek and one Latin attestation for *Adm*, as well as its presence—though postposed to different locations—in both Mt1 and Lk2. The correction of "takes" / *ἄρη* in place of the Lk2 participial phrase "from the one who takes" / *ἀπὸ τοῦ αἴροντός* (R 415, rendered as uncertain) is based on all four consistent attestations in Greek and Latin *Adm*. While T uses participles in his commentary on GMcn, these only refer to the giver, not the taker. T's paraphrase in *Pat.* 7.10 has a participle for "the one who takes" / *auferenti*, but this likely reflects the use of Lk2, not GMcn. The correction of "offer|present" / *πρόσθες* instead of "give|forgive" / *ἄφες* is based on the first attestation in Greek *Adm*. The lemma *προστίθημι* is clearly attested in QnLk1 12.31, and while *ἀφίημι* is certainly also attested for QnLk1, it is also highly characteristic of Mt1 (IDD 1.1). The upgrade "to him also" / *αὐτῷ καὶ* is based primarily on the first Greek and Latin attestation for *Adm*, matched by the Mt1 receptor, and partly also based on T's paraphrases, specifically the use of "also" / *quoque* in the first attestation and the *a minori ad maius* structure of the second attestation, "not only... but also even more" / *non modo... sed et amplius et*.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.30a. παντὶ αἰτοῦντί σε δίδου <sup>203</sup>	Mt1 5.42a. τῷ αἰτοῦντί σε δός, [QnLk1·Mt1]	Lk2 6.30a. παντὶ αἰτοῦντί σε δίδου [QnLk1·Lk2]
6.30b. not present in QnLk1 <sup>204</sup>	Mt1 5.42b. καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς. [Mt1c]	Lk2 6.30b. καὶ ἀπὸ τοῦ αἰροντος τὰ σὰ μὴ ἀπαίτει. [Mt1·Lk2]

<sup>203</sup> Lk1 6.30a is quoted once verbatim by T in the running succession of his commentary, and it should be taken as his primary attestation: "give to everyone who asks you" / *omni petenti te dato* (*Marc.* 4.16.8; SC 456:206; Evans 340). A later, retrospective paraphrase omits the word "you" / *te*: "he commands to everyone who asks to give" / *iubet omni petenti dare* (*Marc.* 4.27.1; SC 456:344; Evans 412). Outside of his commentary on GMcn, T recalls this teaching in no fewer than three places, all of them using the QnLk1Lk2 word "all|everyone" (a word missing from Matthew), and two of the three including the word "you": "to everyone who asks you give" / *omni petenti te dato* (*Bapt.* 18.1; Evans 36); "but shall I give to everyone who asks me for the sake of charity, not in extortion? 'To the one asking', he says... but while he truly commands giving to everyone who asks, he himself does not give a sign to those who ask" / *sed et omni petenti me dabo in causa elemosinae, non in concussurae. petenti inquit... atque adeo omni petenti dari iubet ipse signum petentibus non dat* (*Fug.* 13.1, 3 in CSEL 76:40–41; *Fug.* 13.1–2 in CCSL 2:1153–1154); "To everyone who asks you you will give" / *omni petenti te dabis* (*Mon.* 11.2; SC 343:180). These supplemental attestations provide no meaningful basis to challenge T's primary attestation, according to which Lk1 and Lk2 are in perfect alignment.

<sup>204</sup> Lk2 6.30b is unattested according to R (415), but it was likely not present in Lk1. As seen in the preceding and forthcoming verses, T recounts the content of the sermon on the plain very closely, which makes an omission—even an inadvertent one—in this location highly unlikely. While brief, this half verse has a cluster of Lk2 characteristic features: the preposition "from" / ἀπό@pg, archaized possessive "thine" / σός (IDD 1.1) and definite article + possessive adjective / ὁ@ \*1 σός@ (IDD 1.2). In context, QnLk1 has a teaching on lending, found in QnLk1 6.43a. Thus what we have here is most likely MtR1 linking the forthcoming Qn teaching about lending to this Qn saying about giving. Essentially, MtR1 groups financial *mitzvot* into a single topical *halakhic* lesson. LkR2 responds by restating this Mt1 financial parallelism, turning it from a willingness to lend money, "[o]ne who wishes to borrow from you, don't turn away" (Mt1 5.42), into forgiveness for cases of taxation/tribute and/or theft, "From the one who takes what is yours, do not demand" (Lk2 6.30b). This Lk2 alteration may well be behind the variant reading "pay tribute" / *tribue* in place of "give" in regard to this teaching in *Mon.* and *Fug.*, on which see SC 343:180. Finally note that the same Lk2 participial phrase found uniquely in Lk2 6.29 "from the one who takes" / ἀπὸ τοῦ αἰροντός is repeated here verbatim.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.31. και καθως ῥηλεγε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι ῥ οὔτως και ὑμεῖς ποιεῖτε αὐτοῖς <sup>205</sup> [QnLk1:Mt1>Lk2]	Mt1 7.12a. πάντα οὔν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὔτως και ὑμεῖς ποιεῖτε αὐτοῖς. [QnLk1·Mt1] Mt1 7.12b. οὗτος γάρ ἐστιν ὁ νόμος και οἱ προφήται. [Mt1c]	Lk2 6.31. και καθως θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι ποιεῖτε αὐτοῖς ὁμοίως. [QnLk1·Lk2]

<sup>205</sup> T recounts this QnLk1 teaching in his commentary on GMcn at least four times. The first, primary attestation is a verbatim quotation or close paraphrase: "And just as you wish to have done to you by persons, thus also you must do for them... and just as you do not wish to have done to you by persons, you also must not do to them" / *et sicut vobis fieri vultis ab hominibus ita et vos facite illis... et sicut vobis fieri non vultis fieri ab hominibus ita et vos ne faciatis illis* (Marc. 4.16.13; SC 456:210; Evans 342). The second is a negative restatement of the first, closer to its earlier Confucian form: "and just as you do not wish to have done to you by persons, you also must not do to them" / *et sicut vobis fieri non vultis fieri ab hominibus ita et vos ne faciatis illis* (Marc. 4.16.13; SC 456:210; Evans 342). T then paraphrases the positive and negative forms together: "so that I would do to others what I want for me, and not do to others that I do not wish for me" / *ut id aliis faciam quod mihi velim et id nec aliis faciam quod mihi nolim* (Marc. 4.16.13; SC 456:210; Evans 344). Finally, he retrospectively paraphrases the positive teaching: "Therefore he already taught me this to do to others the things I wish done to me" / *satis ergo iam tunc me docuit ea facere aliis quae mihi velim fieri* (Marc. 4.16.16; SC 456:212; Evans 344). Outside of his commentary on GMcn, T restates the teaching: "Just as you want persons to do to you, thus you also must do to them" / *quomodo vultis ut faciant vobis homines, ita et vos facite illis* (Scorp. 10.3; BP 14:128). The phrase "you wish be done to you by persons" / ὑμῖν γίνεσθαι θέλετε παρὰ ἀνθρώπων is corrected to "you wish persons to do to you" / θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, consistent with both Mt1 and Lk2 independent receptors. The wording commonly restored here in GMcn editions reflects a wooden translation of T that likely reflects his habits around paraphrasing or restating purpose clauses. We note that *fio* is inherently ambiguous as to meaning and voice, and that the third attestation lacks the verb altogether. More importantly, the syntax is inconsistent with QnLk1, which abounds with ἵνα + subjunctive / ἵνα@\w+ \w+@vs\* clauses (IDD 1.2), but seldom has the middle infinitive form of γίνομαι@vnp and nowhere else has a παρὰ + genitive noun bigram, both of which are characteristic of Lk2 (IDD 1.2). The upgrade of the last five words is based on T and consistent with V and most GMcn editors. Instead of reading T here as a reliable witness to GMcn and considering the reasonableness of GMcn being a source for Matthew, R (4.4.16) downgrades the final clause as if T had "slipped into the Matthean version."



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 6.32a. «ἐὰν ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν;»<sup>206</sup></p> <p>6.32b not present in QnLk1<sup>207</sup></p> <p>6.33 not present in QnLk1<sup>208</sup></p>	<p>Mt1 5.45. [see below]</p> <p>Mt1 5.46a. ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; [QnLk1·Mt1]</p> <p>Mt1 5.46b. οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; [Mt1c]</p> <p>Mt1 5.47. καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνικοι τὸ αὐτὸ ποιοῦσιν; [Mt1c]</p>	<p>Lk2 6.32a. καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; [‡QnLk1·Lk2]</p> <p>Lk2 6.32b. καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. [Mt1·Lk2]</p> <p>Lk2 6.33. καὶ [γὰρ] ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. [Mt1·Lk2]</p>

<sup>206</sup> Lk2 6.32a is unattested for Lk1 according to R (415), but it was most likely present. Following the initial version of our fourth hypothesis, we previously held that 6.32a was not present in Qn. However, in keeping with the later adjustment and nuancing of that hypothesis as well as the *CEQ* (68–69) inclusion of this content, we reevaluated this conclusion in v1.52. The rhetorical question, "what grace is it for you?" / ποία χάρις ἐστίν ὑμῖν; is clearly attested by T for QnLk1 6.34a (see below). That phrase occurs verbatim here and twice more across the next two verses, yet nowhere else in the canonical NT texts. 1 Pt 2.20 is only vaguely reminiscent. The remaining vocabulary, including the plural verbal command "love" / ἀγαπᾶτε, is consistent with Qn (see 6.27 above).

<sup>207</sup> Lk2 6.32b is unattested for Lk1 (R 415), but it was likely not present. The mention of "reward" / μισθός is a characteristic MtR1 addition. While "tax-collector" / τελώνης in its singular form is certainly present in Qn (18.1, 18.11, 18.13), the plural is unattested and is more befitting of Mt1 (e.g., 11.19), as is the rhetorical parallelism (IDD 1.4), which LkR2 adapts yet restates in its characteristic plural reference for "sinners" / ἁμαρτωλοὶ (IDD 1.1).

<sup>208</sup> Lk2 6.33 is unattested for Lk1 according to R (415), but it was likely not present. The language in Mt1 is highly characteristic of MtR1, and the language in Lk2 is highly characteristic of LkR2, even as it appropriates and transforms elements of QnLk1 and Mt1. The LkR2 repetition of the authentic Qn phrase, "what grace is it to you?" is a clever yet contrived way of giving this expansion the feel and imprimatur of antiquity and dominical authenticity.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 6.34a. καὶ ἐὰν δανίσγητε παρ' ὧν ἐλπίζετε ὑμεῖς ἴλαβεῖν ποία χάρις ἐστὶν ὑμῖν;<sup>209</sup></p> <p>6.34b not present in QnLk1<sup>210</sup></p> <p>6.35a not present in QnLk1<sup>211</sup></p> <p>QnLk1 6.27. ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν</p>	<p>Mt1 5.12. χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς [!Mt1c]</p> <p>Mt1 5.44a. ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν [!QnLk1·Mt1]</p> <p>Mt1 5.44b. καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς [!QnLk1·Mt1]</p>	<p>Lk2 6.34a. καὶ ἐὰν δανίσγητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις; [QnLk1·Lk2]</p> <p>Lk2 6.34b. καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα. [CINP]</p> <p>Lk2 6.35a. πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς [QnLk1Mt1·Lk2]</p>

<sup>209</sup> T quotes Lk1 6.34a verbatim: "And if you lend to those from whom you hope to receive, what grace is that for you?" / *et si feneraveritis a quibus speratis vos recepturos quae gratia est vobis?* (Marc. 4.17.1; SC 456:214; Evans 346). While A, D and other mss have the present tense verb for "lend" / δανίζετε, T's future perfect reflects the earlier tradition, followed later by LkR2, B75, B and most mss. Consistent with the reconstruction of K (606) and against V (194\*), R (415), and N (32), the lemma "receive back" / ἀπολαμβάνω is corrected to "receive" / λαμβάνω as more typical of Qn and GMcn more generally (IDD 1.1).

<sup>210</sup> Lk2 6.34b is unattested for Lk1 according to R (415), but it was likely not present. The language is characteristic of LkR2, particularly the plural forms of the lemma "sinner" / ἁμαρτωλός@α\w{3}p\* and the lemma "equal" / ἴσος (IDD 1.1), particularly the latter as preceded by a definite article (IDD 1.2).

<sup>211</sup> Lk2 6.35a is unattested for Lk1 according to R (415), but it was likely not present. The lemma "doing good" / ἀγαθοποιέω is characteristic of Lk2, and "hoping back" / ἀπελπίζω is NT hapax (IDD 1.1). The idea of a future "reward" / μισθός for doing right is borrowed from Mt1, where it is a characteristic feature (IDD 1.1). While "love your enemies" is original and authentic to Qn (cp. 6.27 above), its repetition here reflects LkR2 using Qn both directly and as appropriated by Mt1. Essentially, 6.34b–35a represent LkR2 engaging in a bit of *halakhic* elaboration and repetition following Mt1 precedent.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.35b. και ἔσεσθε υἱοὶ θεοῦ ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς <sup>212</sup>	Mt1 5.45. ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, [QnLk1·Mt1] Mt1 5.45b. ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει [Mt1c] Mt1 5.45c. ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. [QnLk1·Mt1]	Lk2 6.35b. και ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. [QnLk1·Lk2]

<sup>212</sup> T quotes Lk1 6.35b verbatim across two separate attestations: "You will be sons of god" / *eritis filii dei* (*Marc.* 4.17.5 in SC 456:218; 4.17.4 in Evans 346); "Because the same... is gratifying to the graceless and evil" / *quia ipse... suavis est adversus ingrates et malos* (*Marc.* 4.17.6; SC 456:218; Evans 348). While the word "of god" / θεοῦ here is, as V and R noted, unrepresented among Luke mss, that need not make it an alteration by T, especially since the signal cascade reflects a pattern toward circumlocution of the divine name. Within the same *midrash halakhah* described above, MtR1 here provides thematic illustrations, elaborates on the theme of divine sonship, and engages in a typical MtR1 circumlocution of the divine title by referring to god as "our father in the heavens" / πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς (cf. A185). While LkR2 sticks close to the Qn text here, it may pick up a weak signal of MtR1 divine circumlocution, deployed using the characteristic LkR2 term "most high" / ὑψίστου (IDD 1.1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.36. γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ᾠκτίρμων ἔστιν <sup>213</sup>	Mt1 5.48. ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν. [QnLk1·Mt1]	Lk2 6.36. γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἔστιν. [QnLk1·Lk2]

<sup>213</sup> Lk1 6.36 is attested twice by T, each with a mix of quotation and paraphrase: "Be merciful just as your father has been merciful to you... Or if another [god] has now ordered mercy because the same is merciful, how in all this time was he not merciful to me?" / *estote inquit misericordes sicut pater vester misertus est vestri... Aut si alius nunc misericordiam praecepit quia et ipse misericors sit cur tanto aevo misericors mihi non fuit?* (Marc. 4.17.8; SC 456:220–22; Evans 348). While T uses a periphrastic participle / *misertus est* in his first attestation, his doubled use of the adjective "merciful" / *misericos* in the second attestation, matched by the Lk2 receptor, is more likely and is thus the basis for our correction. Periphrastic participles are uncharacteristic of QnLk1 but highly characteristic of Lk2 (IDD 1.2). Note also that an adjective is used in the Matthean restatement: "perfect/complete" / *τέλειός*. Likely because of the direct object pronoun "on you" / *vestri*, V (194\*) instead rendered "had mercy" / *ἔκτειρεν* for T's *misertus est*, and is thus followed by R (415). This verbal form lacks any attestation in any mss of Luke, or in the entire NT and LXX for that matter, and is thus highly unlikely.

Parallel Passages for Signals Tracing: GMcn 6.37–40a, 40b–42a, 42b

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)
A081. Judging	6.37–40, 42b	4.24b	7.1–5, 15.14	13.16, 15.20	6.37–42	10.24–25

Parallel Verses for Signals Tracing: GMcn 6.37

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.37a. <i>μὴ κρίνετε ἵνα μὴ κριθῆτε</i> <sup>214</sup> QnLk1 6.37b. <i>μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε</i>	Mt1 7.1. <i>μὴ κρίνετε, ἵνα μὴ κριθῆτε</i> . [QnLk1·Mt1]	Lk2 6.37a. <i>καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε</i> . [QnLk1·Lk2] Lk2 6.37b. <i>καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε</i> . [QnLk1·Lk2]

<sup>214</sup> Lk1 6.37 is quoted verbatim by T, "Do not judge, lest you be judged. Do not condemn, lest you be condemned. Release and you will be released" / *nolite iudicare ne iudicemini nolite condemnare ne condemnemini dimittite et dimittemini* (*Marc.* 4.17.9; SC 456:222; Evans 348). T restates and paraphrases this Lk1/Lk2 content several times elsewhere: "Already elsewhere about this type of prayer, 'Release', he says, 'and it will be released for you'" / *iam et alibi ex hac specie orationis remittite inquit et remittetur vobis* (*Or.* 7.3; CCSL 1:262); "When indeed he says, 'Do not judge lest you be judged', does he not demand patience?" / *cum enim dicit nolite iudicare ne iudicemini nonne patientiam flagitat?* (*Pat.* 10.7; SC 310:94); "How will you 'release and it will be released for you' if you have been obstinate in injustice through a lack of patience?" / *quomodo remittes et remittetur tibi si tenax iniuriae per absentiam patientiae fueris?* (*Pat.* 12.3; SC 310:100); "We must not judge lest we be judged... Release and it will be released for you" / *non iudicantes ne iudicemur... dimitte et dimittetur tibi* (*Pud.* 2.2; SC 394:152). None of these merit any alteration to his clear, primary quotation of Lk1. As R (415) notes, the Lk2 instances of the transitional *καὶ* were likely not present in GMcn. The repeated addition of the negative adverb *οὐ* was also likely not present in GMcn, but instead reflects the characteristic Lk2 use of the double negative + subjunctive formula / *οὐ@b μὴ@x \w+@vs* (IDD 1.2).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.38. δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπεισμένον καὶ ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν τῷ αὐτῷ ᾧ μετρεῖτε μέτρῳ ἀντιμετρηθήσεται ὑμῖν <sup>215</sup>	Mk1 4.24b. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν [Qn·Mk1] Mk1 4.24c. καὶ προστεθήσεται ὑμῖν. [Mk1c]	Mt1 7.2a. ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, [Mt1c] Mt1 7.2b. καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. [QnMk1·Mt1]	Lk2 6.38. δίδοτε καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπεισμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. [QnLk1·Lk2]

<sup>215</sup> Lk1 6.38 is quoted verbatim in its entirety by T, and the last part of the verse is quoted twice in *Adm*. T has: "Give and it will be given to you. A good measure, pressed and overflowing, they will give into your bosom. With that measure with which you measure it will be measured back to you" / *date et dabitur vobis. mensuram bonam pressam ac fluentem dabunt in sinum vestrum. eadem qua mensi eritis mensura remetietur vobis* (*Marc.* 4.17.9; SC 456:222; Evans 348). Both quotations in *Adm* are made by the orthodox character Adamantius. The first apparently has Adamantius quoting from GMcn as the singular "gospel", and the Greek and Latin versions are in alignment: "Hear what the gospel says, 'With the measure with which you measure, with that it will be measured back to you'" / ἄκουε τοῦ εὐαγγελίου λέγοντος ᾧ μετρεῖτε μέτρῳ ἀντιμετρηθήσεται ὑμῖν (GCS 4:32; PTS 55:309) / *audi et in evangelio quid dicit qua mensura metieritis eadem remetietur vobis* (Caspari 1.15; STA 1:16). The second is found subsequent to a litany of quotations that Adamantius makes to the Marcionite Apostolikon, and yet in the midst of quotations to canonical Matthew and Luke: "with that measure with which you measure it will be measured to you" // ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν (GCS 4:66; PTS 55:323) / "with that measure with which you have measured, it will be measured back to you" / *qua mensura mensi fueritis, eadem remetietur vobis* (Caspari 2.5; STA 1:31). Note that the second verb in the second Greek *Adm* quotation follows the Markan/Matthean form (μετρηθήσεται) rather than the previously attested Lk1 form shared by Lk2 (ἀντιμετρηθήσεται), and also that the opening compound verb in the second Latin *Adm* quotation (*mensi fueritis*) attests an otherwise unknown perfect tense, which suggests a paraphrase or rewording rather than a direct quotation of any gospel text at this point. The unique word order (relative pronoun, verb, noun) is confirmed by T (*eadem qua mensi eritis mensura*) and the first Greek *Adm* quotation in Greek (ᾧ μετρεῖτε μέτρῳ) and is thus preserved in favor of its rearrangement (relative pronoun, noun, verb) in the second Greek *Adm* quotation, Mk1, and its later receptors Mt1 and Lk2 (so ZNK) or the unattested order (noun, relative pronoun, verb) restored by HVR. The verb "measure back" / ἀντιμετρηθήσεται is confirmed by T and twice by Latin *Adm* (*remetietur*), as well as the first Greek *Adm* attestation, against the Markan/Matthean form. In the future, we plan to include and evaluate the relationship of 1 Clem 13.2 with the above signal cascade.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 6.39a. &lt;εἶπεν δὲ καὶ παραβολὴν αὐτοῖς&gt;<sup>216</sup></p> <p>QnLk1 6.39b. &lt;τυφλὸς δὲ τυφλὸν ὁδηγεῖ εἰς βόθυνον&gt;<sup>217</sup></p>	<p>Mt1 15.14a. ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοὶ [τυφλῶν]· [Mt1c]</p> <p>Mt1 15.14b. <u>τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῆ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.</u> [QnLk1·Mt1]</p>	<p>Lk2 6.39a. εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· [QnLk1·Lk2]</p> <p>Lk2 6.39b. μήτι δύναται [CINP]</p> <p>Lk2 6.39c. <u>τυφλὸς τυφλὸν ὁδηγεῖν;</u> [QnLk1·Lk2]</p> <p>Lk2 6.39d. οὐχί [CINP]</p> <p>Lk2 6.39e. <u>ἀμφότεροι εἰς βόθυνον ἔμπεσοῦνται;</u> [QnLk1Mt1·Lk2]</p>

<sup>216</sup> Regarding the opening explicit restoration to Lk1 6.39a, we concur with Braun (SC 456:222n5) that T was *sans doute* referring to "now he spoke a comparison to them" / εἶπεν δὲ καὶ παραβολὴν αὐτοῖς when he says "he allegorized to the men" / *in homines allegorizavit* (Marc. 4.17.12; SC 456:222; Evans 350). TsKN omitted it from their reconstruction, VR deemed it an unrestorable allusion, Z implicitly indicated its presence, and HB both restored it.

<sup>217</sup> Regarding the second explicit restoration, we have another case where an abundance of evidence astonishingly leads R (415, following V 194) to give up on any reconstruction and instead declare that "no insight into wording can be gained" for content that is clearly restored by all other GMcn editors (HZTsBKN). T recalls the verse no fewer than four times, three of them in his polemical commentary against Marcion: "A blind person [led] by a blind person falls into the same pit" / *caecus a caeco in eandem decidit foveam* (Marc. 3.7.1; SC 399:84, 86; Evans 186); "but a blind person leads a blind person into a pit" / *sed caecus caecum ducit in foveam* (Marc. 4.17.12 in SC 456:222; 4.17.11 in Evans 350); "thus indeed the blind becomes accustomed to lead the blind" / *sic enim caecus caecum deducere solet* (Marc. 4.36.12; SC 456:454; Evans 470); "it is necessary that a blind person be led by a blind person into a pit" / *caecus a caecis in foveam deducaris necesse est* (Praescr. 14.8; SC 46:108). We note that *none* of the four attestations have the word "both" and three of the four lack the word "fall", thus removing those words from the reconstruction. T uses the lemma for "lead" / *duc-* in the active voice twice but in the passive only once, leading me to opt for the active voice as more likely. While that lemma is missing from the first attestation, it is present in the other three, all in the present tense. All of T's attestations are closer to the Matthean declarative than the Lukan rhetorical question, yet *none* have the plural for "blind person" or "guides" as in the first statement in Mt1 15.14. So, through a process of logical deduction, we have a reconstruction identical to the quotation in Marc. 4.17.12: "but a blind person leads a blind person into a pit" / *sed caecus caecum ducit in foveam* / τυφλὸς δὲ τυφλὸν ὁδηγεῖ εἰς βόθυνον. Given its heavy reliance on QnLk1 and Mt1 sources, Lk2 has few distinctive features here, specifically its two different ways of starting rhetorical questions that expect negative responses: the negative interrogative particle "isn't" / μήτι and the intensive negative adverb οὐχί (IDD 1.1). The use of these two lemmata and the quick alternation between them reflect the more sophisticated rhetorical training of LkR2 compared to its sources.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
<p>QnLk1 6.40a. οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον<sup>218</sup></p> <p>6.40b not present in QnLk1<sup>219</sup></p> <p>6.41–42a not present in QnLk1<sup>220</sup></p> <p>QnLk1 6.42b. «ἐκβαλε ἐκ τοῦ ὀφθαλμοῦ» «σοῦ» «τὴν δοκόν» «καὶ» «τότε» «διαβλέψεις ἐκβαλεῖν» «τὸ κάρφος» «ἐκ τοῦ» «ὀφθαλμοῦ» «τοῦ ἀδελφοῦ σου»<sup>221</sup></p>	<p>Mt1 7.3. τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; [Mt1c]</p> <p>Mt1 7.4. ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; [Mt1c]</p> <p>Mt1 7.5. ὑποκριτά, ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. [QnLk1·Mt1]</p> <p>Mt1 10.24a. οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον [QnLk1·Mt1]</p> <p>Mt1 10.24b. οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. [Mt1c]</p> <p>Mt2 10.25. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. [Mt1c]</p>	<p>Jn2 13.16. ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. [QnLk1Mt1·Jn2]</p> <p>Jn2 15.20. μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. [QnLk1Mt1·Jn2]</p>	<p>Lk2 6.40a. οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον. [QnLk1·Lk2]</p> <p>Lk2 6.40b. κατηρητισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. [Mt1·Lk2]</p> <p>Lk2 6.41. τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; [Mt1·Lk2]</p> <p>Lk2 6.42a. πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; [Mt1·Lk2]</p> <p>Lk2 6.42b. ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. [QnLk1Mt1·Lk2]</p>

<sup>218</sup> Lk1 6.40a is quoted once verbatim by T within the running sequence of his commentary, but likely alluded to elsewhere: "but a student is not above a teacher" / *sed non est discipulus super magistrum* (*Marc.* 4.17.12 in SC 456:222; 4.17.11 in Evans 350); "even if Marcion is a student, he is nevertheless not above the teacher" / *cum et si discipulus Marcion non tamen super magistrum* (*Marc.* 4.4.5; SC 456:80; Evans 268). Elsewhere, both within and outside of his commentary on GMcn, T clearly references the Matthean parallelism: "But you, a student above the teacher and a servant above the lord" / *at tu si super magistrum discipulus et servus super dominum* (*Marc.* 1.14.4 in SC 365:164, 166; 1.14.3 in Evans 36); "'a student is not above a teacher' is immediately followed by 'nor a servant above his lord'" / *non est discipulus super magistrum statim sequitur nec servus super dominum suum* (*Scorp.* 9.6; BP 14:118). The Matthean order is inverted once: "servants above a lord and students above a teacher" / *servi super dominum et discipuli super magistrum* (*An.* 55.2; SC 601:438). Other references are merely allusions to overlapping synoptic material: "the same would have made students above a teacher" / *ipse faceret discipulos super magistrum* (*Praescr.* 34.5; SC 46:135); "There have indeed arisen students greater than the teacher of the same school" / *extiterunt enim de schola ipsius discipuli super magistrum* (*Val.* 33.1; SC 280:148; Riley 67 *extiterunt: extiterunt*). Besides *Marc.* 4.17.12 and perhaps 4.4.5, none of the other content clearly attests to Lk1 nor has any bearing on its restoration.

<sup>219</sup> Lk2 6.40b is indicated as unattested by VR and omitted entirely by TsBN. K is the only GMcn editor to restore it. Most likely it was not present. It bears highly characteristic Lk2 features: the participle + δέ bigram and perfect passive participle / @vpxp (IDD 1.2). The lemma "prepare" / *καταρτίζω* is present only here in Luke, and only appears three times in the other canonical gospels (IDD 1.1). Essentially, Lk2 borrows the content of QnLk1 6.40 but expands it into a parallelism in Lk2 6.40b about christlikeness, a characteristic theme of Lk2 (IDD 1.4). As part of its discourse on persecutions (Mt2 10.17–25, see A100 and 198), MtR2 10.24 first repeats the opening from Lk2 6.40 and adds the "servant... master" theme it gleaned elsewhere from Lk2. Then MtR2 20.15 restates Lk2 6.40b and finally doubles its "slave ... lord" saying.

<sup>220</sup> Lk2 6.41–42a is unattested by patristic witnesses. According to R (415), "no insight into wording can be gained" for 6.41–42, but 6.41–42a was most likely not present and 6.42b was most likely present in Lk1, and several words from the latter are in fact attested, as noted below. The rhetoric and vocabulary of much of Mt1 7.3–5 // Lk2 6.41–42a are uncharacteristic of QnLk1 but rather characteristic of MtR1: "brother" / *ἀδελφός*, the archaized possessive "your" / *σός*, and "hypocrite" / *ὑποκριτής* (IDD 1.1); the bigram "or how" / ἤ@cc πῶς@b (IDD 1.2).

<sup>221</sup> Lk1 6.42b is attested in T shortly after his clear attestation to 6.40a: "Let the heretic remove the log from his eye, then he can disprove if there is any straw in a Christian's eye" / *eximat et de oculo suo trabem haereticus tunc in oculo Christiani si quam putat stipulam revincat* (*Marc.* 4.17.12 in SC 456:224; 4.17.11 in Evans 350). Complicating the reconstruction is that T's attestation here takes the form of an insult to Marcion. Despite its perjorative tone and tenor, the attestation still provides for the explicit restoration of "remove from the eye" / *ἐκβαλε ἐκ τοῦ ὀφθαλμοῦ*, "the log" / *τὴν δοκόν*, "then" / *τότε*, "the straw" / *τὸ κάρφος* and a second occurrence of "eye" / *ὀφθαλμοῦ*. The improvised restorations are based on D, as well as Mt1 and Lk2 as independent receptors of QnLk1, while also omitting characteristic redactional tendencies of MtR1 and LkR2.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A082. Tree known by fruit	6.43, 45	7.16–18, 12.33–35	6.43–45	7.20–21	7.16–18, 12.33–35, 15.19

## Parallel Verses for Signals Tracing: GMcn 6.43

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.43. <οὐ δύναται> δένδρον καλὸν <καρπὸν σαπρὸν ποιεῖν οὐδὲ> δένδρον σαπρὸν <καρπὸν καλὸν ποιεῖν> <sup>222</sup>	Mt1 7.17. οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. [QnLk1·Mt1] Mt1 7.18. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. [QnLk1·Mt1] Mt1 12.33a. ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν [QnLk1·Mt1]	Lk2 6.43. οὐ γὰρ ἐστὶν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. [QnLk1Mt1·Lk2]

<sup>222</sup> Lk1 6.43 is attested by seven witnesses in Greek and/or Latin: Tertullian, Hippolytus, Latin Origen, Philastrius, Pseudo-Tertullian, and Greek and Latin *Adm*. T's main attestation in his running commentary is, "Hence even a good tree cannot bring forth bad fruit, because truth [can] not [bring forth] heresy, nor [can] a bad [tree bring forth] good [fruit], because heresy [can] not [bring forth] truth" / *proinde et arbor bona non proferat malum fructum quia nec veritas haeresim nec mala bonum quia nec haeresis veritatem* (*Marc.* 4.17.12 in SC 456:224; 4.17.11 in Evans 350). But he clearly refers to GMcn in an earlier book: "And because Marcion also defends a good tree cannot produce bad fruits" / *et quia et Marcion defendit arborem bonam malos quoque fructus non licere producere* (*Marc.* 2.24.3; SC 368:142, 144; Evans 150). Two other vague references appeared even earlier: "Of the dominical proclamation applied to men not to gods, that example of the good and bad tree, that the good neither brings forth bad fruits nor the bad good ones" / *dominicae pronuntiationis in homines non in deos disponentis exempla illa bonae et malae* [108] *arboris, quod neque bona malos neque mala bonos proferat fructus* (*Marc.* 1.2.1; SC 365:106, 108; Evans 6); "Know here the best first fruit certainly comes from the best tree, Marcion" / *agnoscat hinc primum fructum optimum, utique optima arboris, Marcion* (*Marc.* 2.4.2; SC 368:34; Evans 94). And three more outside of that commentary: "because a good tree would not bear bad fruits nor a bad tree good ones, and no one would pick figs from thorns nor grapes from brambles" / *quia arbor bona malos non ferat fructus nec mala bonos, et nemo de spinis metat ficus et de tribulis uvas* (*An.* 21.4; SC 601:268); "even a bad tree will not give good fruits if it is not grafted and a good [tree] will give bad fruits if it is not cultivated" / *non dabit enim arbor mala bonos fructus si non inseratur et bona malos dabit si non colatur* (*An.* 21.5; SC 601:268); "Certainly a good tree does not destroy bad fruits... nor a bad tree good ones" / *certe nec bona arbor fructus malos edit... nec mala arbor bonos* (*Herm.* 13.1; SC 439:112). Hippolytus of Rome has: "A good tree cannot make bad fruits and what follows" / οὐ δύναται δένδρον καλὸν καρποὺς πονηροὺς ποιεῖν καὶ τὰ ἐξῆς (*Haer.* 10.19.3). Ps-Tertullian has: "Every good tree makes good fruits, but a bad [tree makes] bad [fruits]" / *omnis arbor bona bonos fructas facit mala autem malos* (*Haer.* 6.2). Rufinus' Latin translation of Origen has: "It is written that a good tree cannot make bad fruits, nor can a bad tree make good fruits; from the fruit indeed a tree is recognized" / *scriptum est quia non potest arbor bona malos fructus facere neque arbor mala bonos fructus facere; ex fructu enim arbor cognoscitur* (*Princ.* 2.5.4). Philastrius has: "It is not a good tree that makes bad fruit, nor a bad tree that makes good fruit" / *non est arbor bona quae facit malum fructum neque arbor mala quae faciat bonum fructum* (*Diversarum hereseon* (CPL 121) 45.2; CCSL 9:236). Two quotations of this verse are made by the Marcionite Megisthus, but their inverted order is an outlier and suggests a later redaction to or version of GMcn: "just as [in] the gospel [it] says, 'a rotten tree cannot yield lovely fruits nor a lovely tree yield bad fruits'" / καθὼς λέγει τὸ εὐαγγέλιον οὐ δύναται δένδρον σαπρὸν καρποὺς καλοὺς ἐνεγκεῖν οὐδὲ δένδρον καλὸν καρποὺς κακοὺς ἐνεγκαι (GCS 4:56; PTS 55:319) / *sicut in evangelio dicit non potest arbor mala bonos fructus facere neque arbor bona malos fructus facere* (Caspari 1.28; STA 1:26), slightly modified later by use of the verbal prefix προσ- / pros-: "a rotten tree cannot bring forth lovely fruits nor a lovely tree bring forth rotten fruits" / οὐ δύναται δένδρον σαπρὸν καρποὺς καλοὺς προενεγκεῖν οὐδὲ δένδρον καλὸν καρποὺς σαπροὺς προενεγκαι (GCS 4:58; PTS 55:319) / *non potest arbor mala bonos fructus afferre neque arbor bona malos fructus afferre* (Caspari 1.28; STA 1:26 and R 363 misspell as *affere*: *afferre*). R (7.4.7, 4.4.20, 8.8) deemed this verse almost entirely irretrievable because of its abundant diversity of witnesses (!), but all other GMcn editors provide a robust restoration of this verse. The opening explicit restoration, "cannot" / οὐ δύναται (so BK) is corroborated in Greek independently by Hippolytus and Greek *Adm*, and also in Latin by T (*Marc.* 2.24.3, *non licere*) and twice in Latin *Adm* (*non potest*), as well as Mt1 7.18 as earliest receptor. The singular for "fruit" / καρπὸν (so HZVB) follows T's primary attestation (4.17.12), Philastrius, and the LkR2 receptor over against the plural (so KN) found elsewhere in T, Hippolytus, Latin Origen, Pseudo-Tertullian, *Adm*, and Mt1. The lemma choice "make" / ποιέω (so HZVBRN) follows Mt1 as this QnLk1 signal's earliest receptor, a verb confirmed by Hippolytus in the infinitive, but rendered as indicative by Ps-Tertullian and Philastrius. T alternates between the lemma "produce" / *produco* / ποιέω (*Marc.* 2.24.3) and "bring forth" / φέρω / *profero* (*Marc.* 4.17.11; so K), and *Adm* is inconsistent in its two lemmata in the same passage.

Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>6.44 not present in Qn<sup>223</sup></p> <p>Qn 6.45a. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθὸν καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρὸν<sup>224</sup></p> <p>Qn 6.45b. ἔκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ<sup>225</sup></p> <p>6.45c not present in Qn</p>	<p>6.44 not present in Lk1</p> <p>Lk1 6.45a. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθὸν καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρὸν<sup>224</sup></p> <p>[Qn·Lk1]</p> <p>Lk1 6.45b. ἔκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ [Qn·Lk1]</p> <p>Lk1 6.45c. ἔκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί [Lk1c]</p>	<p>Mt1 7.16. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; [Mt1c]</p> <p>Mt1 12.33c. ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται. [Mt1c]</p> <p>Mt1 12.34a. γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; [Mt1c]</p> <p>Mt1 12.34b. ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. Qn·Mt1]</p> <p>Mt1 12.35. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. [Qn·Mt1]</p>	<p>Lk2 6.44. ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάλτου σταφυλὴν τρυγῶσιν. [Mt1·Lk2]</p> <p>Lk2 6.45a. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρὸν. [QnLk1·Lk2]</p> <p>Lk2 6.45b. ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ. [QnLk1·Lk2]</p> <p>6.45c not present in Lk2</p>	<p>Mk2 7.20. ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. [Mk2c]</p> <p>Mk2 7.21. ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι, ψευδομαρτυρίαι, βλασφημίαι. [QnLk1·Mk2]</p>	<p>Mt2 7.16 same as Mt1</p> <p>Mt2 12.33–35 same as Mt1</p> <p>Mt2 15.19. ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. [QnLk1Mk2·:Mt2]</p>

<sup>223</sup> Lk2 6.44 is unattested according to R (416), but it was probably not present in Lk1. GMcn editors are divided about it. On the one hand, HKN explicitly restored it and Z implicitly restored it, all essentially following its Lk2 form. On the other hand, VTsBR all omitted it or left it as unrestored. The abundant and diverse attestations of the surrounding content in Lk1 6.43 and 6.45, and lack of any attestation of Lk2 6.44, leans toward the position that it was simply not present in GMcn. In my view, this content reads best as originally an emphatic MtR1 halakhic elaboration (at 7.16, then partly doubled in 12.33) that was later copied closely by LkR2.

<sup>224</sup> Lk1 6.45a is attested by T, Latin Origen, and Greek and Latin *Adm*. The diversity of evidence uniquely led V to make no restoration of this content, but all other GMcn editors (HZTsBRKN) restored it, though at somewhat different degrees and levels of confidence. T's running commentary briefly alludes to it: "Thus Marcion has not brought forth anything good from the treasure of Cerdo, nor Apelles from that of Marcion" / *sic nec Marcion aliquid boni de thesauro Cerdonis malo protulit nec Appelles de Marcionis* (*Marc.* 4.17.12; SC 456:224; Evans 350). A Latin translation of Origen is our most reliable witness: "a good man out of the good treasure of his heart brings forth good, and the evil from an evil [heart] brings forth evil" / *bonus homo de bono thesauro cordis sui profert bonum et malus de malo profert malum* (*Princ.* 2.5.4; R 8.9). More difficult are the ostensibly verbatim quotations in Greek and Latin *Adm* in which the orthodox Adamantius speaks, quoting a litany of verses "from the gospel" / ἐκ τοῦ εὐαγγελίου, i.e., the Marcionite gospel. The Greek and Latin quotations do align well with each other: "the good person out of the good treasure brings forth good things, and the evil person out of the evil treasure brings forth evil things" / ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ἀγαθὰ καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ [320] πονηροῦ θησαυροῦ προφέρει πονηρά (GCS 4:58; PTS 55:320–321) / *bonus homo de bono thesauro profert bona et malus homo de malo thesauro profert mala* (Caspari 1.28; STA 1:27). T (*aliquid boni*, literally "anything of good") may confirm Latin Origen on its use of the singular for "good" / *bonum* and perhaps also "evil" / *malum*, which also align with the singular forms in Lk2 ("the good" / τὸ ἀγαθόν and "the evil" / τὸ πονηρὸν) against the plural Matthean forms ("good things" / ἀγαθὰ and "bad things" / πονηρά) that *Adm* (whether by way of harmonization or later GMcn redaction). Even so, the Greek *Adm* quotation clearly aligns with Lk2 in the verb "brings forth" / προφέρει against the Matthean "brings out" / ἐκβάλλει, so the *Adm* attestation should not be dismissed as entirely contaminated or without value. Thus the upgrades are based primarily on Latin Origen and secondarily on Greek and Latin *Adm* where they do not contradict Latin Origen.

<sup>225</sup> Lk1 6.45bc are only attested in Greek and Latin *Adm*. Among GMcn editors, VTsR omit both segments, while HZBKN restores Lk1 6.45b but omit 6.45c. The verbatim quotations follow immediately after the quotations of Lk1 6.45a presented in the preceding note: "Out of the overflow of the heart the mouth speaks. For out of the heart evil disputes come out" / ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί (GCS 4:58; PTS 55:321) / *ex abundantia enim cordis os loquitur de corde enim procedunt cogitationes malae* (Caspari 1.28; STA 1:27). The order of "the mouth speaks" / τὸ στόμα λαλεῖ / *os loquitur* in Greek and Latin *Adm* aligns with Matthew against the transposed order in Lk2 (λαλεῖ τὸ στόμα), and the Lk2 possessive "his" / αὐτοῦ is missing from both *Adm* attestations, all of which could suggest Matthean contamination/harmonization. Even so, the Matthean and Lukan texts are highly similar, and along the lines of the baby and bathwater analogy, some modifications/contaminations do not justify dismissing the value of the attestation entirely, thus there is a reasonable basis for the explicit restoration of Lk1 6.45b. Given that this saying is evident in both the Mt1 and Lk2 receptors, we read it as original to Qn, whereas the lack of any reception of Lk1 6.45c ("for out of the heart evil disputes come out") and the characteristic/signature Lk1 term "disputes" / διαλογισμοὶ all point to the likelihood that this was LkR1 redaction not present in Qn.



Parallel Passages for Signals Tracing: GMcn 6.46

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A083a. Lord lord	6.46	7.21	6.46	7.21–22

Parallel Verses for Signals Tracing: GMcn 6.46

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 6.46. τί καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω;<sup>226</sup></p> <p>QnLk1 13.27. (οὐδέποτε ἔγνων ὑμᾶς) ἄναχωρεῖτε ἅπ' ἐμοῦ πάντες ἐργάται ἄνομίας [see A211]</p>	<p>Mt1 7.21a. οὐ πᾶς ὁ λέγων μοι· [Mt1c]</p> <p>Mt1 7.21b. <u>κύριε κύριε</u>, [QnLk1·Mt1]</p> <p>Mt1 7.21c. εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ [Mt1c]</p> <p>Mt1 7.21d. <u>ποιῶν τὸ</u> [QnLk1·Mt1]</p> <p>Mt1 7.21e. θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. [Mt1c]</p> <p>7.22 not present in Mt1</p> <p>Mt1 7.23a. καὶ τότε ὁμολογήσω αὐτοῖς ὅτι [!Mt1c] [see A211]</p> <p>Mt1 7.23b. <u>οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἅπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.</u> [!QnLk1·Mt1] [see A211]</p>	<p>Lk2 6.46. <u>τί δέ με καλεῖτε· κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;</u> [QnLk1·Lk2]</p> <p>Lk2 13.27. καὶ ἐρεῖ λέγων ὑμῖν· οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ· <u>ἀπόστητε ἅπ' ἐμοῦ πάντες ἐργάται ἀδικίας.</u> [!QnLk1·Lk2] [see A211]</p>	<p>Mt2 7.21 same as Mt1</p> <p>Mt2 7.22. πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· <u>κύριε κύριε</u>, οὐ τῷ σῶ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; [Mt2c]</p> <p>Mt2 7.23 same as Mt1</p>

<sup>226</sup> T clearly quotes Lk1 6.46, albeit split into two parts: "If that is so, who will appear to have said, 'Why do you call, 'lord, lord?'" / *si ita est quis videbitur dixisse quid voca<ti>s domine domine?* (Marc. 4.17.13 in SC 456:226; Marc. 4.17.12 in Evans 350); "Who besides could suggest, 'And do not do what I say?'" / *quis item adiecisse potuisset et non facitis quae dico?* (Marc. 4.17.14 in SC 456:226; Marc. 4.17.13 in Evans 350). The conjunction "but" / δέ is missing from f<sup>23</sup> and 1424, as well as T's quotation, which is also missing the personal pronoun "me" / με, both thus omitted by K (618) and here. MtR2 7.22–23 later added an eschatological judgment scene that has in the background the LkR2/Acts language and conceptuality of the students of Jesus having extensive delegated authority to do "powers in your name".

Parallel Passages for Signals Tracing: GMcn 6.47–49

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A083b. House built on rock	-----	7.24–27	6.47–49	7.24–27

Parallel Verses for Signals Tracing: GMcn 6.47–49

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>6.47–49 not present in QnLk1<sup>227</sup></p> <p>Lk1 8.21b. εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς; [see A135]</p>	<p>Mt1 7.24a. πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, [QnLk1·Mt1]</p> <p>Mt1 7.24b. ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν·</p> <p>Mt1 7.25. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. [Mt1c]</p> <p>Mt1 7.26a. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς [QnLk1·Mt1]</p> <p>Mt1 7.26b. ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον· [Mt1c]</p> <p>Mt1 7.27. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη. [Mt1c]</p>	<p>Lk2 6.47. πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν <b>τίτι ἐστὶν ὁμοίος</b>. [Lk1Mt1·:Lk2]</p> <p>Lk2 6.48. ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομηθῆσαι αὐτήν. [Mt1·Lk2]</p> <p>Lk2 6.49a. ὁ δὲ ἀκούσας καὶ μὴ ποιήσας [Lk1Mt1·:Lk2]</p> <p>Lk2 6.49b. ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρηξεν ὁ ποταμὸς, καὶ εὐθὺς συνέπεσεν καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα. [Mt1·Lk2]</p>

<sup>227</sup> Lk2 6.47–49 are unattested according to V (195\*) and R (416). N (36) reads all three verses as uncertain. B (103) attempted to restore 6.47–48 as present, but omitted 6.49 as absent. Consistent with K (618) and G (152), I read all three verses as not present in Lk1. These verses are not the *explicit* of the inaugural sermon of Q (*CEQ* xxiv), but instead an MtR1 homiletic *aggadah* and a sermonic grand *finalé* that LkR2 retold closely to conclude its sermon on the plain as a rival to the literary and rhetorical feat of the Mt1 sermon on the mount. About the phrasing in Lk1 8.21 being absent from Qn yet based on and distinctive from Mk1, see parallel set A135. Several characteristic Lk2 features are still in evidence even in this material heavily derivative on Mt1: a word with the root πλῆ- / \*πλή\w+@, the δέ + participle / δέ@\w+ \w+@vp\* bigram (*bis*), and a narrative voice bigram "and it happened" / καί@cc γίνομαι@viam3s (IDD 1.2).

Parallel Passages for Signals Tracing: GMcn 7.1a, 1b–2a, 2b, 3, 4–5, 6–9, 10

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mt2 (140s)
A085. Centurion	7.1b–2a, 3, 6–7, 9	8.5–8, 10	4.46b–54	7.1–10	8.5–13

Parallel Verses for Signals Tracing: GMcn 7.1a, 1b–2a, 2b, 3, 4–5

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)
7.1a not present in QnLk1 QnLk1 7.1b. «καὶ ἦλθεν εἰς Καφαρναοῦμ» QnLk1 7.2a. «καὶ προσῆλθεν αὐτῷ» ἑκατόνταρχος <sup>228</sup> 7.2b not present in QnLk1 QnLk1 7.3. «καὶ λέγει ὁ παῖς μου ἐν τῇ οἰκίᾳ παραλυτικός» <sup>229</sup> 7.4–5 not present in QnLk1 <sup>230</sup>	Mt1 8.5a. εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοῦμ [‡QnLk1·Mt1] Mt1 8.5b. προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν [‡QnLk1·Mt1] Mt1 8.6. καὶ λέγων· κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. [‡QnLk1·Mt1]	Jn1 4.46a. ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον [see A032] Jn1 4.46b. καὶ ἦν τις βασιλικὸς οὗ [Jn1c] Jn1 4.46c. ὁ υἱὸς ἠσθένει ἐν Καφαρναοῦμ. [‡QnLk1·Jn1] Jn1 4.47. οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπήλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἡμελλεν γὰρ ἀποθνήσκειν. [Jn1c]	Lk2 7.1a. ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, [CINP] Lk2 7.1b. εἰσῆλθεν εἰς Καφαρναοῦμ. [‡QnLk1·Lk2] Lk2 7.2a. ἑκατοντάρχου δὲ τινος δοῦλος κακῶς ἔχων ἡμελλεν τελευτᾶν, [‡QnLk1Jn1·Lk2] Lk2 7.2b. ὃς ἦν αὐτῷ ἔντιμος [CINP] Lk2 7.3. ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθῶν διασώσῃ τὸν δοῦλον αὐτοῦ. [Jn1·Lk2] Lk2 7.4. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο. [CINP] Lk2 7.5. ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν. [CINP]

<sup>228</sup> This overall passage is clearly attested for Lk1 in T and E, both of whom focus primarily on Lk1 7.9 (see below) yet also specifically mention that the passage is about a "centurion": "So then it is unbelievable if in extolling the centurion's faith" / *proinde extollenda fide centurionis incredibile* (Marc. 4.18.1; SC 456:228; Evans 352); "If he did not find such faith in Israel as in a centurion who came from the nations, he is not consequently faulting the faith of Israel" / εἰ οὐδὲ ἐν τῷ Ἰσραὴλ τοιαύτην πίστιν εὔρεν ὡς ἐν τῷ ἀπὸ ἐθνῶν ἐλθόντι ἑκατοντάρχη, ἄρα οὐ ψέγει τὴν τοῦ Ἰσραὴλ πίστιν (Pan. 42.11.17 "Ελ. ζ (7); GCS 31:126–27). T recalls this story elsewhere, but in too vague or general a way to have any import for restoring the specific text of Lk1: "if even a centurion believed" / *si etiam centurio crediderat* (Idol. 19.3; CCSL 2:1120); "When he learned of the savior's approach, he—the gospel's centurion—quickly and exultantly hastened with all of his powers" / *ubi adventum soteris accepit propere et ovanter accurrit cum omnibus suis viribus centurio de evangelio* (Val. 28.1; SC 280:138). H (416), Z (463), and K (625) all restore content from 7.1–2. B (103) skipped over these verses, while V (195) and TS (86) saw them as generally attested but provided no specific wording. N (36) restored 7.2 as likely but 7.1 as unlikely, and R (416) only restored "centurion" / ἑκατοντάρχου in the genitive form following Lk2 7.2. G (152) makes a stylometric case for 7.1 as secondary Lukan redaction. A few elements of 7.1–2 are restored here as necessary narrative introduction, consistent with the Mt1 receptor and elements of D, yet stripped of Lk2 characteristic vocabulary: "since" / ἐπειδὴ, "fulfill" / πληρῶν, "word" / ῥήμα, and "people" / λαός (IDD 1.1). While the name of the city does not appear in any of the patristic citations of GMcn, all gospel strata are consistent here in locating this exchange in Capernaum. Note that this is the first healing narrative in Qn. While this episode was left out of Markan strata, MkR1 did follow Qn to make Capernaum its opening setting of Jesus' first healing (Mk1 1.21–26; see A035). JnR1, preserving yet transforming this story, displaced Capernaum by having the wine-making at the wedding of Cana be the first miracle.

<sup>229</sup> Lk1 7.3 is not directly attested by any patristic witnesses, but it was likely present in some form as a necessary opening to a miracle story. HZKN all restored it, VTs saw it as generally attested but provided no specific wording, but BR skipped over it as unattested. Our improvised restoration is based on Mt1 as the earliest and simplest QnLk1 receptor, wherein the centurion makes a direct plea to Joshua. It is likely that the centurion in Qn was a known, named person, just as Cornelius in Acts 10 was known and frequently named. The name Pantera, well-evidenced in Rabbinic literature, should be considered as one possibility, as should Cornelius and Longinus, but it is also entirely possible that the name is lost to history. In the Qn narrative, this centurion may have been Joshua's first follower, perhaps even his protector or body man. The erasure of his identity and effort to distance him from Jesus across later strata points to a deliberate, cascading pattern of suppressing a relationship later seen as problematic, whether because of the implications of violence, Roman support for a rival king, homoeroticism, or all of these factors. D has an especially obscure reference to the centurion and his slave: "a certain person of a certain centurion" / ἑκατοντάρχου δὲ τινος τις. The slave's affliction is described in different ways in Mt1, Jn1, and Lk2, but Mt1 as the earliest, closest and simplest receptor provides the most reasonable basis for reconstructing QnLk1, that the slave was "paralytic" / παραλυτικός. JnR1 exaggerated the infirmity ("he was about to die" / ἡμελλεν γὰρ ἀποθνήσκειν) to set the stage for Jesus producing a sign demonstrating his power of resurrection, and LkR2 later followed Jn1 ("he was about to perish" / ἡμελλεν τελευτᾶν), consistent with its own penchant for dramatization and overt Elijah-Jesus parallels.

<sup>230</sup> Lk2 7.4–5 are unattested for GMcn by patristic witnesses, and they were most likely not present in QnLk1. BR skipped over them as unattested. For VTs they are considered as generally attested without specific wording. HZKN restored these verses by entirely or almost entirely following the text of Lk2. These verses reflect a later tendency to distance Jesus and the centurion by having them talk through proxies, a tendency first evidenced in Jn1 then expanded in Lk2. Characteristic Lk2 features include: the accusative πρὸς, the lemma "nation" / ἔθνος, and the adverb "hastily" / σπουδαίως (IDD 1.1); the transitional split arthrous participle punctuated by δὲ / ὁ@\* δὲ@\w+ \w+@vp (IDD 1.2); themes of haste, dramatization, communication through proxies, collective speech, Jewish ritual/temple piety, architecture, and public benefaction (IDD 1.4).



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100-110)	Lk2 (117–138)
<p>QnLk1 7.6a. «καὶ λέγει αὐτῷ ἐγὼ ἐλθὼν θεραπεύσω αὐτόν»<sup>231</sup></p> <p>QnLk1 7.6b. «καὶ λέγει ὁ ἑκατόνταρχος κύριε οὐκ ἰκανὸς εἰμι ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς»</p> <p>QnLk1 7.7. «ἀλλὰ εἰπέ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου»</p> <p>QnLk1 7.8. «καὶ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν ἔχων ὑπ’ ἐμαυτὸν στρατιώτας καὶ λέγω τούτῳ πορεύθητι καὶ πορεύεται καὶ ἄλλῳ ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου ποίησον τοῦτο καὶ ποιεῖ»<sup>232</sup></p>	<p>Mt1 8.7. καὶ λέγει αὐτῷ· ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. [QnLk1·Mt1]</p> <p>Mt1 8.8. καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμι ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. [QnLk1·Mt1]</p> <p>Mt1 8.9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ. [QnLk1·Mt1]</p>	<p>Jn1 4.48. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε. [Jn1c]</p> <p>Jn1 4.49. λέγει πρὸς αὐτόν ὁ βασιλικός· κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. [‡QnLk1·Jn1] [see QnLk1 7.2a, 3]</p>	<p>Lk2 7.6a. ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. [CINP]</p> <p>Lk2 7.6b. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους [CINP]</p> <p>Lk2 7.6c. ὁ ἑκατοντάρχης λέγων αὐτῷ· κύριε, [‡QnLk1·Lk2]</p> <p>Lk2 7.6d. μὴ σκύλλου, [CINP]</p> <p>Lk2 7.6e. οὐ γὰρ ἰκανὸς εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς. [‡QnLk1·Lk2]</p> <p>Lk2 7.7a. διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν. [CINP]</p> <p>Lk2 7.7b. ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου. [‡QnLk1·Lk2]</p> <p>Lk2 7.8. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ. [QnLk1·Lk2]</p>

<sup>231</sup> For Lk1 7.6a, the Matthean stratum here is closest to the earliest signal in Qn, showing the proximity and direct communication between Joshua and the centurion likely present in the earliest stratum. D incorporates the later LkR2 redactional tendencies to distance Jesus and the centurion geographically and socially via emissaries.

<sup>232</sup> Lk2 7.8 is skipped by VB, unattested according to R, but restored by KN and also included in *CEQ*. We currently lean on the side of restoring it, though it is also reasonable to read the centurion's extended speech as a reflection of LkR2 tendencies toward character development, expanded dialogue, delegated authority, aristocratic matters, slave owner concerns, and the sympathetic portrayal of Roman civic and military authorities. The lack of distinctive Lk2 lemmata (IDD 1.1) or syntactical formulae (IDD 1.2) weighs in favor of its originality to Qn. An interesting possible intertext is 1 Esdr. 4.7–11.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100-110)	Lk2 (117–138)	Mt2 (140s)
QnLk1 7.9. «λέγει αὐτῷ ὁ Ἰησοῦς» λέγω ὑμῖν ἡ τσαύτην ἰσταν οὐδὲ ἐν τῷ Ἰσραὴλ εὐρον <sup>233</sup>	Mt1 8.10. «λέγει αὐτῷ ὁ Ἰησοῦς» λέγω ὑμῖν, παρ' οὐδενὶ τσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὐρον. [QnLk1·Mt1]	Jn1 4.50a. λέγει αὐτῷ ὁ Ἰησοῦς· [‡QnLk1·Jn1]	Lk2 7.9a. ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ [CINP] Lk2 7.9b. εἶπεν· λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τσαύτην πίστιν εὐρον. [QnLk1·Lk2]	Mt2 8.10. ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν· ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὐρον. [QnLk1Lk2·Mt2] Mt2 8.11. λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, [Mt2c] Mt2 8.12. οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. [Mt2c] Mt2 8.13a. καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη· [QnLk1·Lk2]

<sup>233</sup> Lk1 7.9 is quoted by T and E: "So then it is unbelievable if in extolling the centurion's faith, it is declared to one who did not hold Israel's faith that he had not found such faith in Israel.... Because if that were so, he would have said that such faith had never existed in Israel, saying instead that such faith should have been found in Israel" / *proinde extollenda fide centurionis incredibile si is professus est talem se fidem nec in Israële invenisse ad quem non pertinebat fides Israëlis... quoniam si ita esset talem fidem nec in Israhele umquam fuisse. ceterum dicens talem fidem debuisse inveniri in Israhele* (Marc. 4.18.1; SC 456:228; Evans 352 *esset: esset dixisset, inveniri: se invenire*); "Now I tell you, such faith I have not found in Israel" / λέγω δὲ ὑμῖν, τσαύτην πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὐρον (*Pan.* 42.11.6 ζ (7); 42.11.17 Σχ. ζ (7); GCS 31:108, 126). E also paraphrases the verse: "If he did not find such faith in Israel as in a centurion who came from the nations, he is not consequently faulting the faith of Israel" / εἰ οὐδὲ ἐν τῷ Ἰσραὴλ τσαύτην πίστιν εὐρον ὡς ἐν τῷ ἀπὸ ἐθνῶν ἐλθόντι ἑκατοντάρχη, ἄρα οὐ ψέγει τὴν τοῦ Ἰσραὴλ πίστιν (*Pan.* 42.11.17 Ἐλ. ζ (7); GCS 31:126–27). The opening improvised restoration is from Jn1 as QnLk1 receptor, "Jesus says to him" / λέγει αὐτῷ ὁ Ἰησοῦς, a simpler introductory formula than the Lk2 characteristic introductory/transitional participle + δέ formula (IDD 1.2). Other characteristic Lk2 features probably absent from QnLk1 here include: "be amazed" / θαυμάζω, "turn" / στρέφω (IDD 1.1) and the splitting of an arthrous noun formula with a participial phrase.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100-110)	Lk2 (117–138)	Mt2 (140s)
QnLk1 7.10. «καὶ ἰάθη ὁ παῖς» <sup>234</sup>	8.11–13a not present in Mt1 Mt1 8.13b καὶ ἰάθη ὁ παῖς [QnLk1·Mt1] 8.13c not present in Mt1	Jn1 4.50b. πορεύου, ὁ υἱός σου ζῆ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. [Jn1c] Jn1 4.51. ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῆ. [Jn1c] Jn1 4.52. ἐπύθετο οὖν τὴν ὥραν παρ’ αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἐβδόμην ἀφήκεν αὐτὸν ὁ πυρετός. [Jn1c] Jn1 4.53. ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνη τῆ ὥρα ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὁ υἱός σου ζῆ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. [Jn1c] Jn1 4.54. τοῦτο δὲ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν. [Jn1c]	Lk2 7.10a. καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον [CINP] Lk2 7.10b. τὸν <u>δοῦλον</u> <u>ὑγιαίνοντα</u> . [Jn1·Lk2?]	Mt2 8.13b. <u>ὑπάγε</u> , ὡς <u>ἐπίστευσας</u> γεννηθήτω σοι. καὶ <u>ἰάθη ὁ παῖς [αὐτοῦ]</u> ἐν <u>τῇ ὥρᾳ ἐκείνῃ</u> . [QnLk1Jn1·Mt2]

<sup>234</sup> Lk2 7.10 is unattested according to R, but some miraculous healing to conclude the story was most likely present. JnR1 narrates a conclusion to the story highlighting the role of the emissaries to the royal beneficiary of this resurrection miracle and noting this episode as the "second sign" / δεύτερον σημεῖον Jesus performed.

Parallel Passages for Signals Tracing: GMcn 7.11–12a, 12b, 12e–14a, 14b–15a, 15b, 16, 17

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A086. Widow's son raised	7.12b, 14b–15a, 16	7.11–17

Parallel Verses for Signals Tracing: GMcn 7.11

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
7.11 not present in QnLk1 <sup>235</sup>	Lk2 7.11. και ἐγένετο ἐν τῷ ἐξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναῖν και συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ και ὄχλος πολὺς. [CINP]

<sup>235</sup> Lk2 7.11 is not attested (R 416), but it was likely not present in Lk1. Characteristic LkR2 features include: the specific lemmata "city" / πόλις and "crowd" / ὄχλος, and a *σ*-prefixed verb (IDD 1.1); the "and it happened" / και@cc γίνομαι@viam3s transitional narrative bigram and participial form of "called" / καλέω@vp (IDD 1.2); novelistic narrative sequencing and the mention of a place name (Nain) (IDD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
7.12a not present in QnLk1	Lk2 7.12a. ὡς δὲ ἤγγισεν τῆ πόλιν τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο [CINP]
QnLk1 7.12b. «καὶ» <υἱὸς χήρας νεκρὸς> «ἦν» <sup>236</sup>	Lk2 7.12b. <u>τεθνηκώς</u> μονογενῆς <u>υἱὸς</u> τῆ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν <u>χήρα</u> , [‡QnLk1·Lk2]
7.12c not present in QnLk1	Lk2 7.12c. καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. [CINP]

<sup>236</sup> T begins his attestation of this passage with confirmation of Lk1 7.12 and its specific words "widow" / χήρα and "dead son" / υἱὸς νεκρὸς: "He also revived the widow's dead son" / *resuscitavit et mortuum filium viduae* (*Marc.* 4.18.2–3; SC 456:230; Evans 352). The Qn and Lk1 strata, which otherwise evince little LXX usage, were probably missing this episode's careful imitations of Elijah in LXX 1 Kgs 17.9–24, including tell-tale phrases such as "gate of the city" (1 Kgs 17.10 // Lk2 7.12) and "gave him to his mother" (1 Kgs 17.23 // Lk2 7.15). For detailed discussion of the LXX Elijah parallels, see Thomas D. Brodie, "Luke-Acts as an Imitation and Emulation of the Elijah-Elisha Narrative", *New Views on Luke and Acts* (ed. E. Richard; Wilmington: Glazier, 1983) 78–85; "Towards Unraveling Luke's Use of the Old Testament: Luke 7.11–17 as an *Imitatio* of 1 Kings 17.17–24", *NTS* 32.2 (1986) 247–67. *Contra* Brodie, these LXX/Elijah intertexts do not reflect proto-Luke but instead LkR2 creativity and well-sourced storytelling. Therefore, the reconstruction of Lk1 7.12–15 largely follows D (which differs considerably from Lk2 at points), while also removing these and other characteristic LkR2 features. The term "only-begotten" / μονογενῆς is only found elsewhere in Lk2 8.42 and 9.38; it is likely an LkR2 addition, and perhaps influenced by Jn1 4.46b–54. The two instances of the lemma "city" / πόλις, as well as the lemmata "behold" / ἰδοὺ and "sufficient" / ἱκανὸς (IDD 1.1) are also unattested by GMcn witnesses and characteristic LkR2 features, and are thus omitted from the Lk1 restoration here.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
7.13 not present in QnLk1 <sup>237</sup>	Lk2 7.13. καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ’ αὐτῆ καὶ εἶπεν αὐτῆ· μὴ κλαῖε. [CINP]
7.14a not present in QnLk1 QnLk1 7.14b. «καὶ λέγει νεανίσκε νεανίσκε σοὶ λέγω ἐγέρθητι» <sup>238</sup>	Lk2 7.14a. καὶ προσελθὼν ἤψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, [CINP] Lk2 7.14b. καὶ εἶπεν· νεανίσκε, σοὶ λέγω, ἐγέρθητι. [‡QnLk1·Lk2]

<sup>237</sup> Lk2 7.13 is not attested by any patristic witness. Though T amply attests to various elements of the passage, he makes no mention of an emotional state for Jesus, nor the command to the widow not to cry. In my view, both elements were likely not present. The views of other GMarc editors diverge into three camps: HKN restore the verse to match Lk2, as does Z implicitly. Both VR considered the verse generally attested but no specific wording retrievable. Ts and B simply omit the verse. Characteristic Lk2 features include: the participial form of the lemma "see" / ὁράω@vp\* and the lemma "gut-wrenched" or "moved with compassion" / σπλαγχνίζομαι (IDD 1.1); and the imperative bigram "don't weep" / μὴ κλαῖε (IDD 1.2). In LkR2, Jesus tells other people not to weep, while he himself weeps (Lk2 19.41, 22.62) as a prophet like Jeremiah, also foreseeing the doom coming upon Jerusalem.

<sup>238</sup> Lk1 7.14 is clearly attested by T, "He also revived the widow's dead son" / *resuscitavit et mortuum filium viduae* (Marc. 4.18.2; SC 456:230; Evans 352), thus some restoration of the healing act is fully warranted. While H, Z (implicitly), K and N restored the entirety of the verse to match Lk2, B (103) rendered a condensed but still coherent reconstruction, "and he said youg man I say to you be awoken", TS (86) only identified one word ("raised" / *resuscitavit*), and VR considered it generally attested without reliably specific wording. The doubled vocative in D, "boy, boy" / νεανίσκε νεανίσκε, apparently preserves an earlier, unique tradition not found in other mss of Lk2. The magical act of healing through indirect touch of the funerary bier is characteristic of LkR2 (cp. Ac 19.12), as is the split arthrous participle and participial transitional phrase (IDD 1.2).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 7.15a. «καὶ ἀνεκάθισεν ὁ νεκρὸς» <sup>239</sup> 7.15b not present in QnLk1	Lk2 7.15a. καὶ ἀνεκάθισεν ὁ νεκρὸς [‡QnLk1·Lk2] Lk2 7.15b. καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. [CINP]
QnLk1 7.16. «ἔλαβεν δὲ φόβος πάντας καὶ» ἐδόξαζον τὸν θεὸν ὅτι μέγας προφήτης ἔγήγερται ἔν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ <sup>240</sup>	Lk2 7.16. ἔλαβεν δὲ φόβος πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ἠγέρθη ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. [QnLk1·Lk2]
7.17 not present in QnLk1 <sup>241</sup>	Lk2 7.17. καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὄλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ. [CINP]

<sup>239</sup> Lk1 7.15 was also "attested but no insight into wording can be gained" according to R (416). Yet again both T's attestation ("He also revived the widow's dead son" / *resuscitavit et mortuum filium viduae* (Marc. 4.18.2; SC 456:230; Evans 352) and the generally attested storyline require some report of the healing, and plenty of data patterns are in evidence to allow us to confirm elements of QnLk1 and omit elements of Lk2. Characteristic Lk2 features include the lemma "begin" / ἄρχω (IDD 1.1), especially when paired with an infinitive to introduce a dramatic speech, "began to speak" / ἄρχω@\* \*3 λέγω@vn (IDD 1.2). The statement about Jesus, "and he gave him to his mother" / καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ is a clear and characteristic Elijah imitation (IDD 1.4), and the verbatim quotation of LXX 1 Kgs 17.23, "and he gave him to his mother" / καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ is also most likely an LkR2 insertion (IDD 1.5).

<sup>240</sup> Most of Lk1 7.16 is summarized and quoted verbatim by T: "so that all returned glory to the creator, saying, 'A great prophet has gone forth among us, and god has looked after his people'" / *resuscitavit et mortuum filium viduae... ut omnes illic creatori gloriam retulerint dicentes: magnus prophetae prodiit in nobis et respexit deus populum suum* (Marc. 4.18.2 in SC 456:230; 4.18.3 in Evans 352). The opening improvised restoration is based on the presence of this introduction (in some form) in all Lk2 mss, its consistency with the vocabulary of QnLk1, and its lack of characteristic Lk2 features.

<sup>241</sup> Lk2 7.17 is unattested (R 416), but likely not present in Lk1. The gratuitous geographical references are characteristic of LkR2, as is the inherent geographical confusion and/or extensive *exitus-reditus* travel involved in placing this episode in Judea when the previous and closely related story of the centurion had taken place in Capernaum in Galilee (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 7.18a, 18b–19, 20a, 20b, 21, 22–23

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A106. Messages with John	7.18b–19, 20b, 22–23	11.2–6	7.18–23

Parallel Verses for Signals Tracing: GMcn 7.18a, 18b–19

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>7.18a not present in QnLk1<sup>242</sup></p> <p>QnLk1 7.18b. «καί» «Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ»<sup>243</sup></p> <p>QnLk1 7.19. «ἔπεμψεν τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν λέγων» σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;<sup>244</sup></p>	<p>Mt1 11.2. ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ [QnLk1·Mt1]</p> <p>Mt1 11.3. εἶπεν αὐτῷ· σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; [QnLk1·Mt1]</p>	<p>Lk2 7.18a. καὶ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς [CINP]</p> <p>Lk2 7.18b. τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης [QnLk1Mt1·Lk2]</p> <p>Lk2 7.19. ἔπεμψεν πρὸς τὸν κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; [QnLk1·Lk2]</p>

<sup>242</sup> Lk2 7.18a is unattested by patristic witnesses, restored only by H (explicitly) and Z (implicitly), and omitted or unrestored by all other GMcn editors (VTsBRKN). It was most likely not present in Lk1, but instead reflects a dense cluster of characteristic Lk2 redactional features: the lemma προσκαλέομαι / "summon" (IDD 1.1), a passive participle / @vp\w{1}p\* and the bigrams "about all" / περι@pg πᾶς@aigmpn and "all this" / πᾶς@a\* οὔτος@r (IDD 1.2); and emphasis on diplomacy and official communications (IDD 1.4).

<sup>243</sup> Lk1 7.18b is well-attested by T and by Greek and Latin *Adm*. The clearest attestation by T is a close paraphrase: "but John was scandalized when hearing the powerful deeds of Christ" / *sed scandalizatur Iohannes auditis virtutibus Christi* (*Marc.* 4.18.4; SC 456:230; Evans 352). Several references to Lk1 7.19 (see below) echo this theme of John being scandalized. Greek and Latin *Adm* have the Marcionite Megisthus providing extended and generally consistent quotations: "hearing in prison the works of the anointed" / ἀκούσας γὰρ ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ (GCS 4:50; PTS 55:316) // "when placed in prison he heard the works of the anointed" / *cum audisset in carcere positus opera Christi* (Caspari 1.26; STA 1:23). T confirms the name "John" and specifically the participle "hearing" as found in Greek and Latin *Adm*, but not in the corresponding verse in Lk2. Rather than seeing in this confirmation additional evidence for the text of Lk1 being prior to and a source used in Matthew, R dismisses the *Adm* attestations based on the assumption that the text of GMcn quoted here was heavily influenced by Matthew. The redactional work of LkR2 accounts for the some of the disparity, since LkR2 not only rewords Lk1 here, but also radically displaces the tradition of John's imprisonment by narrating it briefly as part of its baptism in Lk2 3.20.

<sup>244</sup> Lk1 7.19 is attested in T and in Greek and Latin *Adm*. In his primary attestation found within the running sequence of his commentary, T briefly introduces then quotes it: "Thus in this fear John asks, 'Are you the one who is coming...?'" / *hoc igitur metu et Ioannes tu es inquit qui venis...* (*Marc.* 4.18.5 in SC 456:232; 4.18.6 in Evans 354). Both inside and outside of his polemic against Marcion, T provides vague references to John's implicit ignorance, which resonates with Matthew and Lk2, but these citations have no bearing on the reconstruction of GMcn: "and the one who would be greater than such a prophet, who would not be scandalized by Christ, which at that time diminished John" / *et qui sit maior tanto propheta qui non fuerit scandalizatus in Christum quod tunc Iohannem minuit* (*Marc.* 4.18.8; SC 456:236; Evans 356); "When the very thing that was heavenly in John, the spirit of prophecy, after the transfer of the entire spirit to the lord, failed to such an extent that afterwards he sent for him to be asked whether he was the very one whom he had preached, whom he had designated as the one to come" / *cum ipsum quod caeleste in Iohanne fuerat spiritus prophetiae post totius spiritus in dominum translationem usque adeo defecerit ut quem praedicaverat quem advenientem designaverat postmodum an ipse esset miserit sciscitatum* (*Bapt.* 10.5; Evans 22). Immediately following the respective quotations of Lk1 7.18b by the Marcionite Megisthus, Greek and Latin *Adm* continue: "he sent his students to him saying, 'Are you the one to come, or should we await another?'" / ἔπεμψε τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν λέγων σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; (GCS 4:50; PTS 55:316) // "sending two of his students to him saying, 'Are you the one who is to come, or should we await another?'" / *mittens duos ex discipulis suis ad eum dicens tu es qui venturus es an alium expectamus?* (Caspari 1.26; STA 1:23; Buchheit *dicens*: Caspari *dixit*). The reply of the orthodox Adamantius echoes the exact words of the embedded quotation: "If John were inquiring about the messiah, he [would have] said, 'Are you the messiah?' For he alleges, 'Are you the one who is coming, or should we expect another'" / Εἰ περὶ Χριστοῦ ἐπυνθάνετο Ἰωάννης, ἔλεξεν σὺ εἶ ὁ Χριστός; φάσκει γὰρ σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; (GCS 4:50; PTS 55:316) // "If John was inquiring about the messiah, he certainly would have said, 'Are you the messiah?' Yet now he says, 'Are you the one who is to come?'" / *si de Christo interrogaret Iohannes dixisset utique tu es Christus? nunc autem dicit tu es qui venturus es?* (Caspari 1.26; STA 1:23). The explicit restoration—similarly restored by B—is based on the first quotation in Greek and Latin *Adm*, which is echoed in both Mt1 and Lk2 receptors, though expanded significantly by LkR2. While the first attestation in Latin *Adm* here aligns with Lk2 regarding "two" / δύο of John's disciples being sent, the absence of this detail from T and Greek *Adm* suggests it reflected a later version of GMcn. Similarly, the word choice for "other" / ἕτερον (so BKN) is taken as later redaction to GMcn and substituted with ἄλλον (so HZVR), given that the Lk2 mss are split, that the former is more characteristic of Lk2, and the latter is more characteristic of QnLk1.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
7.20a not present in QnLk1 QnLk1 7.20b. «καὶ εἶπαν αὐτῷ» (σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;) <sup>245</sup>	Lk2 7.20a. παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστῆς ἀπέστειλεν ἡμᾶς πρὸς σέ [CINP] Lk2 7.20b. λέγων· σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; [QnLk1Mt1·:Lk2]

<sup>245</sup> Lk1 7.20 is likely attested in the repeated inquiry in T, mirroring the redundancy of the delivered message: "'Are you', he asks, 'the one who is coming, or should we await another?'—simply inquiring whether the one he was awaiting had come. 'Are you the one who is coming'—that is, the one who is to come—'or should we await another?'" / *tu es inquit qui venis an alium expectamus? simpliciter inquirens an ipse venisset quem expectabat. tu es qui venis id est qui venturus es an alium expectamus?* (Marc. 4.18.5–6 in SC 456:232; 4.18.6 in Evans 354). T later circles back to the logion a third time: "of that interrogation: 'Are you the one who is coming or should we expect another?'" / *interrogationis illius tu es qui venis an alium expectamus?* (Marc. 4.18.7; SC 456:234; Evans 356). On this note it is also interesting that both Greek and Latin Adm, in the dialectic between Megisthus and Adamantius, similarly repeat this saying in short order. While VTsR make no attempt at restoring this verse, HZBKN all found it meriting a robust restoration, though they tend to follow the text of Lk2 wholesale. The doubling evident in the GMcn attestations and Lk2 is taken as likely the earliest retrievable tradition. This doubling apparently prompted MtR1 to omit the second question as repetitive, while LkR2 created a buffer between the repeated questions by means of a characteristic reference to diplomacy and speaking through proxies. Characteristic Lk2 features omitted from the reconstruction of Lk1 include the accusative *pros* / πρὸς@pa (*bis*) and lemma "arrive" / παραγίνομαι (IDD 1.1), the use of a middle participle / @vp?m, and the transitional participle + δέ bigram / @vp\* δέ (IDD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
7.21 not present in QnLk1 <sup>246</sup>	Lk2 7.21. ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. [CINP]

<sup>246</sup> Lk2 7.21 is unattested by patristic witnesses and thus skipped by R and indicated as not present by K. Given the multiple attestations of the surrounding verses by a host of witnesses (T, E, Greek and Latin *Adm*, Eznik), the isolated absence of this verse is telling. The language of 7.21 is more characteristic of LkR2 than Qn, particularly "evil spirits" / πνευμάτων πονηρῶν and "graced" / ἐχαρίσατο (cf. Lk2 7.42–43), expressions that do not appear in Qn or Lk1 elsewhere. Essentially, LkR2 has Jesus produce miracles on the spot to convince the people sent by John, quite in keeping with the penchant throughout Lk2 and Acts to describe miracles/signs as leading to faith/conversion (IDD 1.4). While T in *Marc.* 4.18.6 could be referring back to 7.21, it is more likely that his reference to "aforementioned works" / *praedicatis operationibus* links Lk1 7.22 back to Lk1 7.18, which refers explicitly to "works" / ἔργα / *virtutibus*. See the quotations in the notes for Lk1 7.18 and 7.22.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.22. «καὶ» ἀποκριθεὶς «εἶπεν αὐτοῖς πορευθέντες» ἀπαγγείλατε Ἰωάννη «ἃ ἀκούετε καὶ βλέπετε» ἴψοι ἀναβλέπουσιν χωλοὶ περιπατοῦσιν ἴψοι καθαρίζονται «κωφοὶ ἀκούουσιν» ἴψοι νεκροὶ ἐγείρονται ἴψοι «πτωχοὶ εὐαγγελίζονται» <sup>247</sup>	Mt1 11.4. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ ἀκούετε καὶ βλέπετε· [‡QnLk1·Mt1] Mt1 11.5. τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· [QnLk1·Mt1]	Lk2 7.22. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ εἶδετε καὶ ἤκούσατε τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· [QnLk1·Lk2]

<sup>247</sup> The opening of Lk1 7.22, omitted by VR yet restored by HZBKN, is clearly attested in T, albeit in a generalizing or summarizing way: "the lord returned answer to John that the one whom they should have recognized by the aforementioned works is recognized through those very works" / *quem ex praedicationibus operationibus agnovisse debuerant ut dominus per easdem operationes agnoscendum se nuntiaverit Iohanni* (Marc. 4.18.6; SC 456:234; Evans 354 *ex : et*). He may also summarize the message Jesus sends to John when saying, "if he also presents testimony to John" / *si et testimonium Iohanni perhibet* (Marc. 4.18.7; SC 456:234; Evans 356). Outside of his treatise against Marcion, T details a miracle catalog reminiscent of this verse, but both in content and order it is of dubious value as a basis to restore Lk1: "He reshapes birth from death by a heavenly regeneration, flesh he restores from every vexation, cleanses the leprosy, enlightens the blind, renews the paralytic, expels the demonic, revives the deceased, and yet he blushes to be born into it?" / *Nativitatem reformat a morte regeneratione caelesti, carnem ab omni vexatione restituit, leprosam emaculat, caecam reluminat, paralyticam redintegrat, daemoniacam expiat, mortuam resuscitat et nasci in illam erubescit?* (Carn. Chr. 4.4; SC 216:224). Eznik provides direct confirmation of three elements of the Lk1 7.22 miracle catalog, albeit in a different order: "their lepers, and give life to their dead, and open their blind" (*de deo* 358; R 8.10). D has some unique expressions that apparently elaborate on Lk2 7.21, which as discussed above was missing from Lk1. Mt1 and Lk2 are highly similar here as independent receptors of QnLk1, but the Mt1 present tense verbs and order ("hear and see" / ἀκούετε καὶ βλέπετε) are likely closer to QnLk1 than are the aorist verbs and inverted order of Lk2 ("saw and heard" / εἶδετε καὶ ἤκούσατε). The explicit restoration of ἀποκριθεὶς / "answering" and "announce to John" / ἀπαγγείλατε Ἰωάννη is based on T *nuntiaverit Iohanni*. The explicit restoration of "lepers are cleansed" / λεπροὶ καθαρίζονται is based on Eznik mentioning "lepers", which necessarily requires an accompanying verb given the surrounding syntax and the stylometric patterns evident across strata. For the remainder of Lk1 7.22, the text represents a combination of upgrades and improvised restorations to R (4.4.22, 416) based on Mt1 and Lk2 as reliable yet independent sources of QnLk1, and consistent with the judgments of the CEQ committee (124–125). The QnLk1 phrase "the blind see again" / τυφλοὶ ἀναβλέπουσιν and "the poor are heralded good news" / πτωχοὶ εὐαγγελίζονται likely evoke Isa 61.1 (whether in Hebrew or Greek). Lk2 adopted this antetext but relocated it to the beginning of the public ministry of Jesus in Lk2 4.18, incorporating it into his inaugural sermon of Jesus in the form of clear and explicit LXX quotations: "to herald good news to the poor" / εὐαγγελίσασθαι πτωχοῖς and "new sight for the blind" / τυφλοῖς ἀνάβλεψιν. The improvised restoration of "the deaf hear" / κωφοὶ ἀκούουσιν and "the poor are heralded good news" / πτωχοὶ εὐαγγελίζονται are based on their ubiquitous presence in Lk2 mss, and the latter based additionally on the consistent pattern in Qn of Joshua championing the poor.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.23. «καὶ» μακάριός ὃς ἐάν μὴ σκανδαλισθῆ ἐν ἐμοί <sup>248</sup>	Mt1 11.6. καὶ μακάριός ἐστὶν ὃς ἐάν μὴ σκανδαλισθῆ ἐν ἐμοί. [QnLk1·Mt1]	Lk2 7.23. καὶ μακάριός ἐστὶν ὃς ἐάν μὴ σκανδαλισθῆ ἐν ἐμοί. [QnLk1Mt1·:Lk2]

<sup>248</sup> Lk1 7.23 is multiply attested. T briefly restates the verse: "who would not be scandalized by Christ" / *qui non fuerit scandalizatus in Christum* (*Marc.* 4.18.8; SC 456:236; Evans 356). He may also summarize it when saying, "if he also presents testimony to John" / *si et testimonium Iohanni perhibet* (*Marc.* 4.18.7; SC 456:234; Evans 356). E has a careful restatement and differing context: "Altered is, 'Blessed if he is not scandalized by me,' for he has this as pertaining to John" / *παρηλλαγμένον τό μακάριός ὃς ἐάν μὴ σκανδαλισθῆ ἐν ἐμοί εἶχε γὰρ ὡς πρὸς Ἰωάννην* (*Pan.* 42.11.6 η (8); GCS 31:108). Here we follow the variant (ἐάν μὴ instead of οὐ μὴ) in mss. M and V, a variant matched in the elenchus (*Pan.* 42.11.17 "Ελ. η (8); GCS 31:127), differing from the scholion (*Pan.* 42.11.17 Σχ. η (8); GCS 31:127), but consistent with both Mt1 and Lk2 receptors. Ephrem references this verse three times, consistently attesting the conditional clause rather than the double negative (*Against Marcion* 1.39/86; R 8.11) as R (416) and V (197\*) both reconstruct. This formula is highly characteristic of Lk2 (IDD 1.2). Note also that ἐστὶν is missing from all of the verbatim quotations by E, and that this copulative verb is also unattested in the paraphrases of T and Ephrem, leading us to omit it, *contra* R (416).



Parallel Passages for Signals Tracing: GMcn 7.24a, 24b–25a, 25b–26a, 26b–28, 29–30, 31–35

SQE. Shorthand	Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A107. Identity of John	7.24b, 25a, 26b, 28a	7.24b, 25a, 26b–28	11.7–11, 16–19	7.24–35	11.7–11, 16–19, 21.31b–32

Parallel Verses for Signals Tracing: GMcn 7.24a, 24b

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
7.24a not present in QnLk1 QnLk1 7.24b. <u>περὶ Ἰωάννου τί ἐξήλθατε ἰδεῖν εἰς τὴν ἔρημον; «κάλαμον ὑπὸ ἀνέμου σαλευόμενον;»</u> <sup>249</sup>	Mt1 11.7a. <u>τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις [Mt1c]</u> Mt1 11.7b. <u>περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; [QnLk1·Mt1]</u>	Lk2 7.24a. <u>ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους [Mt1·Lk2]</u> Lk2 7.24b. <u>περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; [QnLk1Mt1·Lk2]</u>

<sup>249</sup> Lk1 7.24b is clearly attested in T, and its opening bigram is likely quoted in Greek and Latin *Adm*. In T, 7.24b is attested both as a possible summation and as a clear quotation: "if he also presents testimony to John" / *si et testimonium Iohanni perhibet* (*Marc.* 4.18.7; SC 456:234; Evans 356); "What did you go out to see in the wilderness?" / *quid existis videre in solitudine?* (*Marc.* 4.18.8; SC 456:236; Evans 356). The bigram "about John" may well be quoted in Greek and Latin *Adm* as an introduction to its clear attestation to Lk1 7.27: "Just as the savior himself, speaking about John, says, "This is the one about whom it has been written ... "" / *ὡς αὐτὸς ὁ σωτὴρ περὶ Ἰωάννου λαλῶν φησιν οὗτος ἐστὶ περὶ οὗ γέγραπται* (GCS 4:98; PTS 55:336) / *sicut ipse salvator de Iohanne loquens dicit hic inquit de quo scriptum est* (Caspari 2.18; STA 1:43). V reconstructed the Lk2 opening, "he began to speak" / *ἤρξατο λέγειν* as possible, but R was probably correct to omit it. The opening of Lk2 7.24 exudes characteristic LkR2 transitional phrasing and vocabulary, including the plural "messengers" / *ἀγγέλων* / *ἄγγελος@n\w{1}p\** and plural "crowds" / *ὄχλος@n\w{1}p* (IDD 1.1); a lemma with the "rule|begin" / *αρχ-* root, the "begin to speak" / *ἄρχω@v\** *λέγω@vnp\** speech introduction formula (IDD 1.2). The quotation in Lk1 7.24b reads smoothly on its own as a continuation of the saying in Lk1 7.23. The correction "to see" / *ὀράω@vnaa* in place of "to behold" / *θεάομαι@vnam* is based on the lemma *θεάομαι* (IDD 1.1) and middle infinitives (IDD 1.2) being characteristic of Mt1 and Lk2, not QnLk1. T clearly attests to an active infinitive, "to see" / *videre*. Note that this QnLk1 term is received both in Mt1 11.8–9 (*bis*) and Lk2 7.25–26 (*bis*). The rhetorical question in 7.24c about "a reed shaken by the wind" / *κάλαμον ὑπὸ ἀνέμου σαλευόμενον* is not clearly attested for Lk1, but it was likely present. The symbol of the reed was well known from the first coins minted by Herod Antipas; see Gerd Theissen, *The Gospels in Context: Social and Political History in the Synoptic Tradition* (new ed.; London: T&T Clark, 2004) 26–41. In addition to its place as a roughly contemporaneous yet highly specific political detail about Herod Antipas and his rivalry with John the baptizer, this reed logion is an Aesopian reference and turn of phrase highly characteristic of Qn. Steve Reece, "'Aesop', 'Q' and 'Luke'", *NTS* 62 (2016) 357–377 at 373–75 finds a "genetic relationship" of this logion with Aesop's fable of the Oak and Reed, preserved in ms Parisinus 105, given its quick sequential use of the same three lemmata found condensed in the rhetorical question in Luke 7.24b: "reed" / *κάλαμος*, "wind" / *ἄνεμος*, and "shake" / *σαλεύω*. The fable illustrates how a strong oak is uprooted by a strong wind, while a reed can endure it. This Qn/Aesop tradition is also preserved in GThom 78, including the reference to "a man wearing soft garments" in Luke 7.25b. Such a reference here fits perfectly with the overall Aesopian framing of Qn from beginning to end. The location of the aphorism at this point in the narrative may imply that John is the stubborn oak destroyed by Herod, while Miryam becomes a reed who flexibly adapts to follow Joshua.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.25a «ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον;» <sup>250</sup> 7.25b not present in QnLk1	Mt1 11.8a. ἀλλὰ τί ἐξήλθατε ἰδεῖν; [QnLk1·Mt1] [see QnLk1 7.24b] Mt1 11.8b. ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; [QnLk1·Mt1] Mt1 11.8c. ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. [Mt1c]	Lk2 7.25a. ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; [QnLk1Mt1·Lk2] Lk2 7.25b. ἰδοὺ οἱ ἐν ἱματισμῶ ἐνδόξω καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. [Mt1·Lk2]

<sup>250</sup> Lk1 7.25 is unattested according to R (416), but it was likely present in a simple form. In particular, as indicated in the footnote above, the question about "a man wearing soft garments" / ἄνθρωπον ἐν μαλακοῖς ἱματίοις is corroborated in GThom 78. The repetition of the introductory rhetorical question, "what did you go out to see?" for a second time is probably LkR2 clarifying redaction followed by MtR2 and not original to QnLk1. The lemma "behold" / ἰδοὺ is characteristic of Mt1, here followed by LkR2 (IDD 1.1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
7.26a not present in QnLk1 QnLk1 7.26b. <i>προφήτην; ναὶ «λέγω ὑμῖν» καὶ περισσώτερον            (προφήτου)</i> <sup>251</sup>	Mt1 11.9. <i>ἀλλὰ τί ἐξήλθατε ἰδεῖν;</i> [Mt1c] [QnLk1·Mt1] [see QnLk1 7.24b] Mt1 11.9b. <i>προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσώτερον προφήτου.</i> [QnLk1·Mt1]	Lk2 7.26a. <i>ἀλλὰ τί ἐξήλθατε ἰδεῖν;</i> [QnLk1Mt1·Lk2] Lk2 7.26b. <i>προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσώτερον προφήτου.</i> [QnLk1·Lk2]

<sup>251</sup> T restates and expands on Lk1 7.26b: "It is much more awry if as a Christ who is not John's he presents testimony to John, confirming him a prophet, and even more like an angel, applying the scripture to him, 'Behold I send my angel before your presence, who prepares your path'" / *multo perversius si et testimonium Iohanni perhibet non Iohannis Christus propheten eum confirmans immo et supra ut angelum ingerens etiam scriptum super illo ecce ego mitto angelum meum ante faciem tuam qui praeparet viam tuam* (*Marc.* 4.18.7; SC 456:234; Evans 356 *praeparet: praeparabit*). Outside of his polemic against Marcion, T repeats this double-tradition in a citation that makes no difference to the restoration of Lk1: "in John the forerunner... presenting the other as more than a prophet" / *in Ioanne antecursore... alia plus praefereus quam propheten* (*Mon.* 8.1; SC 343:164). The repetition of the opening rhetorical question for a third time in Lk2 7.26a is taken as MtR1 clarifying redaction followed by LkR2 and not original to QnLk1. The concluding explicit restoration "than a prophet" / *προφήτου* is consistent with Mt1 and Lk2 and is apparently attested in T: "who is greater than so great a prophet" / *sit maior tanto propheta* (*Marc.* 4.18.8; SC 456:236; Evans 356), in a passage quoted more fully below for Lk1 7.28.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.27. ὁὗτός ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου <sup>252</sup>	Mt1 11.10. οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου. [QnLk1·Mt1]	Lk2 7.27. οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου. [QnLk1·Lk2]

<sup>252</sup> Lk1 7.27 is thoroughly and repeatedly attested with a mix of quotations and summaries by T, E, Greek *Adm* and Latin *Adm*. T first foreshadows the verse: "it was necessary that the apportionment of holy spirit which, from the form of prophetic measure in John, had driven the preparation of the lordly ways, should now withdraw from John" / *nesesse erat portionem spiritus sancti quae ex forma prophetici moduli in Iohanne egerat praeparaturam viarum dominicarum abscedere iam ab Ioanne* (*Marc.* 4.18.4; SC 456:232; Evans 354). Then he quotes it verbatim: "nevertheless introducing what was written about him, 'Behold I am sending my messenger before your face, who would prepare your way' / *ingerens etiam scriptum super illo ecce ego mitto angelum meum ante faciem tuam qui praeparet viam tuam* (*Marc.* 4.18.7; SC 456:234; Evans 356 *praeparet : praeparabit*). Next he retrospectively summarizes it, once in the immediate context and yet again much later: "For as the precursor had now performed his duty, the way of the lord was prepared" / *praecursore enim iam functo officium praeparata via domini* (*Marc.* 4.18.8 in SC 456:234; 4.18.7 in Evans 356); "and if John is shown to be the precursor and preparer of the ways of the lord" / *si et Iohannes antecursor et praeparator ostenditur viarum domini* (*Marc.* 4.33.8; SC 456:408; Evans 446). Outside of his polemic against Marcion, T quotes the double-tradition content, perhaps following the Matthean form that included "I" / ἐγὼ / *ego*: "Behold I am sending my messenger before your face—that is Christ's—who will prepare your way before you" / *ecce ego mitto angelum meum ante faciem tuam id est Christi qui praeparabit viam tuam ante te* (*Adv. Jud.* 9.23; CCSL 2:1372). E has: "The same is the one about whom it has been written, 'Behold, I am sending my messenger before your face' / αὐτός ἐστι περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου (*Pan.* 42.11.6 θ (9); 42.11.17 Σχ. θ (9); GCS 31:108, 127); "and because he foreknows he tells those who desire to know the truth that this is the one about whom it has been written, 'I am sending my messenger before your face'. Consequently the one who wrote and said, 'I am sending my messenger before your face' [is] the eternal god... for he sends the messenger before his face... He did not send his messenger to render service to a foreigner" / προγινώσκων δὲ ὑποδείκνυσι τοῖς βουλομένοις εἰδέναι τὴν ἀλήθειαν ὅτι οὗτός ἐστι περὶ οὗ γέγραπται ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ἄρα ὁ γράψας καὶ εἰπὼν ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὁ θεὸς ὁ αἰώνιος... ἀποστέλλει γὰρ αὐτοῦ τὸν ἄγγελον [128] πρὸ προσώπου αὐτοῦ... οὐ γὰρ ἀπέστειλε τὸν αὐτοῦ ἄγγελον ἀλλοτρίῳ ἐξυπηρετησόμενον (*Pan.* 42.11.17 Ἐλ. θ (9); GCS 31:108, 127–128). The Greek and Latin *Adm* attestations appear within an extended rebuttal made by the orthodox Adamantius in response to Marcus the Marcionite, and while the section begins with a dispute over divergent texts of 1 Cor 10.11, the rebuttal is filled with references to 1 Cor and Eph, all of which is subsequently explicitly confirmed by Marcus as present in the Marcionite Apostolikon (GCS 4:96–100; PTS 55:335–336; Caspari 2.18–19; STA 1:42–44). All of this suggests that the one quotation of Gospel material in this section is indeed reflective of GMcn: "This is the one about whom it has been written, 'I am sending my messenger before your face, who will prepare your way before you' / οὗτος ἐστι περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου (GCS 4:98; PTS 55:336) / *hic inquit de quo scriptum est: ecce mitto angelum meum ante faciem tuam qui praeparabit viam tuam ante te* (Caspari 2.18; STA 1:43). This quotation is paraphrased in *Adm* immediately thereafter, but the restatement does not supplement or clarify any specific wording. The upgrade to the opening word "this one" / οὗτός is based on Greek *Adm* and the elenchus in E, which notably differs from his use of "he himself" / αὐτός in E's first two quotations. The reference to Mal 3.1 is obvious, but it is not a precise quotation, either of the HB ("Behold me sending my messenger, and he will clear the road before me" / הַנְּגִי שְׁלֵחַ מַלְאָכִי וְיַבְרֵךְ לְפָנַי הַנְּבִיאִים וְיִסְּרֵם לְפָנַי) or of the LXX ("Behold I will send out my messenger, and he will look over the road before me" / ἰδοὺ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου). The first person possessives in the HB/LXX differ clearly from the second person possessives in this reference, which is here taken as original to Qn rather than reflective of LkR1 supplementation. The expression "before you" / ἔμπροσθέν σου, is present in Greek and Latin *Adm* but not in E or T, and is upgraded here given its consistent presence in later receptors, its use of a typical QnLk1 preposition for "before" / ἔμπροσθέν (IDD 1.1), and consistent with the commonplace tendency of T and E to abbreviate quotations. Originally the "prophet, and more than a prophet" (QnLk1 7.26) may have been a reference to Miryam, perhaps together with John. The unusual expression in QnLk1 7.28 can be translated in different ways, e.g.: "John was the greatest of those born of women" or "the greatest of those born of John's women". In whatever manner it is translated, given its surrounding context, QnLk1 7.27–28 likely implicates Miryam, whether she was depicted as a prophet herself or as the companion of John as a prophet, whether she was depicted as a woman who birthed (i.e., sponsored) John's rise or whether she herself was "the greatest" among John's female patron entourage. Coming subsequent to John's imprisonment (QnLk1 7.18), this saying may introduce Miryam as she is about to transfer her political loyalty and mating availability to Joshua as her chosen male rival to Herod Antipas (QnLk1 7.36ff). All of this befits commonplace primate/human social, political, and military behavior patterns well known from evolutionary biology/psychology. The later belief that the historical Joshua was a celibate, childless male leader—all the while surrounded by an entourage of wealthy, politically connected women who were personally and financially invested in his ascendancy as a leader and even dynastic ruler (QnLk1Lk2 8.2–3)—should be dismissed as unscientific, anachronistic, and even absurd. The reasons for the traditional ideal of the celibacy of Joshua being taken as normative and indisputable are many, but they go back 1900 years and include the obfuscation and displacement of Miryam as a co-leader of Joshua's movement, the erasure of women's memories and histories more generally, and the privileged elevation of models of female virginity. Even in recent decades, religious idealism and scriptural reasoning based on later/canonized text forms routinely crowd out critical inquiry and scientific reasoning about these matters.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 7.28. «λέγω ὑμῖν» μείζων ἔν γεννητοῖς ἡ γυναικῶν Ἰωάννου (οὐδεὶς ἐστίν) ἡ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν <sup>253</sup>	Mt1 11.11. ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. [QnLk1·Mt1]	Lk2 7.28. λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. [QnLk1·Lk2]	Mt2 11.11. ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. [QnLk1Mt1·Mt2]

<sup>253</sup> Lk1 7.28 is extensively and closely paraphrased by T: "The precursor... was... greater indeed than everyone born of women, but the reason he is subordinate to the one who is least in the kingdom of god is not as if he belongs to the kingdom of another god in which everyone little is greater than John, while John who is greater than everyone born of women belongs to another (god). For whether he speaks of someone small through humility, or speaks of himself because he was held as lesser than John, inasmuch as everyone was running together to the wilderness to John more than to Christ... to that degree it relates to the creator whose John is greater than those born of women, and whether it is Christ or someone small, who will likewise be greater than John in the creator's kingdom, and who is greater than every prophet, who would not be scandalized by Christ, which had at that time diminished John" / *praecursore... erat... maior quidem omnibus natis mulierum sed non ideo subiectus ei qui minor fuerit in regno dei quasi alterius sit dei regnum in quo modicus quis maior erit Iohanne alterius Iohannes qui omnibus natis mulierum maior sit. Sive enim de quocumque dicit modico per humilitatem sive de semetipso quia minor Iohanne habebatur omnibus scilicet in solitudinem concurrentibus ad Iohannem potius quam ad Christum... tantundem et creatori competit et Iohannem ipsius esse maiorem natis mulierum et Christum vel quemque modicum qui maior Iohanne futurus sit in regno aequae creatoris et qui sit maior tanto propheta qui non fuerit scandalizatus in Christum quod tunc Iohannem minuit* (Marc. 4.18.8 in SC 456:234, 236; 4.18.7–8 in Evans 356 *subiectus* : *subiecto*). Outside of his polemic against Marcion, T cites this content, apparently conflating the Lk2 ("no one" / *nemo* / οὐδεὶς) and Matthean ("the baptizer" / *baptizatore* / τοῦ βαπτιστοῦ) versions: "saying, 'No one among those born of women is greater than John the baptizer'" / *nemo dicens maior inter natos feminarum Iohanne baptizatore* (*Bapt.* 12.5; Evans 28). The opening is improvised based on the match of the Mt1 and Lk2 receptors and the presence of this bigram elsewhere in QnLk1 (IDD 1.2). R and TS were probably correct that *omnibus* (used three times) does not merit V's addition of πάντων but instead reflects T's own clarification or exaggeration. It does, however, provide a reasonable basis for the explicit restoration of "no one" / οὐδεὶς, while T's "was" / *erat* is reasonable for the explicit restoration of a copulative verb, "is" / ἐστίν, both of which are present in the Lk2 receptor. Note that the unique Matthean formulation "there has not arisen" / οὐκ ἐγήγερται is completely missing from T's thoroughgoing attestations.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>7.29–30 not present in QnLk1<sup>254</sup></p> <p>QnLk1 7.31. «τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;»</p> <p>QnLk1 7.32. «ὁμοία ἐστὶν παιδίῳ καθημένοι ἐν ταῖς ἀγοραῖς ἢ προσφωνοῦντα τοῖς ἄλλοις λέγουσιν ἠυλόησαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε»</p> <p>QnLk1 7.33. «ἦλθεν γὰρ Ἰωάννης μὴτε ἐσθίων μὴτε πίνων καὶ λέγουσιν δαιμόνιον ἔχει»</p> <p>QnLk1 7.34. «ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν ἄνθρωπος φάγος καὶ οἰνοπότης»</p> <p>QnLk1 7.35. «καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς»</p>	<p>21.31b–32 not present in Mt1</p> <p>Mt1 11.16. <u>τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίῳ καθημένοι ἐν ταῖς ἀγοραῖς ἢ προσφωνοῦντα τοῖς ἑτέροις</u> [‡QnLk1·Mt1]</p> <p>Mt1 11.17. <u>λέγουσιν· ἠυλόησαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.</u> [‡QnLk1·Mt1]</p> <p>Mt1 11.18. <u>ἦλθεν γὰρ Ἰωάννης μὴτε ἐσθίων μὴτε πίνων, καὶ λέγουσιν· δαιμόνιον ἔχει.</u> [‡QnLk1·Mt1]</p> <p>Mt1 11.19. <u>ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.</u> [‡QnLk1·Mt1]</p>	<p>Lk2 7.29. <u>καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου.</u> [CINP]</p> <p>Lk2 7.30. <u>οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς μὴ βαπτισθέντες ὑπ’ αὐτοῦ.</u> [CINP]</p> <p>Lk2 7.31. <u>τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης καὶ τίνι εἰσὶν ὅμοιοι;</u> [‡QnLk1·Lk2]</p> <p>Lk2 7.32. <u>ὅμοιοι εἰσὶν παιδίῳ τοῖς ἐν ἀγορᾷ καθημένοι καὶ προσφωνοῦσιν ἀλλήλοις ἢ λέγει· ἠυλόησαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλάυσασθε.</u> [‡QnLk1·Lk2]</p> <p>Lk2 7.33. <u>ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μὴτε πίνων οἶνον, καὶ λέγετε· δαιμόνιον ἔχει.</u> [‡QnLk1·Lk2]</p> <p>Lk2 7.34. <u>ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.</u> [‡QnLk1Mt1·Lk2]</p> <p>Lk2 7.35. <u>καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.</u> [‡QnLk1·Lk2]</p>	<p>Mt2 21.31b. λέγει αὐτοῖς ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν ὅτι <u>οἱ τελῶναι</u> καὶ αἱ πόρνοι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. [Lk2·Mt2]</p> <p>Mt2 21.32. ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ <u>οὐκ ἐπίστεύσατε αὐτῷ, οἱ δὲ τελῶναι</u> καὶ αἱ πόρνοι <u>ἐπίστευσαν αὐτῷ</u>· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ. [Lk2·Mt2]</p> <p>Mt2 11.16–19 same as Mt1</p>

<sup>254</sup> 7.29–35 is entirely unattested by patristic witnesses to GMcn (R 416), which leads us to start from a place of rigorous skepticism about whether any of its content was in Qn. V (197\*) and R (418) viewed it as removed because it was offensive to Marcion. K (652) says there is "no doubt" that GMcn lacked this entire section, and both B (104) and N (44) omit it completely as well. This uniform and unnuanced position has likely been overdetermined by nineteenth century scholarship that viewed this section as omitted by Marcion because of his ascetic tendencies, so Schwegler (1:263), citing Thilo (418) and H (147). Lk2 7.29–30 indeed most likely stemmed from LkR2, given its cluster of highly characteristic Lk2 lemmata such as: "people" / λαὸς, "plan" / βουλή, and plural forms for "lawyer" / νομικός@n\{2}p\* and tax-collector / τελωνῆς@n\{2}p (IDD 1.1); collective action (IDD 1.4), and even mass baptism (cf. Acts 2.41)! However, in keeping with the exceptions allowed in our fourth hypothesis, a careful restoration of QnLk1 7.31–35 is merited by several factors. Besides its established place in CEQ, its vocabulary is fully in keeping with Qn: "similar" / ὁμοιος, "liken" / ὁμοιώω, "justify" / δικαιώω, "child" / τέκνον, and "wisdom" / σοφία (IDD 1.1). While K (653) is correct that "wisdom serves as a prophetic medium" for LkR2 in Lk2 11.49, that verse quotes wisdom as scripture personified, whereas the reference to σοφία here in QnLk1 7.35 is more generic and not altogether different from its clear attestation in QnLk1 21.15. Elsewhere in Qn we find a trigram close to "this generation" / τὴν γενεὰν ταύτην, i.e., "this generation" / ἡ γενεὰ αὕτη (QnLk1 11.29), as well as numerous "son of man" sayings (IDD 1.2). Aesopian allusions such as that in QnLk1Lk2 7.32 // Mt1Mt2 11.17 are hallmarks of Qn (IDD 1.4). The fable of the "Fisherman and the Flute" is an obvious antetext: "when I played, you did not dance" / ὅτε μὲν ἠύλου οὐκ ὠρχεῖσθε (Halm, fab. 27). As Jülicher (*Gleichnisreden* 2.26–27) noted, in Herodotus (1.141) this saying was put in the mouth of Cyrus in regard to the Ionians and their revolt against Persian authority. Its appropriation here comments on John and Joshua as revolutionaries with differing yet equally unsuccessful approaches. The contrast with John is fully consistent with the preceding Qn passage. Furthermore, the later omission of the description of Joshua as a "glutton and drunkard" / φάγος καὶ οἰνοπότης exemplifies the criterion of embarrassment. On its presence in Q and value as a uniquely reliable, early datum about the historical Joshua, see Thomas E. Phillips, "Will the Wise Person Get Drunk? The Background of the Human Wisdom in Luke 7:35 and Matthew 11:19", *JBL* 127.2 (2008) 385–96. Such embarrassment provided more than sufficient reason for T and other GMcn witnesses to avoid quoting or commenting on this material.



Parallel Passages for Signals Tracing: GMcn 7.36a, 36b–37a, 37b, 37c, 37d, 37e, 38, 39–44a, 44b, 45a, 46b, 46b, 45b, 47–49, 50

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A114. Anointing	7.36b, 37c, 38, 44b, 46b, 45b, 50	11.1–2	11.1–2, 12.1–8	7.36–50	26.6–13	14.3–9

Parallel Verses for Signals Tracing: GMcn 7.36

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
7.36a not present in QnLk1 QnLk1 7.36b. και εισελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη <sup>255</sup> QnLk1 16.20. Λάζαρος [see A228]	Jn1 11.1. ἦν δὲ τις ἀσθενῶν, <u>Λάζαρος</u> ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. [QnLk1·Jn1]	Jn2 11.1 same as Jn1 Jn2 12.1. ὁ οὖν Ἰησοῦς πρὸ ἕξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς <u>Βηθανίαν</u> , ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. [QnLk1Jn1·Jn2] Jn2 12.2. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὃ δὲ Λάζαρος εἶς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. [Jn2c]	Lk2 7.36a. ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ, [CINP] Lk2 7.36b. <u>καὶ εισελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη</u> . [QnLk1·Lk2]	Mt2 26.6. τοῦ δὲ Ἰησοῦ γενομένου <u>ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ</u> [QnLk1Jn1·Mt2]	Mk3 14.3a. καὶ ὄντος αὐτοῦ <u>ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ</u> , κατακειμένου αὐτοῦ [QnLk1Lk2Mt2·Mk3]

<sup>255</sup> Lk1 7.36 is quoted verbatim by E: "And entering into the house of the Pharisee he reclined" / και εισελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη (*Pan.* 42.11.6 ι (10); 42.11.17 Σχ. ι (10); restated in 42.11.17 Ἔλ. ι (10); GCS 31:109, 128). In the elenchus, E takes this as an occasion for anti-docetist criticism, but this criticism makes no difference to the reconstruction of GMcn at this point: "'Entering' is indicative of a body... And 'reclining' can be said only of a person <having> a solid body, which is lying down" / Τό εισελθὼν σῶμα δείκνυσιν... και τὸ κατακλιθῆναι οὐδενός ἐστιν ἀλλ' ἡ σῶμα <ἔχοντος> ὀγκηρὸν τὸ κατακείμενον (*Pan.* 42.11.17 Ἔλ. ι (10); GCS 31:128; εισελθὼν : V M εισελθόν). The QnLk1 location of the story at the start of the ministry of Jesus—a location preserved by LkR2— reflects the earliest tradition as opposed to the other gospels that move the narrative to the end of his ministry. Given the sequence, here Miryam mourns John the baptizer, pouring out her grief and hope in submission at the feet of Joshua and establishing him as John's successor. Jn1 (the Signs Gospel) is the first receptor of the QnLk1 stratum, a receptor that identifies Miryam as the female protagonist who had *previously* anointed Jesus, apparently evoking a text/tradition *external* to Jn1, i.e., QnLk1: "Miryam was the one who anointed the lord..." (Jn1 11.2). The mention of Miryam's previous anointing of Jesus here just before its climactic seventh sign of the resurrection of Lazarus transforms Miryam's reputation from an independent, financially powerful and politically connected courtesan who sponsored Joshua's political rise to a good family woman who besought Jesus to heal her brother. This later location in JnR1 was preserved in Jn2 and later strata of Mark and Matthew, which all shift the focus to Miryam as mourning Jesus rather than John. JnR2 dramatizes and upgrades the lavish quality, public largesse, and domestic setting of the hospitality that Miryam and her family had offered Jesus in Bethany. JnR2 had previously asserted (in Jn2 1.28) that John performed baptisms in Bethany, effectively linking together the ministries of John and Miryam as two baptizers, as it were. JnR1 and JnR2 follow Lk1 in not accepting the MkR1/MtR1 tradition that Jesus was baptized by John, insisting instead like Qn and Lk1 that Miryam alone is the one who anointed Jesus. LkR2 draws mainly on QnLk1, adding a formal invitation in keeping with its characteristic hospitality protocols: "a certain one of the Pharisees asked him to eat with him" / ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγη μετ' αὐτοῦ. Mt2 and Mk3 here carry briefer signals, which is atypical for later strata. Despite their brevity, they are conceptually dense and linguistically ranging, and their signal expansions are clearly seen on the following pages. Their simplicity here in regard to the anointing scene exemplifies the historically subsequent, early-orthodox effort to clean up the earlier embarrassing tradition of Jesus being anointed, i.e., made messiah, by a courtesan.

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>QnLk1 7.37–38. &lt;ή δὲ&gt; γυνή στᾶσα ὀπίσω &lt;ή&gt; ἁμαρτωλὸς παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας &lt;καὶ&gt; ταῖς θριξίν ἐξέμασσαν &lt;καὶ&gt; ἤλειφεν &lt;καὶ&gt; κατεφίλει<sup>256</sup></p>	<p>Jn1 11.2. ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. [ QnLk1:Jn1] [see A184]</p>	<p>Jn2 11.2 same as Jn1 Jn2 12.3. ἡ οὖν Μαριάμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. [ QnLk1Jn1.:Jn2] [see A184]</p>	<p>Lk2 7.37a. καὶ ἰδοὺ γυνή [QnLk1:Lk2] Lk2 7.37b. ἦτις ἦν ἐν τῇ πόλει [CINP] Lk2 7.37c. ἁμαρτωλός, Lk2 7.37d. καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον [CINP] Lk2 7.37e. μύρου [Jn1Jn2.:Lk2] Lk2 7.38. καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασσαν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ. [QnLk1Jn1Jn2.:Lk2]</p>	<p>Mt2 26.7. προσῆλθεν αὐτῷ γυνή ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου [ QnLk1Jn1Jn2Lk2.:Mt2]</p>	<p>Mk3 14.3b–c. ἦλθεν γυνή ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς [ QnLk1Jn1Jn2Lk2Mt2.:Mk3]</p>

<sup>256</sup> Lk1 7.37–38 is quoted both in T and E: "We have spoken previously about the forgiveness of sins. Yet the proof of that sinful woman pertains to it, that when she fastened the lord's feet with kisses, flooded with tears, wiped with braids, induced with ointment" / *diximus de remissa peccatorum. illius autem peccatricis feminae argumentum eo pertinebit ut cum pedes domini osculis figeret lacrimis inundaret crinibus detergeret unguento perduceret* (Marc. 4.18.9; SC 456:236, 238; Evans 356); "but the woman standing behind, the sinner near his feet, flooded with her tears his feet and anointed and kissed" / ἡ δὲ γυνή στᾶσα ὀπίσω ἡ ἁμαρτωλὸς παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας καὶ ἤλειψεν καὶ κατεφίλει (Pan. 42.11.6 ι (10); 42.11.17 Σχ. ι (10); restated in 42.11.17 Ἐλ. ι (10); GCS 31:109, 128). E also restates this material closely in the elenchus: "And as to the woman's washing his feet with her tears, she did not wash the feet of an apparition or phantom; she wiped, washed and kissed them because she felt the touch of the body" / καὶ τὸ τὴν γυναῖκα βρέξει τοῖς δάκρυσιν τοὺς πόδας οὐ φαντασίας πόδας, οὐδὲ δοκῆσεως ἤλειψε γὰρ καὶ ἔβρεξε καὶ κατεφίλει, τῆς ἀφῆς τοῦ σώματος αἰσθανομένη (Pan. 42.11.17 Ἐλ. ι (10); GCS 31:128). E's other citations of the anointing do not clearly reference GMcn separate from common gospel tradition and are worded paraphrastically, so they make no difference to the reconstruction of GMcn, but they do clarify that he interprets the woman as a "prostitute." This includes a paraphrase in a much later part of book 42 against Marcion, "healing from fornication even a prostitute who anointed his feet" / καὶ πόρνην ἀλείφουσαν αὐτοῦ τοὺς πόδας ἰάσασθαι ἀπὸ πορνείας (Pan. 42.16.2; GCS 31:185), as well as in the book against Apollinaris, "The prostitute's touch? A woman's hair touching his feet? Her tears?" / τῆς πόρνης ἀψαί; τρίχες γυναικὸς ποδῶν ἀπτόμεναι; ἀλλὰ τὰ δάκρυα (Pan. 77.28.1; GCS 37:441). The reconstruction here follows the primary quotation by E while retaining "she wiped with her braids" / ταῖς θριξίν... ἐξέμασσαν as confirmed by T; this element is also restored by HZTsBRN, though not by VK. The depiction here in QnLk1 likely has mating and/or sexual connotations: "the woman standing behind, the sinner by his feet" / γυνή στᾶσα ὀπίσω ἡ ἁμαρτωλὸς παρὰ τοὺς πόδας. Cf. Ruth 3.4–14 in regard to a woman uncovering a man's feet as an obvious sexual euphemism. E either modifies the quotation or uses a version of GMcn that had been sanitized to remove the overtly erotic and/or elite mention of braids. One wonders whether LXX Gen 1.2 may have provided some of the inspiration for this story. Note that the ample GMcn attestations never mention the word "city" / πόλις, which LkR2 here adds yet again as a characteristic setting (IDD 1.1).

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
7.39–43 not present in QnLk1 <sup>257</sup>	<p>Jn2 12.4. λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἷς [ἐκ] τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι. [Jn2c]</p> <p>Jn2 12.5. διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; [Jn2c]</p> <p>Jn2 12.6. εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν. [Jn2c]</p> <p>Jn2 12.7. εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό. [Jn2c]</p> <p>Jn2 12.8. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. [Jn2c]</p>	<p>Lk2 7.39. ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἢ γυνὴ ἣτις ἄπτεται αὐτοῦ, ὅτι ἀμαρτωλὸς ἐστίν. [CINP]</p> <p>Lk2 7.40. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δὲ διδάσκαλε, εἰπέ, φησίν. [CINP]</p> <p>Lk2 7.41. δύο χρεοφειλέται ἦσαν δανιστῆ τινι· ὁ εἷς ὤφειλεν <u>δηνάρια</u> πεντακόσια, ὁ δὲ ἕτερος πενήκοντα. [CINP]</p> <p>Lk2 7.42. μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν; [CINP]</p> <p>Lk2 7.43. ἀποκριθεὶς Σίμων εἶπεν· ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· ὀρθῶς ἔκρινας. [CINP]</p>	<p>Mt2 26.8. <u>ἰδόντες δὲ οἱ μαθηταὶ</u> ἠγανάκτησαν λέγοντες· εἰς τί ἡ ἀπώλεια αὕτη; [Jn2·Mt2]</p> <p>Mt2 26.9. ἐδύνατο γὰρ <u>τοῦτο πραθῆναι</u> πολλοῦ καὶ <u>δοθῆναι πτωχοῖς</u>. [Jn2·Mt2]</p> <p>Mt2 26.10. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ·</p> <p>Mt2 26.11. <u>πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε</u>. [Jn2·Mt2]</p>	<p>Mk3 14.4. ἦσαν δὲ τινες <u>ἀγανακτοῦντες</u> πρὸς ἑαυτούς· <u>εἰς τί ἡ ἀπώλεια αὕτη</u> τοῦ μύρου γέγονεν; [Mt2·Mk3]</p> <p>Mk3 14.5. <u>ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι</u> ἐπάνω <u>δηναρίων τριακοσίων καὶ δοθῆναι</u> τοῖς <u>πτωχοῖς</u>· καὶ ἐνεβριμῶντο αὐτῇ. [Jn2Mt2·Mk3]</p> <p>Mk3 14.6. <u>ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί</u>. [Jn2Mt2·Mk3]</p> <p>Mk3 14.7. <u>πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν</u> καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, <u>ἐμὲ δὲ οὐ πάντοτε ἔχετε</u>. [Jn2Mt2·Mk3]</p>

<sup>257</sup> Lk2 7.39–43 is entirely unattested for GMcn by later witnesses, a highly conspicuous gap in light of the thorough and repeated attestations of the surrounding context by both T and E. H (419), Z (464), K (654), and N (46) all attempted to restore Lk2 7.39–40 as original to Lk1, V (197\*) interpreted it as generally attested without wording, R (417) refrained from any restoration, while B (104) omitted this group of verses altogether. As the earliest form of the messianic anointing tradition, QnLk1 lacked this additional mini-saga and its bevy of characteristic LkR2 features: the participial form of the verb "see" / *ὁράω@vp*, the conjunction "therefore" / *οὖν* (IDD 1.1); the opening participle + *δέ* bigram / *@vp\w+ δέ@cc* and accusative *πρός*, particularly to indicate the speech addressee, and a verb with the root "turn" / *στρέφ* (IDD 1.2); complaints against the protagonist, financial/accounting concerns, a focus on numbers, philosophical/ethical dialogue, the Johannine denigration of Judas and addition of its named characters (Mary, Martha, Lazarus), the addition of a new named character (Simon the Pharisee), a story within a story, and synkrisis focused on piety (IDD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>7.44a not present in QnLk1</p> <p>QnLk1 7.44b. «καὶ ὁ Ἰησοῦς λέγει» «καὶ πάλιν αὕτη τοῖς δάκρυσιν» ἔβρεξέν τοὺς πόδας μου «καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν»</p> <p>7.45a, 46b not present in QnLk1</p> <p>QnLk1 7.46b. «καὶ ἤλειψεν</p> <p>QnLk1 7.45b. «καὶ» <sup>258</sup>κατεφίλει</p>	<p>Lk2 7.44a. καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας. [CINPedit]</p> <p>Lk2 7.44b. αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν. [QnLk1·Lk2]</p> <p>Lk2 7.45a. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ’ ἧς εἰσῆλθον οὐ διέλιπεν [CINP]</p> <p>Lk2 7.45b. καταφιλοῦσά μου τοὺς πόδας. [QnLk1·Lk2]</p> <p>Lk2 7.46a. ἐλαίω τὴν κεφαλὴν μου οὐκ ἤλειψας. [CINP]</p> <p>Lk2 7.46b. αὕτη δὲ μύρω ἤλειψεν τοὺς πόδας μου. [QnLk1Jn1Jn2·:Lk2] [see Jn1 11.2 above]</p>	<p>Mt2 26.12. βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ <b>ἐνταφιάσαι</b> με ἐποίησεν. [QnMk1Jn2·:Mt2] [see Jn2 12.3 for μύρου and Jn2 12.7 for ἐνταφιασμοῦ]</p> <p>Mt2 26.13. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς. [Mt2c]</p>	<p>Mk3 14.8. ὁ ἔσχεν <b>ἐποίησεν</b>· προέλαβεν <b>μυρίσαι τὸ σῶμά μου</b> εἰς τὸν <b>ἐνταφιασμόν</b> [QnMk1Jn2Mt2·:Mk3]</p> <p>Mk3 14.9. <b>ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.</b> [Mt2·Mk3]</p>

<sup>258</sup> Lk1 7.44c–46 are quoted and/or closely paraphrased by E, confirming the doubled statement by the use of the possessive "my" / μου: "and again she with her tears flooded my feet and anointed and kissed" / καὶ πάλιν αὕτη τοῖς δάκρυσιν ἔβρεξέν τοὺς πόδας μου καὶ ἤλειψεν καὶ κατεφίλει (*Pan.* 42.11.6 *ια* (11); 42.11.17 *σχ.* *ια* (11); GCS 31:109, 128). The elenchus thoroughly restates and quotes it in an argumentative mode: "Lest you think, O Marcion, that the sinful woman flooding and anointing and profusely kissing the savior's feet was only supposed by people, the savior himself confirms it, teaching that these things happened not in appearance but in truth, confidently affirming for the reproof of the Pharisee and of you, Marcion, and of those like you, saying, 'She herself both anointed and profusely kissed my feet'" / "Ἰνα μὴ νομίσης, ὦ Μαρκίων, μόνον νομιζεσθαι παρὰ ἀνθρώποις τὴν ἀμαρτωλὸν γυναῖκα τοὺς πόδας τοῦ σωτῆρος βρέξαι τε καὶ ἀλείψαι καὶ καταπεφιληθέναι, αὐτὸς ὁ σωτὴρ ἐπιβεβαιοῖ, οὐ κατὰ δόκησιν ταῦτα γεγενῆσθαι διδασκων, ἀλλὰ ἐξ ἀληθείας, πρὸς ἔλεγχον τοῦ Φαρισαίου καὶ σοῦ τοῦ Μαρκίανος καὶ τῶν κατὰ σε δισχυριζόμενος καὶ λέγων αὕτη τοὺς πόδας μου καὶ ἤλειψε καὶ κατεφίλει (*Pan.* 42.11.17 Ἔλ. *ια* (11); GCS 31:128). E either modifies the quotation or uses a different/later version of Lk1 that lacked the erotic mention of braids, as maintained both in Lk2 and in T's attestation of QnLk1 7.37–38 (*Marc.* 4.18.9; SC 456:236, 238; Evans 356).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>7.47–49 not present in QnLk1<sup>259</sup></p> <p>QnLk1 7.50a. «καὶ λέγει αὐτῇ γύναι» ἢ πίστις σου σέσωκέν σε<sup>260</sup></p> <p>7.50b not present in QnLk1</p>	<p>Lk2 7.47. οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ· ὧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. [CINP]</p> <p>Lk2 7.48a. εἶπεν δὲ αὐτῇ· [QnLk1·Lk2*]</p> <p>Lk2 7.48b. ἀφέωνταί σου αἱ ἁμαρτίαι. [CINP]</p> <p>Lk2 7.49. καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; [CINP]</p> <p>Lk2 7.50. εἶπεν δὲ πρὸς τὴν γυναῖκα· ἢ πίστις σου σέσωκέν σε· [QnLk1·Lk2]</p> <p>Lk2 7.50b. πορεύου εἰς εἰρήνην. [CINP]</p>

<sup>259</sup> Lk2 7.47–49 are unattested by patristic witnesses and were likely not present in QnLk1. According to R (5.27, 417), Lk2 7.47–48 is attested "but no insight into wording can be gained", while Lk2 7.49 is unattested. T's summary in the note above certainly frames the Lk1 passage as about repentance and forgiveness, but these themes probably represent T imposing this framing from the LkR2 stratum. Note that all clear mentions of Jesus forgiving sins in Lk1 come from Mk1 as a source and not from Qn. Characteristic Lk2 features include: the plural for "sin" / ἁμαρτία@n\w{2}p, a verb with the root "rule/begin" / ἄρχ\w+@, and a reflexive pronoun / ἑαυτοῦ@rx (IDD 1.1).

<sup>260</sup> Lk1 7.50 is clearly attested in T: "she heard, 'Your faith has made you well'" / *audiit fides tua te salvam fecit* (Marc. 4.18.9; SC 456:236, 238; Evans 356). The opening improvised restoration is a necessary narrative transitional statement and drawn from the Lk2 7.48 receptor. Note its dative form for the addressee, in contrast to the characteristic LkR2 *pros* + accusative / πρὸς@pa \*1 \w+@na in Lk2 7.50 (IDD 1.2). The vocative case of "woman" / γύναι / γυνή@nvfsc is uniquely found here in D, but it was likely also present in QnLk1 13.12, where it has universal Lk2 mss agreement. In this case, LkR2 transformed the vocative into an accusative to fit it into its customary speech formula.







SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)	Mk3 (140s)
A115. Women patrons	8.2–3	15.40–41, 16.2	27.55–56	8.2–3	15.40–41, 16.2	27.55–56	15.40–41, 16.2, 9

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 8.2. «και» γυναῖκές «τινες Μαρία»</p> <p>QnLk1 8.3. «και Ἰωάννα» γυνή «Χουζᾶ» ἐπιτρόπου Ἡρώδου «και Σουσάννα» διηκόνουν ἀὐτῶ ἀπὸ τῶν ὑπαρχόντων αὐταῖς<sup>262</sup></p>	<p>Mk1 15.40. ἦσαν δὲ και γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς και <u>Μαρία</u> ἢ Μαγδαληνή και Μαρία ἢ Ἰακώβου τοῦ μικροῦ και Ἰωσήτος μήτηρ και Σαλώμη [!‡Qn·Mk1]</p> <p>Mk1 15.41. αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῶ και διηκόνουν αὐτῶ, και ἄλλαι πολλαί αἱ συναναβᾶσαι αὐτῶ εἰς Ἱεροσόλυμα. [!Qn·Mk1]</p> <p>Mk1 16.2. και λίαν πρωῖ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.</p>	<p>Mt1 27.55. ἦσαν δὲ ἐκεῖ γυναῖκες πολλαί ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῶ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῶ. [!QnMk1·:Mt1]</p> <p>Mt1 27.56. ἐν αἷς ἦν <u>Μαρία ἢ Μαγδαληνή</u> και <u>Μαρία ἢ</u> τοῦ <u>Ἰακώβου</u> και <u>Ἰωσήφ μήτηρ</u> και ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. [!‡QnMk1·:Mt1]</p>	<p>Lk2 8.2a. και γυναῖκές τινες [QnLk1·Lk2]</p> <p>Lk2 8.2b. αἱ ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν και ἀσθενειῶν, [CINP]</p> <p>Lk2 8.2c. <u>Μαρία ἢ</u> καλουμένη <u>Μαγδαληνή</u>, [‡QnMk1Lk1·:Lk2]</p> <p>Lk2 8.2d. ἀφ' ἧς δαιμόνια ἐπτὰ ἐξεληλύθει [CINP]</p> <p>Lk2 8.3. και Ἰωάννα γυνή Χουζᾶ ἐπιτρόπου Ἡρώδου και Σουσάννα και ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς. [QnLk1·Lk2]</p>	<p>Mk3 15.40–41 same as Mk1</p> <p>Mk3 16.2 same as Mk1</p> <p>Mk3 16.9. ἀναστὰς δὲ πρωῖ πρώτη σαββάτου ἐφάνη πρώτον <u>Μαρία τῇ Μαγδαληνῇ</u>, παρ' ἧς ἐκβεβλήκει ἐπτὰ δαιμόνια. [Mk1Lk2·:Mk3]</p>

<sup>262</sup> T closely paraphrases Lk1 8.2–3: "wealthy women clung to Christ, who also were ministering to him from their own resources, among whom was even a wife of the king's procurator" / *divites Christo mulieres adhaerebant quae et de facultatibus suis ministrabant ei inter quas et uxor regis procuratoris* (Marc. 4.19.1; SC 456:238; Evans 358). While T does not attest any specific names, it is likely that Mk1 15.40–41, Mt1 27.55–56, and Lk2 8.2–3 were all receptors of the Qn text here. All of these receptors confirm that Miryam (the "Mary" who is only clearly identified as "Magdalene" in Mk1 and subsequent strata) was mentioned in this list. Joanna is the most likely option for the woman whom T identifies as "wife of the king's procurator". The "from which" / ἀπό@\* ὅς@rrg\w{1}s preposition + relative pronoun bigram is highly characteristic of LkR2 (IDD 1.2), here introducing a negative backstory about Mary Magdalene. Note the cascading demonization of the women in Lk2, Mk3, D, etc. Later strata displaced these Qn female mating and patron traditions by moving them to funerary roles, changing the names, and associating them with other male students and/or with respective husbands.

Parallel Passages for Signals Tracing: GMcn 8.4–8

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A122. Sower fable	8.4–8	4.2–9	13.2–9	8.4–8

Parallel Verses for Signals Tracing: GMcn 8.4

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.4. «ἔλεγεν» ἑν παραβολαῖς ἠ ἀυταῖς» <sup>263</sup>	Mk1 4.2. καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ. [Qn·Mk1]	Mt1 13.2. καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. [!Mk1Lk1·:Mt1] [see A041] Mt1 13.3a. καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων [QnMk1·:Mt1]	Lk2 8.4a. συνίοντος δὲ ὄχλου πολλοῦ [Mt1·Lk2] Lk2 8.4b. καὶ τῶν κατὰ πόλιν ἐπιπορευομένων [CINP] Lk2 8.4c. πρὸς αὐτὸν εἶπεν διὰ παραβολῆς. [QnLk1Mt1·:Lk2]

<sup>263</sup> This fable is apparently attested when T twice quotes 8.8b (see below), and Lk1 8.4 in particular was likely attested in T when he says that Jesus spoke "by comparisons" / *de parabolis* (Marc. 4.19.2; SC 456:238; Evans 358). The majority of GMcn editors (HZBKN) have likewise found 8.4–8 as a unit meriting reconstruction. VTs both saw this content as generally attested without specific wording, while R alone claims that most of the fable is unattested. We here undertake our own thorough restoration of 8.4–8, partly based on unique features in D and partly on improvising a simpler stratum that could have been a source for Mk1 and Mt1 yet devoid of typical MkR1, MtR1 and LkR2 redactional features. T's expression for this opening verse is closer to the Markan/Matthean "in comparisons" / ἐν παραβολαῖς, rather than (as in R 5.29) the LkR2 formulation, "through a comparison" / διὰ παραβολῆς, not least because the Greek is singular where T's Latin is plural. The improvised restoration of the feminine personal pronoun "to them" / αὐταῖς is based on typical speech introduction patterns in Qn and the immediately preceding introduction of female patrons/followers. Note that the previous passages have followed the Lukan order, drawing on Qn rather than Mk1 as the source. I read this section as a continuation of Qn and posit that the earliest form of the fable of the sower belongs to Qn rather than Mk1, that Qn (whose order is preserved in Lk1Lk2) placed this fable immediately and intentionally after the list of wealthy female patrons, and that Mk1 relocated and retold it to be expressly about Torah/Gospel and to sidestep connotations involving female fertility, human reproduction, and the populating of a rival political dynasty, a concern reflected yet updated to a post-war setting in the Secret seed fable (A126) in Mk1 4.26–29.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.5. «ἐξῆλθεν ὁ σπείρων σπείραι καὶ ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό»	Mk1 4.3. ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπείραι. Mk1 4.4. καὶ ἐγένετο ἐν τῷ σπείρειν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. [‡Qn·Mk1]	Mt1 13.3b. ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Mt1 13.4. καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά. [‡QnMk1·:Mt1]	Lk2 8.5. ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. [‡QnMk1Mt1·:Lk2]

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 8.6. «και ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν και ἐξανάτειλεν και ἐξηράνθη»	Mk1 4.5. <u>και ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, και εὐθὺς ἐξανάτειλεν.</u> [‡Qn·Mk1] Mk1 4.6. « <u>και ἐξηράνθη</u> » [‡Qn·Mk1]	Mt1 13.5. <u>ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρῶδη ὅπου οὐκ εἶχεν γῆν πολλήν, και εὐθέως ἐξανάτειλεν.</u> [‡QnMk1·Mt1] Mt1 13.6 « <u>και ἐξηράνθη</u> » [‡Qn·Mt1]	Lk2 8.6. και ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, και φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα. [‡QnMk1Lk1·Lk2]	Mk2 4.5. <u>και ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, και εὐθὺς ἐξανάτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.</u> [‡QnMk1Lk2·Mk2] Mk2 4.6. και ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη και <u>διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.</u> [‡QnMk1Lk2·Mk2]	Mt2 13.5. <u>ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρῶδη ὅπου οὐκ εἶχεν γῆν πολλήν, και εὐθέως ἐξανάτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.</u> [‡QnMk1Lk2Mt2·Mt2] Mt2 13.6. <u>ἡλίου δὲ ἀνατελλαντος ἐκαυματίσθη και διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.</u> [‡QnMk1Lk2Mt2·Mt2]

## Parallel Verses for Signals Tracing: GMcn 8.7

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.7. «καὶ ἄλλο ἔπεσεν μέσον τῶν ἀκανθῶν καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἔπνιξαν αὐτό»	Mk1 4.7. καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν. [‡Qn·Mk1]	Mt1 13.7. ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἔπνιξαν αὐτά. [‡QnMk1·Mt1]	Lk2 8.7. καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό. [‡QnLk1·Lk2]

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 8.8a. «καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν»</p> <p>QnLk1 8.8b. ὁ ἔχων ὦτα ἀκουέτω<sup>264</sup></p>	<p>Mk1 4.8a. καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν [‡Qn·Mk1]</p> <p>Mk1 4.8b. ἀναβαίνοντα καὶ αὐξανόμενα καὶ ἔφερον ἓν τριάκοντα καὶ ἓν ἐξήκοντα καὶ ἓν ἑκατόν. [Mk1c]</p> <p>Mk1 4.9. καὶ ἔλεγεν· ὁς ἔχει ὦτα ἀκούειν ἀκουέτω. [Qn·Mk1]</p>	<p>Mt1 13.8. ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. [‡QnMk1·Mt1]</p> <p>Mt1 13.9. ὁ ἔχων ὦτα ἀκουέτω. [QnLk1·Mt1]</p>	<p>Lk2 8.8a. καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φυὸν ἐποίησεν καρπὸν ἑκατονταπλασίονα. [‡QnMk1·Lk2]</p> <p>Lk2 8.8b. ταῦτα λέγων ἐφώνει· ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. [QnMk1·Lk2]</p>

<sup>264</sup> Lk1 8.8b is quoted twice by T: "'the one who has ears, hear!'... therefore, 'the one who has ears, hear!'" / *qui habet aures audiat... dehinc qui habet aures audiat* (Marc. 4.19.2; SC 456:238, 240; Evans 358).



SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A123. Reason for fables	——	8.9–10	4.10–12	13.10–17

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
8.9–10 not present in QnLk1 <sup>265</sup>	<p>Lk2 8.9. ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἶη ἢ παραβολή. [CINP]</p> <p>Lk2 8.10. ὁ δὲ εἶπεν· ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν. [CINP]</p>	<p>Mk2 4.10. καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς. [Lk2·Mk2]</p> <p>Mk2 4.11. καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται [Lk2·Mk2]</p> <p>Mk2 4.12. ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μήποτε ἐπιστρέψωσιν καὶ ἀφεθῆ ἑαυτοῖς. [Lk2·Mk2]</p>	<p>Mt2 13.10. καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; [Lk2Mk2·:Mt2]</p> <p>Mt2 13.11. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. [Lk2Mk2·:Mt2]</p> <p>Mt2 13.12. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. [QnMk1Mt1·Mt2] [see A125]</p> <p>Mt2 13.13a. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, [Mt2c]</p> <p>Mt2 13.13b. ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιῶσιν, [Lk2·Mt2]</p> <p>Mt2 13.14. καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα· ἀκοῆ ἀκούετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. [Mk2·Mt2]</p> <p>Mt2 13.15. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσίν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσίν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς. [Mt2c]</p> <p>Mt2 13.16. ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν καὶ τὰ ὄρα ὑμῶν ὅτι ἀκούουσιν. [QnLk1Lk2·:Mt2] [see A181]</p> <p>Mt2 13.17. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφήται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκούσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. [QnLk1Lk2·:Mt2] [see A181]</p>

<sup>265</sup> Lk2 8.9–15 is entirely unattested according to R (417), but Lk2 8.9–10 in particular was probably not present in Lk1. At this point in the compilation, LkR1 is still apparently working from the Qn source, which apparently only contained a brief version of the fable of the sower, not the extended sections in Lk2, Mk2, and Mt2 about speaking in parables generally and interpreting the fable of the sower in particular. For readers curious about our use of the English words "comparison", "similitude", and "fable" to translate the Greek παραβολή and Latin *parabola*, please see the work of Justin David Strong, including his presentations, "How to Interpret Parables in Light of the Fable: Lessons from the Promythium and Epimythium", "MYTHOS: A Survey of the Fable in the Gospel of Mark", and his book, *The Fables of Jesus in the Gospel of Luke: A New Foundation for the Study of Parables*, SCCB 5 (Leiden: Brill, 2021). Strong's work provides an essential corrective to the nearly ubiquitous fundamentalist bias within Biblical Studies that employs the term "parable" as if it were a genre, one assumed to tend toward greater historicity or historical reliability. A "parable" in the gospels is simply a comparison; in terms of genre, such comparisons include aphorisms, riddles, fables, similitudes, and other types of speech acts. The fear and reluctance around using the word "fable" to describe the fables of Jesus is an exercise in fundamentalist bias that has served to isolate and inoculate Gospel studies from Classics and myth studies.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A124. Sower fable meaning	——	8.11–15	13.18–23	4.13–20

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
8.11–15 not present in QnLk1 <sup>266</sup>	<p>Lk2 8.11. ἐστὶν δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. [CINP]</p> <p>Lk2 8.12. οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. [CINP]</p> <p>Lk2 8.13. οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. [CINP]</p> <p>Lk2 8.14. τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλοῦτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν. [CINP]</p> <p>Lk2 8.15. τὸ δὲ ἐν τῇ καλῇ γῆ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ. [CINP]</p>	<p>Mt2 13.18. ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειράντος. [Lk2·Mt2]</p> <p>Mt2 13.19. παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ, οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. [Lk2·Mt2]</p> <p>Mt2 13.20. ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν, [Lk2·Mt2]</p> <p>Mt2 13.21. οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. [Lk2·Mt2]</p> <p>Mt2 13.22. ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλοῦτου συμπνίγει τὸν λόγον καὶ ἄκαρπος γίνεται. [Lk2·Mt2]</p> <p>Mt2 13.23. ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. [Lk2·Mt2]</p>	<p>Mk3 4.13. καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; [Mt2·Mk2]</p> <p>Mk3 4.14. ὁ σπειρών τὸν λόγον σπείρει. [Lk2Mt2·:Mk2]</p> <p>Mk3 4.15. οὗτοι δὲ εἰσὶν οἱ παρὰ τὴν ὁδὸν· ὅπου σπείρεται ὁ λόγος καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς. [Lk2Mt2·:Mk2]</p> <p>Mk3 4.16. καὶ οὗτοι εἰσὶν οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν, [Lk2Mt2·:Mk2]</p> <p>Mk3 4.17. καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται. [Lk2Mt2·:Mk2]</p> <p>Mk3 4.18. καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοι εἰσὶν οἱ τὸν λόγον ἀκούσαντες, [Lk2Mt2·:Mk2]</p> <p>Mk3 4.19. καὶ αἱ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλοῦτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται. [Lk2Mt2·:Mk2]</p> <p>Mk3 4.20. καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν. [Lk2Mt2·:Mk2]</p>

<sup>266</sup> Lk2 8.9–15 is entirely unattested according to R (417), but Lk2 8.11–15 in particular was probably not present in Lk1. A thick cluster of characteristic Lk2 features are evident: the accusative πρὸς (IDD 1.1); the trigram "word of god" / λόγος@nmsc ὁ@dgms θεός@ngmsc, split arthrous substantival participles / ὁ@\* \*4 \w+@vp (bis) (IDD 1.2). Mk3 appears to be the last stratum here, adding new content and harmonizing the plural formulations of Lk2 with the vocabulary of Mt2. Note the clearer labeling in Mk3 of transitional terms ("these... these... others... those" / οὗτοι... οὗτοι... ἄλλοι... ἐκεῖνοί). A *logos* theology is evident across these later strata, suggesting John 1 may be in the background, and perhaps a proximity to Justin Martyr and his Stoic *logoi spermatikoi* theology.

Parallel Passages for Signals Tracing: Mt2 13.34–35

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s) Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A130. Use of fables <sup>267</sup>	———	13.34–35	4.33–34

Parallel Verses for Signals Tracing: GMcn 8.11–15

Mt2 (140s)	Mk3 (140s)
<p>Mt2 13.34. ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς, [Mt2c]</p> <p>Mt2 13.35. ὅπως πληρωθῆ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου]. [Mt2c]</p>	<p>Mk3 4.33a. καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς [Mt2·Mk3]</p> <p>Mk3 4.33b. τὸν λόγον καθὼς ἠδύναντο ἀκούειν· [Mk3c]</p> <p>Mk3 4.34a. χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, [Mt2·Mk3]</p> <p>Mk3 4.34b. κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα. [Mk3c]</p>

<sup>267</sup> These signals are not present in QnLk1Lk2 but apparently first emerged in Mt2, which supplies a characteristic LXX quotation. MkR3 ignores that quotation, but does expand conceptually on the ideas present in Mt2.

Parallel Passages for Signals Tracing: GMcn 8.16–18

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (75–80)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)
A125. Disclosure	8.16–18	4.21–25	5.15, 7.2, 10.26, 13.12	—	—	8.16–18	5.15, 7.2, 10.26, 13.12
A053. World's light	8.16	4.21	5.14–16	8.12	8.12	8.16	5.14–16

Parallel Verses for Signals Tracing: GMcn 8.16–17

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)
<p>QnLk1 8.16. λύχνον ῥοῦδὲ<sup>268</sup> καλύπτει «ἀλλ' ἐπὶ τὴν λυχνίαν τεθῆ ἵνα λάμπη πᾶσιν»<sup>268</sup></p> <p>QnLk1 8.17. &lt;οὐ ἐστίν&gt; κρυπτὸν (ὁ οὐ) φανερόν ῥῆσται<sup>269</sup></p> <p>QnLk1 11.33. λύχνον &lt;οὐδὲ καλύπτει ἀλλ' &gt; ἐπὶ τὴν λυχνίαν &lt;τεθῆ&gt; ῥῆσται ἵνα λάμπη πᾶσιν<sup>1</sup></p>	<p>Mk1 4.21. καὶ ἔλεγεν αὐτοῖς· μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ; [Qn·Mk1]</p> <p>Mk1 4.22. οὐ γὰρ ἐστίν κρυπτὸν ἐάν μὴ ἵνα φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. [Qn·Mk1] [cf. A196]</p>	<p>Mt1 5.14. ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη. [Mt1c]</p> <p>Mt1 5.15. οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. [QnMk1Lk1·:Mt1]</p> <p>Mt1. 5.16. οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. [Mt1c]</p> <p>Mt1 10.26. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἐστίν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. [QnMk1Lk1·:Mt1]</p>	<p>8.12. αὐτοῖς οὖν ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου [Mt1·Jn1]</p>	<p>8.12. πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. [Mt1Jn1·:Jn2]</p>	<p>Lk2 8.16. οὐδεὶς δὲ λύχνον ἀψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. [QnMk1Mt1·:Lk2]</p> <p>Lk2 8.17. οὐ γὰρ ἐστίν κρυπτὸν ὃ οὐ φανερόν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῆ καὶ εἰς φανερόν ἔλθῃ. [QnMk1Lk1Mt1·:Lk2]</p>

<sup>268</sup> Lk1 8.16 is paraphrased by T, "how he can say that a light cannot be hidden" / *cum lucernam negat abscondi solere* (Marc. 4.19.5; SC 456:242; Evans 358). See also parallel set A192 below for the apparently redundant statement in Lk1 11.33 (Marc. 4.27.1; SC 456:344; Evans 412). G (75–77) surprisingly lists 8.16–18 among passages missing from GMcn, but his actual analysis confirms some of the content in 8.16 and 17 was attested in T. The οὐδέ + impersonal verb construction found in both the Mk1 and Mt1 receptors seem the likeliest options for the Qn source, rather than the later LkR2 "no one" / οὐδεὶς formulation tentatively restored by R (5.30, 417). The Mk1 stratum apparently expanded, illustrated, and clarified this Qn aphorism with the pithy addition of the "bushel-basket" / μόδιον. Mt1 first introduces the image of people "lighting" a lamp, which LkR2 follows yet rewords. The verbal form τίθι in D appears nowhere in the TLG; I read it as an itacism of τιθῆ.

<sup>269</sup> Lk1 8.17 is briefly restated by T: "everything secret is guaranteed to be opened" / *omnia de occulto in apertum repromittit* (Marc. 4.19.5; SC 456:242; Evans 358, 360). Outside of his polemical commentary against Marcion, T apparently quotes the Matthean version twice: "Nothing hidden that will not be revealed" / *nihil occultum quod non revelabitur* (Paen. 6.10; SC 316:166); "Nothing hidden that will not be revealed" / *nihil occultum quod non revelabitur* (Virg. 14.5 in SC 424:174 and CSEL 76:99; Virg. 14.3 in CCSL 2:1224). These comparative citations have no bearing on the restoration of Lk1 here. T's "all" / *omnia* provides sufficient attestation to restore its impersonal negative counterpart: "there is nothing... that [will] not" / οὐ ἐστίν... ὁ οὐ, a construction confirmed both by Mt1 and Lk2 as independent QnLk1 receptors. D again confirms Lk1 having a unique, likely earlier tradition than LkR2, particularly in the simpler/earlier verb "will be" / ἔσται over the LkR2 "will become" / γενήσεται as restored by R (4.4.26, 417). As in 8.16, in 8.17 we also see that Qn has an earlier and simpler form of the signal than Mk1, which apparently expanded Qn by creating an aphoristic parallelism ("hidden... revealed" ... "covered... manifest"). The conjunction "for" / γὰρ is missing from codex W and is omitted here as well as a characteristic Lk2 feature (IDD 1.1).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 8.8b. ὁ ἔχων ὦτα ἀκουέτω</p> <p>QnLk1 8.18. βλέπετε πῶς ἀκούετε ὅς ἔχει<sup>270</sup> δοθήσεται αὐτῷ· καὶ ὅς οὐκ ἔχει<sup>270</sup> καὶ ὁ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ<sup>270</sup></p>	<p>Mk1 4.23. εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω. [Qn·Mk1]</p> <p>Mk1 4.24a. καὶ ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε. [Qn·Mk1]</p> <p>4.24b see A081</p> <p>Mk1 4.25. ὅς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. [Qn·Mk1]</p>	<p>Mt1 7.2 see A081</p> <p>Mt1 13.12. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, ὅστις δὲ οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. [QnMk1·:Mt1]</p>	<p>Lk2 8.18. βλέπετε οὖν πῶς ἀκούετε· ὅς ἂν γὰρ ἔχη, δοθήσεται αὐτῷ· καὶ ὅς ἂν μὴ ἔχη, καὶ ὁ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ. [QnMk1·:Lk2]</p>	<p>Mt2 13.12. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. [QnMk1Mt1·Mt2] [see A123]</p>

<sup>270</sup> The opening phrase of Lk1 8.18 is twice repeated by T: "And therefore through Christ he adds, 'Watch how you hear' and do not hear, certainly not hearing with heart but with ear... when he was saying, 'watch how you hear,' he was warning those who were not going to hear" / *et ideo per Christum adicit videte quomodo audiat... et non audiat non corde scilicet audientes sed aure... etiam dicendo videte quomodo audiat non auditoris minabatur* (Marc. 4.19.3; SC 456:240; Evans 358). T immediately proceeds to quote the next portion of the verse: "The thought that follows indeed proves this: 'If anyone has it will be given, but from him who does not have even what he thinks he has will be taken from him'" / *hoc probat etiam subiacens sensus: ei qui habet dabitur ab eo autem qui non habet etiam quod habere se putat auferetur ei* (Marc. 4.19.4; SC 456:240; Evans 358). Earlier in his commentary and outside of it, T provides a slightly different formulation, which aligns more with the Lk1 and Lk2 traditions than with the Markan and Matthean ones: "Therefore, not having faith, even what he had seemed to have is deprived from him" / *ideoque non habendo fidem etiam quod videbatur habere ademptum est illi* (Marc. 2.2.6; SC 368:28; Evans 90); "And indeed he who has, it will be given him; yet from him who does not have, even what he seems to have will be taken" / *etenim qui habet dabitur ei; ab eo autem qui non habet etiam quod videtur habere auferetur* (Fug. 11.2; CSEL 76:35; CCSL 2:1149). The variation between *se putat* in Marc. 4.19.4, *videbatur* in Marc. 2.2.6, and *videtur* in Fug. 11.2 only strengthens the reading of the underlying Greek as *δοκεῖ*, which can be translated either way. T's use of the indicative *habet* in Marc. 4.19.4 and Fug. 11.2 is more consistent with *ἔχει* in Mk1 and Mt1 than with the LkR2 subjunctive *ἔχη* used by R (417). Characteristic Lk2 features omitted from the reconstruction include: "therefore" / *οὖν* and the conditional particle *ἂν* (*bis*) (IDD 1.1).



Parallel Passages for Signals Tracing: Mt1 5.33–37

SQE. Shorthand	Mt1 (90s)	Js
A057. Oaths	5.33–37	5.12

Parallel Verses for Signals Tracing: Mt1 5.33–37

Mt1 (90s)	Js
Mt1 5.33. <i>πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου. [Mt1c]</i>	
Mt1 5.34. <i>ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὄλωσ· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ, [Mt1c]</i>	
Mt1 5.35. <i>μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστὶν τῶν ποδῶν αὐτοῦ, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως, [Mt1c]</i>	
Mt1 5.36. <i>μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. [Mt1c]</i>	
Mt1 5.37. <i>ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν. [Mt1c]</i>	
	Js 5.12. <i>πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὁμνύετε μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὄρκον· ἦτις δὲ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσητε. [Mt1·Js]</i>



SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A135. Real family <sup>271</sup>	3.32–33	8.20–21	12.46, 48	8.19–21	3.31–35	12.46–50

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
3.31 not present in Mk1 Mk1 3.32. και ἐκάθητο περι αὐτὸν ὄχλος, και λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου και οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε. [Mk1c]	8.19 not present in Lk1 <sup>272</sup> Lk1 8.20. ἀπηγγέλη «δέ» αὐτῷ <ἰδοὺ> ἡ μήτηρ σου και οἱ ἀδελφοί σου ἔξω ἐστήκασιν ᾿ζητοῦντές σε <sup>273</sup> [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 12.46. ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ και οἱ ἀδελφοί αὐτοῦ ἐιστήκισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι. [Mk1Lk1·:Mt1] Mt1 12.47 not present in Mt1 [see Mt1 12.46]	Lk2 8.19. παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ και οἱ ἀδελφοί αὐτοῦ και οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. [Mk1Mt1·:Lk2] Lk2 8.20. ἀπηγγέλη δὲ αὐτῷ· ἡ μήτηρ σου και οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν θέλοντές σε. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk2 3.31. και ἔρχεται ἡ μήτηρ αὐτοῦ και οἱ ἀδελφοί αὐτοῦ και ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. [Mk1Lk1Mt1Lk2·:Mk2] Mk2 3.32. και ἐκάθητο περι αὐτὸν ὄχλος, και λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου και οἱ ἀδελφοί σου [και αἱ ἀδελφαί σου] ἔξω ζητοῦσίν σε. [Mk1·Mk2]	12.46 same as Mt1 12.46 Mt2 12.47. [εἶπεν δὲ τις αὐτῷ· ἰδοὺ ἡ μήτηρ σου και οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλῆσαι.] [Mk1Lk1Mt1·:Mt2]

<sup>271</sup> To be perfectly honest, while I reconstruct this passage as originally Mk1, I see it as a near toss-up about whether these signals first broadcast from Qn or Mk1. That decision has truly enormous implications for our understanding of the historical Joshua, whether he was a legitimate child or not, whether he had a contemporaneous living mother or not, and whether he had biological brothers or not. The passage's originality to Qn can be supported from the fact that the surrounding passages in Mk1 (A117 and A118 before, and A122 after) are likely from Qn, and that the preceding passages in Lk1 (A122, A125) are also likely Qn. MkR1 is also clearly far more apt to reorder Qn passages than LkR1 is to reorder Mk1 passages. On the other side of the argument, the passages that follow in Lk1 (A136–A138, A142–A143, A146, A158–A160) are all from Mk1, suggesting that this may be the start of the second Mk1 source section in Lk1. Also in favor of its Mk1 originality is the general tendency toward christological heightening. It seems more likely that MkR1, noticing the lack of Jesus having legitimate parentage in Qn, invented a mother and brothers for him, rather than MkR1 flatly preserving a tradition confirming his legitimacy. The mention a few passages before in Mk1 (A116) about the family of Jesus trying to seize him for having gone insane complicates the picture further. The vocabulary also seems more in keeping with LkR1 than Qn. This will be an important and vital scholarly debate about Qn.

<sup>272</sup> Lk2 8.19 is not present in GMcn according to E, who says: "He did not have, 'His mother and his brothers', but only 'your mother and your brothers'" / οὐκ εἶχεν ἡ μήτηρ αὐτοῦ και οἱ ἀδελφοί αὐτοῦ ἀλλὰ μόνον ἡ μήτηρ σου και οἱ ἀδελφοί σου (*Pan.* 42.11.6 ιβ (12); 42.11.17 Σχ. ιβ (12); GCS 31:109, 128). He restates it in the elenchus: "Even though you deceptively cut off, O Marcion, the gospel's wording above, to make the evangelist not concur with the reading stated by some, 'your mother and your brothers,' you cannot circumvent the truth" / κἄν τε ἀνωτέρω παρακόψης, ὦ Μαρκίων, τὸ ῥητὸν τοῦ εὐαγγελίου, ἵνα ποιήσης τὸν εὐαγγελιστὴν μὴ συντιθέμενον τῇ ὑπὸ τινων ῥηθείσῃ λέξει ὅτι ἡ μήτηρ σου και οἱ ἀδελφοί σου, οὐ δύνασαι ὑπερβαίνειν τὴν ἀλήθειαν (*Pan.* 42.11.17 Ἐλ. ιβ (12); GCS 31:128). All GMcn editors concur on this absence: H (421), Z (464), V (198\*), TS (88), R (3.2.2, 417), K (674), N (52). Note how the simple introductory statement in Lk1 8.20 and Mt1 12.46 contains the earliest tradition. Following Mk1, Lk1 narrates an opening announcement with direct speech, which MtR1 transformed into an opening setting. LkR2 harmonized the Mk1/Lk1 and Mt1 traditions to create a doubled introduction, perhaps following aristocratic hospitality decorum: the family arrives, then the family is announced. MkR2 followed this doubling while expanding the opening to include delegated speech, a characteristic LkR2 feature. Given the manuscript disagreements regarding Mt2 12.47, the MtR2 attempt to transform the original Matthean introduction from a simple into a doubled reference apparently was not consistently accepted.

<sup>273</sup> Lk1 8.20 is clearly attested in T, E, and Ephrem. T has two highly similar paraphrases, one within and one outside his polemic against Marcion: "We on the contrary say first that it could not have been announced to him that his mother and brothers were standing outside seeking to see him if he did not have a mother and brothers, whom the one who announced certainly knew, whether they were previously known or introduced in fact at that time" / *nos contrario dicimus primo non potuisse illi adnuntiari quod mater et fratres eius foris starent quaerentes videre eum, si nulla illi mater et fratres nulli fuissent, quos utique norat qui adnuntiarat vel retro notos vel tunc ibidem compertos* (*Marc.* 4.19.7; SC 456:242, 244; Evans 360); "First in fact no one would have ever announced to him that his mother and brothers were standing outside who was not certain that he had a mother and brothers and that there were the very ones he at that time was announcing, whether being known to him previously or introduced in fact at that time" / *Primo quidem numquam quisquam adnuntiasset illi matrem et fratres eius foris stantes qui non certus esset et habere illum matrem et fratres et ipsos esse quos tunc nuntiabat, vel retro cognitos vel tunc ibidem compertos* (*Carn. Chr.* 7.2; SC 216:240; Evans 26). See the note above on the preceding verse for E's three main attestations. Besides these, he also mentions this content in the *Panarion* sections on the Ebionites and the Antidikomariamiten: "Behold, your mother and your brothers are standing outside" / ἰδοὺ ἡ μήτηρ σου και οἱ ἀδελφοί σου ἔξω ἐστήκασιν (*Pan.* 30.14.5 in GCS nF 10.1:351; *Pan.* 78.10.7 in GCS 37:461); "Behold, your mother and your brothers are standing outside seeking you" / ἰδοὺ ἡ μήτηρ σου και οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σε (*Pan.* 78.9.2, 78.9.4; GCS 37:459). The quick impersonal introduction befits Lk1 here, given the lack of any prior introduction of crowds or Jesus' family. The explicit restoration of "behold" / ἰδοὺ is based on four Greek quotations of E (*Pan.* 30.14.5, 78.9.2, 78.9.4, 78.10.7), Ephrem (*Diat. com.* 11.9; R 8.12), and its presence across all other strata. The correction of "seeking you" / ζητοῦντές σε instead of "wishing to see you" / ἰδεῖν θέλοντές σε / *quaerentes videre eum* is based on E's twofold Greek attestation (*Pan.* 78.9.2, 78.9.4) and D over the Lk2 receptor. Note that while T's main attestation has the Lk2 infinitive "to see" / *videre*, it retains the Lk1 participle, "seeking" / *quaerentes*, and that T's second citation is conspicuously missing the phrase "seeking to see" altogether. The bigram "seeking you" / ζητοῦντές σε is more in keeping with Mk1 as Lk1 source and Mt1 as Lk1 receptor, whereas "wishing to see you" / ἰδεῖν θέλοντές σε is more in keeping with LkR2 civil decorum. T apparently carried it over from his version of Lk2 to Lk1.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>Mk1 3.33. και ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί; [Mk1c]</p> <p>3.34–35 not present in Mk1</p>	<p>Lk1 8.21a. «καὶ ἀποκριθεὶς αὐτοῖς λέγει» τίς (ἐστὶν) μήτηρ μου καὶ τίνες εἰσὶν ἀδελφοί μου; [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p> <p>Lk1 8.21b. εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς;<sup>274</sup> [Lk1c]</p>	<p>Mt1 12.48. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ· τίς ἐστὶν ἡ μήτηρ μου καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; [‡Mk1Lk1·:Mt1]</p> <p>12.49–50 not present in Mt1</p>	<p>Lk2 8.21. ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς· μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες. [Mk1Lk1·:Lk2] [Lk2:Mk1&lt;Lk1]</p>	<p>Mk2 3.33 same as Mk1</p> <p>Mk2 3.34a. καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει· [Mk2c]</p> <p>Mk2 3.34b. ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. [Mk1Lk1Lk2·:Mk2]</p> <p>Mk2 3.35. ὃς [γὰρ] ἂν ποιῆσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή καὶ μήτηρ ἐστίν. [Lk1Lk2·:Mk2]</p>	<p>Mt2 12.48 same as Mt1</p> <p>Mt2 12.49. καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ [Mt2c]</p> <p>Mt2 12.49b. εἶπεν· ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. [Mk1Lk1Lk2Mk2·:Mt2]</p> <p>Mt2 12.50. ὅστις γὰρ ἂν ποιῆσῃ τὸ θέλημα τοῦ</p> <p>Mt2 12.50b. πατρὸς μου τοῦ ἐν οὐρανοῖς [Mt1·Mt2] [see A196]</p> <p>Mt2 12.50c. αὐτός μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἐστίν. [Lk1Lk2Mk2·:Mt2]</p>

<sup>274</sup> Lk1 8.21 is repeatedly quoted and closely paraphrased by T: "He himself, they say, affirms that he had not been born when saying, 'Who is my mother, and who are my brothers?'" / *Ipse inquit contestatur se non esse natum dicendo quae mihi mater et qui mihi fratres?* (Marc. 4.19.6; SC 456:242; Evans 360); "It remains to examine the meaning of not simply pronouncing, 'Who are my mother or brothers?'" / *et superest dispicere sensum non simpliciter pronuntiantis quae mihi mater aut fratres?* (Marc. 4.19.10; SC 456:246; Evans 362 *dispicere* : *inspicere*); "So after he puts forward, 'Who is my mother and who are my brothers?' he adds, 'Only those who hear my words and do them'" / *atque adeo cum praemisisset quis mihi mater et qui mihi fratres? Subiungens nisi qui audiunt verba mea et faciunt ea* (Marc. 4.19.11; SC 456:246; Evans 362); "The lord says instead, 'Blessed are those who hear and do god's word', because even previously he thus rejected mother and brothers, and instead preferred god's hearers and followers" / *et dominus immo beati qui sermonem dei audiunt et faciunt, quia et retro sic reiecerat matrem aut fratres, dum auditores et obsecutores dei praefert* (Marc. 4.26.13; SC 456:342; Evans 412). Outside of his polemical commentary against Marcion, yet immediately after mentioning "Apelles, or you, Marcion" / *Apelle vel tu Marcion*, T gives a slightly different version of first part of the speech act, one that makes no difference to the restoration of the text of GMcn: "Who is my mother, or who are my brothers?" / *quae mihi mater aut qui fratres?* (Carn. Chr. 7.10; SC 216:244). The quotation in a prior section of that same treatise is even less relevant to the restoration of GMcn: "He said, 'Who are my mother and who are my brothers?'" / *dixerit quae mihi mater et qui mihi fratres?* (Carn. Chr. 7.1; SC 216:240). The restored opening is from Mk1, which LkR2 adapts. The T lacks it, the explicit restoration of the copulative verb is reasonably inferred from his use of the interrogative pronoun, customary translation habits from Greek to Latin, and its presence in the Mk1 source and Mt2 receptor. Indeed, in three separate attestations T confirms for Lk1 the framing of a rhetorical question found in Mk1 and Mt, but not in Lk2. This apparently led R (4.4.29) to note a "curious combination of Matthean/Markan and Lukan elements." As evident in our notes throughout and clarified in our proximity tags, this is no curiosity but instead part of a consistent pattern, quite typical for a stratum recorded in the 80s that has Mk1 as a source and Mt1 and Lk2 as receptors. While T regularly opts for the dative *mihi* (Marc. 4.19.6, 4.19.10, 4.19.11; Carn. Chr. 7.1, 7.10), this does not merit R's preference for the Greek dative (*μοι*) when the genitive is consistent across all strata and when Latin dative possessive pronouns are commonly used to translate Greek genitive possessive pronouns. In all the above citations, T corroborates Lk1 using the Markan question formulation, though T is less reliable than the Markan and Matthean parallels in regard to precise word order and the presence of verbs of being (*ἐστιν*, *εἰσὶν*). T does, however, provide secure wording for the second part of the verse in Marc. 4.19.11. MtR1 apparently took inspiration from the Lk1 formulation here, "those who hear my words and do them", for the grand finale of the sermon on the mount (Mt1 7.24–27). LkR2 substitutes "word of god" for "my words", which is characteristic of Lk2 not only as a trigam / *λόγος@n\* ὁ@dgms θεός@ngmsc* (IDD 1.2), but also as a reflection of Jewish piety and LXX devotion (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 8.22–25

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A136. Storm stilled	4.35, 37–39, 41	8.22–25	8.23–27	8.22–25	4.35–41

Parallel Verses for Signals Tracing: GMcn 8.22

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 4.35. καὶ λέγει αὐτοῖς· διέλθωμεν εἰς τὸ πέραν. [Mk1c] 4.36 not present in Mk1	Lk1 8.22. «καὶ λέγει αὐτοῖς» διέλθωμεν εἰς τὸ πέραν <sup>275</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 8.23. καὶ ἐμβάντι αὐτῶ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῶ οἱ μαθηταὶ αὐτοῦ. [Mt1c]	Lk2 8.22a. ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν [CINP] Lk2 8.22b. καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ [Mt1·Lk2] Lk2 8.22c. καὶ εἶπεν πρὸς αὐτούς· διέλθωμεν εἰς τὸ πέραν [‡Mk1Lk1Lk2·:Lk2] [Lk2:Mk1=Lk1] Lk2 8.22d. τῆς λίμνης, καὶ ἀνήχθησαν. [CINP]	Mk3 4.35. καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης· διέλθωμεν εἰς τὸ πέραν. [Mk1Lk2·:Mk3] Mk3 4.36a. καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν [Mk3c] Mk3 4.36b. ἐν τῷ πλοίῳ, [Mt1·Mk3] Mk3 4.36c. καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ. [Mk3c]

<sup>275</sup> The main portion of Lk1 8.22 is attested in T: "for when he crosses over" / *nam cum transfretat* (Marc. 4.20.3; SC 456:250; Evans 364), reasonably establishing "let us cross to the other side" / διέλθωμεν εἰς τὸ πέραν, which perfectly matches the Mk1 source. Less beneficial for precise wording is the previous summary statement in T: "a prophecy of this expedition on the sea" / *praedicatio marinae istius expeditionis* (Marc. 4.20.2; SC 456:250; Evans 364). The opening improvised restoration follows Mk1 to introduce the speech addressees with the dative, as opposed to the highly characteristic accusative *pros* / πρὸς@pa in Lk2 (IDD 1.1, 1.2). Characteristic Lk2 features include: the lemma "lake" / λίμνη (IDD 1.1); accusative *pros* / πρὸς@pa, especially with a verb of speaking (IDD 1.1, 1.2); the transitional "now it happened" / ἐγένετο δὲ bigram (IDD 1.2); and gratuitous chronological narrative framing ("on one of those days" / ἐν μιᾷ τῶν ἡμερῶν).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 4.37. καὶ γίνεται λαίλαψ μεγάλη ἀνέμου [Mk1c] Mk1 4.38a. καὶ αὐτὸς «ἐκάθευδεν» [Mk1c]	Lk1 8.23. «καὶ» πλεόντων αὐτῶν ἀφύπνωσεν «καὶ γίνεται» ᾠλαίλαψ ἀνέμου ᾠ πολλή» <sup>276</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 8.24a. καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο [Mk1·Mt1] Mt1 8.24b. ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, [Mt1c] Mt1 8.24c. αὐτὸς δὲ ἐκάθευδεν. [Mk1·Mt1]	Lk2 8.23a. πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἀνέμου [Lk1·Lk2] [Lk2:Mk1<Lk1] Lk2 8.23b. εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνευον. [CINP]	Mk3 4.37 καὶ γίνεται λαίλαψ μεγάλη ἀνέμου καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον. [Mk1Mt1Lk2·:Mk3] Mk3 4.38a. καὶ αὐτὸς [Mk1·Mk3] Mk3 4.38b. ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον [Mk3c] Mk3 4.38c. καθεύδων [Mk1·Mk3]

<sup>276</sup> Lk1 8.23 is attested by T and E. The seastorm is described in T as part of a successive miracle catalog punctuated by Old Testament prooftexts: "When he struck down the seawaves... When at his threats the sea is dashed... as also the winds, by which it was disquieted" / *nam cum transfretat... cum undas freti discutit... cum ad minas eius eliditur mare... utique cum ventis quibus inquietabatur* (Marc. 4.20.3; SC 456:250, 252; Evans 364). Its first part is quoted verbatim by E: "As they sailed he fell asleep" / *πλεόντων αὐτῶν ἀφύπνωσεν* (Pan. 42.11.6 ιγ (13); 42.11.17 Σχ. ιγ (13); restated in Ἐλ. ιγ (13); GCS 31:109, 129). The first improvised restoration "and it happened" / *καὶ γίνεται* is pulled from Mk1. The first upgrade to R (417) is based on T's "winds by which it was disquieted" / *ventis quibus inquietabatur* evoking a "windstorm" / *λαίλαψ ἀνέμου* (Marc. 4.20.3; SC 456:252; Evans 364), which was present in the Mk1 source. From D comes the improvised restoration "much/great" / *πολλή*, closely corresponding to the Mk1 term "great" / *μεγάλη*. The phrase "on the lake" / *εἰς τὴν λίμνην* in R's reconstruction is removed, partly based on T—who consistently opts for the term "sea" (*marī* in 4.20.1, *marinae* in 4.20.2 and *mare* in 4.20.3) rather than "lake" / *stagnum*—and partly based on references to the sea of Galilee as a lake being characteristic of the international geographical interest and style of LkR2 (cf., 5.1, 5.2, 8.22, 8.33). The final two lemmata are also characteristic of LkR2 and not likely in Lk1: "be swamped" / *συμπληρώω* and "be in danger" / *κινδυνεύω* (IDD 1.1). Given the presence of the latter verb in LXX Jon 1.4, LkR2 was perhaps making an intertextual allusion so that Jesus recalls, inverts, and surpasses the story of Jonah's near death at sea. Mk3 4.38a evidences late redaction with uncommon lemmata such as "stern" / *πρύμνα* (only elsewhere in the NT in Ac 27.29, 41) and "pillow" / *προσκεφάλαιον* (NT *hapax*), which should be investigated for epic parallels given the thoroughgoing Homeric imitations in later strata of Mark.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>Mk1 4.38b. και ἐγείρουσιν αὐτὸν και λέγουσιν αὐτῷ «κύριε» ἀπολλύμεθα [Mk1c]</p> <p>Mk1 4.39. και «ἐγερθεῖς» ἐπετίμησεν τῷ ἀνέμῳ και τῇ θαλάσῃ και ἐγένετο γαλήνη μεγάλη. [Mk1c]</p> <p>4.40 not present in Mk1</p>	<p>Lk1 8.24. «και ἐγείρουσιν αὐτὸν και λέγουσιν αὐτῷ κύριε κύριε ἀπολλύμεθα» ὁ δὲ ἔγερθεῖς ἐπετίμησεν τῷ ἀνέμῳ και τῇ θαλάσῃ «και ἐγένετο γαλήνη μεγάλη»<sup>277</sup> [Mk1·Lk1] [Lk1:Mk1&gt;Lk2]</p> <p>8.25a not present in Lk1<sup>278</sup></p>	<p>Mt1 8.25. και προσελθόντες ἤγειραν αὐτὸν λέγοντες· κύριε, σῶσον, ἀπολλύμεθα. [Mk1·Mt1]</p> <p>8.26a not present in Mt1</p> <p>Mt1 8.26b. τότε ἐγερθεῖς ἐπετίμησεν τοῖς ἀνέμοις και τῇ θαλάσῃ, και ἐγένετο γαλήνη μεγάλη. [Mk1·Mt1]</p>	<p>Lk2 8.24. προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεῖς ἐπετίμησεν τῷ ἀνέμῳ και τῷ κλύδωνι τοῦ ὕδατος· και ἐπαύσαντο και ἐγένετο γαλήνη. [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]</p> <p>Lk2 8.25a. εἶπεν δὲ αὐτοῖς· ποῦ ἡ πίστις ὑμῶν; [CINP]</p>	<p>Mt2 8.24c–25 same as Mt1</p> <p>Mt2 8.26a. και λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι; [Lk2·Mt2]</p> <p>Mt2 8.26b same as Mt1</p>	<p>Mk3 4.38b. και ἐγείρουσιν αὐτὸν και λέγουσιν αὐτῷ· [Mk1·Mk3]</p> <p>Mk3 4.38c. διδάσκαλε, οὐ μέλει σοι ὅτι [Mk3c]</p> <p>Mk3 4.38d. ἀπολλύμεθα; [Mk1·Mk3]</p> <p>Mk3 4.39a. και διεγερθεῖς ἐπετίμησεν τῷ ἀνέμῳ και εἶπεν τῇ θαλάσῃ· [Mk1Lk2·:Mk3]</p> <p>Mk3 4.38b. σιώπα, πεφίμωσο. και ἐκόπασεν ὁ ἄνεμος και [Mk3c]</p> <p>Mk3 4.38c. ἐγένετο γαλήνη μεγάλη. [Mk1·Mk3]</p> <p>Mk3 4.40. και εἶπεν αὐτοῖς· τί δειλοί ἐστε; οὐπω ἔχετε πίστιν; [Lk2Mt2·:Mk3]</p>

<sup>277</sup> The core of Lk1 8.24 is repeatedly and thoroughly attested by T and E. The former has a mix of close and loose paraphrase. T's first is the closest: "Yet who is this who commands the winds and sea?" / *quis autem iste est qui ventis et mari imperat?* (Marc. 4.20.1; SC 456:248; Evans 364). Later paraphrases are looser, broken apart in the interest of inserting several LXX prooftexts: "When he struck down the seawaves... When at his threats the sea is dashed... as also the winds, by which it was disquieted" / *nam cum transfretat... cum undas freti discutit... cum ad minas eius eliditur mare... utique cum ventis quibus inquietabatur* (Marc. 4.20.3; SC 456:250–52; Evans 364). E provides repeated verbatim quotations: "now rising he censored the wind and the sea" / ὁ δὲ ἐγερθεῖς ἐπετίμησε τῷ ἀνέμῳ και τῇ θαλάσῃ (Pan. 42.11.6 γ (13); 42.11.17 Σχ. γ (13); GCS 31:109, 129). Outside of his polemic against Marcion, E summarizes this synoptic material, but the summaries vary considerably in order from each other: "censoring the wind and the wave and the sea" / ἀνέμῳ μὲν ἐπιτιμῶν και κλύδωνι και θαλάσῃ (Pan. 76.39.7; GCS 37:393); "he censors the wave and the winds and the sea" / ἐπιτιμᾷ μὲν κλύδωνι και τοῖς ἀνέμοις και τῇ θαλάσῃ (Pan. 77.28.4; GCS 37:441). E also mentions an intriguing yet unlikely alternative for the title(s) given to Jesus in this episode: "manager, save" / ἐπιστάτα, σῶσον (Ankor. prooemium; GCS nF 10.1:4). The opening restoration reflects a blend of the Mk1 source and D, whose doubled "lord lord" / κύριε κύριε formulation fits very nicely as an earlier tradition received and transformed in different ways by MtR1, "lord" / κύριε, and LkR2, "manager manager" / ἐπιστάτα ἐπιστάτα. While E's alternative is intriguing, there is no indication that it stemmed from GMcn. The upgrades to the core of the verse are based on the clear, verbatim quotations of E and the first close paraphrase of T. The participle "having arisen" / ἐγερθεῖς aligns with the (reconstructed) Mk1 source and Mt1 receptor, while LkR2 adds a characteristic emphatic prefix, "having up" / διεγερθεῖς, a rare lemma found only here in Lk2 (*bis*) and its Mk3 parallel. The use of this prefixed lemma may have been not only for dramatization, but also for stylistic (verging even on metrical and/or poetic) reasons, with both verbs positioned immediately after characteristic δὲ conjunctions (IDD 1.2). The upgrade "to the sea" / τῇ θαλάσῃ is merited by the verbatim quotation of E and corroborated in both the Mk1 source and Mt1 receptor. The closing restoration ("and there was a great calm" / ἐγένετο γαλήνη μεγάλη) aligns perfectly with the Mk1 source, Mt1 receptor, and a sizeable minority of Luke mss (K Λ Θ Π Ψ f<sup>1</sup> 28 118 124 157 656 1424), though the word "great" / μεγάλη was removed by LkR2 or most Lk2 copyists. Characteristic Lk2 features include: the lemma "wave" / κλύδων (a canonical gospel *hapax*) (IDD 1.1); the transitional participle + δέ / @vp\w+ δέ@cc bigram (IDD 1.2). The word "wave" / κλύδων is repeatedly used in the opening of LXX Jonah (1.4, 11, 12), suggesting a possible allusion (IDD 1.5). Several features in Mk3 4.38b–40 evidence late redaction: an additional quotation with magical overtones attributed to Jesus; the doubled emphasis on silence ("be silent" / σιώπα and "be muzzled" / πεφίμωσο in Mk3 4.39); and a synthesis of Lk2 and Mt2 elements in Mk3 4.40.

<sup>278</sup> Lk2 8.25a is unattested by patristic witnesses, though this lack of attestation is not specifically noted by R (5.31, 417). This rhetorical question is explicitly restored by the maximalist editors (H 422, K 679, N 54), implicitly restored by Z (465), but skipped over by way of ellipses in V (199\*), TS (89), B (105), and R (417). The absence of this rhetorical question from Lk1 is the most likely scenario, given the thorough attestations of both T and E to the surrounding content, and their lack of even a hint of a rhetorical question posed by Jesus to the disciples at this point in this narrative. It is also supported by rhetorical questions being highly typical of LkR2 (IDD 1.4). While Lk2 here has the simplest form of the rhetorical question, it is restated by MtR2, only thereafter for MkR3 to combine the Lk2 and Mt2 traditions into a double set of rhetorical questions.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 4.41. καὶ ἔλεγον τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ; [Mk1c]</p>	<p>Lk1 8.25b. <u>«καὶ ἔλεγον»</u> τίς ἄρα οὗτός ἐστιν <u>«ὅτι»</u> καὶ τοῖς ἀνέμοις καὶ τῇ θάλασσῃ ἐπιτάσσει;<sup>279</sup> [Mk1·Lk1] [Lk1:Mk1≈Lk2]</p>	<p>Mt1 8.27a. οἱ δὲ ἄνθρωποι ἐθαύμασαν [Mt1c]            Mt1 8.27b. λέγοντες· ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν; [Mk1Lk1·:Mt1]</p>	<p>Lk2 8.25b. φοβηθέντες <u>δὲ ἐθαύμασαν λέγοντες</u> [Mk1Lk1Mt1·:Lk2]            Lk2 8.25c. πρὸς ἀλλήλους· [CINP]            Lk2 8.25d. τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις <u>ἐπιτάσσει</u> καὶ τῷ ὕδατι, καὶ <u>ὑπακούουσιν αὐτῷ</u>; [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1≈Lk1]</p>	<p>Mk3 4.41. καὶ <u>ἐφοβήθησαν</u> φόβον μέγαν καὶ ἔλεγον <u>πρὸς ἀλλήλους</u>· τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ; [Mk1Lk2·:Mk3]</p>

<sup>279</sup> T provides a verbatim quotation of Lk1 8.25b, though without the heavily stylized Lk2 transition: "Yet who is this who commands the winds and sea?" / *quis autem iste est qui ventis et mari imperat?* (Marc. 4.20.1; SC 456:248; Evans 364). The simple opening improvised restoration is confirmed by D, Mk1 as source, and Mt1 as receptor, and here substitutes for the opening transitional participle + δέ construction / @vp\w+ δέ@\* that is highly characteristic of Lk2 (IDD 1.2). The main portion matches with that of V (199\*) and R (417). T's "however/nevertheless" / *autem* is rendered as ἄρα by V, consistent with Mk1 and universal Lk2 mss, which here corrects R who rendered δέ instead.



Parallel Passages for Signals Tracing: GMcn 8.26, 27–28, 29, 30–32, 33–39

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A137. Graveyard demoniac	5.2, 7, 9–13a	8.27–28, 30–32	8.28–34	8.26–39	8.28–34	5.1–20

Parallel Verses for Signals Tracing: GMcn 8.26, 27

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
5.1. not present in Mk1 Mk1 5.2. «καὶ ἄνθρωπος ἐκ τῶν μνημείων ὃς εἶχεν» δαιμόνια [Mk1c] 5.3 not present in Mk1	8.26 not present in Lk1 <sup>280</sup> Lk1 8.27. «καὶ» ἄνθρωπος <sup>3</sup> «ἐκ τῶν μνημείων ὃς εἶχεν» δαιμόνια <sup>281</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 8.28a. δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι [Mk1·Mt1]	Lk2 8.26. καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν, ἣτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας. [CINP] Lk2 8.27a. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν [Mt1·Lk2] Lk2 8.27b. ὑπήντησεν ἀνὴρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια [Mk1Lk1·Lk2] [Lk2:Mk1=Lk1] Lk2 8.27c. καὶ χρόνῳ ἰκανῷ οὐκ ἐνεδύσατο ἱμάτιον καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν. [CINP]	Mt2 8.28. καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. [Mk1Lk1Mt1Lk2·Mt2]	Mk3 5.1. καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν. [Lk2Mt2·Mk3] Mk3 5.2. καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθύς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, [Mk1Lk1Lk2·Mk3] Mk3 5.3a. ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν [Mk1Lk1Lk2·Mk3]

<sup>280</sup> Lk2 8.26 is unattested by patristic witnesses for GMcn, but it was likely not present. Among GMcn editors, VTsB restore no content here, while HZKN mirror Lk2 content. Notice the cluster of characteristic Lk2 features: the compound lemma "sailed down" / καταπλέω is LXX/NT *hapax*, the noun "region" / χώρα, and the lemma Γαλιλαία / "Galilee" (IDD 1.1); κατα-prefixed verb and the verbal root "sail" / \*πλέω@ (IDD 1.2); the invocation of a placename and involved geographical notice (IDD 1.4).

<sup>281</sup> Lk1 8.27 is clearly attested in T, who introduces the episode as follows: "When you find in one man a multitude of demons" / *cum invenis in uno homine multitudinem daemonum* (Marc. 4.20.4; SC 456:252; Evans 364). Where R (417) reconstructs the LkR2 "man/male" / ἀνὴρ, the Mk1 "man/human" / ἄνθρωπος is more likely, given T's phrase "in one human" / *in uno homine*. We read Lk1 as closer to its Mk1 source and the Mt1 reception than to LkR2, while also omitting from Lk1 several phrases with dense clusters of characteristic LkR2 features: "now as he departed" / ἐξελθόντι δὲ αὐτῷ, "out of the city" / ἐκ τῆς πόλεως; "for a long time he had not worn clothes" / χρόνῳ ἰκανῷ οὐκ ἐνεδύσατο ἱμάτιον; "in a house he did not live" / ἐν οἰκίᾳ οὐκ ἔμενεν. Characteristic lemmata include "city" / πόλις, "sufficient" / ἰκανός, "time" / χρόνος, and "house" / οἰκία (IDD 1.1). Characteristic grammar and syntax includes the opening participle + δέ bigram (IDD 1.2). Characteristic themes include the occupation with clothing, cities, chronological durations, domestic life, and hospitality, here specifically to the demoniac being beyond the pale of hospitality (IDD 1.4). The combination of "unclean" and "spirit" / ἀκάθαρτος@\* \*1 πνεῦμα@\* or 'πνεῦμα@\* \*1 ἀκάθαρτος@a\* seen in Mk3 5.2 is characteristic of later gospel strata (IDD 1.2).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>5.6 not present in Mk1</p> <p>Mk1 5.7. καὶ κράξας λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ μὴ με βασανίσῃς. [Mk1c]</p> <p>Mk1 1.24. τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; [Mk1c]</p> <p>5.8 not present in Mk1</p>	<p>Lk1 8.28. «καὶ κράξας λέγει τί ἐμοὶ καὶ σοί» Ἰησοῦ υἱὲ τοῦ θεοῦ μὴ με βασανίσῃς<sup>282</sup> [Mk1·Lk1] [Lk1:Mk1&gt;Lk2]</p>	<p>Mt1 8.29. καὶ ἰδοὺ ἔκραξαν λέγοντες· τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; [Mk1·Mt1]</p>	<p>Lk2 15.20. ... μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ... [see A221]</p> <p>Lk2 8.28. ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς. [Mk1Lk1·Lk2] [Lk2:Mk1=Lk1]</p>	<p>Mk3 5.6. καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτῷ [Lk2Lk2·Mk3]</p> <p>Mk3 5.7. καὶ κράξας φωνῇ μεγάλῃ λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς. [Mk1Lk1Mt1Lk2·Mk3]</p>

<sup>282</sup> T summarizes Lk1 8.28, 30–31: "So of which god did the legion testify that Jesus is the son? Without a doubt the one whose torments and abyss they knew and feared" / *cuius autem dei filium Iesum legio testatus est? sine dubio cuius tormenta et abyssum noverant et timebant* (Marc. 4.20.5; SC 456:254; Evans 364, 366). Numerous features point to a MkR3 redaction based on Mt1 and especially Lk2: a clever synthesis with the fable of the Prodigal Son (esp. Lk2 15.20); worshipping Jesus (originally in Lk2 24.52 then in Mt2 2.2, 2.8, 20.20); the phrase "loud voice" / φωνῇ μεγάλῃ echoing the synoptic crucifixions and last sayings (Mark 15.34, 37; Matt 27.46, 50; Lk2 23.46); the LkR2 characteristic association of Jesus with god as "most high" / ὑψίστου, and the magical oath formula "I bind you" / δέομαί σου (IDD 1.1, 1.2). W.W. Tarn noted that "In Asia Minor Yahweh himself took a Greek name as *Theos Hypsistos*, God the Highest, a name used later even by Philo; the inscriptions from the synagogue at Delos are conclusive that Hypsistos often meant "Yahweh" and yet could also refer to Zeus; see *Hellenistic Civilization* (London: Edward Arnold & Co, 1927) 179–80.

Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
8.29 not present in Lk1 <sup>283</sup>	Lk2 8.29. παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηπάκει αὐτὸν καὶ ἐδεσμεύετο ἀλύσεσιν καὶ πέδαις φυλασσόμενος καὶ διαρρήσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. [CINP]	<p>Mk3 5.3b. καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι [Lk2·Mk3]</p> <p>Mk3 5.4. διὰ τὸ αὐτὸν <u>πολλάκις πέδαις καὶ ἀλύσεσιν δεδέσθαι</u> [Lk2·Mk3]</p> <p>Mk3 5.4b. καὶ διεσπάσθαι ὑπ' αὐτοῦ, [Mk3c]</p> <p>Mk3 5.4c. τὰς ἀλύσεις καὶ τὰς πέδας <u>συντετριφθαι</u> καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· [Lk2·Mk3]</p> <p>Mk3 5.5a. καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας [Mk3c]</p> <p>Mk3 5.5b. <u>ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν</u> [Lk2·Mk3]</p> <p>Mk3 5.5c. ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. [Mk3c]</p> <p>Mk3 5.8. ἔλεγεν γὰρ αὐτῷ· <u>ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.</u> [Lk2·Mk3]</p>

<sup>283</sup> Luke 8.29 is unattested by patristic witnesses, but most likely it was not present in Lk1. No restoration is given for this verse by R (417). The reading from D does differ from LkR2 but does not reflect an earlier, simpler tradition here, but instead supplies an involved character description of the demoniac as in LkR2. MtR1 has the earliest description of a threat posed: the two demoniacs are a threat to travelers. This threat is expanded and dramatized significantly by LkR2 with a ranging vocabulary. As we see here (5.3–5) and elsewhere, MkR3 turns the episode into a pastiche of Mt1 and especially Lk2 themes. This episode is similar to A046 (Grain-plucking), where Mk1 contains the earliest/simplest signals and Mk3 the last, most synthesized signals. This late redaction only strengthens the case to read the final form of the Markan story as enacting an imitation of Homer's story of Odysseus and Polyphemus similar to its imitation by Philostratus; see Austin Busch, "Scriptural Revision in Mark's Gospel and Philostratus's *Life of Apollonius*", in Mark G. Bilby, Michael Kochenash, and Margaret Froelich, ed., *Classical Greek Models of the Gospels and Acts*, CSNTCO 3 (Claremont: Claremont Press, 2018) 71–112; [doi.org/10.2307/j.ctvbc1wt.12](https://doi.org/10.2307/j.ctvbc1wt.12). It also appears, based on the sequence in Lk1, that MkR3 shifted the order so that the characterization of the demoniac (Mk3 5.3b–5) would appear before Jesus began the exorcism, rather than the identity being revealed as a consequence of the exorcism as in Lk1, Mt1, and Lk2. Finally note that there are three perfect infinitive verbs in this one verse in Mk3 5.4, the only examples in the whole of Mark! (IDD 1.2).

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)
Mk1 5.9. καὶ ἐπηρώτα αὐτόν· τί ὄνομά σοι; καὶ λέγει αὐτῷ· λεγιῶν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν. [Mk1c]	Lk1 8.30. «καὶ» (ἐπηρώτα αὐτόν) (ὁ Ἰησοῦς) τί σοι ἐστὶν ὄνομά; ὁ δὲ εἶπε λεγιῶν «ὄνομά μοι ὅτι» πολλὰ δαιμόνια «ἐσμεν» <sup>284</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Lk2 8.30. ἐπηρώτησεν δὲ αὐτόν ὁ Ἰησοῦς· τί σοι ὄνομά ἐστίν; ὁ δὲ εἶπεν· λεγιῶν, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]

<sup>284</sup> Lk1 8.30 is summarized in T and partly quoted in Greek and Latin *Adm*. T states: "When you find in one man a multitude of demons, professing itself legion... so it was he himself who was to contend with the legion of demons" / *cum invenis in uno homine multitudinem daemonum legionem se professam... atque ita ipsum esse qui cum legione quoque daemonum erat dimicaturus* (*Marc.* 4.20.4; SC 456:252; Evans 364). The quotations in Greek and Latin *Adm* are clear and well justified in context. The relevant section begins with the orthodox Adamantius quoting John 11.34, which Megisthus the Marcionite asserts is not "in our gospel". Adamantius responds by quoting this verse, apparently because it is in GMcn and thus would not be a point of contention for the theological debate: "How the anointed questions the chief-demon, saying, 'What is your name?' Then it says, 'he said, "Legion"'" / πῶς πυνθάνεται ὁ Χριστὸς παρὰ τοῦ ἀρχιδαίμονος λέγων τί σοὶ ἐστὶν ὄνομα; ὁ δὲ φησὶν εἶπε Λεγεῶν (GCS 4:36; PTS 55:311) / "How Jesus questions the demon, 'What is your name?' And it responded, 'Legion'" / *quomodo interrogat Iesus daemonem* [18] *quod tibi nomen est? et ille respondit Legio* (Caspari 1.17; STA 1:17–18). The implicit restoration of "and" / καὶ is taken from the Mk1 source and aligns with common Lk1 speech introduction patterns. The explicit restoration of "was asking" / ἐπηρώτα is based on Greek and Latin *Adm* introducing the clear quotation with the verb πυνθάνεται / *interrogat* / "questions", but made to conform to the simpler verb in the Mk1 source (ἐπηρώτα) that was only slightly modified by the Lk2 receptor (ἐπηρώτησεν). The explicit restoration of the accusative direct object pronoun "him" / αὐτόν is based on the accusative direct object "demon" / *daemonem* in Latin *Adm* and its clear presence in the Mk1 source and Lk2 receptor. The explicit restoration of "Jesus" / ὁ Ἰησοῦς is based on the clear reference in both Greek and Latin *Adm*, and its echoing in the Lk2 receptor. The improvised restoration of the phrase "my name for" / ὄνομά μοι ὅτι is drawn from the Mk1 source and is consistent with the references to direct speech in T and Greek and Latin *Adm*. Lk2 apparently reworded the more extended direct speech to make it indirect speech, perhaps to correct the infelicitous shift from singular ("my" / μοι) to plural ("we are" / ἐσμεν) in earlier tradition. The explicit restoration of the verb "we are" / ἐσμεν is also drawn from the Mk1 source and similarly seen as removed by Lk2 within its indirect speech.

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)
Mk1 5.10. και παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας. [Mk1c]	Lk1 8.31. «και» παρεκάλουν «αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς» εἰς τὴν ἄβυσσον «ἀπελθεῖν» <sup>285</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Lk2 8.31. και παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]

<sup>285</sup> T closely summarizes Lk1 8.31: "They did not indeed request from another that which they remembered to ask from the creator himself, pardon indeed from the creator's abyss" / *non enim depetunt ab alio quod meminissent petendum sibi a creatore veniam scilicet abyssi creatoris* (Marc. 4.20.6; SC 456:254, 256; Evans 366).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 5.11. ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη. [Mk1c]</p> <p>Mk1 5.12. καὶ παρεκάλεσαν αὐτὸν λέγοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. [Mk1c]</p> <p>Mk1 5.13. καὶ ἐπέτρεψεν αὐτοῖς. [Mk1c]</p>	<p>Lk1 8.32. «ἦν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη ἐν τῷ ὄρει παρεκάλεσαν δὲ αὐτὸν εἰς τοὺς χοίρους εἰσελθῶσιν ὁ δὲ»<sup>286</sup>      ἔπέτρεψεν αὐτοῖς      [Mk1·Lk1] [Lk1:Mk1=Lk2]</p> <p>8.33 not present in Lk1<sup>287</sup></p>	<p>Mt1 8.30a. ἦν δὲ [Mk1·Mt1]    Mt1 8.30b. μακρὰν ἀπ' αὐτῶν [Mt1c]    Mt1 8.30c. ἀγέλη χοίρων πολλῶν βοσκομένη. [Mk1·Mt1]</p> <p>Mt1 8.31a. οἱ δὲ δαίμονες [Mt1c]    Mt1 8.31b. παρεκάλουν αὐτὸν λέγοντες. [Mk1·Mt1]    Mt1 8.31c. εἰ ἐκβάλλεις ἡμᾶς, [Mt1c]    Mt1 8.31d. ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. [Mk1·Mt1]</p> <p>Mt1 8.32a. καὶ εἶπεν αὐτοῖς· ὑπάγετε. [Mk1·Mt1]</p> <p>Mt1 8.32b. οἱ δὲ ἐξεληθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὤρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασι. [Mt1c]</p>	<p>Lk2 8.32. ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν [Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]    Lk2 8.32b. ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους [CINP]    Lk2 8.32c. εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. [Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]</p> <p>Lk2 8.33. ἐξεληθόντα δὲ [Mt1·Lk2]    Lk2 8.33b. τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου [CINP]    Lk2 8.33c. εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. [Mt1·Lk2]</p>	<p>Mk3 5.11–12 same as Mk1</p> <p>Mk3 5.13. καὶ ἐπέτρεψεν αὐτοῖς· καὶ ἐξεληθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν, [Mk1Mt1Lk2·:Mk3]</p> <p>Mk3 5.13b. ὡς δισχίλιοι,</p> <p>Mk3 5.13c. καὶ ἐπνίγοντο ἐν τῇ θαλάσῃ. [Mt1Lk2·:Mk3]</p>

<sup>286</sup> The success of the request in Lk1 8.32 is thoroughly paraphrased by T: "Finally they obtained their request. By what merit?... Because they had not lied, because they recognized him as god of the abyss" / *denique impetraverunt. quo merito?... quia mentiti non erant quia deum abyssi et suum cognoverant* (Marc. 4.20.7; SC 456:256; Evans 366).

<sup>287</sup> Lk2 8.33 is unattested for Lk1 along with 8.33–42a according to R (418), but as B (105) maintained, all of these verses were likely not present, and Lk1 8.32 is the conclusion of this story. Mk1 5.13a supplies the end of the earliest version of the graveyard demoniac story, an ending followed by Lk1 8.32. MtR1 is the first to expand the story's conclusion, followed by LkR2, then MkR3. See the note on Lk1 8.27 about the characteristically late combination of the lemmata for "unclean" and "spirit" seen previously in Mk3 5.2 and here again in Mk3 5.13.



Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>8.34–39 not present in Lk1<sup>288</sup></p>	<p>Mt1 8.33. οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. [Mt1c]</p> <p>Mt1 8.34. καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν. [Mt1c]</p>	<p>Lk2 8.34a. ἰδόντες [CINP]    Lk2 8.34b. δὲ οἱ βόσκοντες [Mt1·Lk2]    Lk2 8.34c. τὸ γεγονός [CINP]    Lk2 8.34d. ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν [Mt1·Lk2]    Lk2 8.34e. καὶ εἰς τοὺς ἀγρούς. [CINP]</p> <p>Lk2 8.35a. ἐξῆλθον. [Mt1·Lk2]    Lk2 8.35b. δὲ ἰδεῖν τὸ γεγονός [CINP]    Lk2 8.35c. καὶ ἦλθον πρὸς τὸν Ἰησοῦν [Mt1·Lk2]    Lk2 8.35d. καὶ εὔρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. [CINP]</p> <p>Lk2 8.36. ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθεὶς. [CINP]</p> <p>Lk2 8.37a. καὶ ἠρώτησεν αὐτὸν [Mt1·Lk2]    Lk2 8.37b. ἄπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν    Lk2 8.37c. ἀπελθεῖν ἀπ' αὐτῶν, [Mt1·Lk2]    Lk2 8.37d. ὅτι φόβῳ μεγάλῳ συνέιχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. [CINP]</p> <p>Lk2 8.38. ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων. [CINP]</p> <p>Lk2 8.39. ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν καθ' ὄλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. [CINP]</p>	<p>Mk3 5.14a. καὶ οἱ βόσκοντες [Mt1Lk2·:Mk3]    Mk3 5.14b. αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. [Mt1Lk2·:Mk3]    Mk3 5.14c. καὶ ἦλθον ἰδεῖν τί ἐστιν τὸ γεγονός [Mt1Lk2·:Mk3]</p> <p>Mk3 5.15. καὶ ἔρχονται πρὸς τὸν Ἰησοῦν [Mt1Lk2·:Mk3]    Mk3 5.15b. καὶ θεωροῦσιν [Mk3c]    Mk3 5.15c. τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα, [Lk2·Mk3]    Mk3 5.15d. τὸν ἐσχηκότα τὸν λεγιῶνα, [Mk3c]    Mk3 5.15 καὶ ἐφοβήθησαν. [Lk2·Mk3]</p> <p>Mk3 5.16a. καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ [Lk2·Mk3]    Mk3 5.16b. καὶ περὶ τῶν χοίρων. [Mk3c]</p> <p>Mk3 5.17a. καὶ ἤρξαντο [Mk3c]    Mk3 5.17b. παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. [Mt1Lk2·:Mk3]</p> <p>Mk3 5.18. καὶ ἐμβαίνοντας αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾗ. [Lk2·Mk3]</p> <p>Mk3 5.19a. καὶ οὐκ ἀφήκεν αὐτόν, ἀλλὰ λέγει αὐτῷ· ὕπαγε εἰς τὸν οἶκόν σου [Lk2·Mk3]    Mk3 5.19b. πρὸς τοὺς σοὺς [Mk3c]    Mk3 5.19c. καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν [Lk2·Mk3]    Mk3 5.19d. καὶ ἠλέησέν σε. [Mk3c]</p> <p>Mk3 5.20a. καὶ ἀπῆλθεν [Lk2·Mk3]    Mk3 5.20b. καὶ ἤρξατο [Mk3c]    Mk3 5.20c. κηρύσσειν [Lk2·Mk3]    Mk3 5.20d. ἐν τῇ Δεκαπόλει [Mk3c]    Mk3 5.20e. ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, [Lk2·Mk3]    Mk3 5.20f. καὶ πάντες ἐθαύμαζον. [Mk3c]</p>

<sup>288</sup> Regarding the absence of these verses from Lk1, see the note above on Lk1 8.33. K (683) attempts restorations for 8.34–37 but does omit 8.38–39 as absent from Lk1. A dense cluster of characteristic LkR2 features are evident throughout all of these verses: the lemmata "right-minded" / σωφρονέω (only here and in its Mk3 receptor in the canonical gospels), "clothe" / ἱματίζω (in the LXX-NT only here and in its Mk3 receptor), "fear" / φόβος, the Atticized form of "all" / ἅπας, "neighboring" / περίχωρος, "tell fully" / διηγέομαι (IDD 1.1); the bigram "what happened" / ὁ@d\* γίνομαι@vp, the genitive preposition + relative pronoun transitional bigram "from which" / ἀπό@pg ὅς@trg\w{1}s, two occurrences of the root "turn" / στρέφ); as well as the assumption of the healing recipient having a house (Lk2 8.39) (IDD 1.4).

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A138. Hemorrhage healed	5.24b–25, 27, 30–31, 34	8.42b–46, 48	9.18–26	8.40–56	5.21–43

Parallel Verses for Signals Tracing: GMcn 8.40–42a, 42b–43

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>5.21–24a not present in Mk1</p> <p>Mk1 5.24b. και ἠκολούθει αὐτῷ ὄχλος πολὺς και συνέθλιβον αὐτόν. [Mk1c]</p> <p>Mk1 5.25. και γυνή οὔσα ἐν ρύσει αἵματος [Mk1c]</p>	<p>8.40–42e not present in Lk1<sup>289</sup></p> <p>Lk1 8.42f. ἔγένετο δὲ ἐν τῷ ὑπάγειν αὐτοὺς ἡ συνέπιγον αὐτόν οἱ ὄχλοι<sup>290</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p> <p>Lk1 8.43a. (και) γυνή οὔσα ἐν ρύσει αἵματος<sup>291</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]</p>	<p>Mt1 9.18. ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἀρχῶν εἷς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ’ αὐτήν, και ζήσεται. [Mt1c]</p> <p>Mt1 9.19a. και [Mk1·Mt1]</p> <p>Mt1 9.19b. ἐγερθεὶς ὁ Ἰησοῦς [Mt1c]</p> <p>Mt1 9.19c. ἠκολούθησεν αὐτῷ [Mk1·Mt1]</p> <p>Mt1 9.19d. και οἱ μαθηταὶ αὐτοῦ. [Mt1c]</p> <p>Mt1 9.20a. και ἰδοὺ γυνή αἰμορροοῦσα [Mk1·Mt1]</p> <p>Mt1 9.20b. δώδεκα ἔτη [Mt1c]</p>	<p>Lk2 8.40a. ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν [CINP]    Lk2 8.40b. ἀπεδέξατο αὐτὸν ὁ ὄχλος. [Mk1·Lk2]    Lk2 8.40c. ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. [CINP]</p> <p>Lk2 8.41a. και ἰδοὺ [Mt1·Lk2]    Lk2 8.41b. ἦλθεν ἀνὴρ ὃ ὄνομα Ἰαῖρος και οὗτος [CINP]    Lk2 8.41c. ἀρχῶν [Mt1·Lk2]    Lk2 8.41d. τῆς συναγωγῆς ὑπῆρχεν, [CINP]    Lk2 8.41e. και πεσὼν παρὰ τοὺς πόδας    Lk2 8.41f. [τοῦ] Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ [CINP]</p> <p>Lk2 8.42a. ὅτι θυγάτηρ [Mt1·Lk2]    Lk2 8.42b. μονογενῆς ἦν αὐτῷ ὡς [CINP]    Lk2 8.42c. ἐτῶν δώδεκα [Mt1·Lk2d]    Lk2 8.42d. και αὐτὴ [CINP]    Lk2 8.42e. ἀπέθνησκεν. [Mt1·Lk2]    Lk2 8.42f. ἐν δὲ τῷ ὑπάγειν αὐτόν οἱ ὄχλοι συνέπιγον αὐτόν. [Mk1Lk1·Lk2] [Lk2:Mk1&lt;Lk1]</p> <p>Lk2 8.43a. και γυνή οὔσα ἐν ρύσει αἵματος ἀπὸ ἐτῶν δώδεκα [Mk1Mt1·Lk2] [Lk2:Mk1=Lk1]</p>	<p>Mk3 5.21a. και διαπεράσαντος [Mk3c]    Mk3 5.21b. τοῦ Ἰησοῦ [Lk2·Mk3]    Mk3 5.21c. [ἐν τῷ πλοίῳ] πάλιν εἰς τὸ πέραν [Mk3c]    Mk3 5.21d. συνήχθη ὄχλος πολὺς ἐπ’ αὐτόν, [Lk2·Mk3]    Mk3 5.21e. και ἦν παρὰ τὴν θάλασσαν. [Mk3c]</p> <p>Mk3 5.22a. και ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰαῖρος, [Mt1Lk2·Mk3]    Mk3 5.22b. και ἰδὼν αὐτόν [Mk3c]    Mk3 5.22c. πίπτει πρὸς τοὺς πόδας αὐτοῦ [Mt1Lk2·Mk3]</p> <p>Mk3 5.23a. και παρακαλεῖ αὐτόν [Lk2·Mk3]    Mk3 5.23b. πολλὰ λέγων [Mk3c]    Mk3 5.23c. ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῆς τὰς χεῖρας αὐτῆ [Mt1·Mk3]    Mk3 5.23d. ἵνα σωθῆ [Mk3c]    Mk3 5.23e. και ζήση. [Mt1·Mk3]</p> <p>Mk3 5.24a. και ἀπήλθεν μετ’ αὐτοῦ [Mk3c]    Mk3 5.24b same as Mk1</p> <p>Mk3 5.25. και γυνή οὔσα ἐν ρύσει αἵματος δώδεκα ἔτη [Mk1Mt1·Mk3]</p>

<sup>289</sup> Lk2 8.40–42e is unattested for GMcn along with all of 8.33–42e according to R (418), but all of this material was likely not present. The story of the daughter of Jairus was absent from the earliest strata, Mk1 and Lk1. MtR1 inserted this supplemental story, effectively a doublet and *inclusio* later expanded by LkR2 and then MkR3. The name Jairus first appears in Lk2, and the father's identity evolves from "ruler" in Mt1 (9.18) to "assembly ruler" in Lk2 (8.41), to "one of the assembly rulers" in Mk3 (5.22). Note the dense cluster of characteristic LkR2 features in these verses not attested for Lk1: the word "year" / ἔτος, (IDD 1.1); the root "rule/begin" / ἀρχ\* and the prepositional dative + infinitive trigram / ἐν@p\* \*1 ὁ@d\w+ \w+@vn (IDD 1.2); the public role of Jesus as benefactor in 8.40, the overt worshipping of Jesus and formal hospitality decorum in 8.41, the Elijah parallel in 8.42 (i.e., the daughter actually died) (IDD 1.4). Note also how LkR2 adds that the daughter was "twelve years old" / ἐτῶν δώδεκα in 8.42a to stitch together the Mt1 doublet and its woman who bled for "twelve years" / δώδεκα ἔτη (Mt1 9.20a // Lk2 8.43a // Mk3 5.25) and who is addressed by Jesus as "daughter" / θυγάτηρ (Mt1 9.22 // Lk2 8.48 // Mk3 5.34). The word "behold" / ἰδοὺ is highly characteristic of Mt1, here received by Lk2 (IDD 1.1).

<sup>290</sup> The upgrades to Lk1 8.42f are based on the verbatim quotation of E: "Now it happened as they left, the crowds pressed upon him" / ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτοὺς συνέπιγον αὐτόν οἱ ὄχλοι (*Pan.* 42.11.6 ἰδ (14); 42.11.17 Σχ. ἰδ (14); GCS 31:109, 130), an effective transition from the Lk1 Gerasene demoniac story. "As they left". He did not say, 'as he left', lest he depict him as 'going' in a way different than the custom of travelers. But as to, 'The people pressed upon him', the crowds could not press upon a spirit" / ἐν τῷ ὑπάγειν αὐτοὺς, και οὐκ εἶπεν ἐν τῷ ὑπάγειν αὐτόν, ἵνα μὴ ἐτέρως αὐτόν σχηματίσῃ παρὰ τὴν τῶν ὁδοιπορούντων ἀκολουθίαν. τὸ δὲ συνέπιγον αὐτόν οἱ ὄχλοι, πνεῦμα οὐκ ἠδύνατο συμπνίγειν οἱ ὄχλοι (*Pan.* 42.11.17 Ἔλ. ἰδ (14); GCS 31:130).

<sup>291</sup> Both T and E attests Lk1 8.43a. The explicit restoration is based on E, "and a woman" / και γυνή (*Pan.* 42.11.6 ἰδ (14); 42.11.17 Σχ. ἰδ (14); GCS 31:109, 130), which perfectly matches the Mk1 source, the Lk2 receptor. The upgraded phrase is based on T, "He is touched by a woman who had a flow of blood" / *tangitur a femina quae sanguine fluitabat* (*Marc.* 4.20.8; SC 456:256; Evans 366), which neatly matches the Mk1 source, LkR2, and universal Luke mss. E's uses of the Matthean participle "hemorrhaging (woman)" / αἰμορροούσης in *Ancoratus* (*Ancor.* 31.6 in GCS nF 10.1:40; *Ancor.* 38.1 in GCS nF 10.1:47) are not quotations nor rival attestations of Lk1, and this term is absent across all Luke mss. T and E make no mention of the "twelve year" tradition about the woman, pointing to its initial emergence in Mt1 before it was passed along to Lk2 and Mk3.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>5.26 not present in Mk1</p> <p>Mk1 5.27. ἤψατο τοῦ ἱματίου αὐτοῦ. [Mk1c]</p> <p>5.28–29 not present in Mk1</p>	<p>8.43b not present in Lk1<sup>292</sup></p> <p>Lk1 8.44a. ἤψατο τοῦ ἱματίου αὐτοῦ<sup>293</sup> [Mk1·Lk1] [Lk1:Mk1&gt;Lk2]</p> <p>Lk1 8.44b. «καὶ» ῥῆμα ἰάθη<sup>294</sup> τοῦ αἵματος [Lk1c]</p>	<p>Mt1 9.20b. προσελθοῦσα ὀπισθεν [Mt1c]</p> <p>Mt1 9.20c. ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. [Mk1·Mt1]</p> <p>Mt1 9.21. ἔλεγεν γὰρ ἐν ἑαυτῇ· ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι. [Mt1c]</p>	<p>Lk2 8.43b. ἦτις [ἰατροῖς προσαναλώσασα ὄλον τὸν βίον] οὐκ ἴσχυσεν ἀπ’ οὐδενὸς θεραπευθῆναι [CINP]</p> <p>Lk2 8.44a. <u>προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου</u> τοῦ ἱματίου αὐτοῦ [Mk1Mt1·:Lk2] [Lk2:Mk1=Lk1]</p> <p>Lk2 8.44b. καὶ παραχρῆμα ἔστη ἡ ρύσις [CINP]</p> <p>Lk2 8.44c. <u>τοῦ αἵματος</u> αὐτῆς. [Lk1·Lk2]</p>	<p>Mk3 5.26a. καὶ πολλὰ παθοῦσα [Mk3c]</p> <p>Mk3 5.26b. ὑπὸ πολλῶν ἰατρῶν [Lk2·Mk3]</p> <p>Mk3 5.26c. καὶ δαπανήσασα τὰ παρ’ αὐτῆς πάντα καὶ [Mk3c]</p> <p>Mk3 5.26d. μηδὲν ὠφελῆθεῖσα [Lk2·Mk3]</p> <p>Mk3 5.26e. ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα [Mk3c]</p> <p>Mk3 5.27a. ἀκούσασα περὶ τοῦ Ἰησοῦ, [Mk3c]</p> <p>Mk3 5.27b. ἐλθοῦσα [Lk2·Mk3]</p> <p>Mk3 5.27c. ἐν τῷ ὄχλῳ [Mk3c]</p> <p>Mk3 5.27d. <u>ὀπισθεν ἤψατο</u> τοῦ ἱματίου αὐτοῦ. [Mk1Mt1·:Mk3]</p> <p>Mk3 5.28. ἔλεγεν γὰρ ὅτι ἐὰν ἄψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι. [Mt1·Mk3]</p> <p>Mk3 5.29a. καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς [Lk1Lk2·:Mk3]</p> <p>Mk3 5.29b. καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. [Mk3c]</p>

<sup>292</sup> Lk2 8.43b is unattested for Lk1, skipped by VRB, yet restored by KN. It was most likely not present. This verse contains a dense cluster of characteristic Lk2 features such as: the genitive masculine "by anyone" / οὐδενὸς (IDD 1.1); a passive infinitive / @vn\w{1}p and apo genitive preposition construction / ἀπό@pg (IDD 1.2); and as well as dramatization, exaggeration, and a novelistic backstory about a character (IDD 1.4).

<sup>293</sup> Lk1 8.44a is clearly attested both by T and E. T specifically notes that she touched his "clothing": "when his clothing is touched" / *dum tangitur vestimentum eius* (Marc. 4.20.13; SC 456:262; Evans 370). T further elaborates: "He is touched by a woman who had a flow of blood" / *tangitur a femina quae sanguine fluitabat* (Marc. 4.20.8; SC 456:256; Evans 366). E summarizes Lk1 8.44a by referring to the woman twice as "a woman who touched him" / γυνὴ ἀψαμένη αὐτοῦ (Pan. 42.11.6 ἰδ (14); 42.11.17 Σχ. ἰδ (14); GCS 31:109, 130).

<sup>294</sup> While T moves directly from the woman touching Jesus to Jesus asking who touched him (Marc. 4.20.8; SC 456:256, 258; Evans 366), E twice explicitly describes the woman's healing immediately after noting that she touched Jesus *yet before* noting that Jesus posed a question: "And a woman who touched him was healed from blood" / καὶ γυνὴ ἀψαμένη αὐτοῦ ἰάθη τοῦ αἵματος (Pan. 42.11.6 ἰδ (14); 42.11.17 Σχ. ἰδ (14); GCS 31:109, 130). E's phrase "was healed from blood" / ἰάθη τοῦ αἵματος is the basis of the emendation and upgrade to R (418), who anachronistically follows Lk2, "her flow of blood was stopped" / ἔστη ἡ ρύσις τοῦ αἵματος αὐτῆς.

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 5.30af. καὶ εὐθὺς ὁ Ἰησοῦς ἔλεγεν· τίς μου ἤψατο; [Mk1c]</p> <p>5.30bcdeg not present in Mk1</p> <p>Mk1 5.31a. καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε [Mk1c]</p> <p>5.31b–32 not present in Mk1</p>	<p>Lk1 8.45. καὶ ἔλεγεν ὁ Ἰησοῦς· τίς μου ἤψατο; «καὶ ἔλεγον αὐτῷ» ῥοὶ μαθηταὶ ῥοὶ ὄχλοι συνέχουσίν ῥ σε «καὶ ἀποθλίβουσιν»<sup>295</sup> [Mk1·Lk1] [Lk1:Mk1≈Lk2]</p> <p>Lk1 8.46. «καὶ ἔλεγεν» ἤψατό μου τις γὰρ ἔγνω δύναμιν ἐξεληθοῦσαν ἀπ' ἐμοῦ<sup>296</sup> [Lk1c]</p>	<p>Lk2 8.45a. καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ ἀψάμενός μου;</p> <p>Lk2 8.45b. ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος· ἐπιστάτα, [CINP]</p> <p>Lk2 8.45c. οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν. [Mk1Lk1·Lk2] [Lk2:Mk1&lt;Lk1]</p> <p>Lk2 8.46. ὁ δὲ Ἰησοῦς εἶπεν· ἤψατό μου τις, ἐγὼ γὰρ ἔγνω δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ. [Lk1·Lk2]</p>	<p>Mk3 5.30a. καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς [Mk1Lk1·Mk3]</p> <p>Mk3 5.30b. ἐν ἑαυτῷ [Mk3c]</p> <p>Mk3 5.30c. τὴν ἐξ αὐτοῦ δύναμιν ἐξεληθοῦσαν [Lk1·Mk3]</p> <p>Mk3 5.30d. ἐπιστραφεῖς [Mt1·Mk3] [see Mt1 9.22a στραφεῖς]</p> <p>Mk3 5.30e. ἐν τῷ ὄχλῳ [Mk3c]</p> <p>Mk3 5.30f. ἔλεγεν· τίς μου ἤψατο [Mk1·Mk3]</p> <p>Mk3 5.30g. τῶν ἱματίων; [Mk3c]</p> <p>Mk3 5.31a same as Mk1</p> <p>Mk3 5.32b. καὶ λέγεις· [Mk3c]</p> <p>Mk3 5.32b. τίς μου ἤψατο; [Mk1·Mk3d]</p> <p>Mk3 5.32. καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. [Mk3c]</p>

<sup>295</sup> T alternates between quoting and paraphrasing Lk1 8.45: "He is touched by a woman who had a flow of blood, and he did not know by whom. 'Who touched me?' he says. Even when his students make excuses he persists in a voice of ignorance, 'Someone touched me', which he confirms with an argument, 'I indeed felt power coming forth from me'" / *tangitur a femina quae sanguine fluitabat et nescivit a qua. quis me inquit tetigit? etiam excusantibus discipulis perseverat in ignorantiae voce: tetigit me aliquis idque de argumento adfirmat: sensi enim virtutem ex me profectam* (Marc. 4.20.8; SC 456:256, 258; Evans 366). R (5.33, 418) wavers inconsistently between the LkR2 version wherein Peter speaks as the representative of the students and the Markan version wherein the students speak together. The Mk1 source (οἱ μαθηταὶ / "the students") is the closest to Lk1 as T details it (*discipulis*), whereas LkR2 later changes the focus to Peter. Note that Lk1, likely reflecting Mk1, has a simpler rhetorical question ("Who touched me?") rather than one putting a focus on the contagious healing power of clothing ("Who touched my garments?") as in Mk3, which likely reflected the early-orthodox magical trope of the healing power of clothes/relics as seen in Ac 19.12. BKN are all likely correct in rendering the plural "crowds", not just because Lk2 has it, but also because it is characteristic of Lk1 but not Qn (IDD 1.1). The doubled verb is not consistent with Mk1, but it is supported by almost all Lk2 mss, including D and excepting 1071. BK render "teacher/preceptor" / *διδάσκαλε* in keeping with 157, while RN render "manager" / *ἐπιστάτα*, in keeping with Lk2. There is a third and more likely possibility, to omit the honorific title altogether, in keeping with the Markan parallel.

<sup>296</sup> Lk1 8.46 is attested both in T and E. This verse is attested in T with a mix of close paraphrase and quotation: "Even when his students make excuses he perseveres in a voice of ignorance, 'Someone touched me,' which he confirms with an argument, 'I indeed felt power coming forth from me'" / *Etiam excusantibus discipulis perseverat in ignorantiae voce. Tetigit me aliquis idque de argumento adfirmat. Sensi enim virtutem ex me profectam* (Marc. 4.20.8; SC 456:256, 258; Evans 366). The verse is quoted verbatim twice by E: "And again, 'Someone touched me', and, 'For I know power has gone out from me'" / *καὶ πάλιν ἤψατό μου τις. καὶ γὰρ ἔγνω δύναμιν ἐξεληθοῦσαν ἀπ' ἐμοῦ* (*Pan.* 42.11.6 ἰδ (14); 42.11.17 Σχ. ἰδ (14); restated in Ἔλ. ἰδ (14); GCS 31:109, 130). Note the chiasmic modifier in Mk3 5.30, a syntactical construction used frequently in 1 Peter, another mid-second century composition. A thorough stylistic comparison of 1 Peter and MkR3 is a scholarly *desideratum*.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>5.33 not present in Mk1</p> <p>Mk1 5.34. «καὶ εἶδεν αὐτὴν καὶ ἔλεγεν» αὐτῇ ἢ πίστις σου σέσωκέν σε [Mk1c]</p>	<p>8.47 not present in Lk1<sup>297</sup></p> <p>Lk1 8.48. «καὶ εἶδεν αὐτὴν καὶ ἔλεγεν» ἢ πίστις σου σέσωκέν σε<sup>298</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]</p>	<p>Mt1 9.22a. ὁ δὲ Ἰησοῦς στραφεὶς [Mt1c]</p> <p>Mt1 9.22b. καὶ ἰδὼν αὐτὴν εἶπεν· [Mk1·Mt1]</p> <p>Mt1 9.22b. θάρσει, θύγατερ· [Mt1c]</p> <p>Mt1 9.22c. ἢ πίστις σου σέσωκέν σε. [Mk1·Mt1]</p> <p>Mt1 9.22b. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. [Mt1c]</p>	<p>Lk2 8.47. ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα. [CINP]</p> <p>Lk2 8.48. ὁ δὲ εἶπεν αὐτῇ· <u>θυγάτηρ</u>, ἢ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. [Mk1Mt1·Lk2] [Lk2:Mk1=Lk1]</p>	<p>Mk3 5.33. ἢ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, [Lk2·Mk3]</p> <p>Mk3 5.33b. εἰδυῖα ὁ γέγονεν αὐτῇ, [Mk3c]</p> <p>Mk3 5.33c. ἦλθεν καὶ προσέπεσεν αὐτῷ [Lk2·Mk3]</p> <p>Mk3 5.33d. καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. [Mk3c]</p> <p>Mk3 5.34a. ὁ δὲ εἶπεν <u>αὐτῇ θυγάτηρ</u>, ἢ πίστις σου σέσωκέν σε <u>ὑπάγε εἰς εἰρήνην</u> [Mk1Mt1Lk2·Mk3]</p> <p>Mk3 5.34b. καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μᾶστιγός σου. [Mk3c]</p>

<sup>297</sup> Lk2 8.47 is unattested for Lk1 and thus passed over by V (199\*) and R (418). For the sake of narrative continuity, B (106) restores one word, "she came" (= ἦλθεν). K (690) makes a robust attempt at restoration from Lk2 and is followed by N (61). The verse was probably not present in Lk1, given its dense cluster of characteristic Lk2 features: the lemmata "cause" / αἰτία, "people" / λαός, "in front of" / ἐνώπιον, and "immediately" / παραχρῆμα (IDD 1.1); the participle + δέ introductory transitional bigram / @vp\w{2}n\* δέ@ (IDD 1.2); the elaboration of character emotion and motivation, as well as the overt worship of Jesus (IDD 1.4). Much of this is adapted and reworded in Mk3. MtR1's brief use of "take courage" / θάρσει apparently opened the door to a vivid and growing elaboration of the woman's fear in Lk2 and Mk3.

<sup>298</sup> Lk1 8.48 is quoted verbatim in T: "He said, 'Your faith has made you well'" / dixit: fides tua te salvam fecit (Marc. 4.20.9; SC 456:258; Evans 368). The secure portion aligns with the attestation of T. The opening improvised restoration to Mk1 and Lk1 is based on Mt1 attesting to what is apparently the earliest tradition, that Jesus saw and identified the woman, rather than the later dramatized tradition of the woman voluntarily disclosing herself and the miracle in public, as in Lk2 and Mk3. The reference to the woman as "daughter" / θύγατερ—while universally attested in Luke mss and restored by K (691) and N (61)—likely first originated in Mt1 as part of its doublet tying together the stories of the younger and older woman. The closing benediction "go in peace" / πορεύου εἰς εἰρήνην—omitted by B yet restored by K, G, and N—is likely LkR2 redaction and perhaps imitative of farewell benedictions in the Deuteronomic History (IDD 1.2).

Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
8.49–56 not present in Lk1 <sup>299</sup>	<p>Mt1 9.23. καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον [Mt1c]</p> <p>Mt1 9.24. ἔλεγεν· ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. [Mt1c]</p> <p>Mt1 9.25. ὅτε δὲ ἐξεβλήθη ὁ ὄχλος εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. [Mt1c]</p> <p>Mt1 9.26. καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. [Mt1c]</p>	<p>Lk2 8.49. ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι τέθνηκεν ἡ θυγάτηρ σου· μηκέτι σκύλλε τὸν διδάσκαλον. [CINP]</p> <p>Lk2 8.50. ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· μὴ φοβοῦ, μόνον πιστευσον, καὶ σωθήσεται. [CINP]</p> <p>Lk2 8.51a. ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ [Mt1·Lk2]</p> <p>Lk2 8.51b. Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. [CINP]</p> <p>Lk2 8.52. ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει. [Mt1·Lk2]</p> <p>Lk2 8.53a. καὶ κατεγέλων αὐτοῦ [Mt1·Lk2]</p> <p>Lk2 8.53b. εἰδότες ὅτι ἀπέθανεν. [CINP]</p> <p>Lk2 8.54a. αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς [Mt1·Lk2]</p> <p>Lk2 8.54b. ἐφώνησεν λέγων· ἡ παῖς, ἔγειρε. [CINP]</p> <p>Lk2 8.55. καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. [CINP]</p> <p>Lk2 8.56. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδεὶν εἰπεῖν τὸ γεγονός. [CINP]</p>	<p>Mk3 5.35. ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον; [Lk2·Mk3]</p> <p>Mk3 5.36a. ὁ δὲ Ἰησοῦς παρακούσας [Lk2·Mk3]</p> <p>Mk3 5.36b. τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· [Mk3c]</p> <p>Mk3 5.36c. μὴ φοβοῦ, μόνον πιστεψε. [Lk2·Mk3]</p> <p>Mk3 5.37a. καὶ οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην [Lk2·Mk3]</p> <p>Mk3 5.37b. τὸν ἀδελφὸν Ἰακώβου. [Mk3c]</p> <p>Mk3 5.38a. καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας [Mt1Lk2·:Mk3]</p> <p>Mk3 5.38b. καὶ ἀλαλάζοντας πολλά, [Mk3c]</p> <p>Mk3 5.39. καὶ εἰσελθὼν λέγει αὐτοῖς· τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει. [Mt1Lk2·:Mk3]</p> <p>Mk3 5.40a. καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα [Mt1Lk2·:Mk3]</p> <p>Mk3 5.40b. καὶ τοὺς μετ' αὐτοῦ καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον. [Mk3c]</p> <p>Mk3 5.41a. καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει [Mt1Lk2·:Mk3]</p> <p>Mk3 5.41b. αὐτῇ· ταλιθα κουμ, ὃ ἐστὶν μεθερμηνεύμενον· [Mk3c]</p> <p>Mk3 5.41c. τὸ κοράσιον, σοὶ λέγω, ἔγειρε. [Mt1Lk2·:Mk3]</p> <p>Mk3 5.42. καὶ εὐθὺς ἀνέστη τὸ κοράσιον</p> <p>Mk3 5.42b. καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα.</p> <p>Mk3 5.42c. καὶ ἐξέστησαν [Mt1Lk2·:Mk3]</p> <p>Mk3 5.42d. [εὐθύς] ἐκστάσει μεγάλη. [Mk3c]</p> <p>Mk3 5.43. καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν. [Lk2·Mk3]</p>

<sup>299</sup> 8.49–56 is unattested according to R (418), but it, together with 8.33–42a, was likely not present in Lk1, as B (106) also concluded. K (691) restores this entire section, but N (60–63) rendered it as uncertain. The story of Jairus' daughter, an *inclusio* built around the story of the hemorrhaging woman, was almost certainly completely absent from Lk1, reflective of its initial absence from Mk1 as well. That several Western mss (D d sy<sup>s,c</sup>) of Luke follow the plural phrasing in Mk3 5.35 (ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες) instead of the singular in Lk2 8.49 (ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων) does not, *contra* K (695), qualify as a "clear indication for the existence of a pre-canonical text about the otherwise unattested pericope of Jairus' daughter." We again see a dense cluster of characteristic LkR2 features in these verses: the lemma "assembly-ruler" / ἀρχισυναγώγος (Lk2 8.49) (IDD 1.1); lemmata with the root "rule/begin" / ἀρχw+@ and "turn" / στρέφ, as well as the bigram "what happened" / τὸ γεγονός (Lk2 8.56) (IDD 1.2); hospitality decorum and filial/family piety (Lk2 8.51), gender synkrisis via the introduction of a female counterpart to the main male character (Lk2 8.51), the reference to a person's "spirit" / πνεῦμα (Lk2 8.55) (IDD 1.4). Broadcasting the earliest signals here, MtR1 has Jesus expel the mourning crowd from the house, whereas LkR2 has Jesus only allowing a privileged group of students and both parents enter the house to witness the miracle, while MkR3 elaborately synthesizes and expands Mt1 and Lk2 as its two sources, characteristically introduces a novel Aramaicism as a parenthetical explanatory note ("talitha koum", which is translated" / ταλιθα κουμ ὃ ἐστὶν μεθερμηνεύμενον; Mk3 5.41), allows additional witnesses to accompany the family, and pictures the privileged miracle happening in a specific room within the house, apparently imagining it as a large house with multiple rooms in a way corresponding to the rise of the *domus ecclesiae* in mid-second century Christian social organization.



Parallel Passages for Signals Tracing: GMcn 9.1a, 1b, 2–3, 4, 5, 6

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138) & Acts	Mk2 (140s)	Mt2 (140s)
A142. Students sent	6.7a, 8, 11	9.1a, 2–3, 5	10.1, 7, 9–12, 14	9.1–6	6.7–13	10.1, 5–14

Parallel Verses for Signals Tracing: GMcn 9.1a, 1b

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 6.7a. και προσκαλείται τοὺς «μαθητὰς» και ἀπέστειλεν «αὐτοὺς» [!Qn·Mk1] [see A177] 6.7b not present in Mk1	Lk1 9.1a. «και» ῥῥ προσκαλείται τοὺς μαθητὰς <sup>300</sup> [QnMk1·:Lk1] [Lk1:Mk1>Lk2] 9.1b not present in Lk1	Mt1 10.1. και προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ [!QnMk1·:Mt1] [see A177]	Lk2 9.1a. συγκαλεσάμενος δὲ τοὺς δώδεκα [QnMk1Mt1·:Lk2] [Lk2:Mk1=Lk1] Lk2 9.1b. ἔδωκεν αὐτοῖς δύναμιν και ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια και νόσους θεραπεύειν [CINP] Lk2 10.1. ... και ἀπέστειλεν αὐτοὺς ἀνά δύο [δύο] [see A177]	Mk2 6.7a. και προσκαλείται τοὺς δώδεκα και ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο [!QnMk1·:Lk1] Mk2 6.7b. και ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων [!Mk1Lk2·:Mk2]	Mt2 10.1a. και προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ και θεραπεύειν πᾶσαν νόσον [!Mk1Mt1Lk2Mk2·:Mt2] Mt2 10.1b. και πᾶσαν μαλακίαν. [!Mt2c]

<sup>300</sup> Lk1 9.1 is attested together with Lk1 9.2 by T, and Greek and Latin *Adm* also attest both verses together, though with far more content. The attestation of T is notable for its simplicity and brevity: "He sent the students to preach the kingdom of god" / *dimittit discipulos ad praedicanandum dei regnum* (Marc. 4.21.1; SC 456:262; Evans 370). In the broader context of the relevant citation from Greek and Latin *Adm*, the orthodox character Adamantius is debating with Marcus the Marcionite about which apostles wrote scriptures. Marcus claims that Paul was the only one, and Adamantius claims that "the acts and the epistles and the gospels are by those inscribed in the gospel" / τῶν ἐγγεγραμμένων ἐν τῷ εὐαγγελίῳ ἐκείνων εἰσὶ και αἱ πράξεις και αἱ ἐπιστολαὶ και τὰ εὐαγγέλια / *illorum sunt qui in evangelio scripti sunt actus et epistolae et evangelia* (GCS 4:80; PTS 55:329; Caspari 2.12; STA 1:37). After this, Adamantius politely asks permission then proceeds with a reading ostensibly from the Marcionite gospel: "I read from the gospel, 'Now calling together the twelve he gave to them power and authority over all demons and to heal diseases'" / Ἀναγινώσκω ἐκ τοῦ εὐαγγελίου συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν και ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια και νόσους θεραπεύειν (GCS 4:82; PTS 55:329) // "I read from the gospel, 'Yet calling together the twelve disciples he gave to them power over all demons and to heal feeblenesses" / *legam de evangelio convocans autem Iesus duodecim discipulos dedit eis virtutem super omnia daemonia et languores curare* (Caspari 2.12; STA 1:37). As elsewhere in *Adm*, especially in verses unattested by other GMcn witnesses, here again we see a dense cluster of highly characteristic Lk2 features: a συ- prefixed verb / συ\w+@v, a middle participle / @vp?m, the lemma "disease" / νόσος (IDD 1.1); the participle + δέ construction / @vp\w+ δέ@cc, (IDD 1.2). Given this cluster of LkR2 stylometric features and the far simpler attestation of T, we conclude that *Adm* here was quoting a later version of GMcn that was here edited to conform to Lk2. This may well be supported by an earlier, briefer, and somewhat paraphrastic attestation of GMcn 9.1–2 in Greek and Latin *Adm*: "Now if our good lord, sending his students into the inhabited world" / ὁ δὲ κύριος ἡμῶν ὁ ἀγαθὸς ἀποστέλλων τοὺς μαθητὰς αὐτοῦ εἰς τὴν οἰκουμένην (GCS 4:22; PTS 55:304) / "Yet our lord, who is of a good nature, sending his students into the whole world" / *dominus autem noster qui bonae naturae est mittens discipulos suos in orbem terrarum* (Caspari 1.10; STA 1:11). These earlier attestations are followed immediately by clear quotations of GMcn 9.3 (see below). Given all this, the distinctive Lk2 participle "after calling together" / συγκαλεσάμενος is corrected to a simpler form ("he summons" / προσκαλείται) evident in Mark and likely derived from the Mk1 stratum before being rendered as a participle ("after summoning" / προσκαλεσάμενος) by the MtR1 receptor. The Lk2 participle is particularly characteristic of LkR2 as a middle participle / @vp?m, συ- prefixed verb / συ\w+@v (IDD 1.1), and part of a participle + "now" transitional bigram / @vp\w+ δέ@cc (IDD 1.2). Also based on T and Greek and Latin *Adm* 1.10, but against Greek and Latin *Adm* 2.12, we correct "the twelve" / τοὺς δώδεκα to "the students" / τοὺς μαθητὰς. The exclusive focus on the twelve here was likely not part of the Lk1 stratum, or even the Mk1 stratum before it. In Matthew, the passage of the Students sent (A142) follows directly after the Harvest is great (A098). The corresponding verses of that parallel set (Lk2 8.1, 10.2) are both missing from Lk1, suggesting that 9.37 was originally created in Mt1 then copied in Lk2 10.2. Mt1 uniquely places the naming of the twelve (Mt1 10.2–6) within this sending narrative (see A099). Note also the considerable overlap between the signal transmissions in this parallel set and the Seventy sent (A177). The sending of the seventy was in fact the earlier tradition, appearing in Qn before adapted by MkR1 and other later strata.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 6.7a. καὶ προσκαλεῖται τοὺς «μαθητὰς» καὶ ἀπέστειλεν «αὐτοὺς» [!Qn·Mk1] [see page above and A177]	Lk1 9.2. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ <sup>301</sup> [Lk1c] QnLk1 7.22. ... ἴλεπροι καθαρίζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται ᾿ ... QnLk1 10.9. ἡ βασιλεία τοῦ θεοῦ ἤγγικεν	10.5–6 not present in Mt1 Mt1 10.7. πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. [QnLk1·:Mt1] 10.8 not present in Mt1	Lk2 9.2a. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ [Lk1·Lk2] Lk2 9.2b. καὶ ἰᾶσθαι [CINP] Lk2 10.9. καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε αὐτοῖς· ἤγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ	Mt2 10.5a. τούτους τοὺς <u>δώδεκα</u> ἀπέστειλεν [QnLk1Mt1·:Mt2] Mt2 10.5b. ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων· εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθῃτε· [Mt2c] Mt2 10.6. πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. [Mt2c] Mt2 10.7 same as Mt1 Mt2 10.8a. <u>ἀσθενοῦντας θεραπεύετε</u> , νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, [QnLk1Mt1·:Mt2] Mt2 10.8b. δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. [Mt2c]

<sup>301</sup> Lk1 9.2 is quoted or closely paraphrased by T, and twice by Greek and Latin *Adm*. According to T, "He sent the students to preach the kingdom of god" / *dimittit discipulos ad praedicandum dei regnum* (*Marc.* 4.21.1; SC 456:262; Evans 370). The first set of attestations in Greek and Latin *Adm* recount Megisthus the Marcionite clearly referring to his gospel, quoting GMcn 9.3, prefaced by a brief summary of GMcn 9.1–2: "Now if our good lord, sending his students into the inhabited world" / ὁ δὲ κύριος ἡμῶν ὁ ἀγαθὸς ἀποστέλλων τοὺς μαθητὰς αὐτοῦ εἰς τὴν οἰκουμένην (GCS 4:22; PTS 55:304) / "Yet our lord, who is of a good nature, sending his students into the whole world" / *dominus autem noster qui bonae naturae est mittens discipulos suos in orbem terrarum* (Caspari 1.10; STA 1:11). The second set of attestations in Greek and Latin *Adm* are likely presented as quotations of the Marcionite gospel by the orthodox character Adamantius, and these quotations follow immediately after the extended quotations of GMcn 9.1–2 detailed on the previous page: "and he sent them to preach the kingdom of god and to heal" / καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι (GCS 4:82; PTS 55:329) // "and he sent them to preach god's kingdom and to heal" / *et misit eos praedicare regnum dei et curare* (Caspari 2.12; STA 1:37). As indicated in the notes on Lk1 9.1–2, the text of GMcn in this longer attestation seems to have been contaminated by and conformed to Lk2, thus we conclude that only the wording that overlaps between the attestations of T and *Adm* should be restored, and that the final two words "and to heal" / καὶ ἰᾶσθαι were not part of the earliest retrievable text of Lk1. Among GMcn editors, HZVBRN restore this bigram, but K similarly concluded that it was absent. Though small, this bigram still reflects Lk2 characteristic features, in particular the lemma "heal" / ἰάομαι (IDD 1.1), a focus on healing generally speaking, and specifically of miraculous healings by the apostles as commissioned extensions of the power of Jesus (IDD 1.4).

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Qn 10.4. «μηδὲν αἴρετε εἶ» ἴ μὴ ῶ ῥάβδον μὴ ῶ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε [see A177]	Mk1 6.8. καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, «μὴ ὑποδήματα», μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν [Qn·Mk1] [see A177] 6.9 not present in Mk1	Lk1 9.3. «καὶ ἔλεγεν αὐτοῖς μηδὲν αἴρετε εἰς τὴν ὁδὸν» (μὴτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν μὴτε πήραν μὴτε ῥάβδον μὴτε δύο χιτῶνας μὴτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν) <sup>302</sup> [Mk1·Lk1] Lk1 10.4. <παρήγγειλεν> «δὲ αὐτοῖς ἵνα αἴρωσιν» μηδὲν ῥάβδον μὴ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε [!QnMk1·Lk1] [see A177]	Mt1 10.9. «καὶ εἶπεν αὐτοῖς μηδὲν αἴρετε μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν» [!Mk1Lk1·Mt1] Mt1 10.10a. μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μὴδὲ ὑποδήματα μὴδὲ ῥάβδον [Mk1Lk1·Mt1]	Dx 11.6. ἐξερχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον ἕως οὗ αὐλισθῆ ἂν δὲ ἀργύριον ψευδοπροφήτης ἐστί [QnMk1Mt1·Dx] [see QnLk 10.1 for ἀποστόλους]	Lk2 9.3. καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδὸν, μὴτε ῥάβδον μὴτε πήραν μὴτε ἄρτον μὴτε ἀργύριον μὴτε [ἀνά] δύο χιτῶνας ἔχειν. [Mk1Lk1·Lk2] Lk2 10.4. μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. [!QnMk1Mt1Dx·Lk2] [see A177] Ac 3.6. εἶπεν δὲ Πέτρος· ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι [!MkLk1Mt1Dx·Ac] [see A177]	Mk2 6.8 καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν Mk2 6.9. ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας. [Lk1·Mk2]	Mt2 10.9. μὴ κτήσησθε χρυσὸν μηδὲ ἀργυρον μὴδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν [Mk1Lk1Mt1Lk2·Mt2] Mt2 10.10a same as Mt1

<sup>302</sup> Lk1 9.3 is attested in T and in Greek and Latin *Adm*. T provides a succinct paraphrase: "He forbids them to bring anything for food or clothing on the road" / *prohibet eos victui aut vestitui quid in viam ferre* (*Marc.* 4.21.1; SC 456:262, 264; Evans 370). The relevant passages in Greek and Latin *Adm* recount Megisthus the Marcionite speaking, quoting his gospel, but the versions vary slightly: "Now our lord ... says, 'neither shoes on your feet, <nor a staff,> nor two cloaks, nor copper on your loins" / ὁ δὲ κύριος ἡμῶν ... λέγει μὴτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν μὴτε πήραν <μὴτε ῥάβδον> μὴτε δύο χιτῶνας μὴτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν (GCS 4:22; PTS 55:304; Bakhuyzen *om.* μὴτε ῥάβδον) / "Yet our lord ... says, 'Let there be neither shoe on your feet, nor satchel, nor staff, nor have two tunics, nor copper in your belts" / *dominus autem noster ... dicit neque calciamentum in pedibus vestris sit neque pera neque virga neque duas tunicas habeatis neque aes in zonis vestris* (Caspari 1.10; STA 1:11). The opening improvised restoration is a transitional necessity that aligns with the Mk1 source and Lk2 receptor. The extended, explicit restoration is based on the clear attestations in Greek and Latin *Adm*, which T's brief summary supports in the main. For additional reflections, see the footnote to Qn 10.4 below.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
6.10 not present in Mk1	9.4 not present in Lk1 <sup>303</sup> QnLk1 10.5. εἰς ἣν «δ'» ἂν εἰσέλθητε οἰκίαν λέγετε εἰρήνη τῷ οἴκῳ τούτῳ	Mt1 10.11. εἰς ἣν δ' ἂν εἰσέλθητε, <u>κακεῖ</u> μείνατε ἕως ἂν ἐξέλθητε. [QnLk1·Mt1] Mt1 10.12. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν <u>ἀσπάσασθε αὐτήν</u> . [QnLk1·Mt1] 10.13 not present in Mt1	Lk2 9.4. καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, <u>ἐκεῖ μένετε</u> καὶ ἐκεῖθεν <u>ἐξέρχεσθε</u> . [QnLk1Mt1·Lk2] Lk2 10.8. καὶ εἰς ἣν ἂν πόλιν εἰσερχησθε καὶ <u>δέχωνται ὑμᾶς</u> , ἐσθίετε τὰ παρατιθέμενα ὑμῖν [QnLk1·Lk2] [see A178]	Mk2 6.10. καὶ ἔλεγεν αὐτοῖς· ὅπου <u>ἂν εἰσέλθητε εἰς οἰκίαν</u> , ἐκεῖ μένετε <u>ἕως ἂν ἐξέλθητε ἐκεῖθεν</u> . [QnLk1Lk2·Mk2]	Mt2 10.11. εἰς ἣν δ' ἂν <u>πόλιν</u> ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν <u>κακεῖ μείνατε ἕως ἂν ἐξέλθητε</u> . [QnLk1Mt1Lk2·Mt2] [see A178] Mt2 10.12 same as Mt1 Mt2 10.13 see A177

<sup>303</sup> Lk2 9.4 is unattested according to R (418), but it was likely not present in Lk1. Its absence amidst the abundance of attestation of the surrounding verses by both T and *Adm* is notable. Lk2 9.4 displays a characteristic LkR2 focus on hospitality and warning against transience, perhaps inspired by the hospitality protocols of *Didache* (e.g., 11.4–5, 12.3, 13.1). See parallel set A177 below for details.

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 10.10–11 «καὶ οἱ ἄν» μὴ δέχωνται ὑμᾶς ῥῥ λέγετε ῥῥ πλὴν γινώσχετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ «καὶ» ῥῥ ἀποτινάσσετε ῥῥ τὸν κονιορτὸν «τῶν ποδῶν ὑμῶν» (εἰς μαρτύριον) [see A177]</p>	<p>Mk1 6.11. καὶ ὅς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν «κονιορτὸν» τῶν ποδῶν ὑμῶν εἰς μαρτύριον. [Qn·Mk1] [see A177]</p>	<p>Lk1 9.5. «καὶ οἱ ἄν» μὴ ῥῥ δέχωνται ῥῥ ὑμᾶς τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ῥῥ ἀποτινάσσετε ῥῥ εἰς μαρτύριον «αὐτοῖς»<sup>304</sup> [QnMk1Lk1·:Mt1]</p>	<p>Mt1 10.14. καὶ ὅς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [QnMk1Lk1·:Mt1]</p>	<p>Lk2 9.5a. καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, [QnMk1Lk1·:Lk2]  Lk2 9.5b. ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης [CINP]  Lk2 9.5c. τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ’ αὐτούς. [QnMk1Lk1·:Lk2]</p>	<p>Mk2 6.11. καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. [QnMk1Lk1Lk2·:Mk2]</p>	<p>Mt2 10.14. καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [QnMk1Mt1Lk2Mk2·:Mt2]</p>

<sup>304</sup> T closely paraphrases Lk1 9.5: "And when he orders them to shake off the dust from their feet on those who did not accept them, he also mandates this be done as a witness" / *at cum iubet pulverem excutere de pedibus in eos a quibus excepti non fuissent et hoc in testimonium mandat fieri* (Marc. 4.21.1; SC 456:262, 264; Evans 370). The second correction took stock of several options: ἀποτινάσσετε (ZK Lk2 plur); ἀποτινάξατε (R A H L U W); ἐκτινάξατε (N D); ὑποτινάσσειν (V). But T's *excutere* is present tense imperative second person, supporting the first option against the two aorist tense options and one infinitive option. Mk3 6.11 apparently picks up from Lk2 9.4 the theme of departing and the word "from there" / ἐκεῖθεν.



Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)
9.6 not present in Lk1 <sup>305</sup>	Lk2 9.6. ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ. [CINP]	Mk2 6.12. καὶ ἐξελθόντες ἐκήρυξαν [Lk2·Mk2] Mk2 6.12b. ἵνα μετανοῶσιν [Mk2c] Mk2 6.13a. καὶ δαιμόνια πολλὰ ἐξέβαλλον, [Mk2c] Mk2 6.13b. καὶ ἤλειφον ἐλαίῳ [Lk2Js·:Mk2] Mk2 6.13c. πολλοὺς ἀρρώστους [Mk2c] Mk2 6.13d. καὶ ἐθεράπευον. [Lk2·Mk2]

<sup>305</sup> Lk2 9.6 was most likely absent from Lk1, even though this verse is quoted verbatim in Greek and Latin *Adm* as an ostensible attestation to GMcn made by the orthodox character Adamantius: "And going down a little, it says, 'As they left, they were passing through cities and villages heralding good news and healing everywhere'" / καὶ ὑποβὰς μετ' ὀλίγον λέγει ἐξερχόμενοι δὲ διήρχοντο κατὰ πόλεις καὶ κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ (GCS 4:82; PTS 55:330) / "And a little later it again says, 'yet as they left they were marching through cities and villages, heralding good news and healing everywhere'" / *et post pauca iterum dicit cum autem exissent egrediebantur per civitates et vicos evangelizantes et curantes ubique* (Caspari 2.12; STA 1:37). The lack of attestation from other GMcn witnesses, the absence of the signal in the Mk1 source stratum, and the dense clustering of characteristic Lk2 features together weigh against *Adm* here as a reliable witness to the earliest retrievable form of GMcn at this point. Characteristic Lk2 features include: the lemma "go through" / διέρχομαι (IDD 1.1); participle + δέ construction / @vp\w+ δέ@, and κατὰ plus accusative definite article / κατὰ@pa ὁ@da (IDD 1.2); gratuitous geographical references, hyperbole, and miracles provoking political jealousy (i.e., from Herod in 9.7) (IDD 1.4). For the Mk2 signal (Lk2Js·:Mk2), the verse from James is 5.14.



Parallel Passages for Signals Tracing: GMcn 9.7–9

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (75–80)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A143. Herod hears of Jesus	6.14–16	9.7–9	14.1–2	1.25	9.7–9	6.14–16	14.1–2

Parallel Verses for Signals Tracing: GMcn 9.7–8

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>Mk1 6.14. καὶ ἤκουσεν ὁ Ἡρώδης ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν [Mk1c]</p> <p>Mk1 6.15. ἄλλοι δὲ ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἷς τῶν προφητῶν. [Mk1c]</p>	<p>Lk1 9.7. «καὶ ἤκουσεν» ὁ Ἡρώδης ὑπὸ τινων «ὅτι Ἰωάννης ἐκ νεκρῶν ἀνέστη»<sup>306</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p> <p>Lk1 9.8. «ἄλλοι δὲ ἔλεγον ὅτι Ἡλίας» «ἐφάνη» «ἄλλοι» «δὲ ἔλεγον» «ὅτι Ἰωάννης» «παλαιῶν» «προφητῶν»<sup>306</sup> [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p>	<p>Mt1 14.1. ἤκουσεν Ἡρώδης τὴν ἀκοὴν Ἰησοῦ [Mk1·Mt1]</p>	<p>Jn2 1.21. καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἡλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὐ. [!Mk1·Jn2] [see A013b]</p> <p>Jn2 1.25. καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης; [!Mk1·Jn2] [see A016]</p>	<p>Lk2 9.7a. ἤκουσεν δὲ Ἡρώδης [Mk1·Lk2]</p> <p>Lk2 9.7b. ὁ τετραάρχης τὰ γινόμενα πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι [CINP]</p> <p>Lk2 9.7c. ὑπὸ τινων ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν [Mk1Lk1·:Lk2] [Lk2:Mk1&lt;Lk1]</p> <p>Lk2 9.8. ὑπὸ τινων δὲ ὅτι Ἡλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. [Mk1Lk1·:Lk2] [Lk2:Mk1&lt;Lk1]</p> <p>Ac 12.1. κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας.</p>	<p>Mk2 6.14. καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. [Mk1·Mk3]</p> <p>Mk2 6.15 same as Mk1</p>	<p>Mt2 14.1. ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ [Mk1Mt1Lk2Ac·:Mt2]</p>

<sup>306</sup> Lk1 9.7–8 are closely paraphrased together in T: "That general opinion declared it was no new god commended by Christ, because some warned Herod that Christ Jesus was John, some Elijah, and some a certain one of the old prophets. Whichever of these he was, he was certainly not raised on account of this, to proclaim another god after resurrection" / *nullum deum novum a Christo probatum illa etiam opinio omnium declaravit quia Christum Iesum alii Iohannem alii Heliam alii unum aliquem ex veteribus prophetis Herodi adseverabant. ex quibus quicumque fuisset non utique hoc est suscitatus ut alium deum post resurrectionem praedicaret* (Marc. 4.21.2; SC 456:264; Evans 370). T's testimony runs closer at several points to Mk1 than Lk2, particularly in the use of active verbs and the lack of any explicit mention of the prophets being "raised". While the Lk2 adjective "old" / ἀρχαίων is a reasonable rendering for T's *veteribus*, another possibility is more characteristic of Lk1, "old" / παλαιῶν, an adjective seen repeatedly in Lk1 5.36–37, which was also pulled from the Mk1 stratum (IDD 1.1). The verb "appeared" / ἐφάνη is an improvised restoration based on all Lk2 mss except 118 (which uniquely has "called" / ἐφώνει). The final verb in 9.7 follows the unique reading in D of ἀνέστη over the Lk2 ἠγέρθη. MtR1 or MtR2 omitted the competing theories proposed to Herod about the identity of Jesus, perhaps reflecting competition with the Pharisees.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 6.16. ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν· ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη. [Mk1c]	Lk1 9.9. «ἔλεγεν δὲ Ἡρώδης ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην» (οὗτος ἠγέρθη) <sup>307</sup> [‡Mk1·Lk1]	Mt1 14.2. καὶ εἶπεν οὗτος ἐστὶν Ἰωάννης· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν [Mk1·Mt1]	Lk2 9.9. εἶπεν δὲ Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν. [Mk1Lk1·:Lk2]	Mk2 6.14c. καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτοῖς. [Lk2·Mk2]	Mt2 14.2. καὶ εἶπεν τοῖς παισὶν αὐτοῦ οὗτος ἐστὶν Ἰωάννης ὁ βαπτιστής αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτοῖς. [Mk1Mt1Lk2Mk2·:Mt2]

<sup>307</sup> Lk2 9.9–11 is unattested according to R (418), B (106) omits it, V (200) and TS (90) both viewed this verse as attested yet without specific wording, while H (425), Z (466), K (703), and N (64) all restored it. T does clearly refer to the verb "raised" *after* the recounting of various options/messages about the identity of Jesus: "That general opinion declared it was no new god commended by Christ, because some warned Herod that Christ Jesus was John, some Elijah, and some a certain one of the old prophets. Whichever of these he was, he was certainly not raised on account of this, to proclaim another god after resurrection" / *nullum deum novum a Christo probatum illa etiam opinio omnium declaravit quia Christum Iesum alii Iohannem alii Heliam alii unum aliquem ex veteribus prophetis Herodi adseverabant. ex quibus quicumque fuisset non utique hoc est suscitatus ut alium deum post resurrectionem praedicaret* (Marc. 4.21.2; SC 456:264; Evans 370). This leads me to restore "this one was raised" / οὗτος ἠγέρθη which perfectly matches T's *hoc est suscitatus*, despite T's negative rhetorical framing. This is quite in keeping with how closely LkR1 follows the Mk1 source in the previous two verses of this passage and the broader section. D matches the nearly uniform Lk2 mss traditions, thus we take the Mk1 source as the optimal basis to restore the Lk1 substratum here. Whereas in Mk1, Lk1, and Mt1, Herod concurs with the first option presented to him, LkR2 transforms Herod's response to make it more of a philosophical rhetorical question and deliberation, squeezes in a gratuitous reference to the miracles of Jesus, and finally adds some characteristic foreshadowing, in this case of the forthcoming trial before Herod (IDD 1.4). The combination of the lemmata "power" / δύναμις and "operating" / ἐνεργέω in Mk2 6.14 and Mt2 14.2 is characteristically Deutero-Pauline (see Eph 1.19, 3.7, 3.20; Col. 1.29). This syntagma both expands and clarifies the LkR2 rhetorical expression of awe by Herod in regard to the miracles of Jesus.

Parallel Passages for Signals Tracing: GMcn 9.10a, 10b–11, 12, 13, 15, 14, 16–17

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
A145. Apostles return	————	————	————	————	————	9.10a	6.30–31
A146. Five thousand fed	6.32–34, 37–44	9.10b–11, 13, 15, 14, 16–17	14.13–21	6.1–5, 7–14	6.1–15	9.10b–17	6.32–44

Parallel Verses for Signals Tracing: GMcn 9.10a, 10b

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mk3 (140s)
6.30–31 not present in Mk1 Mk1 6.32. καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. [Mk1c]	9.10a not present in Lk1 Lk1 9.10b. «καὶ ἀνεχώρησεν» «εἰς ἔρημον τόπον» «κατ' ἰδίαν» <sup>308</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 14.12b. καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ [see A017/A144] Mt1 14.13a. ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. [‡Mk1Lk1·:Mt1]	Jn1 6.1. μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος. [Jn1c]	Lk2 9.10a. καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. [Mt1·Lk2] Lk2 9.10b. καὶ παραλαβὼν αὐτοῦς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαιδᾶ. [‡Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 6.30. καὶ <u>συνάγονται οἱ ἀπόστολοι</u> πρὸς τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ πάντα <u>ὅσα ἐποίησαν</u> καὶ ὅσα ἐδίδαξαν. [Mt1Lk2·:Mk3] Mk3 6.31. καὶ λέγει αὐτοῖς· <u>δεῦτε ὑμεῖς</u> αὐτοὶ <u>κατ' ἰδίαν εἰς ἔρημον τόπον</u> [Mt1Lk2·:Mk3] Mk3 6.31b. καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. [Mk3c] Mk3 6.32 same as Mk1

<sup>308</sup> 9.10 is likely attested in T when he says that Jesus "feeds the people in the wilderness" / *pascit populum in solitudine* (Marc. 4.21.4; SC 456:264; Evans 370). The entire verse is unattested according to TS (90) and R (418), generally attested without wording according to V, but restored by HZBN. R takes T's brief notice as confirmation only of Lk1 9.12, but there is no reason why it cannot refer to the same word ἔρημον / "desert/wilderness" in both verses. In my view 9.10a was likely absent and 9.10b was likely present in Lk1, all in keeping with Mk1. The improvised restorations are based on Mk1 as source and Mt1, Lk2, and D as receptors. For 9.10b, D and Θ both attest the unique reading "village" / κώμην rather than "desert place". If "village" is restored for Lk1, then the LkR2 "city" modifies it. But the reverse seems more likely, that the gratuitous geographical addition of "Bethsaida" by LkR2 and its identification as a "city" later led to the correction to identify Bethsaida as a "village" in some later mss of Lk2. Numerous Lk2 mss harmonize the Markan/Matthean/Lk1 "desert place" / ἔρημον τόπον and Lk2 "city" / πόλιν into the combination "lonely place of a city" / ἔρημον τόπον πόλεως (A Δ 124 f<sup>3</sup> 565). Characteristic Lk2 features include: the lemma "return" / ὑποστρέφω and "relate fully" / διηγέομαι (IDD 1.1); collective speech, and a return to conclude an *exitus-reditus* journey (IDD 1.4). LkR2 9.10a adds the transition about the apostles' return, which Mk3 6.31 elegantly expands and knits together with the feeding miracle, enhancing its eucharistic imagery as apostolic sustenance spoken with words of comfort by Jesus himself. It should be noted that Bethsaida in Lk2 9.10b is the first mention of this location in its narrative. LkR2 10.13 invokes Bethsaida as part of a curse statement and is later followed by Mt2 11.21. Bethsaida had previously appeared in Jn1 1.44 (as the city of Philip, the disciples featured in the JnR1 and JnR2 version of the feeding of the five thousand) and appeared afterwards in Mk3 8.22 (blind man healed).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>Mk1 6.33. και «ὁ ὄχλος ἠκολούθει αὐτῷ» [Mk1c]</p> <p>Mk1 6.34. και ἐξεληθὼν εἶδεν πολὺν ὄχλον και ἐσπλαγχνίσθη ἐπ’ αὐτούς [Mk1c]</p>	<p>Lk1 9.11. «και ὁ» (ὄχλος) «ἠκολούθει αὐτῷ και ἐξεληθὼν εἶδεν πολὺν ὄχλον και ἐσπλαγχνίσθη ἐπ’ αὐτούς»<sup>309</sup> [‡Mk1·Lk1]</p> <p>QnLk1 6.10. ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ</p>	<p>Mt1 14.13b. και ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ περὶ ἀπὸ τῶν πόλεων. [Mk1·Mt1]</p> <p>Mt1 14.14. και ἐξεληθὼν εἶδεν πολὺν ὄχλον και ἐσπλαγχνίσθη ἐπ’ αὐτοῖς και ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. [Mk1·Mt1]</p> <p>Mt1 5.1. ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, και καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. [‡Mk1·Mt1]</p>	<p>Jn1 6.2. ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. [‡Mk1Mt1·:Jn1]</p> <p>Jn1 6.3. ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς και ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. [Mk1Mt1·:Jn1]</p> <p>Jn1 6.4. ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. [Jn1c]</p> <p>Jn1 6.5a. ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς και θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν [Mk1Mt1·:Jn1]</p>	<p>Lk2 9.11a. οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ. [Mk1Mt1·:Lk2]</p> <p>Lk2 9.11b. και ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, [CINP]</p> <p>Lk2 9.11c. και τοὺς χρεῖαν ἔχοντας θεραπείας ἴατο. [Mk1Mt1·:Lk2]</p>	<p>Mt2 9.36a. ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, [Mk1Lk2·:Mt2]</p> <p>Mt2 9.36b. ὅτι ἦσαν ἐσκυλμένοι και ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. [Mt2c]</p>	<p>Mk3 6.33. και εἶδον αὐτοὺς ὑπάγοντας και ἐπέγνωσαν πολλοὶ και περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ και προσῆλθον αὐτοῦ. [Mk1Mt1Lk2·:Mk3]</p> <p>Mk3 6.34. και ἐξεληθὼν εἶδεν πολὺν ὄχλον και ἐσπλαγχνίσθη ἐπ’ αὐτούς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, και ἤρξατο διδάσκειν αὐτοὺς πολλά. [Mk1Mt1Lk2Mt2·:Mk3]</p>

<sup>309</sup> Lk1 9.11 is unattested according to R and omitted by V, but BNK all restored it in varying degrees. In our view, some content was indeed likely present, in keeping with the attestation of T, with Mk1 as source, and the necessity of a narrative opening to the feeding of the five thousand. As noted above, T briefly notes that Jesus "feeds the people in the wilderness" / *pascit populum in solitudine* (Marc. 4.21.3; R 5.36). The "people" / *populum* could very reasonably restate the word "crowd" / ὄχλος here, confirmed by the Jn1 receptor but transformed to the plural by the Mt1 and Lk2 receptors following their shared penchant for exaggeration. Characteristic Lk2 supplementations include: the lemma "treatment" / *θεραπεία* (IDD 1.1); the opening article + δέ + subject + participle quadrigram, the middle participle / @vp?m, and the combination "need" + "have" / *χρεία@\* ἔχω@* (IDD 1.2); as well as the reference to internal character knowledge (IDD 1.4).

Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
9.12 not present in Lk1 <sup>310</sup>	Jn1 6.5b. λέγει πρὸς Φίλιππον· πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; [Jn1c] 6.6 not present in Jn1	Jn2 6.5b same as Jn1 Jn2 6.6. τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν. [Jn2c]	Lk2 9.12. ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ· ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλω κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. [CINP]	Mt2 14.15. ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες· ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. [Lk2·Mt2]	Mk3 6.35 <u>καὶ ἤδη ὥρας</u> πολλῆς <u>γενομένης</u> προσελθόντες αὐτῷ <u>οἱ μαθηταὶ</u> αὐτοῦ ἔλεγον ὅτι <u>ἔρημός ἐστιν ὁ τόπος καὶ ἡδη ὥρα</u> πολλή· [Mk1Lk2·:Mk3] Mk3 6.36. <u>ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλω ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς</u> τί φάγωσιν. [Jn1Mk1Lk2·:Mk3]

<sup>310</sup> Lk1 9.12 is unattested and was most likely not present. As noted above, T briefly notes that Jesus "feeds the people in the wilderness" / *pascit populum in solitudine* (Marc. 4.21.3; SC 456:264; Evans 370). T's attestation could be taken as confirmation of the word "desert" / ἔρημός here, but it most likely simply refers to Lk1 9.10. The sequencing here locates and identifies Jn1 as opening up a new controversy in the account of the feeding of the five thousand, focusing on Phillip as being incapable of funding the feeding of the masses in the wilderness. JnR2 responds by assuring the hearer that Jesus meant this only as a teaching lesson, not a serious obligation. The Lk2 narrative is filled with and framed around characteristic Lk2 features: "begins" / ἀρχῶ (IDD 1.1); a verb with the root "begin/rule" / ἀρχ\w+@, a participle + δέ / @vp\w+ δέ@cc transition (IDD 1.2); collective speech, a focus on hospitality and travel protocols, as well as gratuitous chronological and geographical detail (IDD 1.4). If this sequencing is correct, then LkR2 also redeems the reputation of the apostle Phillip by omitting him as the target of a rhetorical confrontation by Jesus. The Mt2 receptor picks up the Lk2 framing and modestly restates its main themes, likely responding to the Jn1/Jn2 controversy by having the disciples demand that the masses pay for their own food. The Mk3 receptor synthesizes the Lk2 and Mt2 accounts, perhaps even picking up a brief echo of the original Jn1 word "they may eat" / φάγωσιν. It should also be noted that Lk2 mss are largely without substantive variations that might echo earlier vocal signals.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>Mk1 6.37. «καὶ λέγει» αὐτοῖς· δότε αὐτοῖς ὑμεῖς φαγεῖν. [Mk1c]</p> <p>Mk1 6.38. «καὶ» λέγουσιν «ἔχομεν ὧδε» πέντε «ἄρτους» καὶ δύο ἰχθύας. [Mk1c]</p>	<p>Lk1 9.13. «καὶ λέγει αὐτοῖς δότε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ λέγουσιν ἔχομεν ὧδε πέντε» «ἄρτους» καὶ «δύο» ἰχθύας<sup>311</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]</p>	<p>Mt1 14.16. ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς· δότε αὐτοῖς ὑμεῖς φαγεῖν. [Mk1·Mt1]</p> <p>Mt1 14.17. οἱ δὲ λέγουσιν αὐτῷ· οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. [Mk1·Mt1]</p>	<p>Jn1 6.7. ἀπεκρίθη αὐτῷ [ὁ] Φίλιππος· διακοσίων δηναρίων ἄρτοι οὐκ ἀρκούσιν αὐτοῖς ἵνα ἕκαστος βραχὺ [τι] λάβῃ. [Jn1c]</p> <p>Jn1 6.8. λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἄνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου. [Jn1c]</p> <p>Jn1 6.9. ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους; [Mk1·Jn1]</p>	<p>Lk2 9.13. εἶπεν δὲ πρὸς αὐτούς· δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν· οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. [‡Mk1Lk1Mt1·Lk2] [Lk2:Mk1=Lk1]</p>	<p>Mt2 14.16. ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς· οὐ χρεῖαν ἔχουσιν ἀπελθεῖν, δότε αὐτοῖς ὑμεῖς φαγεῖν. [Mk1Mt1·Mt2]</p> <p>Mt2 14.17 same as Mt1</p>	<p>Mk3 6.37. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ· ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώσωμεν αὐτοῖς φαγεῖν; [Mk1Lk2Mt2·Mk3]</p> <p>Mk3 6.38. ὁ δὲ λέγει αὐτοῖς· πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν· πέντε, καὶ δύο ἰχθύας. [Mk1·Mk3]</p>

<sup>311</sup> For Lk1 9.13, T briefly recounts "loaves of bread and fish" / *panis et piscis* (Marc. 4.21.3; SC 456:266; Evans 370). The phrase "give them something to eat" / δότε αὐτοῖς ὑμεῖς φαγεῖν is consistent across all strata, confirming its place in Lk1, together with a basic dialogue between Jesus and anonymous students as best evidenced in Matthew. Improvised restorations to Lk1 are largely from Mk1 as source and Mt1 as independent Mk1 and Lk1 receptor. The idea of the people buying food for themselves apparently first appeared in Mk1 6.36 and Lk1 9.12, but Lk2 9.13 transferred that responsibility over to the students, perhaps in keeping with the delegation of food distribution to deacons in Acts 6. Thereafter this idea is problematized and expanded in Mk3, which gives additional accounting details to highlight the absurdity of the students buying food for the crowd. MkR3 also adds more dialogue and internal character knowledge not seen in earlier strata.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 6.39. καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι ἐπὶ τῷ χόρτῳ. [Mk1c]</p> <p>Mk1 6.40. καὶ ἀνέπεσαν «ἄνδρες ὡς πεντακισχίλιοι» [Mk1c]</p>	<p>Lk1 9.15. «καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι ἐπὶ τῷ χόρτῳ καὶ ἀνέπεσαν»</p> <p>Lk1 9.14. ἄνδρες ὡς πεντακισχίλιοι<sup>312</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]</p>	<p>Mt1 14.18. ὁ δὲ εἶπεν· φέρετέ μοι ὧδε αὐτούς. [Mt1c]</p> <p>Mt1 14.19a. καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου [Mk1·Mt1]</p>	<p>Jn1 6.10. εἶπεν ὁ Ἰησοῦς· ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι. [Mk1·Jn1]</p>	<p>Lk2 9.14. ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· κατακλίνατε αὐτοὺς κλισίας [ὡσεὶ] ἀνὰ πενήκοντα. [Mk1Jn1·Lk2] [Lk2:Mk1=Lk1]</p> <p>Lk2 9.15. καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας. [Mk1Jn1·Lk2]</p>	<p>Mk3 6.39. καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. [Mk1·Mk3]</p> <p>Mk3 6.40. καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πενήκοντα. [Mk1Jn1Lk2·Mk3]</p>

<sup>312</sup> Regarding Lk1 9.14–15, T explicitly mentions "about five-thousand men" / *quinque circiter... milia hominum* (Marc. 4.21.3; SC 456:266; Evans 370). While 9.15 is technically unattested by patristic witnesses (thus skipped by R 418), it is most likely that Lk1 included some reference to the crowd sitting down to eat, given its consistent presence across all strata. T's term "about" / *circiter* is the basis for the explicit restoration of ὡς. In my view, MkR1 likely mentioned the "five-thousand men" / ἄνδρες πεντακισχίλιοι, explaining its presence in Jn1 and Lk2 as independent Mk1 receptors, and thus supporting its presence in Lk1. The verb "they reclined" / ἀνέπεσαν in Jn1 also confirms its presence in Mk1, and likely Lk1 as well. MtR1 bypassed the first Mk1 mention of the five thousand because of its doubling in Mk1 6.44, and MkR3 followed the example of Mt1 to edit its earlier version accordingly. Mt1 is alone in filling the gap of having the students bring the food to Jesus. Jn1 is apparently the first stratum wherein Jesus delegates to the students the task of making the five thousand sit down, and LkR2 picks up and expands on this delegation scenario. The focus on numbers intensifies and expands across the later strata, with JnR1 first mentioning the word "number" / ἀριθμὸν, LkR2 evoking groups of "about fifty" / ἀνὰ πενήκοντα (a number of special significance for LkR2), and finally MkR3 elaborately describing "symposia upon symposia" / συμπόσια συμπόσια, "groups upon groups" / πρασιαὶ πρασιαὶ of "a hundred" / ἑκατὸν and "fifty" / πενήκοντα, and even a touch of color for the "green" / χλωρῷ grass. The enumeration of sympotic communities in MkR3 may well evoke a certain expansive early-orthodox ecclesiastical self-portraiture and self-assurance.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mk3 (140s)
Mk1 6.41. και λαβών τούς πέντε ἄρτους και τούς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν και κλάσας τούς ἄρτους και ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς [Mk1c]	Lk1 9.16. «και λαβών τούς πέντε ἄρτους και τούς δύο ἰχθύας» ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ’ αὐτούς «και κλάσας ἐδίδου τοῖς μαθηταῖς παραθεῖναι τοῖς ὄχλοις» <sup>313</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 14.19b. λαβών τούς πέντε ἄρτους και τούς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν και κλάσας ἔδωκεν τοῖς μαθηταῖς τούς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. [‡Mk1Lk1·:Mt1]	Jn1 6.11. ἔλαβεν οὖν τούς ἄρτους ὁ Ἰησοῦς και εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις ὁμοίως και ἐκ τῶν ὀψαρίων ὅσον ἤθελον. [Mk1·Jn1]	Lk2 9.16. λαβών δὲ τούς πέντε ἄρτους και τούς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτούς και κατέκλασεν και ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 6.41. και λαβών τούς πέντε ἄρτους και τούς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν και κατέκλασεν τούς ἄρτους και ἐδίδου τοῖς μαθηταῖς [αὐτοῦ] ἵνα παρατιθῶσιν αὐτοῖς και τούς δύο ἰχθύας ἐμέρισεν πᾶσιν. [Mk1Jn1Lk2·:Mk3]

<sup>313</sup> Lk1 9.16 is twice quoted verbatim by E and once in *Adm*. The two verbatim quotations by E read: "Looking up to the heaven he said a blessing over them" / ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ’ αὐτούς (*Pan.* 42.11.6 ιε (15); cp. 42.11.17 Σχ. ιε (15); GCS 31:109, 130). The restatement is highly similar: "If he looked up to the heavens and said a blessing over them" / Εἰ ἀνέβλεψεν εἰς οὐρανοὺς και ἠύλόγησεν ἐπ’ αὐτούς (*Pan.* 42.11.17 "Ελ. ιε (15); GCS 31:130). In the context of Greek and Latin *Adm*, the orthodox character Adamantius gives an extensive rebuttal to Marcus the Marcionite about the divine working in and through material/created things and apparently quotes from the Marcionite gospel: "Now if they also read what is written in the gospel that, 'The lord looking up into the heaven gives thanks'" / ἐὰν δὲ και τὸ ἐν τῷ εὐαγγελίῳ γεγραμμένον ἀναγνώσιν ὅτι ὁ κύριος ἀναβλέψας εἰς τὸν οὐρανὸν εὐχαριστεῖ (GCS 4:108; PTS 55:340) / "But even what he has said, 'The lord looking to heaven has given thanks'" / *sed et quod dixit dominus respiciens in coelum gratias egit* (Caspari 2.20; STA 1:48). The use of the plural "heavens" / οὐρανοὺς in E's elenchus does not match his two prior quotations or the witness of Greek and Latin *Adm*. While E clearly and repeatedly attests the lemma "bless" / εὐλογέω, Greek *Adm* distinctively uses the lemma "give thanks" / εὐχαριστέω, which is followed by Latin *Adm* (*gratias egit*). The latter does not likely reflect the earliest retrievable text of GMcn here, but instead a variant or later version of GMcn or else a quotation modified to fit the broader argument. The surrounding context in *Adm* includes several eucharistic references and cites related verses in the Pauline letters and the gospel account(s) of the lord's supper. While this could potentially support some of the eucharistic language found in this verse in GMcn 9.16 (e.g., "bread", "breaking"), none of it allows for explicit restorations at this point. Thus we make improvised restorations, basing them on common elements from Mk1 and Lk2, largely corroborated by Mt1 as independent receptor of Mk1 and Lk1. Ms D supplies the reference to "the crowds" / τοῖς ὄχλοις, later copied in Mt1. Lk2 slightly modifies Lk1 by saying that Jesus "blessed them" / εὐλόγησεν αὐτούς, i.e., blessed the bread and fish directly, perhaps evoking *epiklêsis* in the eucharistic ritual.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Mk1 6.42. <u>καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν</u> [Mk1c]	Lk1 9.17a. <u>«καὶ ἔφαγον πάντες καὶ χορτάσθησαν»</u> <sup>314</sup> [‡Mk1·Lk1]	Mt1 14.20a. <u>καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν</u> [Mk1·Mt1]	Jn1 6.12a. ὡς δὲ ἐνεπλήσθησαν. [Mk1·Jn1]	Jn2 6.12a same as Jn1	Lk2 9.17a. <u>καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες</u> [Mk1·Lk2]	Mk3 6.42 same as Mk1
Mk1 6.43. καὶ ἦσαν κλάσματα δώδεκα κοφίνων πληρώματα [Mk1c]	Lk1 9.17b. «καὶ ἦρθη» τὸ «περίσσευμα» <sup>315</sup> «τῶν κλασμάτων κόφιοι δώδεκα» [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 14.20b. <u>καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.</u> [Mk1Lk1·Mt1]	Jn1 6.12b. λέγει τοῖς μαθηταῖς αὐτοῦ· συναγάγετε τὰ [Jn1c] Jn1 6.12c. <u>περισσεύσαντα κλάσματα,</u> [Mk1Lk1Mt1·Jn1] Jn1 6.12d. ἵνα μὴ τι ἀπόληται. [Jn1c] Jn1 6.13a. συνήγαγον οὖν καὶ ἐγέμισαν [Jn1c] Jn1 6.13b. <u>δώδεκα κοφίνους κλασμάτων</u> [Mk1Lk1Mt1·Jn1] Jn1 6.13c. ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ [Jn1c] Jn1 6.13d. <u>ἐπερίσσευσαν</u> [Lk1·Jn1] Jn1 6.13e. τοῖς βεβρωκόσιν. [Jn1c]	Jn2 6.12a–13 same as Jn1	Lk2 9.17b. <u>καὶ ἦρθη τὸ περισσεῦσαν</u> αὐτοῖς <u>κλασμάτων κόφιοι δώδεκα.</u> [Mk1Lk1·Lk2] [Lk2:Mk1<Lk1]	Mk3 6.43a. <u>καὶ ἦσαν κλάσματα δώδεκα κοφίνων πληρώματα.</u> [Mk1·Mk3] Mk3 6.43b. καὶ ἀπὸ τῶν ἰχθύων [Mk3c]
Mk1 6.44. καὶ ἦσαν οἱ φαγόντες πεντακισχίλιοι ἄνδρες. [Mk1c]	see Lk1 9.14 above	Mt1 14.21a. <u>οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι.</u> [Mk1·Mt1] Mt1 14.21b. <u>χωρὶς γυναικῶν καὶ παιδίων</u> [Mt1c]	see Jn1 6.10 above	see Jn1 6.10 above	see Lk2 9.14 above	Mk3 6.44. <u>καὶ ἦσαν οἱ φαγόντες [τοὺς ἄρτους] πεντακισχίλιοι ἄνδρες.</u> [Mk1·Mk3]
_____	_____	_____	Jn1 6.14. οἱ οὖν ἄνθρωποι ἰδόντες δὲ ἐποίησεν σημεῖον ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. [Jn1c] 6.15 not present in Jn1	Jn2 6.14 same as Jn1 Jn2 6.15. Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. [Jn2c]	_____	_____

<sup>314</sup> Lk1 9.17a is not clearly attested, but it was most likely present, based on this signal being simple and spanning all strata with minimal modifications. The specific word order for Mk1, Lk1 (as restored here), and Mt1 appears in several Lk2 mss (N Ψ 579 f<sup>3</sup>).

<sup>315</sup> T paraphrases Lk1 9.17b: "That he wished to bless in keeping with the ancient example, and not to let a paucity of sustenance suffice" / *ut et pabuli exiguitatem non tantum sufficere verum etiam exuberare de pristino voluerit exemplo* (Marc. 4.21.4; SC 456:266; Evans 370). Note that JnR1 again has Jesus delegate responsibility to the students, this time to manage the food collection. Note also that MkR3 fills the gap of what happened to the divided fish.

Parallel Passages for Signals Tracing: Jn1 6.16–21

SQE. Shorthand	Jn1 (100-110)	Mk2 (140s)	Mt2 (140s)
A147. Walking on water <sup>316</sup>	6.16–21	6.45–52	14.22–33

Parallel Verses for Signals Tracing: Jn1 6.16–21

Jn1 (100–110)	Mk2 (140s)	Mt2 (140s)
<p>Jn1 6.16. ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν [Jn1c]</p> <p>Jn1 6.17. καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, [Jn1c]</p> <p>Jn1 6.18. ἢ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο. [Jn1c]</p> <p>Jn1 6.19. ἐληλακότες οὖν ὡς σταδίου εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. [Jn1c]</p> <p>Jn1 6.20. ὁ δὲ λέγει αὐτοῖς· ἐγὼ εἰμι· μὴ φοβεῖσθε. [Jn1c]</p> <p>Jn1 6.21. ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπήγον. [Jn1c]</p>	<p>Mk2 6.45. καὶ εὐθύς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαιδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. [Mk2c]</p> <p>Mk2 6.46. καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. [Mk2c]</p> <p>Mk2 6.47. καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. [Jn1·Mk2]</p> <p>Mk2 6.48. καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης καὶ ἤθελεν παρελθεῖν αὐτούς. [Jn1·Mk2]</p> <p>Mk2 6.49. οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμα ἐστίν, καὶ ἀνέκραξαν. [Jn1·Mk2]</p> <p>Mk2 6.50. πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθύς ἐλάλησεν μετ’ αὐτῶν, καὶ λέγει αὐτοῖς· θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. [Jn1·Mk2]</p> <p>Mk2 6.51. καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον καὶ ἐκόπασεν ὁ ἄνεμος, καὶ λίαν [ἐκ περισσοῦ] ἐν ἑαυτοῖς ἐξίσταντο. [Jn1·Mk2]</p> <p>Mk2 6.52. οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ’ ἦν αὐτῶν ἡ καρδία πεπωρωμένη. [Mk2c]</p>	<p>Mt2 14.22. καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. [Mk2·Mt2]</p> <p>Mt2 14.23. καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ’ ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ. [Mk2·Mt2]</p> <p>Mt2 14.24. τὸ δὲ πλοῖον ἤδη σταδίου πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος. [Jn1Mk2·:Mt2]</p> <p>Mt2 14.25. τετάρτη δὲ φυλακῆ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. [Jn1Mk2·:Mt2]</p> <p>Mt2 14.26. οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. [Jn1Mk2·:Mt2]</p> <p>Mt2 14.27. εὐθύς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων· θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε. [Jn1Mk2·:Mt2]</p> <p>Mt2 14.28. ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν· κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σε ἐπὶ τὰ ὕδατα. [Mt2c]</p> <p>Mt2 14.29. ὁ δὲ εἶπεν· ἐλθέ. καὶ καταβάς ἀπὸ τοῦ πλοίου [ὁ] Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν. [Mt2c]</p> <p>Mt2 14.30. βλέπων δὲ τὸν ἄνεμον [ἰσχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· κύριε, σῶσόν με. [Mt2c]</p> <p>Mt2 14.31. εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ· ὀλιγόπιστε, εἰς τί ἐδίστασας; [Mt2c]</p> <p>Mt2 14.32. καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. [Jn1Mk2·:Mt2]</p> <p>Mt2 14.33. οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες· ἀληθῶς θεοῦ υἱὸς εἶ. [Mt2c]</p>

<sup>316</sup> The story of Jesus walking on water does not appear in any first century strata. The earliest form of the tradition belongs to Jn1. MkR2 retells the story, adding many details for dramatization, as well as an introduction and conclusion linking it back more securely to the feeding of the five thousand. MtR2 finally combines and expands the Jn1 and Mk2 accounts, all the while adding a completely new mini-saga about Peter walking on water in Mt2 14.28–31.

Parallel Passages for Signals Tracing: Jn2 6.22–25

SQE. Shorthand	Jn2 (110–117)	Mt2 (140s)	Mk3 (140s)
A148. Gennesaret healings <sup>317</sup>	6.22–25	14.34–36	6.53–56

Parallel Verses for Signals Tracing: Jn2 6.22–25

Jn2 (110–117)	Mt2 (140s)	Mk3 (140s)
<p>Jn2 6.22. τῆ ἐπαύριον ὁ ὄχλος ὁ ἐστηκώς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἐν καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. [Jn2c]</p> <p>Jn2 6.23. ἀλλὰ ἦλθεν πλο[άρι]α ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου. [Jn2c]</p> <p>Jn2 6.24. ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. [Jn2c]</p> <p>Jn2 6.25. καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ· ῥαββί, πότε ὧδε γέγονας; [Jn2c]</p>	<p>Mt2 14.34. καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ. [Mt2c]</p> <p>Mt2 14.35. καὶ ἐπιγόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὄλην τὴν περίχωρον ἐκείνην καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας [Mt2c]</p> <p>Mt2 14.36. καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο διεσώθησαν. [Mt2c]</p>	<p>Mk3 6.53. καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρέτ [Mt2·Mk3]</p> <p>Mk3 6.53b. καὶ προσωρμίσθησαν. [Mk3c]</p> <p>Mk3 6.54a. καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς [Mk3c]</p> <p>Mk3 6.54b. ἐπιγόντες αὐτὸν [Mt2·Mk3]</p> <p>Mk3 6.55a. περιέδραμον ὄλην τὴν χώραν ἐκείνην [Mt2·Mk3]</p> <p>Mk3 6.55b. καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις [Mk3c]</p> <p>Mk3 6.55c. τοὺς κακῶς ἔχοντας [Mt2·Mk3]</p> <p>Mk3 6.55d. περιφέρειν ὅπου ἤκουον ὅτι ἐστίν. [Mk3c]</p> <p>Mk3 6.56a. καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας [Mk3c]</p> <p>Mk3 6.56b. καὶ παρεκάλουν αὐτὸν ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ ἐσώζοντο. [Mt2·Mk3]</p>

<sup>317</sup> This parallel set are conclusions to the previous, respective stories of Jesus walking on water. MacDonald (186n39) and von Wahlde conclude these verses were not part of Jn1. The synoptic traditions here have no clear relationship to the Johannine tradition, where the crowds serve to verify the previous miracle, go on a quest to find Jesus, and get on boats themselves to do so. Mt2 contains the earliest and simplest form of the synoptic signals, which are extensively quoted verbatim and significantly expanded in Mk3.



SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk2 (140s)	Mt2 (140s)
A151. Foreigner's daughter <sup>318</sup>	———	7.24–30	15.21–28

Qn (65–69) Lk1 (80s)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 15.4. τίς ἄνθρωπος πρόβατα ἀπολέσας [see A219]</p> <p>QnLk1 16.21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ 'τραύματα' αὐτοῦ [see A228]</p>	<p>Mk2 7.24. ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. [Mk2c]</p> <p>Mk2 7.25. ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἔλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ. [Mk2c]</p> <p>Mk2 7.26. ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφονικίσσα τῶ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. [Mk2c]</p> <p>Mk2 7.27. καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. [Mk2c]</p> <p>Mk2 7.28. ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων. [Qn·Mk2]</p> <p>Mk2 7.29. καὶ εἶπεν αὐτῇ· διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξεληλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. [Mk2c]</p> <p>Mk2 7.30. καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός. [Mk2c]</p>	<p>Mt2 15.21. καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. [Mk2·Mt2] [see also A152]</p> <p>Mt2 15.22a. καὶ ἰδοὺ γυνὴ [Mk2·Mt2]</p> <p>Mt2 15.22b. Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων [Mt2c]</p> <p>Mt2 15.22c. ἐξελθοῦσα [Mk2·Mt2]</p> <p>Mt2 15.22d. ἔκραζεν λέγουσα· ἐλέησόν με, κύριε υἱὸς Δαυίδ. [Mt2c]</p> <p>Mt2 15.22e. ἡ θυγάτηρ μου κακῶς δαιμονίζεται. [Mk2·Mt2]</p> <p>Mt2 15.23a. ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ [Mt2c]</p> <p>Mt2 15.23b. ἠρώτουν αὐτὸν [Mk2·Mt2]</p> <p>Mt2 15.23c. λέγοντες· ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. [Mt2c]</p> <p>Mt2 15.24a. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ [Mt2c]</p> <p>Mt2 15.24b. πρόβατα τὰ ἀπολωλότα [Mk2·Mt2]</p> <p>Mt2 15.24c. οἴκου Ἰσραήλ. [Mt2c]</p> <p>Mt2 15.25a. ἡ δὲ ἐλθοῦσα [Mt2c]</p> <p>Mt2 15.25b. προσεκύνει αὐτῷ [Mk2·Mt2]</p> <p>Mt2 15.25c. λέγουσα· κύριε, βοήθει μοι. [Mt2c]</p> <p>Mt2 15.26. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. [Mk2·Mt2]</p> <p>Mt2 15.27. ἡ δὲ εἶπεν· ναὶ κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. [QnLk1Mk2·:Mt2]</p> <p>Mt2 15.28a. τότε ἀποκριθεὶς ὁ Ἰησοῦς [Mt2c]</p> <p>Mt2 15.28b. εἶπεν αὐτῇ· [Mk2·Mt2]</p> <p>Mt2 15.28c. ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη [Mt2c]</p> <p>Mt2 15.28d. ἡ θυγάτηρ αὐτῆς [Mk2·Mt2]</p> <p>Mt2 15.28e. ἀπὸ τῆς ὥρας ἐκείνης. [Mk2·Mt2]</p>

<sup>318</sup> This story was not present in QnLk1Lk2, though a clear signal from the Qn fable of the rich man and Lazarus found its way into this cascade. Mk2 apparently contains the earliest and simplest form of the signals, setting the story inside of a house and describing the woman as a "Greek Syrophenician by birth", and perhaps recalling Mt1 9.2a, "laid out upon a bed" / ἐπὶ κλίνης βεβλημένον. MtR2 retells the story quite freely, removing the house setting, but adding a reference to diaspora Jews, changing the woman's ethnicity to a "Canaanite", and adding (or clarifying and expanding) a synthesis with the fable of the rich man and Lazarus.



Parallel Passages for Signals Tracing: Mt2 15.29–31

SQE. Shorthand	Mt2 (140s)	Mk3 (140s)
A152. Deaf mute healed <sup>319</sup>	15.29–31	7.31–37

Parallel Verses for Signals Tracing: Mt2 15.29–31

Mt2 (140s)	Mk3 (140s)
<p>Mt2 15.21. καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. [Mt2c] [see also A151]</p> <p>Mt2 15.29. καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. [Mt2c]</p> <p>Mt2 15.30. καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κυλλοὺς, κωφοὺς, καὶ ἑτέρους πολλοὺς καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς. [Mt2c]</p> <p>Mt2 15.31. ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ. [Mt2c]</p>	<p>Mk3 7.31a. καὶ πάλιν ἐξελθὼν ἐκ τῶν ὀρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας [Mt2·Mk3]</p> <p>Mk3 7.31b. ἀνὰ μέσον τῶν ὀρίων Δεκαπόλεως. [Mk3c]</p> <p>Mk3 7.32a. καὶ φέρουσιν αὐτῷ κωφὸν. [Mt2·Mk3]</p> <p>Mk3 7.32b. καὶ μογιλάλον καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῆ αὐτῷ τὴν χεῖρα. [Mk3c]</p> <p>Mk3 7.33a. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ [Mk3c]</p> <p>Mk3 7.33b. ὄχλου [Mt2·Mk3]</p> <p>Mk3 7.33c. κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὕδατα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, [Mk3c]</p> <p>Mk3 7.34. καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν καὶ λέγει αὐτῷ· Εφφαθα, ὃ ἐστὶν διανοίχθητι. [Mk3c]</p> <p>Mk3 7.35. καὶ [εὐθέως] ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς. [Mk3c]</p> <p>Mk3 7.36. καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον. [Mk3c]</p> <p>Mk3 7.37a. καὶ ὑπερπερισσῶς [Mk3c]</p> <p>Mk3 7.37b. ἐξεπλήσσοντο [Mt2·Mk3]</p> <p>Mk3 7.37c. λέγοντες· καλῶς πάντα πεποίηκεν, καὶ τοὺς [Mk3c]</p> <p>Mk3 7.37d. κωφοὺς ποιεῖ ἀκούειν καὶ [τοὺς] ἀλάλους λαλεῖν. [Mt2·Mk3]</p>

<sup>319</sup> This story was not present in QnLk1Lk2. Mt2 apparently contains the earliest and simplest form of the signals. MkR3 expands and personalizes the story greatly, adding an Aramaicism as a magic formula and perhaps imitating the *Aesop Romance* regarding the divine gift of speaking well.

Parallel Passages for Signals Tracing: Mt2 15.32–39

SQE. Shorthand	Mt2 (140s)	Mk3 (140s)
A153. Four thousand fed <sup>320</sup>	15.32–39	8.1–10

Parallel Verses for Signals Tracing: Mt2 15.32–39

Mt2 (140s)	Mk3 (140s)
Mt2 15.32. ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν· σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. [Mt2c]	Mk3 8.1a. ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ [Mk3c] Mk3 8.1b. ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς· [Mt2·Mk3] Mk3 8.2. σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· [Mt2·Mk3] Mk3 8.3a. καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις Mk3 8.3b. εἰς οἶκον αὐτῶν, [Mk3c] Mk3 8.3c. ἐκλυθῆσονται ἐν τῇ ὁδῷ· [Mt2·Mk3] Mk3 8.3d. καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν. [Mk3c]
Mt2 15.33. καὶ λέγουσιν αὐτῷ οἱ μαθηταί· πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; [Mt2c]	Mk3 8.4a. καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταί αὐτοῦ ὅτι πόθεν τούτους [Mt2·Mk3] Mk3 8.4b. δυνήσεται τις ὧδε [Mk3c]
Mt2 15.34. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν· ἑπτὰ καὶ ὀλίγα ἰχθύδια. [Mt2c]	Mk3 8.4c. χορτάσαι ἄρτων ἐπ' ἐρημίας; [Mt2·Mk3] Mk3 8.5. καὶ ἠρώτα αὐτούς· πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν· ἑπτὰ. [Mt2·Mk3]
Mt2 15.35. καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν [Mt2c]	Mk3 8.6a. καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς [Mt2·Mk3] Mk3 8.6b. αὐτοῦ ἵνα παρατιθῶσιν, καὶ παρέθηκαν [Mk3c]
Mt2 15.36. ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταί τοῖς ὄχλοις. [Mt2c]	Mk3 8.6c. τῷ ὄχλῳ. [Mt2·Mk3] Mk3 8.7a. καὶ εἶχον ἰχθύδια ὀλίγα· [Mt2·Mk3] Mk3 8.7b. καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. [Mk3c]
Mt2 15.37. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. καὶ τὸ περισσεῦον τῶν κλασμάτων ἦσαν ἑπτὰ σφυρίδας πλήρεις. [Mt2c]	Mk3 8.8. καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σφυρίδας. [Mt2·Mk3] Mk3 8.9. ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς. [Mt2·Mk3]
Mt2 15.38. οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων. [Mt2c]	Mk3 8.10a. καὶ εὐθύς ἐμβὰς εἰς τὸ πλοῖον [Mt2·Mk3] Mk3 8.10b. μετὰ τῶν μαθητῶν αὐτοῦ [Mk3c] Mk3 8.10c. ἦλθεν εἰς τὰ μέρη [Mt2·Mk3] Mk3 8.10d. Δαλμανουθά. [Mk3c]
Mt2 15.39. καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδάν. [Mt2c]	

<sup>320</sup> This story was not present in QnLk1Lk2. In future editions of this book, we might attempt to correlate the signals from A146 (Five thousand fed) with these signals. MtR2 apparently was the first to create this doublet, and then MkR3 expanded the story considerably in its retelling, notably adding a second blessing specifically for the fish (Mk3 8.7).

Parallel Passages for Signals Tracing: Mk3 8.22–26

SQE. Shorthand	Mk3 (140s)
A156. Bethsaida blind healed <sup>321</sup>	8.22–26

Parallel Verses for Signals Tracing: Mk3 8.22–26

Mk3 (140s)

Mk3 8.22. και ἔρχονται εἰς Βηθσαϊδάν. και φέρουσιν αὐτῷ τυφλὸν και παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἄψηται. [Mk3c]

Mk3 8.23. και ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης και πύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτόν· εἴ τι βλέπεις; [Mk3c]

Mk3 8.24. και ἀναβλέψας ἔλεγεν· βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. [Mk3c]

Mk3 8.25. εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, και διέβλεψεν και ἀπεκατέστη και ἐνέβλεπεν τηλαυγῶς ἅπαντα. [Mk3c]

Mk3 8.26. και ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων· μηδὲ εἰς τὴν κώμην εἰσέλθης. [Mk3c]

<sup>321</sup> This story was not present in QnLk1Lk2 or any Matthean or Johannine strata. It apparently first emerged in Mk3. We see yet again the penchant of MkR3 for magical rituals.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A158. Peter's confession	8.27–30	9.18–21	16.13–16, 20	9.18–21	8.27–30	16.13–20

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
8.27a not present in Mk1 Mk1 8.27b. <i>καὶ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;</i> [Mk1c]	9.18a not present in Lk1 <sup>322</sup> Lk1 9.18b. <i>«καὶ ἐπηρώτησεν τοὺς μαθητὰς λέγων» ᾧ τίνα με λέγουσιν οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου;</i> <sup>323</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 16.13. <i>ἤρῳτα «δὲ» τοὺς μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;</i> [Mk1Lk1·:Mt1] [Mt1:Lk1>Lk2]	Lk2 9.18a. <i>καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ</i> [CINP] Lk2 9.18b. <i>οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων· τίνα με λέγουσιν οἱ ἄλλοι εἶναι;</i> [Mk1Lk1·:Lk2] [Lk2:Mk1>Lk1]	Mk2 8.27a. <i>καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ</i> [Mk2c] Mk2 8.27b. <i>ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;</i> [Mk1·Mk2]	Mt2 16.13. <i>ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;</i> [MkMt1Lk1Mk2·:Mt2]

<sup>322</sup> Lk2 9.18a is unattested by patristic witnesses, which contrasts with the clear attestations to 9.18b. Among GMcn editors, HKN (explicitly) and Z (implicitly) restored it, while VTsR left it unrestored. B uniquely restores only “they gathered around him” / *συνῆσαν αὐτῷ*. Ms D may well bear witness to this earlier textual tradition in its omission of the term “praying” / *προσευχόμενον*, which likely reflects the characteristic Lk2 emphasis on ritual piety (IDD 1.4). Other unattested and characteristic Lk2 features are the opening narrative voice bigram “and it happened” / *καὶ γίνονται*@viam3s, the prepositional infinitive trigram / *ἐν@p\* \*1 ὁ@d\w+ \w+@vn* (IDD 1.2);

<sup>323</sup> Lk1 9.18b is attested in Greek and Latin *Adm*, possibly multiple times. The first is somewhat uncertain. While it ostensibly recounts the orthodox Adamantius, in his argument with Megisthus the Marcionite, quoting GMcn, it could correspond to several different verses in GMcn and seems to be more of a paraphrase than a verbatim quotation: “Therefore the messiah says that ‘I am the son of man’” / *Λέγει οὖν ὁ Χριστὸς ὅτι υἱὸς ἀνθρώπου εἰμί* (GCS 4:14; PTS 55:301) / “What therefore is that which the messiah says that ‘I am the son of man?’” / *quid ergo est quod dicit Christus quia filius hominis sit?* (Caspari 1.7; STA 1:7). The second is far clearer as a verbatim quotation of GMcn 9.18–20 as a whole, delivered by Marcus the Marcionite, and aligning well between the Greek and Latin versions: “In the gospel the messiah says, ‘Whom do humans say that I am, the son of man?’” / *Ἐν τῷ εὐαγγελίῳ λέγει ὁ Χριστὸς τίνα με λέγουσιν οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου;* (GCS 4:84; PTS 55:330) / *in evangelio dicit Christus quem me dicunt esse homines filium hominis?* (Caspari 2.13; STA 1:38). The upgrade is consistent with both attestations, but follows the second one precisely. While the overlap with the Matthean text, mentioning “the son of man” at the end, caused R to doubt its reliability, we find in these attestations a faithful signal of Lk1 that was picked up by the MtR1 receptor, but ignored by the LkR2 receptor. Among GMcn editors, H (following the Lk2 majority text) and Ts (following T) omitted the mention of “the son of man” here, while all others (ZVBRKN) restored it. The opening improvised upgrade is based on Mk1 as source and Mt1 as independent receptor of Mk1 and Lk1. Perhaps influenced by the Lk2 preoccupation with travel in other passages and its Emmaus Road peripatetic dialogue motif, MkR2 apparently introduces a peripatetic teaching scene into this signal cascade, even adding a place name for this signature moment (“Caesarea Philippi” / *Καισαρείας τῆς Φιλίππου*) and having Jesus start the dialogue “on the road” / *ἐν τῇ ὁδῷ*. Note that Mk2 8.27 and Mt2 16.13 are the only mentions of “Caesarea Philippi” in the gospels, while “Caesarea” is mentioned frequently in Acts (8.40, 9.30, 10.1, 24, 11.11, 12.19, 18.22, 21.8, 16, 23.23, 33, 25.1, 4, 6, 13).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 8.28. οἱ δὲ εἶπαν Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ὅτι «ἕνα» τῶν προφητῶν. [Mk1c]	Lk1 9.19. ᾠλέγουσιν οἱ μαθηταί <sup>324</sup> Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἠλίαν ἄλλοι δὲ ὅτι ἕνα τῶν προφητῶν <sup>324</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 16.14. οἱ δὲ εἶπαν· οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν. [Mk1Lk1·:Mt1]	Lk2 9.19. οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἠλίαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. [Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 8.28. οἱ δὲ εἶπαν αὐτῷ λέγοντες [ὅτι] Ἰωάννην τὸν βαπτιστὴν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν. [Mk1Lk2·:Mk3]

<sup>324</sup> Lk1 9.19 is quoted verbatim in Greek and Latin *Adm* as part of its running quotation of Lk1 9.18-20 by Marcus the Marcionite in reference to his gospel. The Greek and Latin texts vary somewhat: “The students say, ‘John the Baptist, but others Elijah, and others that a prophet, one of the ancients, was raised’” / λέγουσιν οἱ μαθηταί Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἠλίαν ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη (GCS 4:84; PTS 55:330) // “The students say to him, ‘Some John the baptist, others Elijah, others that some ancient prophet has arisen’” / *dicunt ei discipuli alii Iohannem baptistam alii Heliam alii quia propheta aliquis antiquus surrexit* (Caspari 2.13; STA 1:38). The opening correction exchanges the Lk2 contamination in HR (“now they answering said” / οἱ δὲ ἀποκριθέντες εἶπαν) with “the disciples say” / λέγουσιν οἱ μαθηταί, just as ZVB restored (and K with δὲ interposed), based on the overlapping attestations of Greek and Latin *Adm*, yet omitting the term “to him” / *ei* (= αὐτῷ) only attested in Latin *Adm*. The phrase “one of the ancients” / τις τῶν ἀρχαίων ἀνέστη (thus HZVBR) is corrected to the shorter and simpler tradition attested in ms D, matching the Markan version closely (“one of the prophets” / εἷς τῶν προφητῶν) and the Matthean version verbatim (“one of the prophets” / ἕνα τῶν προφητῶν), as KN also concluded. This likely reflects an earlier and more reliable tradition for GMcn than what is found in *Adm*, which apparently quotes a later version of GMcn contaminated by LkR2 redaction, here essentially a harmonization with Lk2 9.8. Note that the character trigram ἀρχ is highly characteristic of Lk2 (IDD 1.2), as are gratuitous chronological and historiographical references (IDD 1.4).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 8.29. «λέγει αὐτοῖς» ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός. [Mk1c]	Lk1 9.20. <εἶπεν δὲ αὐτοῖς> ᾠμεῖς δὲ τίνα ᾠ με λέγετε εἶναι; ἀποκριθεὶς ᾠ δὲ ᾠ Πέτρος ᾠ εἶπεν ᾠ σὺ εἶ ὁ χριστός <sup>325</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]  Lk1 4.41. ᾠ ἐξήρχετο ᾠ δὲ καὶ δαιμόνια «ἀπὸ πολλῶν» ᾠ κραυγάζοντα ᾠ «καὶ λέγοντα ὅτι» σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν ᾠ οὐκ εἶα αὐτὰ λαλεῖν ᾠ [Mk1·Lk1]	Mt1 16.15. λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; [Mk1·Mt1]  Mt1 16.16. ἀποκριθεὶς δὲ Πέτρος εἶπεν· σὺ εἶ ὁ χριστός [Mk1·Mt1]	Lk2 9.20. εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν χριστὸν τοῦ θεοῦ. [Mk1·Lk2] [Lk2:Mk1=Lk1]	Mk2 8.29. καὶ αὐτὸς ἐπηρώτα αὐτοῦς ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός. [Mk1·Mk2]	Mt2 16.15 same as Mt1  Mt2 16.16. ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. [Mk1Lk1Mt1Lk2·Mt2]

<sup>325</sup> Lk1 9.20 is attested in T as well as in Greek and Latin *Adm*. According to T, "when the lord asked who he seemed to them (to be), when Peter responded for them all, 'You are messiah'" / *Petrus... interroganti domino quisnam illis videretur cum pro omnibus responderet. Tu es Christus* (Marc. 4.21.6; SC 456:268; Evans 372). In Greek and Latin *Adm* this verse is found within a running quotation of Lk1 9.18-20 by Marcus the Marcionite in reference to his gospel. The Greek and Latin texts vary somewhat: "Then he said to them, 'But you, whom?' Now answering, Peter said, 'the messiah.'" / εἶπε δὲ αὐτοῖς ὑμεῖς δὲ τίνα; ἀποκριθεὶς δὲ Πέτρος εἶπε τὸν Χριστὸν (GCS 4:84; PTS 55:330) // "But he said to them, 'Yet you, whom do you say that I am?' Peter said, 'You are messiah'" / *dixit autem ad eos vos vero quem me esse dicitis? Respondens Petrus dixit tu es Christus* (Caspari 2.13; STA 1:38). T indicates that Jesus asked this question of the students, which is consistently attested across all strata. The opening explicit restoration ("now he said to them" / εἶπεν δὲ αὐτοῖς) is taken directly from Greek *Adm*, confirmed by Latin *Adm*, and not reasonably contradicted by T's present participle as a clear restatement. All Greek GMcn editors (HZVBKN) make the same restoration, with R as the outlier in omitting it. The explicit restoration "do you say me to be" / με λέγετε εἶναι (thus also HZVB) is based on T and Latin *Adm*. While T paraphrases the question, he attests to a complete question about the identity of Jesus. All of the synoptic gospels are uniform on the construction of the question, and Greek *Adm* could well have elided the quotation at this point, so its omission by RKN is the less likely option. Greek *Adm* also lacks σὺ εἶ / "you are", but this expression was also most likely present (thus ZBRKN, against HV), based on the agreement of T and Latin *Adm* as independent witnesses, and the consistent presence of these words among the synoptics.



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 8.30. καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ. [Mk1c]	Lk1 9.21. «καὶ» ἐπετίμησεν ἃ αὐτοῖς ἵνα μηδενὶ λέγωσιν ἃ τοῦτο <sup>326</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	16.17–19 not present in Mt1  Mt1 16.20. «καὶ ἐπετίμησεν αὐτοῖς» ἵνα μηδενὶ εἴπωσιν «τοῦτο» [‡Mk1Lk1·:Mt1]	Lk2 9.21. ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο [‡Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mt2 16.17. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. [Mt2c]  Mt2 16.18. καγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτη τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς. [Mt2c]  Mt2 16.19. δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. [Mt2c] [cp. Mt2 18.18 in A230]  Mt2 16.20. τότε διεστειλάτο τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός. [Mt1·Mt2]

<sup>326</sup> T closely paraphrases Lk1 9.21: "and indeed commands silence... Yet he warns them not to tell this to anyone" / *immo et silentium indicens... ille autem praecepit ne cui hoc dicerent* (Marc. 4.21.6; SC 456:268; Evans 372). In terms of consistency with T's attestation and stylometric patterns in Lk1, the Mk1 active verb ("he censured" / ἐπετίμησεν) is preferable to the Lk2 participial form ("censuring" / ἐπιτιμήσας), and its subjunctive (λέγωσιν) preferable to the Lk2 infinitive (λέγειν). There is no good reason to impose the LkR2 verb choice ("he commanded" / παρήγγειλεν) as did V (201\*) and R (419), especially since LkR2 attests to the Mk1 verb in participial form and then adds παρήγγειλεν as a verbal doubling. T's attestation, divided here by ellipses, more likely reflects his own restatement rather than a confirmation of the sequential Lk2 verbal doubling.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A159. Passion prediction	8.31	9.22	16.21	9.22	8.31–33	16.21–23

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Qn 17.25. πρῶτον ῥ δὲ ῥ δεῖ ῥ τὸν υἱὸν ἀνθρώπου ῥ πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι [see A235]	Mk1 8.31a. ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι [Qn·Mk1]  Mk1 8.31b. ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι [Mk1c]	Lk1 9.22. <ὅτι> δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι <sup>327</sup> [QnMk1·:Lk1] [Lk1:Mk1>Lk2]	Mt1 16.21. ὅτι δεῖ <τὸν υἱὸν τοῦ ἀνθρώπου> πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. [QnMk1Lk1·:Mt1]  16.22–23 not present in Mt1	Lk2 9.22. εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. [QnMk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk2 8.31a. καὶ ἤρξατο διδάσκειν αὐτοὺς [Mk2c]  Mk2 8.31b. ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι [QnMk1·:Mk2]  Mk2 8.32. καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. [Mk2c]  Mk2 8.33. ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει· ὕπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. [Mk2c]	Mt2 16.21. ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεῖκνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. [QnMk1Lk1Mt1Mk2·:Mt2]  Mt2 16.22. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ [Mk2·Mt2]  Mt2 16.22b. λέγων· ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. [Mt2c]  Mt2 16.23. ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ· ὕπαγε ὀπίσω μου, σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. [Mk2·Mt2]

<sup>327</sup> Lk1 9.22 is quoted by T, E, and Greek and Latin *Adm*. T's main quotation appears within the running sequence of his polemical commentary: "But he spoke another reason for silence, because it was necessary for the son of man to suffer many things, and to be rejected by the elders and scribes and priests, and to be killed, and to rise after the third day" / *sed aliam silentii causam edixit quia oporteret filium hominis multa pati et reprobari a presbyteris et scribis et sacerdotibus et interfici et post tertium diem resurgere* (*Marc.* 4.21.7; SC 456:268; Evans 372). In a different treatise, T may loosely summarize this triple-tradition content: "But how do you say he could be condemned and suffer ... that he could be condemned and suffer" / *sed quomodo inquitis contemni et pati posset ... ut contemni et pati posset* (*Carn. Chr.* 9.8; SC 216:254; Evans 38 *inquitis: inquam*). In his primary quotations, E has: "Saying, 'It is necessary for the son of man to suffer and to be killed and after three days to be raised'" / λέγων δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι (*Pan.* 42.11.6 ις (16); 42.11.17 Σχ. ις (16); GCS 31:109, 130). The elenchus reads: "If the only-begotten son of god confesses himself son of man [bound] to suffer and to be killed ... for he also says again after three days he will be raised" / Εἰ υἱὸν ἀνθρώπου καὶ παθεῖν καὶ ἀποκτανθῆναι ἑαυτὸν ὁμολογεῖ ὁ μονογενὴς υἱὸς τοῦ θεοῦ... καὶ γὰρ φησι πάλιν καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι (42.11.17 Ἐλ. ις (16); GCS 31:130). Two different attestations appear in Greek and Latin *Adm*, both in sections where the orthodox character Adamantius is speaking against Marcus the Marcionite. The first is apparently an isolated reference to GMcn within an involved prose argument and apparently reflects a paraphrase rather than a quotation: "For if he was appearing [only] to seem [to be] in the form of a human, what need of calling himself son of man? For it was necessary to speak simply, the human must suffer many things" / εἰ γὰρ τῷ δοκεῖν σχῆματι ἀνθρώπου ἐφαίνετο, τίς χρεια τοῦ λέγειν ἑαυτὸν υἱὸν ἀνθρώπου; ἐχρῆν γὰρ ἀπλῶς λέγειν δεῖ τὸν ἄνθρωπον πολλὰ παθεῖν (GCS 4:180) // "For if he was only seeming to be human, how was he calling himself 'son of man' and not instead 'man'? Yet now he says that 'the son of man must suffer much'" / *nam si videbatur tantummodo esse homo ut quid se filium hominis diceret et non magis hominem? nunc autem dicit quia oportet filium hominis multum pati* (Caspari 5.4; STA 1:76). The second attestation, situated within a litany of references to the Marcionite Apostle and Gospel, is a clear, verbatim quotation of nearly the entire verse: attestation in Greek and Latin *Adm* reads: "that the son of man must suffer many things and be rejected by the elders and chief priests and scribes and be crucified and after three days be raised" / ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ σταυρωθῆναι καὶ μετ' ἡμέρας τρεῖς ἀναστῆναι (GCS 4:198) / "that the son of man must suffer many things and be rejected by the elders and chief priests and scribes and be crucified and on the third day rise" / *quia necesse est filium hominis multa pati et reprobari a presbyteris et pontificibus et scribis et crucifigi et tertia die resurgere* (Caspari 5.12; STA 1:83). The opening explicit restoration of "because/that" / ὅτι is based on the Greek *Adm* quotation, corroborated by Latin *Adm* and T both using *quia*, and its presence in all other strata. The *Adm* quotations change the verb from "be killed" / ἀποκτανθῆναι to "be crucified" / σταυρωθῆναι / *crucifigi*, probably reflecting a later redaction to GMcn. *Adm* is preferable to T, however, in the order of the list of those who reject Jesus. With Mk1, Mt1, and Lk2, *Adm* has "elders and priests and scribes", whereas T transposes the last two: "elders and scribes and priests". E's omission of this list is most likely a customary elision, not a reasonable basis for doubt. The syntagma "after" + accusative of time is corroborated by T ("after the third day" / *post tertium diem*) and *Adm* ("after three days" / μετὰ τρεῖς ἡμέρας), supporting the alignment of GMcn with its Mk1 source against its Mt1 and Lk2 receptors, which have "on" + dative of time ("on the third day" / τῇ τρίτῃ ἡμέρᾳ), yet another confirmation of our first hypothesis. The final verb is corrected to the active causative "to raise" / ἀναστῆναι (thus Greek *Adm* VKN A C D f<sup>1</sup> etc Mk) instead of the true passive "be raised" / ἐγερθῆναι (thus E HZR plur Mt). *resurgere* (thus T and Latin *Adm*) can translate either.



Parallel Passages for Signals Tracing: GMcn 9.23, 24, 25, 26, 27

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A160. Call of discipleship	8.35, 38	9.24, 26	16.25, 27	8.51–52	9.23–27	8.34–9.1	16.24–28

Parallel Verses for Signals Tracing: GMcn 9.23

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
8.34 not present in Mk1	9.23 not present in Lk1 <sup>328</sup>	16.24 not present in Mt1	Lk2 9.23. ἔλεγεν δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν καὶ ἀκολουθείτω μοι. [CINP]	Mk2 8.34a. καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ [Mk2c] Mk2 8.34b. εἶπεν αὐτοῖς· εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. [Lk2·Mk2]	Mt2 16.24. τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. [Lk2Mk2·:Mt2]

<sup>328</sup> 9.23 is unattested by patristic witnesses, but it was likely not present. This content is omitted in the reconstructions by R (419). Lk2 contains the earliest, simplest form of this signal. The idea that the followers of Jesus would voluntarily take up a cross—essentially made non-violent martyrs—makes little sense around the middle of the first century CE, but it is quite fitting within an early- to mid-second century historical context, in the same neighborhood as the early-orthodox Ignatius of Antioch and Rabbinic tales of Tannaitic leaders such as Haninah ben Teradion being killed for non-violent civil disobedience when defying Hadrian's anti-Jewish legislation by continuing to study Torah. That early- to mid-second century Jewish-Christian and Rabbinic Jewish valorization of non-violent persons being executed voluntarily is what inspired Lucian's satirized Peregrinus as well as the critique of Christians by the Stoic philosopher-emperor Marcus Aurelius.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 8.35. ὁς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὁς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ σώσει αὐτήν. [Mk1c]	Lk1 9.24. ὁς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὁς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ σώσει αὐτήν <sup>329</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 16.25. ὁς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὁς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν. [Mk1·Mt1]	Lk2 9.24. ὁς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὁς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν. [Mk1·Lk2] [Lk2:Mk1<Lk1]	Mk2 8.35. ὁς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὁς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν. [Mk1·Mk2]

<sup>329</sup> Lk1 9.24 is quoted verbatim by T: "He who wishes', he said, 'to make safe his soul must lose it, and he who loses it for my sake makes it safe'" / *qui voluerit inquit animam suam salvam facere perdet illam et qui perdiderit eam propter me salvam faciet eam* (Marc. 4.21.9 in SC 456:270; Marc. 4.21.8 in Evans 372). T also paraphrases the verse, comparing noble death for Jesus to that of a soldier: "But that noble [death] even for military fidelity, in which one loses his own soul for god's sake, protects it" / *sed illa insignis et pro fide militaris in qua qui animam suam propter deum perdit servat illam* (Marc. 4.21.10 in SC 456:272; Marc. 4.21.9 in Evans 374). Outside of his commentary on GMcn, T refers to the Matthean formulation "he will find" / *inveniet* / εὐρήσει: "He who finds his soul, loses it. [But] he who has lost it truly for my sake, finds it." / *qui animam suam invenerit perdet illam qui vero perdiderit illam mei causa inveniet illam* (Scorp. 11.1; BP 14:138; R 4.4.31 erroneously omits the second *illam*). That supplemental citation only reinforces the uniqueness and reliability of the Lk1 attestations. The explicit restoration of "his soul" / τὴν ψυχὴν αὐτοῦ in place of R's "it" / αὐτήν, is based on "his own soul" / *animam suam propter* in Marc. 4.21.9, taking "it" / *illam* in Marc. 4.21.8 as a minor abridgement to his quotation. That restoration also puts Lk1 into alignment with all other strata. While later strata expand this saying to be about martyrdom, the earlier strata may well elaborate the community's core teaching of divestment and almsgiving, as well as the call to revolution and the glory to come even from noble defeat in battle.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
8.36–37 not present in Mk1	9.25 not present in Lk1 <sup>330</sup>	16.26 not present in Mt1	Lk2 9.25. τί γὰρ ὠφελείται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; [CINP]	Mk2 8.36. τί γὰρ ὠφελεῖ ἄνθρωπον κερδήσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; Mk2 8.37. τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; [Mk2c]	Mt2 16.26. τί γὰρ ὠφελήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; [Lk2Mk2.:Mt2]

<sup>330</sup> 9.25 is unattested according to R (419), but it was likely not present. Characteristic Lk2 vocabulary includes: "whole" / ὅλος and the reflexive pronoun "himself" / ἑαυτοῦ (IDD 1.1).



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 8.38. ὅς γὰρ ἐὰν ἐπαισχυθῆί με, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτόν [Mk1c]	Lk1 9.26. ὅς γὰρ ἂν ἐπαισχυθῆί με «καὶ ὁ υἱὸς τοῦ ἀνθρώπου» ἵ ἐπαισχυθήσεται αὐτόν <sup>331</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 16.27. μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου [Mk1·Mt1] Mt1 16.27b. ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. [Mt1c]	Lk2 9.26. ὅς γὰρ ἂν ἐπαισχυθῆί με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἀγίων ἀγγέλων. [Mk1Lk1Mt1·Lk2] [Lk2:Mk1=Lk1]	Mk2 8.38. ὅς γὰρ ἐὰν ἐπαισχυθῆί με καὶ τοὺς ἐμοὺς λόγους [Mk1Lk2·Lk2] Mk2 8.38b. ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ [Mk2c] Mk2 8.38c. καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἀγίων. [Mk1Mt1Lk2·Mk2]

<sup>331</sup> T quotes Lk1 9.26: "Whoever will be ashamed", he says, 'of me, I also will be ashamed of him'" / *qui confusus inquit me<i> fuerit et ego confundar eius* (Marc. 4.21.10; SC 456:272; Evans 374 *me<i> : me*). He restates the first part of it again: "It could not have been him who has said, 'Whoever will be ashamed of me'" / *non poterat itaque dixisse qui mei confusus fuerit* (Marc. 4.21.12; SC 456:274; Evans 376). T elsewhere refers to the verse: once repeating it in its Lk1/Lk2 form, "'Whoever', he says, 'will be ashamed of me, I also will be ashamed of him'" / *qui mei inquit confusus fuerit confundar et ego eius* (Carn. Chr. 5.3; SC 216:228); but typically conflating this Lukan tradition with Mt 10.32 and/or 10.33: "Whoever will confess me, I also will confess that one before my father... Whoever will be ashamed of me, I also will be ashamed of him before my father" / *qui confessus fuerit me et ego confitebor illum coram patre meo... qui mei confusus fuerit et ego confundar eius coram patre meo* (Fug. 7.2 in CSEL 76:29; Fug. 7.1 in CCSL 2:1144); "Nevertheless, 'whoever will be ashamed of me in front of men, I also will be ashamed of that one', he says, 'in front of my father, who is in the heavens'" / *qui autem confusus super me fuerit penes homines et ego confundar super illo inquit penes patrem meum qui est in caelis* (Idol. 13.6; CCSL 2:1113) conflates Lk2 9.26 and Mt 10.33; "Yet there is more, that shame is threatened with shame: 'Whoever will be ashamed of me before men, I also will be ashamed of him before my father who is in the heavens' / *plus est autem quod et confusioni confusionem comminatur. qui me confusus fuerit coram hominibus et ego confundar eum coram patre meo qui est in caelis* (Scorp. 9.13; BP 14:124). While R renders the crasis "I also" / *καὶ γὰρ* based on T having "and I" / *et ego* and in place of "the son of man" / ὁ υἱὸς τοῦ ἀνθρώπου, the consistent presence of the latter phrase in all strata before and after Lk1 make it more likely that T was engaging in christological heightening, closing any possible identity gap between Jesus and the Danielic/Enochic son of man. Furthermore, crasis is characteristic of late gospel strata, especially Lk2, and the particular crasis "I also" / *καὶ γὰρ* is not attested here in any mss of Luke (IDD 1.2). Characteristic Lk2 redactional features include the archaized possessive "mine" / *ἐμός* (IDD 1.1), the noun phrase split by a modifier (IDD 1.2), and a reference to angels (IDD 1.4).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
9.1 not present in Mk1	9.27 not present in Lk1 <sup>332</sup>	16.28 not present in Mt1	<p>Jn2 8.51. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. [Jn2c]</p> <p>Jn2 8.52b. ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα. [Jn2c]</p>	<p>Lk2 9.27a. λέγω δὲ ὑμῖν ἀληθῶς, [Jn2·Lk2]</p> <p>Lk2 9.27b. εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἱ [CINP]</p> <p>Lk2 9.27c. οὐ μὴ γεύσωνται θανάτου [Jn2·Lk2]</p> <p>Lk2 9.27d. ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. [CINP]</p>	<p>Mk2 9.1. καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. [Jn2Lk2·Mk2]</p> <p>Mk2 9.1b. ἐληλυθυῖαν ἐν δυνάμει [Mk2c]</p>	<p>Mt2 16.28. ἀμὴν λέγω ὑμῖν <del>ὅτι εἰσὶν τινες τῶν ὧδε ἐστῶτων οἵτινες</del> οὐ μὴ γεύσωνται θανάτου <del>ἕως ἂν ἴδωσιν</del> [Jn2Lk2Mk2·Mt2]</p> <p>Mt2 16.28b. τὸν υἱὸν τοῦ ἀνθρώπου [Mt2c]</p> <p>Mt2 16.28c. ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. [Jn2Lk2Mk2·Mt2]</p>

<sup>332</sup> Lk2 9.27 is unattested according to R (419), but likely not present in Lk1. The Mt1 "truly I tell you" formulation and Jn2 topic of "not tasting death" are LkR2 redactions.

Parallel Passages for Signals Tracing: GMcn 9.28ab, 28c, 28d–29a, 29b, 30ac, 30b, 31a, 31b–33a, 33b–34a, 34b, 35, 36

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A161. Transfiguration	9.28c, 29b, 30ac, 31a, 33b–34a, 35	9.2–5, 7	17.1–5	9.28–36	9.2–10	17.1–9

Parallel Verses for Signals Tracing: GMcn 9.28ab, 28c, 28d

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
<p>9.28ab not present in QnLk1</p> <p>QnLk1 9.28c. «καί» ῥ παραλαμβάνει ῥ τρεῖς τῶν μαθητῶν) «καί» (ὑπεχώρει) εἰς τὸ ὄρος<sup>333</sup></p> <p>9.28d not present in QnLk1</p>	<p>Mk1 9.2. καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους [Qn·Mk1]</p>	<p>Mt1 17.1. καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. [QnMk1·:Mt1]</p>	<p>Lk2 9.28a. ἐγένετο δὲ [CINP]</p> <p>Lk2 9.28b. μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτῶ [Mk1·Lk2]</p> <p>Lk2 9.28c. [καί] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος [QnMk1Lk1Mt1·:Lk2]</p> <p>Lk2 9.28d. προσεύξασθαι [CINP]</p>

<sup>333</sup> The transfiguration is one of the most repeatedly and thoroughly attested passages for Lk1 (R 4.4.30–35; 6.4.20–21; 8.13). Lk1 9.28 in particular was restated in T several times: "That you permit him to be seen with Moses and Elijah in his mountain withdrawal" / *quod illum cum Moyse et Helia in secessu montis conspici pateris* (Marc. 4.22.1; SC 456:276; Evans 376); "He took three from the students as eyewitnesses of the coming vision and voices... He withdraws into a mountain" / *tres de discentibus arbitros futurae visionis et vocis adsumit... in montem secedit* (Marc. 4.22.7; SC 456:282; Evans 380). In other treatises in which he likely refers to this synoptic content more generally, T interestingly continues to invoke the root "withdraw": "another in mountain's withdrawal in cloud's encircling under three witnesses glorious" / *alium in secessu montis in ambitu nubis sub tribus arbitris clarum* (Carn. Chr. 24.3; SC 216:306); "Therefore, when he reserves for Moses the sight of himself and speaking together face to face in the future—for this was fulfilled when he withdrew into the mountain just as we read in the gospel that Moses was seen speaking together with him" / *Igitur cum Moysi servat conspectum suum et colloquium facie ad faciem in futurum—nam hoc postea adimpletum est in montis secessu sicut legimus in evangelio visum cum illo Moysen colloquentem* (Prax. 14.7; CCSL 2:1177; Evans 104, 106 *visum : visoni*); "lord in mountain's withdrawal" / *dominus in secessu montis* (Res. 55.10; Evans 166; CCSL 2:1002). In only one reference to this synoptic content, without any apparent connection to GMcn, does T invoke the names James and John: "neither did Peter and James and John without insanity of reason who, if they had seen not the glory of the son who was to suffer but instead the father, I believe they would have died at that instant" / *neque Petrus et Iohannes et Iacobus sine rationis et amentia qui si non passuri Filii gloriam sed Patrem vidissent credo morituri ibidem* (Prax. 15.8; CCSL 2:1180; Evans 108). Ephrem also briefly references the location mentioned in this verse: "But concerning Moses and Elijah who were found on the mountain" (*Against Marcion* Ixxxix/87; R 8.13). This episode was likely original to Qn rather than Mk1 for a variety of reasons. Qn apparently resumes here not long after the introduction of the women patrons (A115, Qn 8.2–3), its sower fable (A122, Qn 8.4–8), and a brief teaching about light not being hidden (A125, Qn 8.16–17), all of which transitions quite smoothly into the transfiguration. Based on the evidence we have, at this point in the Qn narrative no male students have yet been called besides possibly the centurion, which suggests that the Qn transfiguration is itself the first calling of a group of male students, and thus the inspiration of MkR1 later placing the calling of the twelve students on a mountain in Mk1 3.13–14, 16, and 19, followed in Lk1 6.12–14 and 16. It is suggestive that T describes Jesus in this episode being entrusted with Moses and Elijah as "new students" / *discipulos novos*: "Thus the father handed over to the son new students, first by displaying Moses and Elijah with him in his prerogative of glory, and then by dismissing them, as if now having discharged their office and dignity" / *tradidit igitur pater filia discipulos novos ostensis prius cum illa Moyse et Helia in claritatis praerogativa atque ita dimissis quasi iam et officio et honore dispunctis* (Marc. 4.22.12; SC 456:286; Evans 382). Contrary to the reconstructions of all other GMcn editors (HZVBRKN), none of the numerous attestations to Lk1 by T, E, or Ephrem refer specifically to James and John being on the mountain with Jesus. As V noted (202\*), T does refer to "three of the students" / *tres de discentibus* (Marc. 4.22.7). Later T specifically mentions Peter: "Peter recognized" / *Petrus ... agnoscens* the companions of Jesus as Moses and Elijah (Marc. 4.22.4; SC 456:278; Evans 378). E does briefly mention Peter (and only Peter) accompanying Jesus, but in a section of the *Panarion* against Origen that is not commenting on Lk1: "When he went up on the mountain with Peter, both Moses and Elijah were seen by him" / ὅτε εἰς τὸ ὄρος ἀνέβη μετὰ Πέτρον καὶ τὸ Μωυσεῶς καὶ τὸ Ἡλίου τῶν ὀφθέντων αὐτῷ (Pan. 64.17.10; GCS 31:429). Ephrem mentions "students" (*Against Marcion* 92, lines 92–93; R 8.13), but this refers to Moses and Elijah as students of the Jewish god as creator and stranger. Out of deference to the ambiguity of Lk1 witnesses and concern about gender bias in later strata and reconstructions, I render "three of the students" for QnLk1 directly from T's attestation rather than assuming specific male names. I also reconstruct "he withdraws" / ὑπεχώρει instead of the LkR2 "he went up" / ἀνέβη based on T repeatedly using the root "withdraw" (*secedere, secessu, secedit*) in the citations. Given the broader narrative and social context of Qn, it makes sense that Qn had Jesus entering (rather than ascending) a mountain, which may suggest that he entered a cave. We should not rule out that female students may have implicitly been part of the group that entered. The conclusion of Qn (24.10) has women standing outside the tomb/cave and met by two men (Qn 24.4, probably Moses and Elijah), suggesting that the Qn transfiguration was the start of an *inclusio* of a female-led and/or female-birthed movement, a parallel of wombs and caves as divine birthplaces of revolution.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
9.29a not present in QnLk1 QnLk1 9.29b. «καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν» καὶ ὁ ἱματισμὸς λευκὸς ἔλαμψεν <sup>334</sup>	Mk1 9.2b. <u>καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν</u> [‡Qn·Mk1] Mk1 9.3. <u>καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν</u> [Qn·Mk1]	Mt1 17.2. <u>καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν</u> [Mk1·Mt1] Mt1 17.2b. τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, [Mt1c] Mt1 17.2c. <u>τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.</u> [Mk1·Mt1]	Lk2 9.29a. καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν [CINP] Lk2 9.29b. <u>τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων</u> [QnLk1Mt1·:Lk2]	Mk2 9.2b same as Mk1 Mk2 9.3a. <u>καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν</u> [Mk1·Mk2] Mk2 9.3b. οἶα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι [Mk2c]

<sup>334</sup> Lk1 9.29 is clearly attested in T, who mentions Jesus and his clothes glowing: "even his clothing flashed back" / *etiam vestitus eius refulsit* (Marc. 4.22.13; SC 456:288; Evans 382). In another treatise, T refers back to this synoptic content, but with no clear connection to the peculiar text of GMcn and no clear bearing on its reconstruction: "the lord also in mountain's withdrawal indeed changed his garments for light, but preserved features recognizable to Peter; there also Moses and Elijah, one in the image of flesh not yet received, the other in the truth [of flesh] not yet deceased, taught nevertheless that the body's condition perseveres even in glory" / *dominus quoque in secessu montis etiam vestimenta luce mutaverat sed liniamenta Petro agnoscibilia servaverat; ubi etiam Moyses et Helias alter in imagine carnis nondum receptae alter in veritate nondum defunctae eandem tamen habitudinem corporis etiam in gloria perseverare docuerant* (Res. 55.10; Evans 166; CCSL 2:1002; R erroneously reads *servavera* not *servaverat*). T's translation is insufficient to establish the Lk2 NT *hapax* ἐξαστράπτω, which is not only absent from neighboring Markan and Matthean strata but also has a root that is highly characteristic of Lk2 (IDD 1.1: ἀστραπή, ἀστράπτω, ἐξαστράπτω). D has a unique textual tradition, "and the appearance of his face was othered" / καὶ ἡ ἰδέα τοῦ προσώπου αὐτοῦ ἠλλοιώθη, but this is less likely the earliest retrievable tradition for Lk1 as much as a later attempt to make an intertextual reference to Daniel (e.g., LXX 3.19, 5.6, Th 3.19, 5.6, 5.9). The verb "was othered" / ἠλλοιώθη also appears here in codex Koridethi (Θ). The Markan and Matthean verb "was transformed" / μετεμορφώθη is restored as the most likely option for Lk1.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.30ac. και ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῶ 'Ηλίας καὶ Μωϋσῆς <sup>335</sup> 9.30b not present in QnLk1	Mk1 9.4. και ὤφθη αὐτοῖς Ἰησοῦς σὺν Μωϋσεῖ και ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. [Qn·Mk1]	Mt1 17.3. και ἰδοὺ ὤφθη αὐτοῖς Μωϋσῆς και Ἰησοῦς συλλαλοῦντες μετ' αὐτοῦ. [QnMk1·:Mt1]	Lk2 9.30a. και ἰδοὺ δύο ἄνδρες δύο συνελάλουν αὐτῶ, [QnLk1·Lk2] Lk2 9.30b. οἵτινες ἦσαν [CINP] Lk2 9.30c. Μωϋσῆς και Ἰησοῦς, [QnLk1Mt1·:Lk2]

<sup>335</sup> Lk1 9.30 is closely and repeatedly restated and paraphrased in T, while E quoted it verbatim. The relevant section of his polemical commentary against Marcion has several attestations: "That you permit him to be seen with Moses and Elijah in mountain's withdrawal" / *quod illum cum Moyse et Helia in secessu montis conspici poteris* (Marc. 4.22.1; SC 456:276; Evans 376); "Now even if their presence was necessary, it was not for that reason they were shown in conversation" / *nunc et si praesentia illorum fuit necessaria, non utique in conloquio ostenderentur* (Marc. 4.22.2; SC 456:276; Evans 376); "when speaking with them who had spoken of him?" / *cum illis loqui qui eum fuerant locuti?* (Marc. 4.22.3; SC 456:278; Evans 378); "first by displaying Moses and Elijah with him in his prerogative of glory... in order to confirm on account of Marcion this very thing, that there is indeed a companionship of glory of Christ with Moses and Elijah" / *ostensis prius cum illo Moyse et Helia in claritatis praerogativa... ut hoc ipsum confirmaretur propter Marcionem societatem esse etiam claritatis Christi cum Moyse et Helia* (Marc. 4.22.12; SC 456:286; Evans 382). Other treatises also cite some of this overlapping synoptic content: "Who can think them ignorant to whom he demonstrated his own glory, even Moses and Elijah and the father's voice from heaven above?" / *quid eos ignorasse voluit quibus etiam gloriam suam exhibuit et Moysen et Helian...?* (Praescr. 22.6; SC 46:117); "Therefore, when he reserves for Moses the sight of himself and speaking together face to face in the future—for this was fulfilled when he withdrew into the mountain just as we read in the gospel that Moses was seen speaking together with him" / *Igitur cum Moysi servat conspectum suum et colloquium facie ad faciem in futurum—nam hoc postea adimpletum est in montis secessu sicut legimus in evangelio visum cum illo Moysen colloquentem* (Prax. 14.7; CCSL 2:1177; Evans 104, 106 *visum* : *visoni*); "there also Moses and Elijah" / *ubi etiam Moyses et Helias* (Res. 55.10; Evans 166; CCSL 2:1002). E is far more precise in his verbatim quotation: "And behold two men were speaking with him, Elijah and Moses in glory" / και ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῶ, Ἰησοῦς και Μωϋσῆς ἐν δόξῃ (Pan. 42.11.6 ιζ (17); 42.11.17 Σχ. Ιζ (17); GCS 31:109, 130). E restates the verse in the accompanying elenchus: "he led both with him in his own glory and showed them to his disciples" / ἀμφοτέρους ἤγαγεν μεθ' ἑαυτοῦ ἐν τῇ ἰδίᾳ αὐτοῦ δόξῃ και ἔδειξε τοῖς μαθηταῖς αὐτοῦ (Pan. 42.11.17 Ἐλ. ιζ (17); GCS 31:131). A much later elenchus also paraphrases this verse: "Therefore whence were Elijah and Moses seen with him on the mountain in glory?" / πόθεν οὖν Ἰησοῦς και Μωϋσῆς ὤφθησαν μετ' αὐτοῦ ἐν τῷ ὄρει ἐν δόξῃ; (Pan. 42.11.17 Ἐλ. ξγ (63); GCS 31:150). Other mentions of this overlapping synoptic content appear in other sections of the *Panarion*: "not showing his own glory otherwise than in between Elijah and Moses, who themselves were also seen with him in their proper glory?" / ἄλλως τὴν ἑαυτοῦ δόξαν μὴ ὑποδείξαντα ἀλλὰ ἢ ἀνὰ μέσον Ἰησοῦ και Μωϋσέως τῶν και αὐτῶν ἐν δόξῃ ἰδίᾳ μετ' αὐτοῦ ὀφθέντων; (Pan. 23.6.2; GCS nF 10.1:254); "Just as the sight of Jesus and Moses and Elijah in the transfiguration was not other than what it was" / ὥσπερ ἦν τὸ Ἰησοῦ εἶδος και Μωυσέως και Ἰησοῦ οὐχ ἕτερον ἐν τῇ μεταμόρφωσει παρ' ὃ ἦν (Pan. 64.14.9; GCS 31:424); "just as [the sight] of Jesus was according to the transfiguration when into the mountain he ascended with Peter and Moses and Elijah who were seen with him" / ὥσπερ οἶον τὸ Ἰησοῦ κατὰ τὴν μεταμόρφωσιν ἦν ὅτε εἰς τὸ ὄρος ἀνέβη μετὰ Πέτρου, και τὸ Μωυσέως και τὸ Ἰησοῦ τῶν ὀφθέντων αὐτῶ (Pan. 64.17.10; GCS 31:429); "in the vision involving Moses and Elijah... but he was not showing them on the mountain Elijah and Moses as they were deceptively" / ἐν τῇ κατὰ τὸν Μωυσέα και τὸν Ἰησοῦ ὀπτασίᾳ... ἐδείκνυεν αὐτοῖς ἐν τῷ ὄρει τὸν Ἰησοῦ και τὸν Μωυσέα, ἀλλ' ὃ ἦσαν ἀψευδῶς (Pan. 64.44.5–6; GCS 31:469). The ordering of Elijah then Moses by E is probably faithful to QnLk1, matched by Mk1, whereas Mt1 and Lk2 invert the order, perhaps for historiographical reasons. R (419) anachronistically applies the Lk2 order.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.31a. ἐν δόξῃ ὥφθησαν <sup>336</sup> 9.31b not present in QnLk1 <sup>337</sup>	Lk2 9.31a. οἱ ὀφθέντες ἐν δόξῃ [QnLk1`Lk2] Lk2 9.31b. ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ. [CINP]

<sup>336</sup> The opening of Lk1 9.31a is also repeatedly restated and paraphrased in T, while E quotes it verbatim. The relevant section of T's polemical commentary against Marcion has several attestations: "That you permit him to be seen with Moses and Elijah in mountain's withdrawal" / *quod illum cum Moysse et Helia in secessu montis conspici poteris* (*Marc.* 4.22.1; SC 456:276; Evans 376); "Now even if their presence was necessary, it was not for that reason they were shown in conversation" / *nunc et si praesentia illorum fuit necessaria, non utique in conloquio ostenderentur* (*Marc.* 4.22.2; SC 456:276; Evans 376); "first by displaying Moses and Elijah with him in his prerogative of glory" / *ostensis prius cum illo Moysse et Helia in claritatis praerogativa* (*Marc.* 4.22.12; SC 456:286; Evans 382). Other treatises also cite some of this overlapping synoptic content: "Who can think them ignorant to whom he demonstrated his own glory, even Moses and Elijah and the father's voice from heaven above?" / *quid eos ignorasse voluit quibus etiam gloriam suam exhibuit et Moysen et Helian...?* (*Praescr.* 22.6; SC 46:117); "Therefore, when he reserves for Moses the sight of himself and speaking together face to face in the future—for this was fulfilled when he withdrew into the mountain just as we read in the gospel that Moses was seen speaking together with him" / *Igitur cum Moysi servat conspectum suum et colloquium facie ad faciem in futurum—nam hoc postea adimpletum est in montis secessu sicut legimus in evangelio visum cum illo Moysen colloquentem* (*Prax.* 14.7; CCSL 2:1177; Evans 104, 106 *visum* : *visoni*); "there also Moses and Elijah" / *ubi etiam Moyses et Helias* (*Res.* 55.10; Evans 166; CCSL 2:1002). The tail end of E's previous quotation bleeds into this verse: "Elijah and Moses in glory" / Ἡλίας καὶ Μωυσῆς ἐν δόξῃ (*Pan.* 42.11.6 ιζ (17); 42.11.17 Σχ. Ιζ (17); GCS 31:109, 130). E restates the verse in the accompanying elenchus: "he led both with him in his own glory and showed them to his disciples" / ἀμφοτέρους ἤγαγεν μετ' αὐτοῦ ἐν τῇ ἰδίᾳ αὐτοῦ δόξῃ καὶ ἔδειξε τοῖς μαθηταῖς αὐτοῦ (*Pan.* 42.11.17 "Ελ. ιζ (17); GCS 31:131). A much later elenchus also paraphrases this verse: "Therefore whence were Elijah and Moses seen with him on the mountain in glory?" / πόθεν οὖν Ἡλίας καὶ Μωυσῆς ὥφθησαν μετ' αὐτοῦ ἐν τῷ ὄρει ἐν δόξῃ; (*Pan.* 42.11.17 "Ελ. ξγ (63); GCS 31:150). Other mentions of this overlapping synoptic content appear in other sections of the *Panarion*: "not showing his own glory otherwise than in between Elijah and Moses, who themselves were also seen with him in their proper glory?" / ἄλλως τὴν αὐτοῦ δόξαν μὴ ὑποδείξαντα ἀλλὰ ἢ ἀνὰ μέσον Ἡλίου καὶ Μωυσέως τῶν καὶ αὐτῶν ἐν δόξῃ ἰδίᾳ μετ' αὐτοῦ ὀφθέντων; (*Pan.* 23.6.2; GCS nF 10.1:254); "Just as the sight of Jesus and Moses and Elijah in the transfiguration was not other than what it was" / ὡσπερ ἦν τὸ Ἰησοῦ εἶδος καὶ Μωυσέως καὶ Ἡλίου οὐχ ἕτερον ἐν τῇ μεταμορφώσει παρ' ὃ ἦν (*Pan.* 64.14.9; GCS 31:424); "just as [the sight] of Jesus was according to the transfiguration when into the mountain he ascended with Peter and Moses and Elijah who were seen with him" / ὡσπερ οἶον τὸ Ἰησοῦ κατὰ τὴν μεταμόρφωσιν ἦν ὅτε εἰς τὸ ὄρος ἀνέβη μετὰ Πέτρου, καὶ τὸ Μωυσέως καὶ τὸ Ἡλίου τῶν ὀφθέντων αὐτῶ (*Pan.* 64.17.10; GCS 31:429); "in the vision involving Moses and Elijah... but he was not showing them on the mountain Elijah and Moses as they were deceptively" / ἐν τῇ κατὰ τὸν Μωυσέα καὶ τὸν Ἡλίαν ὀπτασίᾳ... ἐδείκνυεν αὐτοῖς ἐν τῷ ὄρει τὸν Ἡλίαν καὶ τὸν Μωυσέα, ἀλλ' ὃ ἦσαν ἀψευδῶς (*Pan.* 64.44.5–6; GCS 31:469). The explicit restoration is based on the perfectly matching verbal forms used by T and E, "they were seen" / *ostenderentur* / ὥφθησαν. E does use a genitive plural participial form (ὀφθέντων) in other restatements (*Pan.* 42.11.6 ιζ (17); 64.17.10), but this was more likely influenced by the Lk2 tradition. E multiply attests the phrase "in glory" / ἐν δόξῃ following immediately after "Moses" in the verse above. The entirety of 9.31b was likely not present, given its absence amidst an abundance of patristic attestations and its reflection of numerous characteristic Lk2 features: the lemma "about to" / , "fulfill" / (IDD 1.1); the gratuitous use of placenames and the emphasis on salvation-history, which the unique Lk2 reference to Jesus' "exodus" or "departure" / ἔξοδον likely conveys (IDD 1.4).

<sup>337</sup> Lk2 9.31b is probably attested as not present by T, at least in regard to the absence of "they spoke" / ἔλεγον and the conclusion about Jerusalem. "For even if Marcion does not want him shown conversing with the lord, but only standing" / *nam et si Marcion noluit eum conloquentem domino ostensum sed stantem* (*Marc.* 4.22.16; SC 456:290; Evans 384 *conloquentem* : *colloquentem*). The lemmata "about to" / μέλλω and "fulfill" / πληρόω (IDD 1.1), the placename Jerusalem, and the stress on salvation-history and future travel (IDD 1.4) are all highly characteristic features of LkR2. In keeping with its historiographical and dramatic voice, LkR2 concludes this verse with a nostalgic, romanticized reference to Jerusalem as the city where the exodus/departure of Jesus came to its fulfillment as a pilgrimage or epic journey, perhaps evoking the doom of Achilles, Hector, and/or the city of Troy. MacDonald (*Luke and Vergil*, 147–148, 203) sees here in both Mark and Luke imitations of the transfigurations of Odysseus (*Od.* 16.172–303) and Aeneas (*Aen.* 1.588–613).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
9.32. not present in QnLk1 <sup>338</sup>	Lk2 9.32. ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνω· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. [CINP]

<sup>338</sup> According to R, 9.32 is multiply attested for GMcn, both by T and Ephrem (4.4.35, 8.13), leading to the following reconstruction: "they saw his glory... standing with him" / εἶδον τὴν δόξαν αὐτοῦ... συνεστῶτας αὐτῷ (419). On the contrary, this verse was likely not present in Lk1. The complete absence of this material from Mk1 and Mt1 is telling. Furthermore, the potentially relevant attestations to 9.32 likely apply to Lk1 9.31a and/or 9.33. T mentions that Jesus "shared with them his glory" / *eis gloriam suam communicare* (Marc. 4.22.3; SC 456:278; Evans 378). While "his glory" could attest that precise bigram in 9.32, it also fits Lk1 9.31a. T also says, "Therefore even Peter recognizing the deserved companionship of his Christ" / *Igitur et Petrus meritum contubernium Christi sui agnoscens* (Marc. 4.22.4; SC 456:278; Evans 378 *meritum : merito*), but this more likely refers to Lk1 9.33. Near the close of his extensive treatment of the Lk1 transfiguration, T uses the term "stand" three times in quick succession: "For even if Marcion does not want him shown conversing with the lord, but only standing, nevertheless even standing mouth to mouth he was standing face to face" / *nam et si Marcion noluit eum conloquentem domino ostensum sed stantem tamen et stans os ad os stabat et faciem ad faciem* (Marc. 4.22.16; SC 456:290; Evans 384 *colloquentem, gloriam*). However, this is less likely an explication of 9.32 or attestation of the LkR2 participle "standing" / συνεστῶτας (as in V 202\* and R) than a reading of the transfiguration as a fulfillment of Num 12.6–8, which T quoted just before this. Ephrem's testimonies evince a similar pattern and are easily explained as references to Lk1 9.31 and 9.33 (*Against Marcion* Ixxxix/87, xlii/91; R 8.13). All of Lk2 9.32 reads well as LkR2 redaction. Its reference to Peter is redundant with 9.33, and while Qn rarely mentions Peter, LkR2 makes concerted efforts to add him as a central, representative figure for the community. Its theme of being "weighed down with sleep" / βεβαρημένοι, never mentioned by witnesses to Lk1, is seen clearly in Ac 20.9. The compound lemma "keep awake" / διαγρηγορέω is an NT *hapax* nowhere found even in the LXX, and the simpler root lemma γρηγορέω is only found elsewhere in Luke in Lk2 12.37. The verb "commend/present" / συνίστημι, not to mention its participial intransitive form (συνεστῶτας / "standing"), is a gospel *hapax*.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
9.33a not present in QnLk1 QnLk1 9.33b. «καὶ» ὁ Πέτρος «λέγει τῷ Ἰησοῦ» καλὸν ἐστὶν ὧδε ἡμᾶς εἶναι καὶ ποιήσωμεν ὧδε τρεῖς σκηναὶς μίαν σοὶ καὶ Μωϋσεῖ μίαν καὶ Ἡλίας μίαν μὴ εἰδῶς ὃ λέγει <sup>339</sup>	Mk1 9.5. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηναὶς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλίας μίαν. [Qn·Mk1]	Mt1 17.4. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ· κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηναὶς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλίας μίαν. [QnMk1·:Mt1]	Lk2 9.33a. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ [CINP] [see Lk2 9.35 for Mt2 signal] Lk2 9.33b. εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηναὶς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἡλίας, μὴ εἰδῶς ὃ λέγει. [QnLk1Mk1Mt1·:Lk2]	Mk2 9.5 same as Mk1	Mt2 17.4 same as Mt1 Mt2 17.5b. καὶ ἰδοὺ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ [see below]

<sup>339</sup> Lk1 9.33 is summarized and quoted in T: "Peter suggested a council: 'It is good for us to be here... and let us make three tabernacles, one for you, and one for Moses, and one for Elijah.' But he did not know what he was saying" / *eius suggerit consilium bonum est hic nos esse... et faciamus hic tria tabernacula unum tibi et Moysi unum et Heliae unum. sed nesciens quid diceret* (Marc. 4.22.4; SC 456:278, 280; Evans 378 transposes *hic nos*). The first part of the verse, unattested for GMcn, contains a compact cluster of characteristic Lk2 features: the compound lemma διαχωρίζω is NT *hapax*, and the root lemma χωρίζω is nowhere else found in Luke but is found three times in Acts (IDD 1.1); the bigram "and it happened" / καὶ ἐγένετο / καί@cc γίνομαι@vi\*, especially when combined with a prepositional infinitive phrase / ἐν@pd ὁ@ddns \w+@vn (IDD 1.2); as well as hospitality decorum and protocols in having Peter insist that Moses and Elijah stay at the precise moment when they are "taking leave" (DD 1.4).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 9.34a. «καὶ ἐγένετο» νεφέλη «καὶ» ᾧ ἐπεσκίαζεν αὐτούς <sup>340</sup> 9.34b not present in QnLk1	9.6 not present in Mk1 Mk1 9.7a. καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς [Qn·Mk1]	Mt1 17.5a. ἔτι αὐτοῦ λαλοῦντος ἰδοὺ [Mt1c] Mt1 17.5b. νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς [QnLk1·Mt1]	Lk2 9.34a. ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· [QnLk1Mt1·Lk2] Lk2 9.34b. ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοῦς εἰς τὴν νεφέλην. [CINP]	Mk2 9.6a. οὐ γὰρ ἤδει τί ἀποκριθῆ, [Mk2c] Mk2 9.6b. ἔκφοβοι γὰρ ἐγένοντο. [Lk2·Mk2] Mk2 9.7a same as Mk1

<sup>340</sup> Lk1 9.34 is loosely paraphrased by T: "and beneath that same covering of cloud" / *sub eodem etiam ambitu nubis* (Marc. 4.22.7; SC 456:282; Evans 380); "certainly with that cloud" / *utique nubilo illo* (Marc. 4.22.13; SC 456:288; Evans 382). The reconstruction here stays closest to the Mk1 stratum, which has the least amount of later elaboration and redaction. Characteristic Lk2 features are as usual unattested, syntactically clear, and thus omitted from the reconstruction: the opening δέ + participle / δέ@cc \*1 \w+@vp\* and prepositional articular infinitive / ἐν@pd ὁ@ddns \w+@vn (IDD 1.2); dramatization and focus on character emotion (IDD 1.4).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 9.35. «καὶ» ἔγένετο ἔκ τῆς νεφέλης φωνὴ οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε <sup>341</sup>	Mk1 9.7b. καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ. [Qn·Mk1]	Mt1 17.5c. καὶ ἰδοὺ ἐγένετο φωνὴ ἐκ τῆς νεφέλης· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, 17.5d not present in Mt1 Mt1 17.5e. ἀκούετε αὐτοῦ. [QnMk1·:Mt1]	Lk2 9.35. καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε. [QnLk1Mk1Mt1·:Lk2]	Mt2 17.5c. καὶ ἰδοὺ ἐγένετο φωνὴ ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, [QnLk1Mk1Mt1Lk2·:Mt2] Mt2 17.5d. ἐν ᾧ εὐδόκησα. [Mt2c] Mt2 17.5e same as Mt1

<sup>341</sup> Lk1 9.35 is attested several times both in T and E. T has no fewer than four distinct attestations in his polemical commentary: "that voice from the cloud, 'This is my beloved son. Hear him'" / *vox illa de caelo hic est filius meus dilectus hunc audite* (Marc. 4.22.1; SC 456:276; Evans 376); "Certainly now the cloud was not mute, but the customary voice from heaven, and the father's new testimony over the son" / *itaque nec nunc muta nubes fuit sed vox solita de caelo et patris novum testimonium super filio* (Marc. 4.22.8; SC 456:284; Evans 380); "Therefore listen to him... certainly in saying. 'This is my beloved son. Hear him.'" / *hunc igitur audite... dicendo scilicet. Hic est filius meus dilectus hunc audite* (Marc. 4.22.10; SC 456:284, 286; Evans 380, 382); "What hearing other than of that heavenly voice, 'This is my beloved son. Hear him!'" / *Quem magis quam vocis caelestis illius hic est filius meus dilectus hunc audite?* (Marc. 4.22.12; SC 456:286; Evans 382). One attestation in another treatise resonates most closely with the shared Mk1/Lk1 tradition: "This is my beloved son. Hear him!" / *hic est filius meus dilectus hunc audite* (Prax. 19.4; CCSL 2:1185). Another is too vague to be of any benefit to the reconstruction of GMcn: "Who can think them ignorant to whom he demonstrated his own glory, even Moses and Elijah and the father's voice from heaven above?" / *Quid eos ignorasse voluit quibus etiam gloriam suam exhibuit, et Moysen et Helian et insuper de caelo patris vocem?* (Praescr. 22.6; SC 46:117). Yet another leans clearly toward the Matthean tradition: "Therefore—certainly son's voice to father would have been sufficient—behold out of the fullness the father responds from heaven to the son as having [already] attested: 'This is my beloved son with whom I am pleased. Hear him!'" / *Inde—scilicet suffecerat filii ad patrem vox—ecce ex abundantia respondet de caelo pater filio contestatus: hic est filius meus dilectus in quo bene sensi audite illum* (Prax. 23.3; Evans 118; CCSL 2:1192 *abundantia: abundantia*). E's main attestation is perfectly matched in the scholion: "from the cloud a voice, 'This is my son the beloved'" / *ἐκ τῆς νεφέλης φωνὴ οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός* (Pan. 42.11.6 ιη (18); 42.11.6 Σχ. ιη (18); GCS 31:110, 131). The paraphrase and explanation in the elenchus only confirms and does not challenge the main GMcn attestations: "The cloud... whence the voice came was directed to the savior... The father also speaks in the cloud, demonstrating to the students his son... who also through the cloud witnessed to his own son" / *ἡ νεφέλη... ὅθεν ἡ φωνὴ πρὸς τὸν σωτήρα ἠνέχθη... ὁ πατήρ καὶ ἐν νεφέλῃ λαλεῖ, ὑποδεικνύων τοῖς μαθηταῖς τὸν αὐτοῦ υἱόν... ὁ καὶ διὰ νεφέλης τῷ ἰδίῳ υἱῷ μαρτυρήσας* (Pan. 42.11.17 "Ελ. ιη (18); GCS 31:110, 131). Outside of the section on Marcion, E gives several other variations. Sometimes he omits "the beloved": "There came a voice from heaven, 'This is my son. Hear him!'" / *ἦλθε φωνὴ ἀπ' οὐρανοῦ, οὗτός ἐστιν ὁ υἱός μου, αὐτοῦ ἀκούσατε* (Pan. 57.3.8; GCS 31:348); "This is my son. Hear him" / *οὗτός μου ἐστιν ὁ υἱός, αὐτοῦ ἀκούετε* (Pan. 76.39.12 in GCS 37:393). Sometimes he includes it in partial formulations that could be ascribed to Mark, Lk1, or Matthew: "This is my son the beloved" / *οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός* (Pan. 73.20.3; GCS 37:292). Yet elsewhere he clearly gives the Matthean version: "This is my son the beloved, in whom I am well-pleased" / *οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ ἠὲ εὐδόκησα* (Pan. 77.13.2; GCS 37:427). Given that "listen to him" / *hunc audite* is clearly attested by T and is elsewhere attested in E, it is most likely that E in his main attestations simply skipped over this and abridged the quotation from GMcn. While T refers to the voice coming "from heaven" / *de caelo* (Marc. 4.22.1, 4.22.8) or being "heavenly" / *caelestis* (Marc. 4.22.12), this likely reflects T engaging in metonymy or divine titular circumlocution for the word "cloud" rather than presenting a challenge or alternative to that term.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
9.36 not present in QnLk1 <sup>342</sup>	Lk2 9.36. καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἐώρακαν. [CINP]	Mk2 9.8a. καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι [Mk2c] Mk2 9.8b. οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον [Lk2·Mk2] Mk2 9.8c. μεθ' ἑαυτῶν. [Mk2c] Mk2 9.9a. καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα [Mk2c] Mk2 9.9b. μηδενὶ ἂ εἶδον διηγήσωνται, [Lk2·Mk2] Mk2 9.9c. εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῆ. [Mk2c] Mk2 9.10a. καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς [Lk2·Mk2] Mk2 9.10b. συζητοῦντες τί ἐστὶν τὸ ἐκ νεκρῶν ἀναστῆναι. [Mk2c]	Mt2 17.6a. καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν [Mt2c] Mt2 17.6b. καὶ ἐφοβήθησαν σφόδρα. [Lk2·Mt2] [see Lk2 9.34] Mt2 17.7. καὶ προσήλθεν ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν· ἐγέρθητε καὶ μὴ φοβεῖσθε. [Mt2c] Mt2 17.8a. ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν [Mt2c] Mt2 17.8b. οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον. [Lk2Mk2·:Mt2] Mt2 17.9a. καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς [Mk2·Mt2] Mt2 17.9b. ὁ Ἰησοῦς λέγων· [Mt2c] Mt2 17.9c. μηδενὶ εἶπητε [Lk2Mk2·:Mt2] Mt2 17.9d. τὸ ὄραμα [Mt2c] Mt2 17.9e. ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῆ. [Mk2·Mt2]

<sup>342</sup> 9.36 is unattested for GMcn along with all of Lk2 9.36–39 according to R (419), but this verse was likely not present. T concludes an extended portion on the transfiguration in this way: "Thus the father handed over to the son new students, first by displaying Moses and Elijah with him in his prerogative of glory, and then by dismissing them, as if now having discharged their office and dignity" / *tradidit igitur pater filio discipulos novos ostensis prius cum illo Moyse et Helia in claritatis praerogativa atque ita dimissis quasi iam et officio et honore dispunctis* (Marc. 4.22.12; SC 456:286; Evans 382). This concluding reference to the divine dismissal of Moses and Elijah could be taken as establishing a brief, concluding reference to Jesus being alone, but given the lack of clarity in T's commentary, and the clear attestation of Lk1 9.35 by T, E, and Ephrem, the absence of any clear attestation to 9.36 is telling. The powerful pronouncement of the *bat kol* in QnLk1 9.35 was apparently largely sufficient as the climactic ending of the transfiguration, that is, until LkR2 saw a potential problem that needed resolving in the interest of christological heightening, that Jesus was alone even when the heavenly pronouncement was being made. The early-orthodox could not allow divine sonship to be shared with Moses and Elijah, after all! LkR2 also took this as an opportunity to add an explanation as to why the unique divine sonship of Jesus was not immediately disclosed by his first followers. MkR2 saw in the LkR2 expansion an opportunity for further dramatization: having the students look around to see that Moses and Elijah had disappeared, narrating a collective descent from the mountain, turning the silence of the students into an express commandment from Jesus and a temporary arrangement intended to end after the resurrection, and depicting the students as contemplatives pondering the word of Jesus. MtR2 expanded further by having the students expressly worship Jesus in fear, having Jesus touch and reassure them, and rephrasing the Mk2 descriptions of the students seeing no one else on the mountain, descending together, and being commanded by Jesus to keep this revelation a secret until after the resurrection. Characteristic Lk2 features abound in this verse: "alone" / *μόνος* and "are silent" / *σιγάω* (only in Luke among NT gospels) (IDD 1.1); prepositional articular infinitive / *ἐν@pd ὁ@ddns \w+@vn* and the quadrigram "in those days" / *'ἐν@pd ἐκεῖνος@\* \*1 ἡμέρα@* (IDD 1.2).

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)	Mt3 (150s)
A163. Faithless generation	9.14, 17–19	9.37–41	17.14–18	9.37–43a	17.14–20	9.14–29	17.14–21

Parallel Verses for Signals Tracing: GMcn 9.37–39

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>Mk1 9.14. «και ἦλθεν πρὸς τὸν ὄχλον»</p> <p>9.15–16 not present in Mk1</p> <p>Mk1 9.17. «και ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν» ἔχοντα πνεῦμα</p> <p>Mk1 9.18a. ῥήσσει αὐτόν</p>	<p>Lk1 9.37. «και ἦλθεν ἀπὸ τοῦ ὄρους πρὸς τὸν ὄχλον» [‡Mk1·Lk1]</p> <p>Lk1 9.38. «και ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν» [‡Mk1·Lk1]</p> <p>Lk1 9.39. «λαμβάνει γὰρ πνεῦμα αὐτόν και ῥήσσει αὐτόν»<sup>343</sup> [‡Mk1·Lk1]</p>	<p>Mt1 17.14. και ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτόν [Mk1·Mt1]</p> <p>Mt1 17.15. και λέγων· κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται και κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ και πολλάκις εἰς τὸ ὕδωρ. [Mk1·Mt1]</p>	<p>Lk2 9.37a. ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ [CINP]</p> <p>Lk2 9.37b. <u>κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήνησεν αὐτῷ ὄχλος πολὺς.</u> [‡Mk1Lk1·Lk2]</p> <p>Lk2 9.38a. και ἰδοὺ ἄνῆρ [Mk1·Mt1]</p> <p>Lk2 9.38b. ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ [CINP]</p> <p>Lk2 9.38c. τὸν υἱόν μου, [Mk1·Lk2]</p> <p>Lk2 9.38d. ὅτι μονογενῆς μοί ἐστιν, [CINP]</p> <p>Lk2 9.39. και ἰδοὺ <u>πνεῦμα λαμβάνει αὐτόν και ἐξαίφνης κράζει και σπαράσσει αὐτόν μετα ἀφροῦ και μόγις ἀποχωρεῖ ἀπ’ αὐτοῦ συντριβὸν αὐτόν.</u> [Mk1Lk1·Lk2]</p>	<p>Mk3 9.14a. και ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον [Mk1·Mk3]</p> <p>Mk3 9.14b. πολὺν περι αὐτοὺς και γραμματεῖς συζητοῦντας πρὸς αὐτούς. [Mk3c]</p> <p>Mk3 9.15. και εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτόν ἐξεθαμβήθησαν και προστρέχοντες ἠσπάζοντο αὐτόν. [Mk3c]</p> <p>Mk3 9.16. και ἐπηρώτησεν αὐτούς· τί συζητεῖτε πρὸς αὐτούς; [Mk3c]</p> <p>Mk3 9.17. και ἀπεκρίθη αὐτῷ εἰς <u>ἐκ τοῦ ὄχλου· διδάσκαλε, ἦνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον.</u> [Mk1Lk2·Mk3]</p> <p>Mk3 9.18a. και ὅπου ἐὰν αὐτόν καταλάβῃ ῥήσσει αὐτόν, και <u>ἀφρίζει</u> και τρίζει τοὺς ὀδόντας και ξηραίνεται [Mk1Lk2·Mk3]</p>

<sup>343</sup> Lk2 9.37–39 are unattested along with all of Lk2 9.36–39 according to R (419). Nevertheless, Lk1 9.37–39 was likely present in a simple form as part of the generally attested healing narrative, given the clear attestation of Lk1 9.40–41 as unintroduced direct speech, which reads as a request on behalf of another person. Along similar lines, B (107) provides a modest reconstruction that avoids introducing the character of the son or his specific condition, "they had come down from the mountain... a man... saying, '... [... a spirit...]'". Here the improvised maximalist restoration, based on the likely existence of an underlying Mk1 source, is drawn from an eclectic combination of elements from the Mk1 source and Mt1 and D receptors. Occasionally unique elements in D are corroborated by various Lk2 manuscripts: e.g., the Markan word "throws down" / ῥήσσει appears not only in D, but also in κ, Θ, f', 157, and 579. The word "eight" / ἐξῆς in Lk2 9.37 is omitted as a characteristic LkR2 lemma absent from both D and ℱ<sup>45</sup> (IDD 1.1).



Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 9.18b. καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.	Lk1 9.40. «καὶ» ἐδεήθην τῶν μαθητῶν σου «καὶ» ᾧ οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτὸ <sup>344</sup> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 17.16. καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. [Mk1Lk1·:Mt1]	Lk2 9.40. καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 9.18b same as Mk1
Mk1 9.19a. ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ᾧ γενεὰ ἄπιστος ἕως πότε «μεθ' ὑμῶν» ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν;	Lk1 9.41a. «ὁ δὲ ἀποκριθεὶς λέγει» ᾧ γενεὰ ἄπιστος ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; <sup>345</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 17.17a. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ᾧ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; [Mk1·Mt1]	Lk2 9.41a. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ᾧ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 9.19a. ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ᾧ γενεὰ ἄπιστος ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; [Mk1Lk1Mt1Lk2·:Mk3]

<sup>344</sup> Lk1 9.40 is quoted verbatim by E: "I begged your students.' But he had in addition to, 'they could not cast it out'" / ἐδεήθην τῶν μαθητῶν σου. εἶχε δὲ παρὰ τὸ οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό (Pan. 42.11.6 ιθ (19), 42.11.17 Σχ. ιθ (19); GCS 31:110, 131).

<sup>345</sup> Lk1 9.41 is quoted multiple times in T and E. "O unbelieving generation, how long will I be among you? How long will I put up with you?" / *o genitura incredula quousque ero apud vos? quousque sustinebo vos?* (Marc. 4.23.1; SC 456:292; Evans 384); "I take up next the character of the students, on whom he has come down hard, 'O unbelieving nation, how long will I be among you? How long will I put up with you?'" / *suscipio adhuc et personam discipulorum in quos insiliit: o natio incredula quamdiu ero vobiscum quamdiu vos sustinebo?* (Marc. 4.23.2; SC 456:294; Evans 384). E's quotation continues from that of the previous verse: "and to them, 'O faithless generation, how long will I endure you'" / καὶ πρὸς αὐτούς ᾧ γενεὰ ἄπιστος, ἕως πότε ἀνέξομαι ὑμῶν (Pan. 42.11.6 ιθ (19), 42.11.17 Σχ. ιθ (19); restated in 42.11.17 Ἐλ. ιθ (19); GCS 31:110, 131). E restates and quotes portions of this verse in the elenchus: "The saying, 'Until when', is indicative of the duration of his enfleshed coming, and the saying, 'O faithless generation' [is indicative] of the prophets who in his name worked wonders and had believed" / τὸ ἕως πότε ἐνσάρκου παρουσίας χρόνου ἐστὶν σημαντικὸν καὶ τὸ ᾧ γενεὰ ἄπιστος, ὡς τῶν προφητῶν ἐπὶ τῷ ὀνόματι αὐτοῦ θεοσημεία ἐργασαμένων καὶ πεπιστευκότων (Pan. 42.11.17 Ἐλ. ιθ (19); GCS 31:131). I read the accusative *pros* formula "to them" / πρὸς αὐτούς as reflecting E's introduction of a second quotation, rather than as part of a continuous quotation, based on the lack of any such attestation in T, on the Mk1 source here having the dative of speech addressee, on neither Mt1 nor Lk2 receptors having any explicit reference in this location to speech addressees, and on the πρὸς@pa + accusative speech addressee formula being highly characteristic of Lk2 (IDD 1.1, 1.2). The second πρὸς + accusative formula in Lk2, embedded in the first rhetorical question, is not attested in E, while T alternatively attests "with you" / *apud vos* and "with you" / *vobiscum*, both of which are inconclusive about the underlying Greek prepositional phrase. In my view, the Matthean tradition (μεθ' ὑμῶν) likely reflects the earliest formulation and was in both Mk1 and Lk1, while Lk2 shifted to the πρὸς@pa formula and was later followed by MkR3. R (419) reconstructs both instances of πρὸς@pa, N (74) doubts the first instance, and K (735) doubts the second instance because of its absence in E.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)	Mt3 (150s)
9.20–27 not present in Mk1	9.41d–42 not present in Lk1 <sup>346</sup>	Mt1 17.17b. φέρετέ μοι αὐτὸν ὧδε. [Mt1c] Mt1 17.18. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς καὶ ἐξῆλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. [Mt1c] 17.19–20 not present in Mt1	Lk2 9.41b. προσάγαγε ὧδε τὸν υἱόν σου. [Mt1·Lk2] Lk2 9.42a. ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν. [CINP] Lk2 9.42b. ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ καὶ ἴασατο τὸν παῖδα [Mt1·Lk2] Lk2 9.42c. καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. [CINP] Lk2 9.43a. ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. [CINP]	Mt2 17.18 same as Mt1  Mt2 17.19a. τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν εἶπον· διὰ τί ἡμεῖς [Mt2c] Mt2 17.19b. οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [Lk1·Mt2] [see Lk1 9.40] Mt2 17.20a. ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς [Mt2c] Mt2 17.20b. κόκκον σινάπεως, [Qn·Mt2] Mt2 17.20c. ἐρεῖτε τῷ ὄρει τούτῳ· μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. [Mt2c]	Mk3 9.19b. φέρετε αὐτὸν πρὸς με. [Mt1·Mk3] Mk3 9.20a. καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν [Mk3c]    Mk3 9.20b. τὸ πνεῦμα εὐθύς συνεσπάραξεν [Lk2·Mk3]    Mk3 9.20c. αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. [Mk3c] Mk3 9.21. καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν· ἐκ παιδιόθεν. [Mk3c] Mk3 9.22a. καὶ <b>πολλάκις</b> καὶ <b>εἰς πῦρ</b> αὐτὸν ἔβαλεν καὶ <b>εἰς ὕδατα</b> [Mt1·Mk3] [see Mt1 17.15]    Mk3 9.22b. ἵνα ἀπολέσῃ αὐτόν· ἀλλ’ εἴ τι δύνη, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ’ ἡμᾶς. [Mk3c] Mk3 9.23. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τὸ εἰ δύνη, πάντα δυνατὰ τῷ πιστεύοντι. [Mk3c] Mk3 9.24. εὐθύς κράξας ὁ πατήρ τοῦ παιδίου ἔλεγεν· πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. [Mk3c] Mk3 9.25a. ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, [Mk3c]    Mk3 9.25b. ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· [Mt1Lk2·:Mk3]    Mk3 9.25c. τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, [Mk3c]    Mk3 9.25d. ἐξελθε ἐξ αὐτοῦ [καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. Mk3 9.26. καὶ κράξας καὶ πολλὰ <b>σπαράξας</b> ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. [Mt1Lk2·:Mk3] Mk3 9.27. ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη. [Mk3c] Mk3 9.28a. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ’ ἰδίαν ἐπηρώτων αὐτόν. [Mt2·Mk3] Mk3 9.28b. ὅτι <b>ἡμεῖς</b> οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [Mk1Lk1Mt2·:Mk3] [see Lk1 9.40] Mk3 9.29. καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθεῖν εἰ μὴ ἐν προσευχῇ. [Mk3c]	Mt3 17.18–20 same as Mt2  Mt3 17.21. [τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ] [AcMk3·:Mt3]
9.28–29 not present in Mk1 Mk 4.31 κόκκῳ σινάπεως [see A209]	9.43a not present in Lk1 <sup>347</sup> QnLk1 13.19 κόκκῳ σινάπεως [see A209]					

<sup>346</sup> Lk2 9.42 is unattested according to R (419), but along with 9.41b was likely not present in Lk1. The above narrative and Markan source (depending on how Mk1 is reconstructed) could point to some version of a healing or exorcism being present, but B (107) was probably correct to omit these verses and transition directly from the exasperated pronouncement in Lk1 9.41 to the next saying in Lk1 9.44. The intervening material in Lk2 9.42 reads well as LkR2 redaction, exhibiting characteristics such as: a *σν*-prefixed verb (IDD 1.1); and an opening participial transitional phrase and the combination of "unclean" and "spirit" / πνεῦμα@\* \*1 ἀκάθαρτος@a\* | 'ἀκάθαρτος@\* \*1 πνεῦμα@ (IDD 1.2). Lk1 apparently followed Mk1 9.19 in not having any healing-exorcism response to the father's plea. MtR1 filled the gap of the unresolved request by adding a simple exorcism-healing tradition partly expanded and dramatized by LkR2, then elaborately expanded and dramatized by MkR3 with lots of added dialogue and intertextual references (Mt1, Elijah, etc.).

<sup>347</sup> Lk2 9.43a was most likely not present in GMcn. The verse evinces LkR2 redactional work, particularly in the use of a lemma otherwise absent from the Gospels but present in Acts: "greatness" / μεγαλειότης (Ac 19.27; 2 Pet 1.16; cf. the NT *harpax* μεγαλείος in Ac 2.11) (IDD 1.1), as well as the bigram "everything which" / πᾶς@a\*p\* δς@rr\w{2}p (IDD 1.2). LkR2 is evidently the earliest/simplest signal here. MtR2 instead repurposes a phrase from Lk1 9.40 as part of a private dialogue between Jesus and the students about their inability to cast out the demon and the importance of prayer. MkR3 ultimately turns this private dialogue into an emphatic exhortation to faith with numerous intertexts and some samples of bold, magical speech-acts.

Parallel Passages for Signals Tracing: GMcn 9.43b–44a, 44b, 45

<i>SQE</i> . Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A164. Son of man given over	9.31	9.44b	17.22–23	9.43b–45	9.30–32

Parallel Verses for Signals Tracing: GMcn 9.43b

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
9.30 not present in Mk1	9.43b not present in Lk1 <sup>348</sup>	Mt1 17.22a. συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς. [Mt1c]	Lk2 9.43b. πάντων δὲ θαυμάζοντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ. [CINP]	Mk3 9.30a. κακεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, [Mt1·Mk3] Mk3 9.30b. καὶ οὐκ ἤθελεν ἵνα τις γνοῖ. [Mk3c] Mk3 9.31a. ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς [Mt1Lk2·:Mk3]

<sup>348</sup> Lk2 9.43b is unattested according to R (419), but it was likely not present. MtR1 was apparently the first to create distance between the last episode and the next saying by invoking transitional indicators of travel and time passed. LkR2 takes a different redactional tack, highlighting the amazement of the crowd yet contrasting it with Jesus' private teaching to the students about his coming arrest. Without clearly attesting to LkR2 language, MkR3 synthesizes the MtR1 motif of traveling to Galilee with the LkR2 theme of private or secret communication with the students. Characteristic Lk2 features include: "be amazed" / θαυμάζω (IDD 1.1); accusative *pros* / πρὸς@pa especially with a verb of speaking (IDD 1.1, 1.2); δέ + participle / δέ@cc \w+@vp\* opening transition (IDD 1.2)

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 9.31. ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων [Mk1c]	Lk1 9.44. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων <sup>349</sup> [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 17.22b. <u>μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων</u> [Mk1Lk1·:Mt1] Mt1 17.23a. καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. [Mt1c]	Lk2 9.44a. θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους. [CINP] Lk2 9.44b. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει <u>παραδίδοσθαι εἰς χεῖρας ἀνθρώπων</u> . [Mk1Lk1·Lk2] [Lk2:Mk1<Lk1]	Mk3 9.31b. ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, <b>καὶ ἀποκτενοῦσιν αὐτόν</b> , καὶ ἀποκτανθεὶς <b>μετὰ τρεῖς ἡμέρας ἀναστήσεται</b> . [Mk1Mt1·:Mk3]

<sup>349</sup> Lk1 9.44 is quoted verbatim twice by E: "For the son of man is about to be handed over into people's hands" / ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων (*Pan.* 42.11.6 κ (20); 42.11.17 Σχ. κ (20); GCS 31:110, 132). E restates it in the elenchus: "The impression 'of a son of man who is even handed over into men's hands' is not of an apparition or phantasm" / Υἱοῦ ἀνθρώπου καὶ παραδοθησομένου εἰς χεῖρας ἀνθρώπων οὐ δοκῆσεως ἢ ἔμφασις οὐδὲ φαντασίας (*Pan.* 42.11.17 "Ελ. κ (20); GCS 31:132). H (429), Z (468), B (107), K (736), and N (74) all restore the phrase, "put these words into your ears", but this is missing from Lk1 witnesses and the synoptic parallels and almost certainly represents LkR2 redaction, with its customary ring of LXX and Acts intertexts (Deut 31.28, 32.44; 1 Sam 11.4; Jer 33.15, 35.7; Ac 11.22). MkR3 may have been influenced by this formulation, but if so, restates it in a more generic fashion, "He taught his students and said to them" / ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
9.32 not present in Mk1	9.45 not present in Lk1 <sup>350</sup>	Mt1 17.23b. καὶ ἐλυπήθησαν σφόδρα. [Mt1c]	Lk2 9.45. οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἰσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου. [CINP]	Mk3 9.32. οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι. [Lk2·Mk3]

<sup>350</sup> Lk2 9.45 is unattested for GMcn by patristic witnesses and thus omitted from most major reconstructions: Z (468), V (203\*), TS (94), B (107), and R (419). Only the overly maximalist reconstructions include it: H (429), K (736, 744), and N (76). My analysis points to this verse most likely as not present in Lk1. After adding the motif of execution and resurrection to the prediction, MtR1 further elaborates on the students being "greatly pained" or "exceedingly distressed" / ἐλυπήθησαν σφόδρα by this news. In Lk2 this brief Mt1 notice is transformed and expanded so that the students "do not understand" / ἠγνόουν this prediction, which "had been hidden" / παρακεκαλυμμένον by divine plan so as "not to be understood" / μὴ αἰσθωνται by the students, who thus "were afraid to speak about this word" / ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου, all of which exudes characteristic LkR2 vocabulary and themes (cf. esp. the Lk2 Emmaus Road story and its imitations of Euripides' *Iphigenia in Tauris*), succinctly quoted and restated by MkR3. Characteristic and/or distinctive Lk2 features include: "word" / ῥῆμα, "to understand" / αἰσθάνομαι (NT *hapax*), "be ignorant" / ἀγνοέω (only in Lk2 9.45 and Mk3 9.32) (IDD 1.1); periphrastic participle / εἰμί@\w+ \w+@vp (IDD 1.2).



SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A166. True greatness	9.34, 36–37	9.46–48	18.1–3, 5	9.46–48	18.1–5	9.33–37

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>9.33 not present in Mk1</p> <p>Mk1 9.34. «οἱ μαθηταὶ τῷ Ἰησοῦ λέγουσιν» τίς μείζων</p> <p>9.35 not present in Mk1</p> <p>Mk1 9.36. καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ εἶπεν αὐτοῖς·</p> <p>Mk1 9.37. ὃς ἂν «τὸ παιδίον» δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·</p>	<p>9.46a not present in Lk1</p> <p>Lk1 9.46b. «οἱ μαθηταὶ τῷ Ἰησοῦ λέγουσιν τίς» μείζων;<sup>351</sup> [Mk1·Lk1] [Lk1:Mk1=Lk2]</p> <p>9.47a not present in Lk1</p> <p>Lk1 9.47b. «καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν» [‡Mk1·Lk1]</p> <p>Lk1 9.48a. «καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται» παιδίον «ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται» [Mk1·Lk1] [Lk1:Mk1&lt;Lk2]</p> <p>9.48b not present in Lk1</p>	<p>Mt1 18.1. ἐν ἐκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; [Mk1·Mt1]</p> <p>Mt1 18.2. καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν [Mk1·Mt1]</p> <p>Mt1 18.3. καὶ εἶπεν [Mk1·Mt1]</p> <p>18.4 not present in Mt1</p> <p>Mt1 18.5. ὃς ἂν δέξηται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. [Mk1·Mt1]</p>	<p>Lk2 9.46a. εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, [CINP]</p> <p>Lk2 9.46b. τὸ τίς ἂν εἴη μείζων αὐτῶν. [Mk1·Lk2] [Lk2:Mk1=Lk1]</p> <p>Lk2 9.47a. ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, [CINP]</p> <p>Lk2 9.47b. ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτοῦ [Mk1·Lk2]</p> <p>Lk2 9.48a. καὶ εἶπεν αὐτοῖς· ὃς ἂν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. [Mk1Lk1·:Lk2] [Lk2:Mk1&lt;Lk1]</p> <p>Lk2 9.48b. καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστειλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας. [CINP]</p>	<p>Mt2 18.1–3a same as Mt1</p> <p>Mt2 18.3b. ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφήτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. [Mt2c]</p> <p>Mt2 18.4. ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. [Mk1Mt1·:Mt2]</p> <p>Mt2 18.5. καὶ ὃς ἂν δέξηται ἐν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. [Mk1Mt1·Mt2]</p>	<p>Mk3 9.33. καὶ ἦλθον εἰς Καφαρναούμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς· τί ἐν τῇ ὁδῷ διελογίζεσθε; [Mk3c]</p> <p>Mk3 9.34a. οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ [Mk3c]</p> <p>Mk3 9.34b. διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων. [Mk1Lk2·:Mk3]</p> <p>Mk3 9.35. καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. [Mk3c]</p> <p>Mk3 9.36. καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς· [Mk1·Mk3]</p> <p>Mk3 9.37. ὃς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστειλαντά με. [Mk1Mt1Lk2·:Mk3]</p>

<sup>351</sup> T gives a passing, meager summary of this passage in Lk1, noting its favorable place in an antithesis Marcion made with the demiurge sending bears to kill boys in response to Elisha's curse (2 Kgs 2.23–24): "Yet behold, the messiah loves the little ones, teaching that those who always wish to be greater should be like them" / *sed ecce Christus diligit parvulos tales docens esse debere qui semper maiores velint esse* (Marc. 4.23.4; SC 456:296; Evans 386 transposes *docens esse*). Based on this, R (420) only lists "greater" / μείζων in 9.46 and "the child" / τὸ παιδίον in 9.48 as secure. The improvised reconstruction is based on an eclectic combination of elements from Mk1 as source, Mt1 and Lk2 as independent Mk1 and Lk1 receptors, and elements of D, all set within a mapping of the gradual evolution of this cascade. The Mk1 active participle λαβὼν is preferable for Lk1 in contrast to the LkR2 middle participle ἐπιλαβόμενος, given that Lk2 characteristic features include the lemma "taking on" / ἐπιλαμβάνομαι (IDD 1.1) and middle participles / @vp?m (IDD 1.2). The earliest form of the signal apparently only mentions "the child" / τὸ παιδίον (Lk1/Lk2) or "one child" / ἐν παιδίον (Mt1), whereas Mk2 pictures a group of children. The unique LkR2 note about "the least" / ὁ... μικρότερος may pull from Lk1 7.28 // Mt1 11.11 ("least in the kingdom of god/heaven"), or perhaps from the earlier references to the mustard seed as the "smallest" (Mk1 4.31, Mt1 13.31–32). LkR2 also apparently adds the detail of Jesus knowing "the disputes of their hearts" / εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν (Lk2 9.47). MtR2 transforms the teaching into a question and answer dialogue between the students and Jesus, emphatically stating that being childlike is a requirement of studentship and future beatitude, while blending in other intertexts about humbling oneself (Mt2 23.12; Lk2 14.11, 18.14) and being greatest/least "in the kingdom of heaven" (Lk1 7.28 // Mt1 11.11). MkR3 expands the narrative by adding introductory travel and hospitality details in Mk3 9.33–34, perhaps alluding to the LkR2 Emmaus Road story when Jesus asks, "What were you disputing on the road?" / τί ἐν τῇ ὁδῷ διελογίζεσθε. MkR3 also changes the focus to be about being "the first" / πρῶτος and may allude to the Johannine foot-washing traditions about Jesus being "servant of all", while also adding a bit of warmth by having Jesus hold the child in his arms in Mk3 9.35.



Parallel Passages for Signals Tracing: GMcn 9.49–50

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A167. Strange exorcist	——	9.49–50	10.42	9.38–41

Parallel Verses for Signals Tracing: GMcn 9.49–50

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
9.49–50 not present in QnLk1 <sup>352</sup>	<p>Lk2 9.49. ἀποκριθεὶς δὲ Ἰωάννης εἶπεν· ἐπιστάτα, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ’ ἡμῶν. [CINP]</p> <p>Lk2 9.50. εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς· μὴ κωλύετε· ὅς γὰρ οὐκ ἔστιν καθ’ ὑμῶν, ὑπὲρ ὑμῶν ἔστιν. [CINP]</p>	Mt2 10.42 [see A179]	<p>Mk3 9.38. ἔφη αὐτῷ ὁ Ἰωάννης· διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. [Lk2·Mk2]</p> <p>Mk3 9.39a. ὁ δὲ Ἰησοῦς εἶπεν· μὴ κωλύετε αὐτόν. οὐδεὶς γὰρ ἔστιν [Lk2·Mk2]</p> <p>Mk3 9.39b. ὅς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογήσαί με· [Mk3c]</p> <p>Mk3 9.40. ὅς γὰρ οὐκ ἔστιν καθ’ ἡμῶν, ὑπὲρ ἡμῶν ἔστιν. [Lk2·Mk2]</p> <p>Mk3 9.41 [see A179]</p>

<sup>352</sup> Lk2 9.49–50 were restored in HK, considered uncertain by N, but determined by the majority of GMcn editors (ZVTsBR) to have been unattested and thus omitted from the reconstruction. We concur with those who maintain that the story of the strange exorcist was likely absent from Lk1. This conclusion is supported by the absence of this passage from Matthew and its characteristic LkR2 themes seen throughout Acts: expanding the stories of the students of Jesus, discussing the legitimacy of representing Jesus, the use of the name of Jesus as a magical formula, and coming to terms with plurality and unity among early Christian groups. MkR2 picks up these Lk2 motifs, expands them, adds a further rationale (miracle working in the name of Jesus precludes cursing Jesus, and has Jesus speak as an ongoing part of the community. Compare LkR2 9.50, "Whoever is not against you is for you" to Mk3 9.40, "Whoever is not against us is for us". The MkR3 prohibition against cursing Jesus may be responsive to Pliny the Younger's demand that those in his court curse Christ as a sign of fealty to the empire and its gods.

Parallel Passages for Signals Tracing: GMcn 9.51

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A174. Bound for Jerusalem	————	9.51	————	————
A251. Departure to Judea	————	9.51	10.1	19.1–2

Parallel Verses for Signals Tracing: GMcn 9.51

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
9.51 not present in Lk1 <sup>353</sup>	Lk2 9.51. ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ. [CINP]	Mk2 10.1. καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας [καὶ] πέραν τοῦ Ἰορδάνου, καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς. [Mk2c]	Mt2 19.1a. καὶ ἐγένετο ὅτε ἐτέλεσεν [Mk2·Mt2] Mt2 19.1b. ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας [Mt2c] Mt2 19.1c. καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. [Mk2·Mt2] Mt2 19.2. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτούς ἐκεῖ. [Mk2·Mt2]

<sup>353</sup> Lk2 9.51 was restored by H, considered attested without wording by VTs, yet determined to be unattested and thus left out of the restoration by most GMcn editors (ZBRKN). I concur that the verse is unattested and concur with K (754–55) that it was the product of the Lk2 redactor. This verse has an especially dense cluster of LkR2 characteristic features, most notably the evocation of imperial majesty and ascension tropes: "now it happened when the days of his ascension were brought to fullness" / ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ. Compare the highly similar construction in Acts 2.1 "and when the day of Pentecost was brought to fullness" / καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς. Both in its root lemma and as a prefixed verb, "bring to fullness" / συμπληροῦσθαι is characteristic of Lk2 (IDD 1.1). Qn elsewhere attests once to the verb "set" / στηρίζω (Qn 16.26), but there it is applied to the divine order, the chasm "fixed" between the rich and poor in the afterlife, and not to a person's "fixed" decision or direction, the latter pointing to yet another LkR2 word choice. The word for "face/presence" / πρόσωπον as used of Jesus or any person is extremely rare if not absent in Qn (possibly 9.29). The quick threefold repetition of that term here (9.51, 52, 53), without any clear attestation by Lk1 witnesses, evokes an imperial entourage and procession far more likely representing LkR2 redaction than Qn or LkR1. The bigram "then it happened" / ἐγένετο δὲ and prepositional temporal trigram "in the" + infinitive / ἐν τῷ \w+@vn\* are both characteristic of Lk2, even more so when combined (IDD 1.2). The notices in Mk2 10.1 and Mt2 19.1–2 about Jesus going to "the region of Judea" may have been inspired by Lk2 9.51, but the texts are sufficiently distinct as not to necessitate their inclusion in this parallel set.

Parallel Passages for Signals Tracing: GMcn 9.52abe, 53ab, 54abed, 55ab, 56

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A175. Samaritan rejection	9.52b, 53a, 54bd, 55b	9.52–56

Parallel Verses for Signals Tracing: GMcn 9.52a, 52b, 52e

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
9.52a not present in QnLk1	Lk2 9.52. και ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. [CINP]
QnLk1 9.52b. «καὶ εἰσῆλθον εἰς» κώμην Σαμαριτῶν <sup>354</sup>	Lk2 9.52b καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν [†QnLk1·Lk2]
9.52c not present in QnLk1	Lk2 9.52c. ὡς ἐτοιμάσαι αὐτῶ. [CINP]

<sup>354</sup> Lk1 9.52 is clearly attested in a summary and paraphrase in T: "The creator exhibits a plague of fire on that false prophet at Elijah's request. I recognize a judge's severity and by contrast Christ's same censure on the students when they had targeted upon that little village of Samaritans" / *repraesentat creator ignium plagam Helia postulante in illo pseudopropheta. agnosco iudicis severitatem e contrario Christi <lenitatem increpantis> eandem animadversionem destinantes discipulos super illum viculum Samaritarum* (*Marc.* 4.23.7 in SC 456:298, 300; 4.23.8 in Evans 388). The verse is restored in perfect alignment with Lk2 by HZK, pared down a bit by N, while V left it unrestored and R wrongly claimed that it was unattested, along with all of 9.52–56. Our reconstruction is similar to that of B, except for the opening conjunction. The explicit restoration of the phrase "village of the Samaritans" / κώμην Σαμαριτῶν is based on T's *viculum Samaritarum*. The opening improvised restoration is a necessary narrative transition stripped of Lk2 characteristic features. In Lk2 the opening phrase, "and he sent messengers/angels before his presence" / και ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, is likely LkR2 redaction exhibiting characteristic concerns with affairs of state and proxied communication (IDD 1.4), perhaps the sort of diplomatic preparations and political decorum befitting an imperial visit such as that made to the Eastern provinces by Hadrian in the 130s.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.53a. «καὶ οὐκ ἐδέξαντο αὐτόν» <sup>355</sup> 9.53b not present in QnLk1	Lk2 9.53a. καὶ οὐκ ἐδέξαντο αὐτόν, [‡QnLk1·Lk2] Lk2 9.53b. ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. [CINP]

<sup>355</sup> No explicit wording from Lk1 9.53 is attested in T, though the failure to show hospitality is likely presumed and perhaps even implied in T's attestation of the surrounding content as the reason for the disciples' attempt to channel divine vengeance. Note that the theme of refusing hospitality clearly appears shortly after this passage in the sending of the seventy (Qn 10.10–11). Lk2 here adds an historical-political reason for this lack of hospitality: "because his presence was going to Jerusalem" / ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. This statement, albeit short, contains a dense cluster of Lk2 characteristic feature: the lemma "face" / πρόσωπον (IDD 1.1), a periphrastic participle / εἰμί@\w+ \w+@vp and middle participle / @vp?m (IDD 1.2), a gratuitous geographical reference and narrative foreshadowing (IDD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
9.54a not present in QnLk1	Lk2 9.54. <i>ιδόντες δὲ</i> [CINP]
QnLk1 9.54b. <i>οἱ μαθηταὶ</i>	Lk2 9.54b. <i>οἱ μαθηταὶ</i> [†QnLk1·Lk2]
9.54c not present in QnLk1	Lk2 9.54c. <i>Ἰάκωβος καὶ Ἰωάννης</i> [CINP]
QnLk1 9.54d. <i>«εἶπαν»</i> <i>πῦρ</i> <i>«καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς»</i> <sup>356</sup>	Lk2 9.54d. <i>εἶπαν· κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;</i> [†QnLk1·Lk2]

<sup>356</sup> Parts of Lk1 9.54 are restated and paraphrased in T: "The creator exhibits a plague of fire on that false prophet at Elijah's request. I recognize a judge's severity and by contrast Christ's same censure on the students when they had targeted upon that little village of Samaritans" / *repraesentat creator ignium plagam Helia postulante in illo pseudopropheta. Agnosco iudicis severitatem e contrario Christi <lenitatem, increpantis> eandem animadversionem destinantes discipulos super illum viculum Samaritarum* (*Marc.* 4.23.7 in SC 456:298, 300; 4.23.8 in Evans 388). R (420) minimalistically concluded that "no insight into wording can be gained." The explicit restorations are based on T clearly attesting "students" / *discipulos* / *μαθηταὶ* and "fire" / *ignium* / *πῦρ*. The improvised restorations are necessary to the narrative and are implied in T's attestation. The addition of two specific names (James and John)—the same two who in Mk2 3.17 happen to hold the epic/mythical title "sons of thunder"—is likely LkR2 redaction (see A049). The students pausing to ask Jesus a question starting with "do you want" / *θέλεις* is also likely LkR2 redaction (cf. the similar formulations in Lk2 18.41, 22.9), removing an embarrassing detail about the students invoking divine wrath and/or exercising the prophetic authority to curse without seeking Jesus' permission. Other characteristic Lk2 features omitted from the reconstruction include the participle "seeing" / *ὁράω@vp\** and verb "wish/want" / *θέλω* (IDD 1.1), as well as the transitional participle + *δέ* / *@vp\w+ δέ@cc* bigram (IDD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
9.55a not present in QnLk1 QnLk1 9.55b. «καὶ» ἐπετίμησεν αὐτοῖς <sup>357</sup>	Lk2 9.55a. στραφεῖς δὲ [CINP] Lk2 9.55b. ἐπετίμησεν αὐτοῖς. [†QnLk1·Lk2]

<sup>357</sup> For Lk1 9.55, Jesus "fixing censure" / *animadversionem destinantes* on the students is explicitly attested in T (*Marc.* 4.23.7 in SC 456:298, 300; 4.23.8 in Evans 388) as quoted more fully above. The lemma "turn" / στρέφω (IDD 1.1), transitional opening participle + "then" / @vp\* δέ bigram (IDD 1.2), and the theatrical focus on bodily posture and dramatization of an interpersonal speech act (IDD 1.4) are all highly characteristic of LkR2, unattested by T, and thus omitted.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
9.56 not present in QnLk1 <sup>358</sup>	Lk2 9.56a. [[ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς τῶν ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι]] [CINP?] Lk2 9.56b. καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην. [CINP]

<sup>358</sup> Lk2 9.56 is unattested for Lk1 according to R (420), but it was most likely not present. Among GMcn editors, it is only restored fully parallel to Lk2 by HK, even including the logion in 9.56a that is omitted from canonical Luke in UBS/NA. V only restored Lk2 9.56a, but not 9.56b. N conversely only restored 9.56b, but not 9.56a. BR both omit the verse entirely, as we do here. The lack of patristic attestation and presence of characteristic Lk2 features weigh against this verse being present in QnLk1. Note the proclivity for LkR2 to use the lemma "village" / κώμη as a standard redactional element in the interest of narrative framing (Lk2 8.1, 10.38, 17.12, 24.13, 24.28) (IDD 1.1). That the theme of homelessness appears immediately after this in QnLk1 9.58 makes for a smooth transition in QnLk1 and suggests that 9.56 likely reflects the LkR2 emphases on travel and hospitality (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 9.57ab–62

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)
A176. Following Joshua	9.57b–62	8.18–22	1.43b	9.57–62

Parallel Verses for Signals Tracing: GMcn 9.57ab

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
9.57a not present in QnLk1 QnLk1 9.57b. «καὶ εἶπεν τις αὐτῷ» ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ <sup>359</sup>	Mt1 8.18. ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. [Mt1c] Mt1 8.19a. καὶ προσελθὼν εἶς γραμματεὺς [Mt1c] Mt1 8.19b. εἶπεν αὐτῷ· διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. [QnLk1·Mt1]	Lk2 9.57a. καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ [CINP] Lk2 9.57b. εἶπέν τις πρὸς αὐτόν· ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. [QnLk1·Lk2]

<sup>359</sup> Lk1 9.57 is partly paraphrased and partly quoted verbatim by T: "But why does the most humane god refuse him who offers himself to him as an inseparable companion? If because he had spoken proudly or from hypocrisy, 'I will follow you wherever you go,' therefore in judging pride or hypocrisy, he was governing as a judge" / *at enim humanissimus deus cur recusat eum qui se tam individuum illi comitem offert? si quia superbe vel ex hypocrisi dixerat: sequar te quocumque ieris ergo aut superbiam aut hypocrisim recusandam iudicando iudicem gessit* (Marc. 4.23.9; SC 456:300; Evans 388 *quocumque* : *quocunque*). The opening improvised restoration is based on T clearly and repeatedly referring to an anonymous person submitting himself as a follower of Jesus, while its specific wording comes from D, slightly reworded by Mt1 and Lk2 as independent QnLk1 receptors. Note how Mt1 preserves the original dative form of the speech introduction typical of QnLk1, while LkR2 changes it to its customary accusative *pros* / πρὸς@pa. MtR1 8.18 adds clarifications and formalities about a "scribe" being the questioner and addressing Jesus as "teacher", as well as an opening justification for the question, that Jesus himself had "commanded the crowd to leave".

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.58. «καὶ λέγει αὐτῷ ὁ Ἰησοῦς αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει» <sup>360</sup>	Mt1 8.20. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. [QnLk1·Mt1]	Lk2 9.58. καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. [QnLk1·Lk2]

<sup>360</sup> Lk1 9.58 is briefly summarized in the above quotation by T, that Jesus "refused him" / *recusat eum* (*Marc.* 4.23.9; SC 456:300; Evans 388). R (4.4.37, 420) opted not to restore any content because of the lack of any explicit wording from the verse. However, it is entirely reasonable to reconstruct the text of QnLk1 based on Mt1 and Lk2 as independent yet virtually identical receptors of QnLk1. Note the lack of any cluster of characteristic Lk2 features, and that "son of man" sayings are highly characteristic of Qn (IDD 1.2).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)
<p>QnLk1 9.59. «καὶ λέγει» (τῷ Φιλίππῳ) «ἀκολουθεῖ μοι ὁ δὲ εἶπεν ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ» θάψαι τὸν πατέρα μου</p> <p>QnLk1 9.60. «καὶ λέγει αὐτῷ» ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς σὺ δὲ «πορευθεὶς» διάγγελλε τὴν βασιλείαν τοῦ θεοῦ<sup>361</sup></p>	<p>Mt1 8.21. ἕτερος δὲ τῶν μαθητῶν [αὐτοῦ] εἶπεν αὐτῷ· κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. [QnLk1·Mt1]</p> <p>Mt1 8.22. ὁ δὲ Ἰησοῦς λέγει αὐτῷ· ἀκολουθεῖ μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς. [QnLk1·Mt1]</p>	<p>Jn1 1.43b. εὕρισκει Φίλιππον· καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολουθεῖ μοι. [QnLk1·Jn1]</p>	<p>Lk2 9.59. εἶπεν δὲ πρὸς ἕτερον· ἀκολουθεῖ μοι· ὁ δὲ εἶπεν· [κύριε] ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. [QnLk1Mt1·Lk2]</p> <p>Lk2 9.60. εἶπεν δὲ αὐτῷ· ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. [QnLk1Mt1·Lk2]</p>

<sup>361</sup> Lk1 9.59–60 are clearly and together summarized and quoted in T and Clement of Alexandria: "But when to the one who made an excuse of his father's burial he responds: 'Let the dead bury their own dead, but you go and proclaim the kingdom of god'" / *illi autem causato patris sepulturam cum respondet sine mortui sepeliant mortuos suos tu autem vade et adnuntia regnum dei* (Marc. 4.23.10; SC 456:300; Evans 388 *adnuntia* : *annuntia*). Clement of Alexandria has the student Phillip as the interlocutor. Speaking of heretics such as Marcion, he says, "And they furnish an answer together in the lord's voice, who says to Phillip, 'Let the dead bury their own dead, but you follow me'" / *κἀν συγχρήσωνται τῇ τοῦ κυρίου φωνῇ λέγοντος τῷ Φιλίππῳ· ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς, σὺ δὲ ἀκολουθεῖ μοι* (*Strom.* 3.4.25.3; GCS 52:207). Several brief paraphrases of this double-tradition content are found in other treatises by T, but none of them make any difference to the reconstruction of QnLk1: "disdained his father's funerary rites" / *patris exequias despexit* (*Bapt.* 12.9; Evans 30); "while even burying a father was too slow for faith" / *cum etiam sepelire patrem tardum fuit fidei* (*Idol.* 12.3; CCSL 2:1112; CSEL 20:43); "Therefore he recalls that young man hurrying to his father's funerary rites" / *nam et illum adolescentem festinantem ad exequias patris ideo revocat* (*Mon.* 7.8; SC 343:162; CSEL 76:57). Without any stated reason, V (202\*) dismisses Clement's reference to Phillip as "nicht sicher" and R (8.14) follows suit, claiming that such a clear reference to Phillip was "not likely" to have been "drawn from Marcion's Gospel". B (153) was of the same opinion yet attempted to explain the identification of Phillip as "part of the legendary material that Clement sometimes draws on to fill out gospel episodes and characters". H (431), Z (468, implicitly), and N (78) also omitted any reference to Phillip in this context. Among previous GMcn editors, only K (759) restored the name of Phillip. Given the complete lack of attestation of Phillip here in Lukan mss and the tendency of the early-orthodox to clean up and elevate authorized apostolic reputations, the unflattering mention of Phillip here is best considered a unique yet highly reliable attestation to the earliest textual tradition of QnLk1 as well as the textual precursor to and inspiration for Jn1 1.43 and its separate account of the calling of Phillip, which otherwise has no parallel in the early gospel strata. Note also that MtR1 8.21 keeps the student's identity anonymous: "another of the students" / *ἕτερος... τῶν μαθητῶν*. LkR2 9.59 reads as an even more emphatic attempt at anonymizing: "to another" / *πρὸς ἕτερον*. This cascade of increasing anonymization suggests that the earliest tradition was embarrassing and/or problematic, whether because Phillip was rebuked by Jesus or because his calling came too late in the QnLk1 narrative for the taste of later gospel compilers. Note also here that we have attested for QnLk1 yet another dative form for the speech addressee, "to Phillip" / *τῷ Φιλίππῳ* instead of the characteristic Lk2 verb of speaking plus the accusative pros / *πρός@pa* (IDD 1.2), which K (759) anachronistically restores despite preserving the name of Phillip. In view of Clement's attestation, as well as Mt1 and Lk2 as QnLk1 receptors, T's felicitous placement of the possessive after the participle (or substantive adjective) in Latin does not warrant R's (420) relocation of the participial phrase's intervening possessive "their own" / *ἑαυτῶν* after "dead" / *νεκροὺς*. The hortatory participle "going" / *πορευθεὶς*, unique to D among Luke mss, is closer to T's *vade*, likely carrying an earlier tradition than Lk2, "depart" / *ἀπελθὼν*, which R uses as a basis to reconstruct *ἀπελθε*.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>QnLk1 9.61. «καὶ λέγει τις ἀκολουθήσω σοι» (πρῶτον) «δὲ ἐπίτρεψόν μοι» ἀποτάξασθαι τοῖς ἰδίοις<sup>362</sup></p> <p>QnLk1 9.62. «καὶ λέγει αὐτῷ» (μὴ) «βλέψῃς» εἰς τὰ ὀπίσω</p>	<p>Lk2 9.61. εἶπεν δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. [QnLk1·Lk2]</p> <p>Lk2 9.62. εἶπεν δὲ [πρὸς αὐτόν] ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ’ ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν τῆ βασιλεία τοῦ θεοῦ. [QnLk1·Lk2]</p>

<sup>362</sup> Lk1 9.61–62 is clearly paraphrased by T: "Indeed when he prohibits that third one from looking back who first prepared to farewell his own" / *cum vero et tertium illum prius suis valedicere parantem prohibet retro respectare* (Marc. 4.23.11; SC 456:302; Evans 390). The improvised restoration fills in a necessary dialogical gap and draws on Lk2 as a partly faithful receptor of Lk1 here, especially given that no rival Matthean tradition exists. The formal address of Jesus as "lord" / κύριε in 9.61 (as also possibly in 9.59) is likely LkR2 redaction, as is the agricultural metaphor or aphorism about "putting the hand upon the plow" / ἐπιβαλὼν τὴν χεῖρα ἐπ’ ἄροτρον, a metaphor completely absent from T's close paraphrase. The Lk2 word "plow" / ἄροτρον is an NT *hapax legomenon* and the word "useful" / εὐθετός is a rare word characteristic of LkR2 redaction. The phrase "in my house" / εἰς τὸν οἶκόν μου is also omitted as another characteristic LkR2 phrase (cf. 5.24, 8.39, 11.24), and instead corrected with a literal translation from T's "his own" / *suis* / ἰδίοις. The explicit restoration and emendation of "do not look" / μὴ βλέψῃς is based on T saying that Jesus "prohibits from looking back" / *prohibet retro respectare*. The prohibition thus stated may be reminiscent of LXX Gen 19.17.

Parallel Passages for Signals Tracing: GMcn 10.1abcd, 2–3, 4ab, 5, 6, 7abe–8, 9–11, 12–15

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A177. Seventy sent <sup>363</sup>	10.1ac–5, 7b, 9–11	6.7–8, 11	10.1, 7, 9–12, 14, 16	11.6, 12.3c, 13.1	10.1–12	6.7–13	9.37–38; 10.7–16
A178. Cities cursed	-----	-----	-----	-----	10.13–15	-----	11.20–24

Parallel Verses for Signals Tracing: GMcn 10.1abcd

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 10.1ac. «καὶ» <small>ῥῥ ἐξελέξατο ῥῥ ἄλλους ῥ</small> ἑβδομήκοντα ἀποστόλους «καὶ» ἀπέστειλεν «αὐτοὺς» εἰς <small>ῥ πόλεις ῥ</small> <sup>364</sup> 10.1bd not present in QnLk1	Mk1 6.7a. καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἀπέστειλεν «αὐτοὺς» [Qn·Mk1] [see A142]	Mt1 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ [QnMk1·Mt1] [!Mk1Lk1·Mt1] [see A142]	Lk2 10.1a. μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέροισ ἑβδομήκοντα [δύο] καὶ ἀπέστειλεν αὐτοὺς Lk2 10.1b. ἀνὰ δύο [δύο] πρὸ προσώπου αὐτοῦ [CINP] Lk2 10.1c. εἰς πᾶσαν πόλιν [QnLk1·Lk2] Lk2 10.1d. καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι. [CINP]	Mk2 6.7a. καὶ προσκαλεῖται τοὺς δώδεκα [QnMk1·Lk1] Mk2 6.7b. καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς ἑξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων [Mk1Lk2·Mk2]	Mt2 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἑξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [Mk1Mt1Lk2Mk2·Mt2]

<sup>363</sup> See A142 (Students sent) above for additional notes and indirect parallels. This specific QnLk1 passage is well attested overall in T (R 4.4.38, 5.42).

<sup>364</sup> Lk1 10.1 is closely paraphrased in T: "He chooses seventy other apostles on top of the twelve" / *adlegit et alios septuaginta apostolos super duodecim* (Marc. 4.24.1; SC 456:302; Evans 390); "Yet Christ ordered his students... the latter were being sent into cities" / *Christus autem... discipulis... praescrisit... hi autem in civitates mittebantur* (Marc. 4.24.2 in SC 456:304; 4.24.1–2 in Evans 390). The emendation to "others" / ἄλλους for QnLk1 in place of the Lk2 "others" / ἑτέροισ is based on their respective typical word choice (IDD 1.1). The lemma "reveal" / ἀναδείκνυμι in Lk2 10.1 is likely LkR2 redaction, matching with its appearance in Acts 1.24, also about the selection of apostles. Given that, rather than defaulting to the LkR2 term "revealed" / ἀνέδειξεν as do VR, I translate T's word choice *adlegit* / "he chose" as ἐξελέξατο, the same term that already appeared in Lk1 6.13 regarding the choosing of the "twelve apostles", a term without any precedent in the Mk1 source, supporting the conclusion that both terms ("choose" and "twelve") first appeared here in Qn 10.1. In keeping with T's notice that the students "were being sent into cities" / *in civitates mittebantur*, the plural "into cities" / εἰς πόλεις is preferable to the singular "into a city" / εἰς πόλιν as in R (5.42), who clumsily adopts the LkR2 noun without its distributive modifier "every" / πᾶσαν. Note that the choosing of the twelve students/apostles was not in Qn, but it did appear in Lk1 thanks to its Mk1 source. At this point in the Qn narrative, Joshua has certainly attracted "students" (Qn 9.40), including "Peter" (Qn 9.33) and apparently "Phillip" (Qn 9.59), but the word "apostles" / ἀποστόλους has not yet appeared until now. In other words, the selection of "seventy other apostles" in Qn is *not* in addition to "the twelve", but only in addition to those previously mentioned. Note how the selection of seventy apostles here in Qn follows immediately after the above section on following Joshua, and just before that, his journey into Samaria, apparently *en route* to Jerusalem, as LkR2 later made perfectly clear. Note also that LkR2, with its vested interest in defending the Mk1/Mt1 tradition of twelve and only twelve apostles here and in Acts, removes the term "apostles" here in the sending of the seventy. Following from the prejudicial assumption that Lk1 is derivative of Lk2, R (5.42) follows V in omitting "apostles" here in Lk1 despite its clear attestation in T. The expression "before his presence" / πρὸ προσώπου αὐτοῦ in Lk2 10.1 is likely LkR2 redaction that was not original to Qn; see the footnotes above on Lk2 9.51–53.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn2 (110s)	Lk2 (117–138)
<p>QnLk1 10.2. «ἔλεγεν αὐτοῖς ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλη εἰς τὸν θερισμὸν αὐτοῦ»</p> <p>QnLk1 10.3. «ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων»<sup>365</sup></p>	<p>Mt1 9.37. τότε λέγει τοῖς μαθηταῖς αὐτοῦ· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· [‡QnLk1·Mt1]</p> <p>Mt1 9.38. δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλη ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. [‡QnLk1·Mt1]</p> <p>Mt1 10.16a. ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· [‡QnLk1·Mt1]</p> <p>Mt1 10.16b. γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. [Mt1c]</p>	<p>Jn2 4.35a. οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνός ἐστιν [Jn2c]</p> <p>Jn2 4.35b. καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ [‡QnLk1·Jn2?]</p> <p>Jn2 4.35c. λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν [Jn2c]</p> <p>Jn2 4.35d. πρὸς θερισμόν [‡QnLk1·Jn2?]</p>	<p>Lk2 10.2. ἔλεγεν δὲ πρὸς αὐτούς· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλη εἰς τὸν θερισμὸν αὐτοῦ. [‡QnLk1·Lk2] [CINP-]</p> <p>Lk2 10.3. ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνas ἐν μέσῳ λύκων. [‡QnLk1·Lk2] [CINP-]</p>

<sup>365</sup> Lk2 10.2–3 are restored by HKN, and 10.2a and 10.3 are restored by B. While both R (420) and K (774) note that these verses are unattested, B (153) claims they are attested in *Ps-Ephrem A* 52, while noting parallels in Matthew and GThom 73. *Ps-Ephrem A* 52 reads, "wherefore he says, 'Behold I send you as lambs among the wolves'" (CSCO 292:34; ET Egan). GThom 73 reads, πεχε τς χε πωρς μεν ναωωα ἡ νεργατης δε σοβκ ἡ σοπῆ δε ἡπχοεις ωινα εφνανεχ ἡ εργατης εβολ ἡ επωζῆ / "Jesus said, 'The harvest is great, but the workers are few. Ask the Lord to send out workers to that harvest'" (TENTS 11:483; ET Gathercole). While this certainly references the saying in Lk2 10.3 // Mt 10.16, it stands within the midst of a litany of quotations of Lk2 (and beyond that, to Matthew and Ezekiel), none of which gives any clear indication that the text of GMcn is being referenced. Despite the lack of any clear attestation, and though we had originally considered these verses as not present, in keeping with the exceptions allowed in our fourth hypothesis, and after more careful consideration, we now find it likely that both verses were present, for the following reasons: 1) the CEQ (160-163) committee restored both of these sayings for Q; 2) the saying in GThom 73 aligns with Lk2 10.2 // Mt 10.37–38 and does not reflect additional expansion, which points in the direction of its antiquity; 3) it is more in keeping with typical MtR1 and LkR2 redactional patterns for these two sayings to have been resequenced by MtR1 to fall at the beginning and end of the choosing/sending of the twelve than that LkR2 recompiled them from separate locations in the Matthean text; 4) the sayings are largely consistent with well-attested Qn stylistic patterns and thematic emphases, particularly the key lemmata "worker" / ἐργάτης, "few" / ὀλίγος, "ask" / δέομαι, "cast out" / ἐκβάλλω, "go" / ὑπάγω, and "send" / ἀποστέλλω (IDD 1.1), as well as agrarian motifs of workers, food, and animals. As CEQ (162) maintains, QnLk1 most likely had the word "sheep" / πρόβατα as echoed in Mt1, rather than the NT hapax "lambs" / ἄρνas in Lk2 (a different lemma than the Johannine "lamb" / ἀμνός), the latter of which could have had christological significance as well as pacifist import, given that the group of seventy (apparently lightly armed) men in Qn may have implied the potential for banditry and/or zealotry. While the signals about the "harvest" are absent from the Markan strata that reproduce the larger passage, there is a brief mention of the "harvest" in the later neglected Mk1 fable of the secret seed (4.26–29), which in its original context was likely about dynastic infanticide, rather than a metaphor for proselytizing. While there is little linguistic correspondence between Jn2 4.35 and Lk2 10.2, the former still may have relied on its synoptic counterparts for its harvest imagery, which might suggest a coy intertextual wordplay between "wolves" / λύκων and "white" / λευκαί.

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>10.4a not present in QnLk1</p> <p>Qn 10.4b. «μηδὲν αἴρετε εἶ» ᾿μὴ ῥάβδον μὴ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε<sup>366</sup></p>	<p>Mk1 6.8. καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, «μὴ ὑποδήματα», μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν</p> <p>[!Qn·Mk1] [see A142]</p> <p>6.9 not present in Mk1</p>	<p>Lk1 9.3. «καὶ εἶπεν αὐτοῖς μηδὲν αἴρετε εἰς τὴν ὁδὸν» ᾿μὴτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν, μὴτε πήραν, μὴτε ῥάβδον, μὴτε δύο χιτῶνας, μὴτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν</p> <p>[!Mk1·Lk1] [see A142]</p> <p>Lk1 10.4. ᾿παρήγγειλεν ᾿δὲ αὐτοῖς αἴρετε» μηδὲν ῥάβδον μὴ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε</p> <p>[QnMk1·:Lk1]</p>	<p>Mt1 10.9. «καὶ εἶπεν αὐτοῖς μηδὲν αἴρετε μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν»</p> <p>[!Mk1Lk1·:Mt1] [see A142]</p> <p>Mt1 10.10a. μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον</p> <p>[QnMk1Lk1·:Mt1]</p>	<p>Dx 11.6. ἐξερχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον ἕως οὗ αὐλισθῆ ἔαν δὲ ἀργύριον ψευδοπροφήτης ἐστί</p> <p>[!QnMk1Mt1·:Dx] [see QnLk 10.1 for ἀποστόλους]</p>	<p>Lk2 9.3. καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδὸν, μὴτε ῥάβδον μὴτε πήραν μὴτε ἄρτον μὴτε ἀργύριον μὴτε [ἀνά] δύο χιτῶνας ἔχειν.</p> <p>[!Mk1Lk1·:Lk2] [see A142]</p> <p>Lk2 10.4a. μὴ βαστάζετε βαλλάντιον, [CINP]</p> <p>Lk2 10.4b. μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. [Qn·Lk2]</p> <p>Ac 3.6. εἶπεν δὲ Πέτρος· ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι [Mk1Lk1Mt1Dx·:Ac]</p>	<p>Mk2 6.8 same as Mk1</p> <p>Mk2 6.9. ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας.</p> <p>[!Lk1·Mk2] [see A142]</p>	<p>Mt2 10.9. μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν</p> <p>[!Mk1Lk1Mt1DxLk2·:Mt2] [see A142]</p> <p>Mt2 10.10a same as Mt1</p>

<sup>366</sup> Lk1 10.4 is thoroughly described and partly quoted in T: "Yet Christ ordered his students not to carry a staff on the road... the latter were being sent into cities" / *Christus autem nec virgam discipulis in viam ferre praescrpsit ... hi autem in civitates mittebantur* (Marc. 4.24.2 in SC 456:304; 4.24.1–2 in Evans 390); "The former he had forbidden even to carry shoes... 'No one', he said, 'greet on the road'" / *etiam calciamenta portare vetuit illos ... neminem inquit in via salutaveritis* (Marc. 4.24.3 in SC 456:304; 4.24.2 in Evans 390). The seventy apostles were apparently armed in Qn 10.4, reflected in its earliest reception in Mk1 6.8, which has "only/except a staff" / εἰ μὴ ῥάβδον. In keeping with its penchant for *Heilsgeschichte*, MkR1 replaced the Qn sending of the seventy apostles with the sending of the twelve while borrowing from Qn its phrasing and motif of being armed with staffs, which potential weapons are reconfigured and reimagined in MkR1 as a sign of patriarchal authority rather than the potential menace of a large gang. Based on T using the word "ordered" / *praescrpsit*, Lk1 probably had the term "ordered" / *παρήγγειλεν*, perhaps from Mk1 instead of from Qn. In keeping with its early-orthodox tendency to self-distance from violent Jewish revolts, LkR2 removed "staff" / ῥάβδον and focused on voluntary poverty ("carry no purse, no pouch" / μὴ βαστάζετε βαλλάντιον μὴ πήραν) in keeping with its emphasis on hospitality and with the standard in *Didache* 11.6 about true apostles not asking for money. MkR2 overturns all prior strata about the shoeless students and apostles, elevating the social status of the twelve from the implied poverty and mendicant lifestyle of the leaders of previous generations. There is also a synthetic progression and growing concern regarding carrying money while traveling: Qn 10.4 says nothing about it, Mk1 6.8 (in regard to the twelve) says "nor money in your belts" and Lk1 9.3 and Mt1 10.9 follow suit. The *Didache* next specifically mentions that an apostle who asks for "silver" / ἀργύριον is a false prophet. In Lk2 suddenly "silver" / ἀργύριον shows up in the instructions for the seventy, while in Ac 3.6 Peter says he does not have "silver and gold" / ἀργύριον καὶ χρυσίον. This ultimately leads MtR2 to adjust the commissioning of the twelve: "Do not procure silver or gold" / μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 10.5. εἰς ἣν ἂν εἰσέλθητε οἰκίαν λέγετε εἰρήνην ἵ τῷ οἴκῳ τούτῳ<sup>367</sup></p> <p>10.6 not present in QnLk1<sup>368</sup></p> <p>10.7ac not present in QnLk1<sup>369</sup></p> <p>QnLk1 10.7b. ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ<sup>370</sup></p> <p>10.8 not present in QnLk1<sup>371</sup></p>	<p>Mt1 10.10b. ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. [QnLk1·Mt1]</p> <p>Mt1 10.11. εἰς ἣν δ' ἂν εἰσέλθητε, κάκει μείνατε ἕως ἂν ἐξέλθητε. [QnLk1·Mt1] [see A142]</p> <p>Mt1 10.12. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. [QnLk1·Mt1] [see A142]</p> <p>10.13 not present in Mt1</p>	<p>Dx 11.4. πᾶς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς κύριος [QnLk1·Dx]</p> <p>Dx 11.5. οὐ μένει δὲ εἰ μὴ ἡμέραν μίαν ἕαν δὲ ἢ χρεία καὶ τὴν ἄλλην τρεῖς δὲ ἕαν μείνη ψευδοπροφήτης [Dxc]</p> <p>Dx 12.3. εἰ δὲ θέλει πρὸς ὑμᾶς καθῆσθαι τεχνίτης ὧν ἐργαζέσθω καὶ φαγέτω [Dxc]</p> <p>Dx 13.1a. πᾶς δὲ προφήτης ἀληθινὸς θέλων καθῆσθαι πρὸς ὑμᾶς [Dxc]</p> <p>Dx 13.1b. ἄξιός ἐστι τῆς τροφῆς αὐτοῦ [QnMt1·Dx]</p>	<p>Lk2 10.5. εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν, <u>πρῶτον λέγετε</u>· εἰρήνη τῷ οἴκῳ τούτῳ. [QnLk1Mt1·Lk2]</p> <p>Lk2 10.6. καὶ ἕαν ἐκεῖ ἢ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἢ εἰρήνη ὑμῶν· εἰ δὲ μὴ γε, ἐφ' ὑμᾶς ἀνακάμψει. [CINP]</p> <p>Lk2 10.7a. <u>ἐν αὐτῇ</u> δὲ <u>τῇ οἰκίᾳ μένετε</u> [Mt1·Lk2]</p> <p>Lk2 10.7b. ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν [CINP]</p> <p>Lk2 10.7c. ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. [QnLk1Mt1·Lk2]</p> <p>Lk2 10.7d. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. [CINP]</p> <p>Lk2 10.8. καὶ εἰς ἣν ἂν πόλιν <u>εἰσερχήσθε</u> καὶ <u>δέχωνται ὑμᾶς</u>, ἐσθίετε τὰ παρατιθέμενα ὑμῖν [CINP]</p>	<p>Mk2 6.10. καὶ ἔλεγεν αὐτοῖς· ὅπου ἕαν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε <u>ἕως ἂν ἐξέλθητε ἐκεῖθεν</u>. [QnLk1Lk2·Mk2] [see A142 and Lk2 9.4 for ἐκεῖθεν]</p>	<p>Mt2 10.10b same as Mt1</p> <p>Mt2 10.11. εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν <u>κάκει μείνατε ἕως ἂν ἐξέλθητε</u>. [QnLk1Mt1Lk2·Mt2]</p> <p>Mt2 10.12 same as Mt1</p> <p>Mt2 10.13. καὶ ἕαν μὲν ἢ ἢ οἰκία ἀξία, ἐλθάτω ἢ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἕαν δὲ μὴ ἢ <u>ἀξία</u>, ἢ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. [QnJn1Lk2·Mt2]</p>

<sup>367</sup> Lk1 10.5 is clearly paraphrased by T: "So also the lord <commanded> that into whatever house they enter, to speak peace to it" / *sic et dominus ut in quam introissent domum <praescribat> pacem ei dicere* (Marc. 4.24.4; SC 456:306; Evans 390 omits *ut*). In another treatise, T references this teaching in a way that resonates more closely with the QnLk1 and Lk2 traditions than the Matthean: "Or how according to the teaching, 'you speak peace to this house'" / *Aut quomodo secundum praeceptum pax huic domui dices* (Or. 26.2; CCSL 1:273). To summarize the signals sequentially: QnLk1 calls for a customary, formal greeting ("peace be to this house"), MtR1 tempers the greeting ("greet it"), LkR2 repeats the QnLk1 formulation, and finally MtR2 10.11 instructs to "find someone in it [i.e., the city] who is worthy", which effectively expands on the forthcoming Lk2 (10.8, 10, 12) intertexts with Gen 19 and reflects even deeper LXX knowledge and appropriation, and perhaps an implicit identification of second temple Jerusalem with Sodom and Gomorrah, doomed to divine destruction. Notice specifically that LkR2 10.8 adds "into whatever city" / εἰς ἣν δ' ἂν πόλιν, which MtR2 expands to "into whatever city or village" / εἰς ἣν δ' ἂν πόλιν ἢ κώμην.

<sup>368</sup> Lk2 10.6 is unattested (R 420), but it was likely not present in Lk1, its conspicuous absence from Mark providing corroboration. The repeated Jn1 trope (20.19, 21, 26) about Jesus saying "peace be with you" and even conveying the spirit directly (20.21–22) as well as the Mt1 5.9 beatitude that "peacemakers" are "sons of god" may have inspired the unique formulation in Lk2 10.6, which MtR2 10.13 echoes and expands in further in keeping with Jn1. Note that the word "peace" / εἰρήνη is rare in Matthew but highly concentrated in the Lk2 stratum (IDD 1.1).

<sup>369</sup> Lk1 10.7 is attested according to R (420), but this observation really only applies to the phrase in 10.7b (see below). LkR2 once again adds express hospitality protocols: "eating and drinking what is [put] before them" and in its discouragement of transience may answer to the specific hospitality and travel ethics of the *Didache*, which may well have been a pivotal text between the strata of QnLk1/Mt1 and Lk2/Mt2 in its instructions about how long traveling apostles could stay in a house: "Let every apostle who comes to you be welcomed as the lord. Now one does not stay more than a day or one more if there is need. But if one stays three days, that is a false prophet" (11.4–5); "Now if one wants to remain with you as a craftsperson, let that person work and eat" (12.3). The unique description about whether a "house" is "worthy" "or not" in Mt2 may reflect the early- to mid-second century rise of the "house church" / *domus ecclesiae* as a distinctive form of Christian social organization and ritual space outside of the purview of a public assembly or other fora of Greco-Roman philosophy and cultus. The LkR2 and MtR2 preoccupation with finding houses overseen by like-minded patrons suggests there had now arisen rival houses to which devotees might associate.

<sup>370</sup> Lk1 10.7b is quoted in T: "Nevertheless the worker is worthy of his wage" / *dignus autem operarius mercede sua* (Marc. 4.24.5 in SC 456:306; Marc. 4.24.4 in Evans 392, adding *est* after *dignus*). The order in QnLk1Lk2 corresponds perfectly with T's order in Marc. 4.24.4. While Jn2 4.36 ("The one who harvests receives a wage" / ὁ θερίζων μισθὸν λαμβάνει) and 1 Tim 5.18 ("The worker is worthy of his wage" / ἄξιός ἐστιν ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ) are not included here in their own columns, they could well have been drawn from QnLk1 and/or Mt1. The correction of "for" / γὰρ to "yet" / δὲ is based on T using the conjunction "yet/nevertheless" / *autem* and on typical conjunctions for QnLk1 and Lk2 strata (IDD 1.1).

<sup>371</sup> Lk1 10.8 is considered attested according to R (5.42, 420), but only for the word "received" / δέχωνται. On the contrary, T's attestation of that term more likely applies to Lk1 10.10 (see below). Lk2 10.8 was likely not present in Lk1 and instead reflects the LkR2 doubling of the previous, simpler Qn/LkR1 tradition, which only pertained to the seventy apostles finding refuge in houses. In Lk2, the seventy enter not only "into whichever house" / εἰς ἣν δ' ἂν... οἰκίαν (10.5) but also "into whichever city" / εἰς ἣν ἂν πόλιν, a characteristic LkR2 word and setting. Notice the doubling of "into whichever" / εἰς ἣν ἂν between 10.5 and 10.8. As we will see in Lk2 10.12, the "city" setting anticipates an explicit intertext with the Gen 19 story of the inhospitality of Sodom and Gomorrah to the angels/messengers. Notice also that Lk2 10.8 uniquely evidences the characteristic LkR2 emphasis on hospitality, "eat whatever is set before you" / ἐσθίετε τὰ παρατιθέμενα ὑμῖν (IDD 1.4).

Qn (65–69) Lk1 (Qn (80s))	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 7.22. ... ἰεπρὸι καθαρῖζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται ᾿ ...</p> <p>10.9a not present in QnLk1</p> <p>QnLk1 10.9b. «καὶ» ᾿λέγετε αὐτοῖς ᾿ ἡγγικεν ἡ βασιλεία τοῦ θεοῦ<sup>372</sup></p>	<p>Mt1 10.7. πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. [!QnLk1·Mt1]</p> <p>10.8 not present in Mt1</p>	<p>Lk2 9.2. same as Lk1</p> <p>Lk2 10.9a. καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς [CINP]</p> <p>Lk2 10.9b. καὶ λέγετε αὐτοῖς· ἡγγικεν ἐφ᾿ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ [QnLk1·Lk2]</p>	<p>Mt2 10.7. same as Mt1</p> <p>Mt2 10.8. ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρῖζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. [!QnLk1Mt1·:Mt2]</p>

<sup>372</sup> Lk1 10.9 is closely paraphrased by T: "The kingdom of god... he commands it be proclaimed as having drawn near" / *regnum dei ... illud iubet adnuntiari adpropinquasse* (*Marc.* 4.24.6 in SC 456:308; *Marc.* 4.24.5 in Evans 392). While "command" / *iubet* might call for a different Greek word, the LkR2 imperative "tell" / λέγετε is the best option in view of the available evidence and universal Luke mss attestation. The verb "has come near" / ἡγγικεν is tentatively located by R at the end of 10.9, but it fits better at the start of the kerygma, matching both T's verbatim quotation of Lk1 10.10–11 in *Marc.* 4.24.7 (see below) as well as the Mt1 and Lk2 strata for this signal transmission. Note that the presence of the apostles' *kerygma* first in Qn—a text where John the baptizer is a marginal figure—entails that its verbatim repetition in later strata (*Mk2* 1.15; *Mt2* 3.2) for John anachronistically portrayed him as an apostle of Jesus. Note also that *MtR2* anachronistically places this kerygma in the mouth of Jesus from the start of his ministry (*Mt2* 4.17), aligning the messages of John and Jesus, and perhaps spiritualizing and obscuring the revolutionary implication of Jesus first mentioning this kerygma in the QnLk1 sending of the seventy.



Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>Qn 10.10. «καὶ ἐὰν» μὴ δέχωνται ὑμᾶς εἶπατε<sup>373</sup></p> <p>Qn 10.11. πλὴν γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ «καὶ» «ἐκτινάξατε» τὸν κονιορτὸν (εἰς μαρτύριον τὸν κολληθέντα ἐκ τοῦ ἀγροῦ αὐτῶν)<sup>373</sup></p>	<p>Mk1 6.11. καὶ ὅς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν «κονιορτὸν» τῶν ποδῶν ὑμῶν εἰς μαρτύριον. [!Qn·Mk1] [see A142]</p>	<p>Lk1 9.5. «καὶ οἱ ἂν» μὴ δέχωνται ὑμᾶς τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἐκτινάξατε εἰς μαρτύριον «αὐτοῖς» [!Qn·Lk1] [see A142]</p> <p>Lk1 10.10–11 same as Qn</p>	<p>Mt1 10.14. καὶ ὅς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [!QnMk1Lk1·:Mt1] [see A142]</p>	<p>Lk2 10.10. εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε. [QnLk1·Lk2]</p> <p>Lk2 10.11. καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. [QnLk1·Lk2]</p>	<p>Mk2 6.11. καὶ ὅς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. [!QnMk1Lk1Lk2·:Mk2] [see A142]</p>	<p>Mt2 10.14. καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [!QnMk1Mt1Lk2Mk2·:Mt2] [see A142]</p>

<sup>373</sup> Lk1 10.10–11 is closely and thoroughly attested in T: "He also added that they should say to those who had not received them: 'Know nevertheless, the kingdom of god has drawn near'... He also thus commands to shake off dust upon them, for a testimony, even what sticks from their land" / *etiam adicit ut eis qui illos non recepissent dicerent: scitote tamen adpropinquasse regnum dei... sic et pulverem iubet excuti in illos in testificationem et haerentia terrae eorum* (Marc. 4.24.7; SC 456:308; Evans 392, 394; R 5.42 omits the final four words from the excerpt). The reconstruction follows T's order so that the apostles' speech-act about the kingdom of god comes before the reference to the wiping off of dust and expresses the latter as a command, whereas LkR2 folds the latter to extend and further dramatize the apostles' speech-act. Most GMcn editors (HVBRKN) anachronistically apply to Lk1 the conflated LkR2 speech-act and its more erudite and dramatic first person middle, "we wipe clean" / ἀπομασσόμεθα in 10.11 (whose lemma ἀπομάσσω is NT *hapax*), instead of the cruder second person imperative "shake off" / ἐκτινάξατε used in Markan and Matthean strata. T's word choice (*excuti*) is present tense, yet infinitive, and thus it does not precisely establish either form. The opening improvised restoration is made as a continuation of the instructions in QnLk1 10.9, and its subordinating conjunction is likely implicit in T's use of a subjunctive verb and is partially matched by similar subordinating conjunctions in later receptors of Qn. Customary QnLk1 linguistic patterns (IDD 1.1) the aorist εἶπατε restored by most GMcn editors (HZBRKN) : omit (V). The word "however" / πλὴν (restored by VBRKN) is generally characteristic of Lk2 (IDD 1.1), but here supported by T's use of *tamen*. The phrase "for a testimony, that has clung from their field" / εἰς μαρτύριον τὸν κολληθέντα τοῦ ἀγροῦ αὐτῶν is an explicit restoration based on T, with the first two words matched in the Markan and Lk1 9.5 receptors, and a highly similar participial formula reflected in the LkR2 receptor. T's attestation perfectly fits the SES of the Qn stratum as describing a prophetic protest made by indigent field workers. Note the numerous characteristic LkR2 references missing from T's attestation, including descriptors of the Hellenistic *polis* / "city" / πόλιν and "streets" / πλατείας in 10.10, part of the heightened dramatization in 10.11 of an expanded public rebuke delivered to an entire city, making the apostles into rejected sophist rhetors and matching other Lk2 speech-acts wherein Joshua plays the classical prophet cursing whole cities (cp. Lk2 10.13–15).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
10.12–15 not present in QnLk1 <sup>374</sup>	<p>Lk2 10.12. λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. [CINP]</p> <p>Lk2 10.13. οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαιῖδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ καθήμενοι μετενόησαν. [CINP]</p> <p>Lk2 10.14. πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. [CINP]</p> <p>Lk2 10.15. καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ἄβου καταβήσῃ. [CINP]</p>	<p>Mt2 10.15a. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται [Lk2·Mt2]</p> <p>Mt2 10.15b. γῆ [Mt2c]</p> <p>Mt2 10.15c. Σοδόμων [Lk2·Mt2]</p> <p>Mt2 10.15d. καὶ Γομόρρων [Mt2c]</p> <p>Mt2 10.15e. ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ. [Lk2Lk2·:Mt2] [see Lk2 10.14 for κρίσει]</p> <p>Mt2 11.20. τότε ἤρξατο ὀνειδίξειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. [Mt2c]</p> <p>Mt2 11.21. οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαιῖδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ μετενόησαν. [Lk2·Mt2]</p> <p>Mt2 11.22. πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. [Lk2Lk2·:Mt2] [see Lk2 10.12 for λέγω ὑμῖν and ἡμέρᾳ]</p> <p>Mt2 11.23a. καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ἄβου καταβήσῃ. [Lk2·Mt2]</p> <p>Mt2 11.23b. ὅτι εἰ ἐν Σοδόμοις [Mt2c]</p> <p>Mt2 11.23c. ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, [Lk2·Mt2]</p> <p>Mt2 11.23d. ἔμεινεν ἂν μέχρι τῆς σήμερον. [Mt2c]</p> <p>Mt2 11.24a. πλὴν λέγω ὑμῖν [Lk2·Mt2]</p> <p>Mt2 11.24b. ὅτι γῆ [Mt2c]</p> <p>Mt2 11.24c. Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί. [Lk2·Mt2]</p>

<sup>374</sup> Lk2 10.12–15 is entirely unattested by patristic witnesses, but all of this content was likely not present in Lk1. No GMcn editor except for K (767–768) thought this content should be restored; cp. HZVBRN. Lk2 10.12 continues and expands the LkR2 redactions made in Lk2 10.10, making an entire city an object of divine punishment all the while adding an HB/LXX allusion to Gen 19. The comparative "more bearable" / ἀνεκτότερον reflects LkR2 erudition, a form appearing only here in this parallel set within the whole NT and nowhere in the LXX. The subsequent set of oracles against Chorazin, Bethsaida, and Capernaum in Lk2 10.13–15 were original to LkR2 then copied and expanded by MtR2, along with a nice little transitional and summative statement in Mt2 11.20. Characteristic LkR2 features include: the lemmata "repent" / μετανοέω and "powers" / δυνάμεις (IDD 1.1); the bigram "which happened" / ὁ@d\* γίνομαι@vp (IDD 1.2); gratuitous place names, cities depicted as direct addressees within classical prophetic oracular discourse, and a rhetorical question asked and answered (10.15) (IDD 1.4). The reference to LXX Isa 14.13–15 in Lk2 10.15 is also a characteristic LkR2 feature (IDD 1.5) and is not attributable to Q (as in Fleddermann 97).



Parallel Passages for Signals Tracing: GMcn 10.16

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A179. Representation	10.16	13.20	10.16	10.40–42	9.41

Parallel Verses for Signals Tracing: GMcn 10.16

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 10.16. ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ «ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντος» <sup>375</sup>	Jn2 13.20. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἂν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με. [‡QnLk1·Jn2]	Lk2 10.16. ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με. [QnLk1Jn2·:Lk2]	Mt2 10.40. ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. [QnLk1Jn2Lk2·:Mt2] Mt2 10.41. ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται. [Mt2c] Mt2 10.42. καὶ ὅς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. [Mt2c]	Mk3 9.41a. ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι Mk3 9.41b. ὅτι Χριστοῦ ἐστε, [Mk3c] Mk3 9.41c. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. [Mt2·Mk3]

<sup>375</sup> The first part of Lk1 10.16 is quoted verbatim in T: "Whoever spurns you, spurns me" / *qui vos spernet me spernet* (Marc. 4.24.8; SC 456:310; Evans 394). The improvised restoration is from D, which here has a unique tradition that reads the hearing statement as a continuation of the spurning statement: ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντος / "hearing me he hears the one who sent." Note that f<sup>23</sup> and other so-called Western witnesses also have the spurning and hearing sayings transposed, apparently stemming from QnLk1 and fully consistent with other, clearly attested references to the rhetorical authority of Joshua. The presence of the "the one who sent" / ἀποστείλαντος in QnLk1 may well explain how "the one who sent" / πέμψαντά came to be in Jn2 13.20. Jn2 may also have been inspired by the theme in QnLk1 12.12 about spirit-guided speech, especially its Mk1 13.13 and Mt1 10.20 formulation about how "you will not be the ones speaking but instead the spirit" / οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα. Compare parallel set A198.

Parallel Passages for Signals Tracing: GMcn 10.17–18, 19a, 19b–20

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
A180. Snakes and scorpions	10.19a	10.17–20	16.17–18

Parallel Verses for Signals Tracing: GMcn 10.17–18

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
10.17–18 not present in QnLk1 <sup>376</sup>	<p>Lk2 10.17. ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα [δύο] μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. [CINP]</p> <p>Lk2 10.18. εἶπεν δὲ αὐτοῖς· ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. [CINP]</p> <p>Ac 2.11. ... λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις...</p> <p>Ac 2.43. ... σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.</p> <p>Ac 4.30. ... σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.</p> <p>Ac 10.46. ... αὐτῶν λαλούντων γλώσσαις...</p> <p>Ac 19.6. ... ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευον.</p>	<p>Mk3 16.17. <u>σημεῖα</u> δὲ <u>τοῖς πιστεύουσιν</u> ταῦτα παρακολουθήσει· ἐν τῷ <u>ὀνόματί μου δαιμόνια</u> ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν <u>καιναῖς</u> [Lk2Ac·Mk3]</p>

<sup>376</sup> Lk2 10.17–18 are unattested (R 420), but they were likely not present in Lk1. Apparently the seventy in Qn are sent ahead to prepare for the revolt/revolution as Joshua makes his way toward Jerusalem. LkR2, however, in keeping with its characteristic deployment of *exitus-reditus* journey narratives (IDD 1.4), has the seventy return as the closure of its unique narrative *inclusio*. In Jn1, Jesus often performs "signs" / *σημεῖα*, but nowhere else in the synoptics except the longer ending of Mk3 is it said expressly that believers will do "signs". That explicit claim, however, suffuses Acts (Ac 2.43, 4.30, 5.12, 6.8, 8.6, 8.13, 14.3, 15.12). The theme in Lk2 10.18 of the satan's fall is similarly entirely absent elsewhere in the gospels but clearly present in Rev 12.9. In Qn, there is no return of the seventy, no *reditus* corresponding to the collective *exitus* to Jerusalem, thus the renaming of this parallel set.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
<p>Lk1 4.40d. τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. [!Mk1·Lk1]</p> <p>QnLk1 10.19a. ἴδωμι τὴν ἐξουσίαν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων<sup>377</sup></p> <p>10.19b not present in QnLk1</p>	<p>Lk2 4.35. ... τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν.</p> <p>Lk2 4.40d. τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.</p> <p>Lk2 10.19a. ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, [QnLk1·Lk2]</p> <p>Lk2 10.19b. καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήση. [CINP]</p> <p>Ac 9.12. ... ἐπιθέντα αὐτῷ [τὰς] χεῖρας ὅπως ἀναβλέψη.</p> <p>Ac 28.8. ... ἐπιθεὶς τὰς χεῖρας αὐτῷ ἰάσατο αὐτόν.</p>	<p>Mk2 6.13. καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἠλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον. [!Lk1]s·:Mk3] [see A142]</p> <p>Mk3 16.18. [καὶ ἐν ταῖς χερσὶν] ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν. [QnLk1Lk2Ac·:Mk3]</p>

<sup>377</sup> Lk1 10.19 is both restated and paraphrased in T: "Who now will give the power of trampling upon serpents and scorpions?" / *quis nunc dabit potestatem calcandi super colubros et scorpios?* (Marc. 4.24.9; SC 456:310; Evans 394); "Then he subordinated even scorpions and serpents to his saints" / *tunc et scorpios et serpentes sanctis suis subdidit* (Marc. 4.24.12; SC 456:312; Evans 396). R (4.4.39) points out that T's future tense verb ("will give" / *dabit*) does not clarify which verb (the perfect tense, "I have given" / *δέδωκα*, or the present tense, "I give" / *δίδωμι*) is preferable between the two major variants among Luke mss. T elsewhere does evidence an occasional tendency to shift verbs into the future tense (see, e.g., R 90), though he certainly also regularly renders future Greek verbs as future Latin verbs. Here, we read T's future Latin verb as a reflection of a Greek present tense verb, a tense that transitions smoothly into the prayer in the next passage. If this is correct, then LkR2 transformed the present (or future) to the perfect tense to aver retrospectively that the students had already received this authority, in full alignment with the Lk2/Ac Pentecost tradition. The word "behold" / *ἰδοὺ* is unattested for GMcn and omitted as characteristic of Lk2 (IDD 1.1). The genitive articular infinitive / *ὁ@dg\w+ \w+@vn\**, here "of the stepping" / *τοῦ πατεῖν*, is highly characteristic of LkR2 (IDD 1.2), so the definite article is removed from R's reconstruction. T's genitive participle "of trampling" / *calcandi* does not require it. The word formula "authority" / *ἐξουσία* + infinitive is present elsewhere in QnLk1 in 12.5. Note that the last half of the verse has the characteristic LkR2 term "power" / *δύναμιν* and also an implicit apocalypticism in the depiction of satan as "the enemy" / *τοῦ ἐχθροῦ*; cf. Ac 13.10, "devil's son, enemy of all righteousness" / *υἱὲ διαβόλου ἐχθρὸς πάσης δικαιοσύνης*, likely influenced by Mt1 and Revelation. The devil being pictured as an "enemy who sows" (Mt 13.39, see also 13.25, 13.28) is closely related.

Qn (65–69) Lk1 (80s)	Rev (69–90)	Lk2 (117–138)
10.20 not present in QnLk1 <sup>378</sup>	Rev 13.8. οὐ οὐ γέγραπται τὸ ὄνομα αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς... Rev 17.8. ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς... Rev 21.27. οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς...	Lk2 10.20. πλὴν ἐν τούτῳ μὴ χαίrete ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίrete δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς. [CINP]

<sup>378</sup> Lk2 10.20 is unattested (R 420), but it was likely not present in Lk1. The vocabulary and themes are characteristic of LkR2, including the transitional term "however" / *πλὴν*, the mention of "the spirits" / *τὰ πνεύματα* and the lemma "submit" / *ὑποτάσσω*. The grandiose claim, "your names have been inscribed in the heavens", may echo the LkR2 heavenly celebratory themes appended to the fables of the Lost sheep (Lk2 15.7, "there will be joy in heaven" / *χαρὰ ἐν τῷ οὐρανῷ ἔσται*) and Lost coin ("there will be joy in the presence of angels of god" / *γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ* (Lk2 15.10)). It also likely alludes to that theme in Revelation (Rev 3.5, 13.8, 17.8, and 20.15).

Parallel Passages for Signals Tracing: GMcn 10.21ab, 21c, 21d, 22, 23a, 23b–24a, 24b

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt2 (90s)	Lk2 (117–138)	Mt2 (140s)
A181. Thanksgiving	10.21c, 22, 23b–24a	11.25–27; 13.16–17	10.21–24	11.25–27; 13.16–17
A110. Invitation	————	————	————	11.28–30

Parallel Verses for Signals Tracing: GMcn 10.21

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>10.21ab not present in QnLk1</p> <p>QnLk1 10.21c. εὐχαριστῶ σοι καὶ ἐξομολογοῦμαι κύριε τοῦ οὐρανοῦ ὅτι κρυπτὰ ῥα ταῦτα ἀπὸ σοφῶν<sup>379</sup> καὶ ῥα συνετῶν<sup>379</sup> ἀπεκάλυψας νηπίοις καὶ ὁ πατήρ<sup>379</sup></p> <p>10.21d not present in QnLk1</p>	<p>Mt1 11.25a. ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν. [Mt1c]</p> <p>Mt1 11.25b. ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις. [QnLk1·Mt1]</p> <p>Mt1 11.26. καὶ ὁ πατήρ, [QnLk1·Mt1]</p> <p>Mt1 11.26b. ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. [Mt1c]</p>	<p>Lk2 10.21a. ἐν αὐτῇ τῇ ὥρᾳ [Mt1·Lk2]</p> <p>Lk2 10.21b. ἠγαλλιάσατο [ἐν] τῷ πνεύματι τῷ ἁγίῳ καὶ [CINP]</p> <p>Lk2 10.21c. εἶπεν· ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· καὶ ὁ πατήρ, [QnLk1Mt1·Lk2]</p> <p>Lk2 10.21d. ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. [Mt1·Lk2]</p>

<sup>379</sup> Lk1 10.21 is quoted clearly and restated both in T and E: "Who is the lord of heaven invoked who is not shown previously as maker? 'Thanks indeed', he says, 'I give, and I confess, lord of heaven, because what things have been hidden from the wise and prudent, you have revealed to infants'" / *quis dominus caeli invocabitur qui non prius factor ostenditur? gratias enim inquit ago et confiteor domine caeli quod ea quae erant abscondita sapientibus et prudentibus revelaveris parvulis* (Marc. 4.25.1; SC 456:314; Evans 396). T specifically faults the absence of the word "father": "Thus neither the lord of heaven nor the father of Christ" / *ita nec dominus caeli nec pater Christi* (Marc. 4.25.3; SC 456:316; Evans 398). In another treatise, T invokes the overlapping Lukan-Matthean tradition, including the word "father": "'I confess,' he says, 'you, father, that you have hidden these things from the wise'" / *confiteor inquit tibi pater quod absconderis haec a sapientibus* (Prax. 26.8; CCSL 2:1197). E also notes the absence of the word "father" and interprets it as if stemming from Marcion's theological agenda: "'I thank you, lord of heaven. He did not have 'and the earth', nor does he have 'father.' But he self-contradicts below, for he has, 'Yes, father'" / εὐχαριστῶ σοι, κύριε τοῦ οὐρανοῦ. οὐκ εἶχεν δὲ καὶ τῆς γῆς, οὔτε πάτερ εἶχεν. ἐλέγχεται δὲ κάτω γὰρ εἶχεν καὶ, ὁ πατήρ (Pan. 42.11.6 κβ (22); 42.11.17 Σχ. κβ (22); restated in 42.11.17 Ἐλ. κβ (22); GCS 31:110, 132). Both witnesses confirm that "father" / πάτερ (explicitly) and "even of the earth" / καὶ τῆς γῆς (tacitly) were absent from the opening of the prayer in Lk1. E includes "father" in his quotation of this prayer in other sections (Pan. 21.6.2 in GCS nF 10.1:245; Pan. 40.7.9 in GCS 31:89), whether relying on the Matthean or Lk2 version, which are identical in this regard. While "I give thanks" / εὐχαριστῶ is absent from Lk2 and Mt2, R (420) and V (205\*) were correct to keep it as a distinctive tradition, given that both T and E clearly attest to it. While V (206\*) and R (420) posit dative forms / σοφοῖς καὶ συνετοῖς for "the wise and prudent" / *sapientibus et prudentibus*, T was almost certainly using the ablative case here, which fully supports the genitive forms with ablative force (ἀπὸ σοφῶν καὶ συνετῶν) found in Lk2 and Mt2. T's relative clause transition, "those things which" / *ea quae* most likely confirms the word "these things" / ταῦτα, preserved in both Lk2 and Mt2 strata, rather than the more complicated relative clause "whatever things were" / ἅτινα ἦν as reconstructed by V and R. The closing phrase "because thus it was pleasing before you" is most likely MtR1 insertion, while "he rejoiced in the holy spirit", uniquely in Lk2, is highly characteristic of LkR2.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 10.22. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός (καὶ) οὐδείς γινώσκει τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ καὶ ᾧ ἔαν ὁ υἱὸς ᾠ ἀποκαλύψῃ<sup>380</sup></p>	<p>Mt1 11.27. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδείς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἔαν βούληται ὁ υἱὸς ἀποκαλύψαι. [QnLk1·Mt1]</p>	<p>Lk2 10.22. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδείς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἔαν βούληται ὁ υἱὸς ἀποκαλύψαι. [QnLk1Mt1·Lk2]</p>	<p>Mt2 11.27 same as Mt1</p> <p>Mt2 11.28. δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, ἀγὰρ ἀναπαύσω ὑμᾶς. [Mt2c]</p> <p>Mt2 11.29. ἄρατε τὸν ζυγὸν μου ἐφ’ ὑμᾶς καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. [Mt2c]</p> <p>Mt2 11.30. ὁ γὰρ ζυγὸς μου χρηστὸς καὶ τὸ φορτίον μου ἑλαφρόν ἐστίν. [Mt2c]</p>

<sup>380</sup> Lk1 10.22 is attested by T, Greek and Latin *Adm*, Latin Irenaeus, and Eznik. The verse’s opening is restated indirectly in the third person by T, "Everything has been given over to him by the father, he says" / *omnia sibi tradita dicit a patre* (*Marc.* 4.25.7; SC 456:318; Evans 398). T goes on to quote the remainder of the verse: "But no one knows who the father is except the son, and who the son is except the father and to whomever the son reveals" / *sed nemo scit qui sit pater nisi filius et qui sit filius nisi pater et cuicumque filius revelaverit* (*Marc.* 4.25.10; SC 456:322; Evans 400). Much earlier in his treatise against Marcion T had noted: "Moreover, that the father is visible to no one is testified by our common gospel when Christ says, 'No one knows the father except the son'" / *Ceterum quia patrem nemini visum etiam commune testabitur evangelium dicente Christo nemo cognovit patrem nisi filius* (*Marc.* 2.27.4; SC 368:162; Evans 162 omits *quia*). Some of his other treatises recount this overlapping Matthean-Lukan tradition but make no difference to the restoration of GMcn: "because no one else knows the father except the son and the one to whom the son has revealed" / *quia nec alius patrem novit nisi filius et cui filius revelavit* (*Praescr.* 21.2; SC 46:114); "Yet among us only the son knows the father and has himself revealed the father's bosom" / *apud nos autem solus filius patrem novit et sinum patris ipse exposuit* (*Prax.* 8.3; CCSL 2:1167); "the father has handed over everything to me" / *omnia mihi pater tradidit* (*Prax.* 24.4; CCSL 2:1194); "He indeed affirms that the father is known to no one except to the son" / *hic quoque patrem nemini notum nisi filio adfirmat* (*Prax.* 26.9; CCSL 2:1197). Additional testimonies abound. The primary Marcionite attestation in Greek and Latin *Adm*, spoken by Megisthus the Marcionite, is a clear, verbatim quotation from his gospel: "No one knows the father except the son, nor does anyone know the son except the father" / οὐδείς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱὸς οὐδὲ τὸν υἱὸν τις γινώσκει εἰ μὴ ὁ πατήρ (GCS 4:44; PTS 55:314) / *nemo novit Patrem nisi solus filius neque filium quis novit nisi pater* (Caspari 1.23; STA 1:21). After objecting to this use of scripture, Adamantius makes a rebuttal, clearly quoting the Lk2 version: "No one knows the son except the father... No one knows the son" / οὐδείς γινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ ... οὐδείς οἶδε τὸν υἱὸν (GCS 4:44; PTS 55:314) / *nemo novit filium nisi pater ... nemo novit filium* (Caspari 1.23; STA 1:21). Eutropius subsequently also quotes the Lk2 version: "No one knows the son except the father" / οὐδείς οἶδε τὸν υἱὸν εἰ μὴ ὁ πατήρ (GCS 4:44; PTS 55:314) / *nemo novit filium nisi pater* (Caspari 1.23; STA 1:21). The Latin translation of Irenaeus, immediately after recounting traditions of the four canonical gospels, comparatively states: "Yet those who wish to be more expert than the apostles describe [it] thus: 'No one has known the father except the son, nor the son except the father, and to whom the son has chosen to reveal'" / *hi autem qui peritiores apostolis volunt esse sic describunt. Nemo cognovit patrem nisi filius, nec filium nisi pater et cui voluerit filius revelare* (*Haer.* 4.6.1; SC 100.2:438). Eznik only quotes the verse’s opening: "So who was that one who was able to accomplish such great things, if not the Lord of all who said, 'Everything was given to me by my Father'?" (*De deo* 392; ET Blanchard and Young, 197). The Matthean/LkR2 possessive "my" / μου (so H) is unattested by all the witnesses and best omitted (with ZVBRKN). The explicit restoration of "and" / καὶ is made on the basis of T using a conjunction (*sed*) in his quotation, and its match with the Matthean and LkR2 receptors. As confirmed by T, Greek and Latin *Adm*, and Latin Irenaeus, and maintained by all GMcn editors, the father/son statements have an inverse order compared to Lk2 and Matthew. The word "chooses" / βούληται (thus H), while supported by Latin Irenaeus’ *voluerit*, is probably best omitted (with ZVBRKN) in view of T’s attestation and because it reflects the characteristic Lk2 lemma "choose" / βούλομαι (IDD 1.1). This makes the corresponding infinitive form "to reveal" / ἀποκαλύψαι (so HN) unlikely and the subjunctive "may reveal" / ἀποκαλύψῃ (with ZVBRK) more likely. T’s verb *revelaverit* in context is clearly perfect subjunctive, not future indicative, and is likely more reliable than the infinitive *revelare* in Latin Irenaeus, which may either paraphrase at this point or reflect a variant or later version of GMcn conflated with Lk2 and/or Mt2.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>10.23a not present in QnLk1<sup>381</sup></p> <p>QnLk1 10.23b. μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε</p> <p>QnLk1 10.24a. λέγω γὰρ ὑμῖν ὅτι ἴσχυται οὐκ εἶδαν ἃ ὑμεῖς βλέπετε<sup>382</sup></p> <p>10.24b not present in QnLk1<sup>383</sup></p>	<p>Mt1 13.16a. ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν [Qn·Mt1]</p> <p>Mt1 13.16b. καὶ τὰ ὄτα ὑμῶν ὅτι ἀκούουσιν. [Mt1c]</p> <p>Mt1 13.17a. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφήται [Qn·Mt1]</p> <p>Mt1 13.17b. καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν [Mt1c]</p> <p>Mt1 13.17c. ἃ βλέπετε καὶ οὐκ εἶδαν [Qn·Mt1]</p> <p>Mt1 13.17d. καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. [Mt1c]</p>	<p>Lk2 10.23a. καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν. [CINP]</p> <p>Lk2 10.23b. μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. [QnLk1·Lk2]</p> <p>Lk2 10.24a. λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφήται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, [QnLk1Mt1·:Lk2]</p> <p>Lk2 10.24b. καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. [Mt1·Lk2]</p>

<sup>381</sup> Lk2 10.23a is unattested by patristic witnesses. The content reflects LkR2 transitional redaction, including characteristic Lk2 features such as the lemma "turn" / στρέφω@vp\*, especially as a dramatic speech introduction; the characteristic *kata* + accusative adjective / κατά@pa πᾶς@a?a\* bigram (IDD 1.2). It essentially transforms the underlying logia into a moment of privileged revelation with the disciples as a private audience.

<sup>382</sup> Lk1 10.23b–24a is clearly quoted verbatim in sequence by T: "Blessed are the eyes that see what you see, for I tell you that prophets have not seen what you see" / *beati oculi qui vident quae videtis dico enim vobis quia prophetae non viderunt quae vos videtis* (Marc. 4.25.12; SC 456:324; Evans 402). The latter part of this quotation merits the upgrade to the wording of the latter part of Lk1 10.24a. MtR1 adds characteristic auditory language in two places, appends "righteous" after "prophets", and adds a customary expression of desire, "wanted to see" (IDD 1.1). LkR2 synthesizes the QnLk1 and Mt1 features, substituting its preferred lemma "desire" / θέλω for the Mt1 lemma "desire" / ἐπιθυμέω (IDD 1.1), and adds its customary emphasis on affairs of state by substituting "kings" / βασιλεῖς in place of "righteous" / δίκαιοι (IDD 1.4).

<sup>383</sup> Lk2 10.24b goes entirely unattested by patristic witnesses. Most likely this reflects the redactional work of MtR1 and focus on auditory language to complement the visual language of the underlying Qn logion and make a complementary parallelism in the process (IDD 1.4). LkR2 picks up this expanded Mt1 saying in its entirety.

Parallel Passages for Signals Tracing: GMcn 10.25–28

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A182. Shema	10.25–28	22.34–40	10.25–28	12.28–34

Parallel Verses for Signals Tracing: GMcn 10.25–26

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>QnLk1 10.25. καὶ νομικός (ἀνέστη) ἔκπειράζων αὐτόν· τί ποιήσας ζωὴν κληρονομήσω;<sup>384</sup></p> <p>QnLk1 10.26. καὶ εἶπεν τῷ νομικῷ ἐν τῷ νόμῳ τί γέγραπται;<sup>385</sup></p>	<p>22.34 not present in Mt1</p> <p>Mt1 22.35. καὶ ἐπηρώτησεν «νομικός» πειράζων αὐτόν· [QnLk1·Lk2]</p> <p>Mt1 22.36. διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; [QnLk1·Lk2]</p> <p>Mt1 22.37. ὁ δὲ ἔφη αὐτῷ· [QnLk1·Lk2]</p>	<p>Lk2 10.25. καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτόν λέγων· διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; [QnLk1Mt1·Lk2]</p> <p>Lk2 10.26. ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; [QnLk1·Lk2]</p> <p>Lk2 10.27. ὁ δὲ ἀποκριθεὶς εἶπεν· [QnLk1Mt1·Lk2]</p>	<p>Mt2 22.34. οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό, [Mt2c]</p> <p>Mt2 22.35. καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν [νομικός] πειράζων αὐτόν·</p> <p>Mt2 22.36 same as Mt1</p>	<p>Mk3 12.28. καὶ προσελθὼν εἷς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι καλῶς ἀπεκρίθη αὐτοῖς ἐπηρώτησεν αὐτόν· ποία ἐστὶν ἐντολὴ πρώτη πάντων; [QnLk1Mt1Lk2Mt2·Mk3]</p> <p>Mk3 12.29b. ἀπεκρίθη ὁ Ἰησοῦς [Lk2·Mk3]</p>

<sup>384</sup> Lk1 10.25 is summarized and quoted thoroughly by T and partly confirmed by E: "In truth's gospel a doctor of the law assails the lord: 'By doing what', he says, 'will I attain eternal life?' In the heretical [gospel], life is cited alone, without mention of 'eternal'" / *in evangelio veritatis legis doctor dominum adgressus quid faciens inquit vitam aeternam consequar? in haeretico vita solummodo posita est sine aeternae mentione* (Marc. 4.25.15 in SC 456:326; 4.25.14 in Evans 402); "Now it does not matter if our people have added 'eternal'" / *viderit nunc si aeternam nostri addiderunt* (Marc. 4.25.18; SC 456:328; Evans 404); "He said to the lawyer, 'What has been written in the law?'" / εἶπεν τῷ νομικῷ ἐν τῷ νόμῳ τί γέγραπται; (Pan 42.11.6 χγ (23); 42.11.17 Σχ. χγ (23); GCS 31:110, 132). T refers to this verse earlier in his commentary, but probably in its Lk2 version, given the context: "Behold a doctor of the law rose up testing him" / *ecce legis doctor adsurrexit temptans eum* (Marc. 4.19.7; SC 456:244; Evans 360). An identical quotation of Lk2 appears in another treatise: "Behold', he says, 'a doctor of law arose testing him'" / *ecce inquit surrexit legis doctor temptans eum* (Carn. Chr. 7.3; SC 216:242). The lemma "behold" / ἰδοὺ, while present in the final quotation above, most likely reflects LkR2, given its disproportionate frequency in that stratum as compared to Lk1 (IDD 1.1). While the quotation by E is specifically about Lk1 10.26, it still retrospectively corroborates the term "doctor of law" | "lawyer" in Lk1 10.25 and an individual interlocutor, consistent with the Lk2 receptor yet distinct from the Mt2 and Mk3 receptors, who both speak of the "one" / εἷς interlocutor as belonging to and representing a group, whether "Pharisees" / Φαρισαῖοι in Mt2 or "scribes" / γραμματέων in Mk3. These latter strata likely evince a particular concern with representative, proxied, and/or diplomatic communication, a signature of the Lk2/Ac stratum. Note that the MtR1 receptor uses the term "testing" / πειράζων, providing additional confirmation of ἐκπειράζων in Lk1. The order of the opening and the improvised restoration of δὲ are based on D, which here, like Lk1, is missing the formal/respectful address "teacher" / διδάσκαλε seen in Lk2 and all Markan and Matthean strata. Its absence likely reflects an early textual tradition.

<sup>385</sup> Lk1 10.26 is missing from T but summarized and quoted by E: "He said to the lawyer, 'What has been written in the law?'" / εἶπεν τῷ νομικῷ ἐν τῷ νόμῳ τί γέγραπται; (Pan 42.11.6 χγ (23); 42.11.17 Σχ. χγ (23); GCS 31:110, 132). Note the characteristic QnLk1 use of the dative for the speech act recipient as contrasted with the πρὸς@pa + accusative formulation in Lk2 (IDD 1.2), as well as the characteristic Lk2 addition of a second rhetorical question, inviting a learned midrashic debate and philosophical dialogue (IDD 1.4).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>QnLk1 10.27. ἀγαπήσεις κύριον τὸν θεόν σου ἔξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ὅλης τῆς ἰσχύος<sup>386</sup> (σου)</p>	<p>Mt1 22.37b. ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλη τῇ καρδίᾳ σου καὶ ἐν ὅλη τῇ ψυχῇ σου καὶ ἐν ὅλη τῇ διανοίᾳ σου. [QnLk1·Mt1]</p>	<p>Lk2 10.27b. ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλη τῇ ψυχῇ σου καὶ ἐν ὅλη τῇ ἰσχύϊ σου καὶ ἐν ὅλη τῇ διανοίᾳ σου, [QnLk1Mt1·Lk2]</p> <p>Lk2 10.27b. καὶ τὸν πλησίον σου ὡς σεαυτόν. [CINP]</p>	<p>Mt2 22.37 same as Mt1</p> <p>Mt2 22.38. αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. [Mt2c]</p> <p>Mt2 22.39a. δευτέρα δὲ ὁμοία αὐτῇ. [Mt2c]</p> <p>Mt2 22.39b. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. [Lk2·Mt2]</p> <p>Mt2 22.40. ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται. [Mt2c]</p>	<p>Mk3 12.29b. ἀπεκρίθη ὁ Ἰησοῦς ὅτι <u>πρώτη ἐστίν</u>. [Lk2Mt2·Mk3]</p> <p>Mk3 12.29c. ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν, [Mk3c]</p> <p>Mk3 12.30. καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου. [QnLk1Mt1·Mk3]</p> <p>Mk3 12.31. <u>δευτέρα αὕτη</u>. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων <u>τούτων</u> ἄλλη ἐντολή οὐκ ἔστιν. [Lk2Mt2·Mk3]</p>

<sup>386</sup> Regarding Lk1 10.27, in T's telling, as in the Markan and Matthean strata, it was Jesus himself who quotes the *shema* (Deut. 6.5), whereas in Lk2 it is the lawyer who quotes it. "As the doctor appeared to inquire about that long life that is promised in the law by the creator, so also the lord has given a response to him in keeping with the law: 'Love the lord your god with your whole heart and with your whole soul and with all your strength', because he was questioned about the law of life" / *ut doctor de ea vita videatur consuluisse quae in lege promittitur a creatore longaeva [aeterna] et dominus ideo illi secundum legem responsum dedisse diliges dominum deum tuum ex toto corde tuo et ex tota anima tua et totis viribus tuis quoniam de lege vitae sciscitabatur* (Marc. 4.25.15 in SC 456:326; Marc. 4.25.14 in Evans 402). T comes back to this verse three additional times later in the treatise against Marcion: "Love the lord your god with the whole heart and with your whole soul and with your strength, who called you out of Egypt" / *diliges dominum deum tuum ex toto corde et ex tota anima tua et ex totis viribus tuis qui te vocavit ex Aegypto* (Marc. 4.27.4; SC 456:348; Evans 414); "and this is from the creator. 'Love the lord with your whole heart and with your whole soul and with all your strength,' or what is for a neighbor, even. 'Your neighbor as yourself' is of the creator" / *et hoc creatoris est. Diliges deum ex toto corde tuo et ex tota anima tua et ex totis viribus tuis; sive quae in proximum et proximum tuum tamquam te creatoris est* (Marc. 5.4.11; SC 483:126; Evans 532); "He taught the apostle from the first commandment that Christ also approved: 'love the lord with all vitals and all strengths and all soul and your neighbor just as you yourself'" / *apostolum instruxerit principali praecepto quod probavit et Christus: diliges dominum de totis praecordiis et totis viribus et tota anima et proximum tibi tamquam te ipsum* (Marc. 5.8.9; SC 483:188; Marc. 5.8.9-10 in Evans 560). In another treatise, T loosely paraphrases and repurposes the triple tradition content: "certainly loving god with all one's strengths in martyrdom fights with the whole soul" / *deum scilicet diligens ex totis viribus suis quibus in martyrio decertat ex tota anima* (Scorp. 6.11; BP 14:102). E does not include the quotation of the *shema* in his account here, but he likely implies the later (LkR2) tradition of the lawyer quoting the *shema* when he specifically mentions that Jesus was "answering after the lawyer's answer" / καὶ ἀποκριθεὶς μετὰ τὴν ἀπόκρισιν τοῦ νομικοῦ (Pan 42.11.6 κγ (23); 42.11.17 Σχ. κγ (23); restated in 42.11.17 Ἐλ. κγ (23); GCS 31:110, 132). The Lk2 transformation makes Jesus into more of a Socrates-like figure, putting questions to the lawyer, initiating more involved philosophical dialectic, and perhaps evoking a sympotic setting. Note that T's quotation lacks the additional mention of Lev. 19.18 ("love your neighbor as yourself"), suggesting it was absent from Lk1. Note also that, as T renders it, Lk1 consistently has the *ex* + ablative form likely corresponding to the genitive in the Markan receptor, whereas MtR1 switches to the dative, and LkR2 rotates from the former to the latter. Note finally that "with whole mind" / ὅλη διανοία is present in Lk2 and Markan and Matthean strata, but not in T's quotation, who again likely reflects the earliest/Qn textual tradition.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 10.28. «καὶ εἶπεν αὐτῷ» ὀρθῶς ἔειπες τούτο ποίει καὶ ζήση <sup>387</sup>	Lk2 10.28. εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τούτο ποίει καὶ ζήση. [QnLk1·Lk2]	Mk3 12.32a. καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· καλῶς, <b>διδάσκαλε</b> , ἐπ' ἀληθείας εἶπες [QnLk1·Mk3] Mk3 12.32b. ὅτι εἷς ἐστὶν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. [Mk3c] Mk3 12.33. καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. [Mk3c] Mk3 12.34. καὶ ὁ Ἰησοῦς ἰδὼν [αὐτὸν] ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ· οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. [Mk3c]

<sup>387</sup> Lk1 10.28 is missing from T but quoted verbatim by E, "He said, 'You have spoken correctly. Do this and live'" / εἶπεν ὀρθῶς εἶπες τούτο ποίει καὶ ζήση (*Pan* 42.11.6 κγ (23); 42.11.17 Σχ. κγ (23); restated in 42.11.17 Ἔλ. κγ (23); GCS 31:110, 132). In the elenchus E renders the final quotation slightly differently: "Do thus and live" / οὕτως ποίει καὶ ζήση, but this is more likely an improvisation or paraphrase, rather than a verbatim reflection of a textual source.

Parallel Passages for Signals Tracing: GMcn 10.29–37

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A183. Good Samaritan	———	10.29–37

Parallel Verses for Signals Tracing: GMcn 10.29–37

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
10.29–37 not present in QnLk1 <sup>388</sup>	<p>Lk2 10.29. ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστὶν μου πλησίον; [CINP]</p> <p>Lk2 10.30. ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχῶν καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. [CINP]</p> <p>Lk2 10.31. κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. [CINP]</p> <p>Lk2 10.32. ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρήλθεν. [CINP]</p> <p>Lk2 10.33. Σαμαρίτης δὲ τις ὁδεύων ἦλθεν κατ’ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, [CINP]</p> <p>Lk2 10.34. καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. [CINP]</p> <p>Lk2 10.35. καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. [CINP]</p> <p>Lk2 10.36. τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστές; [CINP]</p> <p>Lk2 10.37. ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποιεῖ ὁμοίως. [CINP]</p>

<sup>388</sup> Lk2 10.29–37 is unattested together with all of 10.29–42 (R 420). This passage in particular was most likely not present in GMcn. This famous fable is full of characteristic LkR2 features: accusative *pros/ πρὸς@pa*, especially to introduce direct speech, the participle "seeing" / 'ὄραω@vp (*triplex*) (IDD 1.1); gratuitous place names (Jericho, Jerusalem), novelistic storytelling, dramatization, plot crisis, several distinct character roles, priestly characters, love in practice, ethical character synkrisis, philosophical dialogue, healing oil, kindness to foreigners, a Samaritan positively portrayed, an *exitus-reditus* journey, all framed as a story within a story (IDD 1.4) offering an extended *aggadic* rebuttal to the complaint against the protagonist made in the last passage. For additional context and related bibliography, see Mark G. Bilby, "Good Samaritan: New Testament", *Encyclopedia of the Bible and Its Reception*, 10:638–39 (Boston; Berlin: de Gruyter, 2015) [doi.org/10.5281/zenodo.3746979](https://doi.org/10.5281/zenodo.3746979).



SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)
A184. Mary and Martha [cp. A114]	-----	11.1–2, 20, 39	11.1, 20–21, 39, 12.1–3	10.38–42

## Parallel Verses for Signals Tracing: GMcn 10.38–42

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)
<p>QnLk1 7.37–38. (ἡ δὲ) γυνὴ στᾶσα ὀπίσω ἀμαρτωλὸς παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας (καὶ) ταῖς θριξίν ἐξέμασεν (καὶ) ἤλειφεν (καὶ) κατεφίλει</p> <p>QnLk1 7.44. «καὶ ὁ Ἰησοῦς λέγει» (καὶ πάλιν αὕτη τοῖς δάκρυσιν) ἔβρεξεν τοὺς πόδας μου (καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν)</p> <p>QnLk1 7.46. (καὶ) ἤλειψεν</p> <p>QnLk1 7.45. (καὶ) «κατεφίλει»</p> <p>10.38–42 not present in QnLk1<sup>389</sup></p> <p>QnLk1 16.20. ... Λάζαρος...</p>	<p>Jn1 11.1. ἦν δὲ τις ἀσθενῶν, Λάζαρος ἀπὸ <b>Βηθανίας</b>, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. [!QnMk1:Jn1] [see A114]</p> <p>Jn1 11.2. ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον <b>μύρω</b> καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς <b>Λάζαρος</b> ἠσθένει. [!QnLk1:Jn1] [see A114]</p> <p>Jn1 11.20. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριάμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. [Jn1c]</p> <p>Jn1 11.39. λέγει ὁ Ἰησοῦς· ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· κύριε, ἥδη ὄζει, τεταρταῖος γὰρ ἐστίν. [Jn1c]</p>	<p>Jn2 11.1–2, 20, 39 same as Jn1</p> <p>Jn2 11.21. εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου. [Jn2c]</p> <p>Jn2 12.1. ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς <b>Βηθανίαν</b>, ὅπου ἦν Λάζαρος, ὃν ἠγειρεν ἐκ νεκρῶν Ἰησοῦς. [!QnMk1:Jn2] [see A114]</p> <p>Jn2 12.2. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ <b>Λάζαρος</b> εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. [Jn2c]</p> <p>Jn2 12.3. ἡ οὖν Μαριάμ λαβοῦσα λίτραν <b>μύρου νάρδου πιστικῆς πολυτίμου</b> ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ <b>μύρου</b>. [!QnLk1Jn1:Jn2] [see A114]</p>	<p>Lk2 10.38a. ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς [CINP]</p> <p>Lk2 10.38b. <b>κώμην</b> τινά· γυνὴ δὲ τις ὀνόματι <b>Μάρθα</b> ὑπεδέξατο αὐτόν. [Jn1:Lk2]</p> <p>Lk2 10.39. καὶ <b>τῆδε</b> ἦν <b>ἀδελφὴ</b> καλουμένη <b>Μαριάμ</b>, [ἡ] καὶ <b>παρακαθεσθεῖσα πρὸς τοὺς πόδας</b> τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ. [QnLk1Jn1:Lk2]</p> <p>Lk2 10.40a. <b>ἡ</b> δὲ <b>Μάρθα</b> περιεσπάτο περὶ πολλὴν διακονίαν· <b>ἐπιστάσα</b> δὲ εἶπεν, <b>κύριε</b>, [QnLk1Jn1:Lk2]</p> <p>Lk2 10.40b. οὐ μέλει σοι ὅτι ἡ <b>ἀδελφὴ</b> μου μόνην με κατέλιπεν διακονεῖν; εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. [CINP]</p> <p>Lk2 10.41. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, [CINP]</p> <p>Lk2 10.42. ἐνὸς δὲ ἐστὶν χρεία· Μαριάμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς. [CINP]</p>

<sup>389</sup> Lk2 10.38–42 is unattested, together with all of 10.29–42 (R 420). This passage in particular was most likely not present in GMcn. Like the fable of the Good Samaritan, this one is also saturated with characteristic LkR2 features: the prepositional arthrous infinitive quadrigram / ἐν@p\* \*1 ὁ@d\w+ \w+@vn\*, the periphrastic participle and bigram "which was called" / , a συ- prefixed verb, and a participle + δέ transitional bigram (IDD 1.2); multiple characters with clearly delineated narrative roles, hospitality protocols, a complaint against the protagonist, plot crisis, philosophical dialogue, a focus on women as students, and character synkrisis of ethics/piety, including a reliance on Jn1 and its Mary-Martha syncretic pairing, complete with Mary as the contemplative student who stays home and Martha as the persistent complainer who "serves" / διηκόνει (IDD 1.4).



Parallel Passages for Signals Tracing: GMcn 11.1–4

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)
A185. Lord's prayer	11.1–4	6.9–13	8.2	11.1–4

Parallel Verses for Signals Tracing: GMcn 11.1

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.1. «καὶ» ἐν τόπῳ τινὶ (αὐτὸν) προσευχόμενον (ἐπαιρόμενον τῷ οὐρανῷ) ἔειπέν τις τῶν μαθητῶν κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ <sup>390</sup>	Lk2 11.1. καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. [QnLk1·Lk2]

<sup>390</sup> For Lk1 11.1, the minor upgrades are based on consistent Lk2 mss agreement and T's close summary and quotation: "When he was praying in a certain place... looking up to the heaven... a certain one of the students approached him: 'Lord', he says, 'teach us to pray, just as John also taught his students'" / *cum in quodam loco orasset... oculis suspiciens ad caelum... adgressus eum ex discipulis quidam: domine inquit doce nos orare sicut et Iohannes discipulos suos docuit* (*Marc.* 4.26.1; SC 456:330; Evans 404, 406). A contrastive comment related to this verse is found in a different treatise: "John also taught his students to worship... Yet with what words John taught to worship does not exist" / *docuerat et Iohannes discipulos suos adorare... ideo nec extat in quae verba docuerit Iohannes adorare* (*Or.* 1.3; CCSL 1:257). The opening phrase "and it happened" / καὶ ἐγένετο and related definitive article plus infinitive construction ("it happened when being" / ἐγένετο ἐν τῷ εἶναι) are together omitted as characteristic LkR2 transitional phrasing (IDD 1.1, γίνομαι@vpa\w{3}s; IDD 1.2, καὶ γίνομαι@viam3s). The explicit restoration based on T's attestation is corroborated by the highly similar opening of Joshua's first speech in QnLk1 6.20a, "lifting up his eyes" / ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, whose same verb also appears in participial form in QnLk1 11.27 and 16.23. LkR2 apparently removed this phrase to avoid any conflict with the upcoming fable of the Pharisee and publican (A237), the latter of whom is lauded for "not lifting his eyes" / οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι in prayer. LkR2 also added a brief indication of ritual piety or civility, that the student waited to ask the question "when he stopped" / ὡς ἐπαύσατο, i.e., stopped praying. The accusative *pros* formula / πρὸς@pa is omitted as unattested by T, syntactically unnecessary, and a characteristic LkR2 feature (IDD 1.1, 1.2); it is included as possible by V (207\*), R (421) and N (86), while K (808) incorrectly claims it is attested verbatim.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)
QnLk1 11.2. «καὶ εἶπεν οὕτω προσεύχεσθε» πάτερ (δίδου) «ἡμῖν» ἅγιον πνεῦμα ἐλθέτω ἡ βασιλεία σου <sup>391</sup>	Mt1 6.9. οὕτως οὖν προσεύχεσθε ὑμεῖς· πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου· [QnLk1·Mt1] Mt1 6.10. ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· [QnLk1·Mt1]	Dx 8.2a. οὕτω προσεύχεσθε· πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· [QnLk1Mt1·:Dx]	Lk2 11.2. εἶπεν δὲ αὐτοῖς· ὅταν προσεύχησθε λέγετε· πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· [QnLk1Mt1·:Lk2]

<sup>391</sup> T repeatedly and closely paraphrases the content of this verse: "Whom shall I call 'father'?" / *cui dicam pater?* (Marc. 4.26.3; SC 456:332; Evans 406); "From whom shall I request holy spirit?... Shall I wish his kingdom come?" / *a quo spiritum sanctum postulem?... eius regnum optabo venire* (Marc. 4.26.4; SC 456:332; Evans 406). In other treatises, T regularly references the opening of the lord's prayer, but these recount Matthean and/or overlapping Matthean/Lk2 content and thus offer no insight into the particular text of Lk1: "But in legitimate prayer, when we say to the father" / *sed in legitima oratione cum dicimus ad patrem* (Fug. 2.5; CSEL 76:21; CCSL 2:1138); "Father who are in heaven" / *pater qui in caelis es* (Or. 2.1; CCSL 1:258); "Therefore we should request that it be sanctified" / *id ergo ut sanctificetur postulamus* (Or. 3.2; CCSL 1:259); "let your name be sanctified" / *sanctificetur nomen tuum* (Or. 3.4; CCSL 1:259); "let come indeed your kingdom" / *veniat quoque regnum tuum* (Or. 5.1; CCSL 1:260); "and he was teaching us to pray while standing, 'Our father, who are in heavens'" / *et nos erectos docebat orare: pater noster qui es in caelis* (Prax. 23.4; CCSL 2:1192). The introductory improvised restoration to Lk1 11.2, while not mentioned by T, is based on consistent attestation across all strata and all Lk2 mss. From R's reconstruction (421), the phrase "ours in the heaven" / ἡμῶν ὁ ἐν τῷ οὐρανῷ (annotated as "may not have been present") is removed, since it is not attested and is missing from many early and reliable Lk2 mss (P<sup>75</sup> κ B f' etc.). The explicit restoration of the imperative "give" / δίδου is based on the implicit demand conveyed at the outset of the prayer as detailed in T's succession of rhetorical questions. Based on "give" / δίδου often expecting an indirect object, I also make an improvised restoration of "us" / ἡμῖν, which fits perfectly as a parallel to the next verse (11.3). Note that QnLk1 11.13 specifically recalls the theme of asking god for "good gifts" / δόματα ἀγαθὰ and pledges that god "will give holy spirit" / δώσει πνεῦμα ἅγιον, essentially ending an *inclusio* that matches the QnLk1 opening of the Lord's prayer. In the revolutionary context of Qn, the prayer's request for "holy spirit" smacks of military empowerment, akin to the spirit coming upon the great military judges of old (e.g., Jdg 3.10, 6.34, 11.29, 13.25, 14.19, 15.14) and their successors, the prophet-anointed kings (1 Sam 11.6, 1 Sam 16.13, etc.).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)
QnLk1 11.3. τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν <sup>392</sup>	Mt1 6.11. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. [QnLk1·Mt1]	Dx 8.2b. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον [QnLk1Mt1·Dx]	Lk2 11.3. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν. [QnLk1Mt1·Lk2]

<sup>392</sup> The closest and best witness of Lk1 11.3 in Greek is a fragment of Origen: "Now since those from Marcion have the reading thus: 'Your daily bread give us each day'" / ἐπεὶ δὲ οἱ ἀπὸ Μαρκίωνος ἔχουσι τὴν λέξιν οὕτως τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν (Origen, *frag.* 180 in Rauer, c3n47; R 8.16), clearly attesting to a unique tradition ("your" / σου instead of "our" / ἡμῶν) nowhere found in Lk2 mss. T also briefly paraphrases this petition: "Who will give me daily bread?" / *quis mihi dabit panem cottidianum?* (Marc. 4.26.4; SC 456:332; Evans 406 transposes *mihi dabit*). T also twice references this petition according to its Matthean/Didache form in his treatise *On Prayer*: "Preferably we should understand this spiritually: 'Give us today our daily bread'... Asking for daily bread" / *quamquam panem nostrum quotidianum da nobis hodie spiritaliter potius intellegamus.... petendo panem quotidianum* (Or. 6.2; CCSL 1:261; Evans 10); "Yet deservedly he added, 'Give us today', as he had put forward, 'Do not think about tomorrow, what you will eat'" / *merito autem adiecit da nobis hodie ut qui praemiserat nolite de crastino cogitare quid edatis* (Or. 6.4; CCSL 1:261; Evans 12). Note the confirmation by both Origen and T of the use of "each day" / τὸ καθ' ἡμέραν / *cottidianum* rather than the Mt1/Dx "today" / σήμερον / *hodie*.

Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mk3 (140s)
Qn 11.4a. «καὶ» ἄφες ἡμῖν τὰ ὀφειλήματα <sup>393</sup> Qn 11.4c. «καὶ» ῥ μή ἄφες ἡμᾶς εἰσενεχθῆναι ῥ εἰς πειρασμόν <sup>394</sup>	Lk1 11.4a. «καὶ» ἄφες ἡμῖν τὰς ἁμαρτίας [Qn·Lk1] Lk1 11.4c. «καὶ» ῥ μή ἄφες ἡμᾶς εἰσενεχθῆναι ῥ εἰς πειρασμόν [Qn·Lk1]	Mt1 6.12. καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν. [Qn·Mt1] Mt1 6.13. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [Qn·Mt1]  Mt1 6.14. ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. [Mt1c] Mt1 6.15. ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. [Mt1c]	Dx 8.2c. καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν, ὡς καὶ ἡμεῖς ἀφίομεν τοῖς ὀφειλέταις ἡμῶν, [QnLk1Mt1·Dx] Dx 8.2d. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σου ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. [QnLk1Mt1·Dx]	Lk2 11.4a–b. καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν. [QnLk1·Lk2] Lk2 11.4b. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. [QnLk1·Lk2]	Mk3 11.25. καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφή ὑμῖν τὰ παραπτώματα ὑμῶν. [QnLk1Mt1Lk2·Mt3] [see A231/A275] Mk3 11.26. [εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν] [Mt1·Mk3] [see A231/A275]

<sup>393</sup> Lk1 11.4a is briefly but clearly attested in a paraphrase within T's sequential commentary: "Who will forgive my faults?" / *quis mihi delicta dimittet?* (Marc. 4.26.4; SC 456:334; Evans 406). In other treatises, T comes back often to this double-tradition content: "The lord knows that he alone is without sin. Therefore he teaches we should pray our debts to be pardoned us. A petition for pardon is a confession, because the one who asks a pardon confesses sin" / *sciebat dominus se solum sine delicto esse docet itaque petamus dimitti nobis debita nostra. exomologesis est petitio veniae quia qui petit veniam delictum confitetur* (Or. 7.1; CCSL 1:261; Evans 12); "that we also profess to pardon our debtors" / *quod remittere nos quoque profitemur debitoribus nostris* (Or. 7.2; CCSL 1:262; Evans 12); "In prayer we profess that we will forgive debtors" / *debitoribus denique dimissuros nos in oratione profitemur* (Pud. 2.10; SC 394:156). In the supplemental references, T appears to work from the Matthean text, which clearly uses debt language. In T's polemic against Marcion, *delicta* apparently attests the Lk2 term "sins" / ἁμαρτίας for Lk1. At the same time, T expressly notes the two terms have the same meaning and are implicitly interchangeable: "Yet a debt in the scriptures is a figure [of speech] for sin" / *debitum autem in scripturis delicti figura est* (Or. 7.2; CCSL 1:261). The consistent debt language in Matthew and *Didache*, conveying a low SES, likely reflects the earliest tradition, thus restored here for Qn in the Matthean plural ("the debts" / τὰ ὀφειλήματα) rather than the singular ("the debt" / τὴν ὀφειλὴν) in the *Didache*, while "sins" / ἁμαρτίας is maintained for Lk1. Lk2 11.4b however is unattested for Lk1 and omitted as reflecting a higher SES. The terms "same/self" / αὐτοὶ and "each/all" / παντὶ are highly characteristic of LkR2 and thus omitted here in Lk1 (IDD 1.1).

<sup>394</sup> T also clearly attests to Lk1 11.4b in a paraphrase given after the attestation to 11.4a: "Who will not allow us to be led into trial?" / *quis non sinet nos deduci in temptationem?* (Marc. 4.26.4; SC 456:334; Evans 406). T frequently references this double-tradition content in other treatises: "But in legitimate prayer, when we say to the father, 'do not lead us into temptation'... we profess that it takes place by him from whom we pray his pardon. For this is what follows, 'but deliver us from evil', that is, 'do not lead us into temptation' by relinquishing us to evil, for then we are delivered from the devil's hands when we are not handed over to him into temptation" / *Sed in legitima oratione cum dicimus ad patrem ne nos inducas in temptationem... ab eo illam profitemur accidere a quo veniam eius deprecamur. Hoc est enim quod sequitur sed erve nos a maligno id est ne nos induxeris in temptationem permittendo nos maligno tunc enim eruimur diaboli manibus cum illi non tradimur in temptationem* (Fug. 2.5; CSEL 76:21; CCSL 1:1138); "Do not lead us into temptation", that is do not allow us to be led by him who certainly tempts. Moreover, let it not be that the lord be seen to tempt as if he were ignorant of the faith of each or eager to bring it down." / *ne nos inducas in temptationem id est ne nos patiaris induci ab eo utique qui temptat. ceterum absit ut dominus temptare videatur quasi aut ignoret fidem cuiusque aut deicere <sit> [ge]stiens* (Or. 8.1–2; CCSL 1:262; Evans 14 *patiaris* : *pariaris*, <sit> [ge]stiens : *sit gestiens*); "The conclusion responded to this, interpreting 'do not lead us into temptation' to be indeed, 'but deliver us from evil'" / *eo respondit clausula interpretans quid sit ne nos deducas in temptationem hoc est enim sed devehe nos a malo* (Or. 8.6; CCSL 1:262; Evans 14 *eo respondit* : *ergo respondet*).

Parallel Passages for Signals Tracing: GMcn 11.5, 6, 7–8

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A186. Midnight begging	11.5, 7–8	11.5–8

Parallel Verses for Signals Tracing: GMcn 11.5

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.5. «καὶ εἶπεν» τὶς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου «αἰτῶν» τρεῖς ἄρτους <sup>395</sup>	Lk2 11.5. καὶ εἶπεν πρὸς αὐτούς· τὶς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπη αὐτῷ· φίλε, χρῆσόν μοι τρεῖς ἄρτους [QnLk1·Lk2]

<sup>395</sup> Lk1 11.5 is thoroughly paraphrased by T and largely quoted verbatim by E: "Thus even the preceding fable sets forth a nocturnal beggar of bread, not a stranger, but one knocking at a friend's, not someone unknown... he knocks unto him to whom he has a right, whose door he knows, whom he knows has bread" / *sic et praemissa similitudo nocturnum panis petitem amicum facit non alienum et ad amicum pulsantem non ad ignotum... ad eum pulsat ad quem ius illi erat cuius ianuam norat quem habere panes sciebat* (*Marc.* 4.26.8; SC 456:336; Evans 408); "And he said, 'Who among you has a friend and will go to him at midnight, asking for three loaves of bread?', and the rest" / καὶ εἶπεν τὶς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, αἰτῶν τρεῖς ἄρτους; καὶ λοιπὸν (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133). Our reconstruction follows E to upgrade the introductory phrase and correct to the explicit attestation of the verb "asking" / αἰτῶν instead of the introduction of direct speech in Lk2, "And he said to him, 'Friend, grant me'" / καὶ εἴπη αὐτῷ φίλε, χρῆσόν μοι, which R (421) reconstructed as dubious. The omission of the direct speech is also reflected tacitly in the minimalist restorations of V (208\*) and R (421) and explicitly in the maximalist restorations of B (109) and N (88), yet anachronistically included by K (826). Here and at the beginning of the verse, the differences between the two owe to characteristic features of Lk2: use of the accusative *pros* / πρὸς@pa, especially for the speech addressee (IDD 1.1, 1.2); dialogue, hospitality decorum (IDD 1.4). The later use of the accusative *pros* after a verb of motion is clearly attested by E, found elsewhere in Qn (IDD 1.1), and consistently restored by H, R, K, and N.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
11.6 not present in QnLk1 <sup>396</sup>	Lk2 11.6. ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω δὲ παραθήσω αὐτῷ. [CINP]

<sup>396</sup> Lk2 11.6 is unattested according to R (421), but it was probably not present in Lk1. The surrounding content is thoroughly and clearly attested by T and E without any mention of the content in this verse. T attests to Lk1 11.4 (*Marc.* 4.26.4; SC 456:334), Lk1 11.5 (*Marc.* 4.26.8; SC 456:336), Lk1 11.7–8 (*Marc.* 4.26.9; SC 456:336, 338), and Lk1 11.9 (*Marc.* 4.26.5–6; SC 456:334, 336). E quotes Lk1 11.5 and Lk1 11.9 successively (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133), but uses the expression "and the rest" / καὶ λοιπόν between these verses to indicate the presence of at least some content known from the remainder of this passage. This verse was not likely among that content, given its dense cluster of LkR2 characteristic features: the lemma "since" / ἐπειδὴ and "road" / ὁδός (IDD 1.1); the *pros* + accusative bigram (IDD 1.1, 1.2); the addition of an additional/triangulated character, character motivation, involved dialogue, hospitality protocols, and friend/filial piety (IDD 1.4). For LkR2, the arrival of a third party and the concomitant expectation of hospitality for this traveler explains the necessity of the late night, emergency request. The unique note in D that the friend is "from the field" / as opposed to all other Lk2 mss having "from the road" / ἐξ ὁδοῦ is an interesting possibility for an earlier tradition, but in our view is more likely a modification to Lk2 than an earlier tradition reflective of the Lk1 stratum.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.7. «καὶ ἔσωθεν εἶπεν μή μοι» (κόπους παρέχε) «ἡ θύρα κέκλεισται» 'καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν' <sup>397</sup>	Lk2 11.7. κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη, μή μοι κόπους παρέχε· ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. [QnLk1·Lk2]

<sup>397</sup> T clearly attests to some of the content in Lk1 11.7: "already in bed with the children" / *cubantem iam cum infantibus* (Marc. 4.26.8; SC 456:336; Evans 408), "as if to someone bothersome. Someone bothersome..." / *quasi molesto. Molestum...* (Marc. 4.26.9; SC 456:336, 338; Evans 410). As mentioned in the verse above, E skips from Lk1 11.5 to 11.9, summarizing (some) content in between as "the rest" / *καὶ λοιπόν* (Pan. 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133). The improvised restorations to the opening of Lk1 11.7 are necessitated by the clearly attested speech that follows, and the vocabulary is found elsewhere in QnLk1: "within" / *ἔσωθεν* (11.39–40) and "door" / *θύρα* (13.25) (IDD 1.1). The phrase "cause troubles" / *κόπους παρέχε* is explicitly restored based on T's repeated invocation of this trope, "as if to someone bothersome. Someone bothersome" / *quasi molesto. Molestum*. This expression is found elsewhere in QnLk1 18.5, "cause troubles" / *κόπος@n\* παρέχω@v* (IDD 1.2). The opening conjunctive-demonstrative crasis ("and that one" / *κακεῖνος*) is omitted from Lk1 as a characteristic LkR2 term and literary device nowhere attested for Lk1 (IDD 1.2). In QnLk1, the children (perhaps slaves) being in bed apparently explains why *they* cannot provide the requested bread, whereas in Lk2 the house patron recognizes the responsibility to practice proper hospitality decorum, a characteristic Lk2 feature (IDD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.8. «λέγω ὑμῖν» ῥεῖ καὶ ῥ ἀναστὰς ῥ οὐ δώσει ῥ (φίλῳ) ἀλλὰ (δώσει τινι κρούσαντι) <sup>398</sup>	Lk2 11.8. λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῆζει. [QnLk1·Lk2]

<sup>398</sup> In his close paraphrase, T provides the main basis for restorations to Lk1 11.8: "He rises and gives, even if not as if to a friend, still less as to person who is a stranger, but, as it says, as to someone bothersome. Bothersome..." / *exurgit et dat et si iam non quasi amico non tamen quasi extraneo homini sed quasi molesto inquit. molestum...* (Marc. 4.26.9; SC 456:336, 338; Evans 410 conflates *etsi*). As mentioned for the immediately preceding verses, E moves from Lk1 11.5 to 11.9 while confirming but not clarifying content between these verses (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133). T has numerous related citations in other treatises: "Thus I will not knock elsewhere than whence I was exiled" / *sic nec aliorum pulsabo quam unde sum fugatus* (Marc. 4.26.6 in SC 456:334; Marc. 4.26.5 in Evans 408); "late there is knocking... nevertheless at this new god no one would have knocked late" / *sero pulsatur... ad deum autem novum nemo sero pulsasset* (Marc. 4.26.9 in SC 456:336; 4.26.8 in Evans 408); "Yet even that nighttime knocker was knocking for bread" / *sed et nocturnus ille pulsator panem pulsabat* (*Or.* 6.3; CCSL 1:261; Evans 12); "The neighbor did not have bread and therefore he was knocking. Yet when it was opened to him and he received, he ceased knocking" / *panem vicinus non habebat et ideo pulsabat: ubi tamen apertum est ei et accepit pulsare cessavit* (*Praescr.* 11.5; SC 46:104); "even the person knocking was thumping on the neighbor's door" / *etiam pulsator ille vicini ianuam tundebat* (*Praescr.* 12.3; SC 46:105). The opening improvised restoration to Lk1 11.8 is a necessary transitional phrase found elsewhere in QnLk1 (IDD 1.2). T provides the basis for the upgrades and explicit restorations. R (4.4.48–49, 5.45) dismisses the presence of any verb of "knocking" anywhere in this passage because it is not found in LkR2, even though, as he notes, almost every mention of this passage by T both within and outside his commentary on GMcn includes references to the beggar knocking. QnLk1 has the lemma "knock" / κρούω elsewhere (QnLk1 11.9, 13.25), possibly even including the participial form (QnLk1 12.36). Note that T's primary attestation concludes with a similar dative participle that effectively paraphrases this verb: "as if to someone bothersome" / *quasi molesto*. Based on this extensive evidence, we make an explicit restoration of the dative participial phrase "someone knocking" / τινι κρούσαντι at the end of QnLk1 11.8 as the reason for the benefactor's action. Characteristic Lk2 features omitted from the reconstruction of Lk1 include: the lemma "shame" / ἀναίδεια (IDD 1.1); the διὰ + accusative articular infinitive / διὰ@p\* \*1 ó@d\w+ \w+@vn\*, here "because of being" / διὰ τὸ εἶναι (IDD 1.2), cp. "because of him being from the house and lineage of David" / διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ (Lk2 2.4); an overriding concern with civility, proper hospitality decorum, and the perspective of the house/slave-owner (IDD 1.4). Regarding the latter, QnLk1 by contrast maintains the perspective of the beggar.

Parallel Passages for Signals Tracing: GMcn 11.9–13

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A187. Summons to pray	11.9–13	7.7–11	11.9–13

Parallel Verses for Signals Tracing: GMcn 11.9

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.9. αἰτεῖτε καὶ δοθήσεται ζητεῖτε καὶ εὐρήσετε ἡμεῖς κρούετε καὶ ἀνοιγήσεται <sup>399</sup>	Mt1 7.7. αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὐρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν. [QnLk1·Mt1]	Lk2 11.9. καὶ γὰρ ὑμῖν λέγω, αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὐρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν. [QnLk1Mt1·Lk2]

<sup>399</sup> For Lk1 11.9, T successively attests to all three aphorisms in two different places: "Hence, from whom shall I ask that I may receive? At whose shall I seek that I may find? To whom shall I knock that it may be opened to me?" / *proinde a quo petam ut accipiam? apud quem quaeram ut inveniam? ad quem pulsabo ut aperiatur mihi?* (Marc. 4.26.5; SC 456:334; Evans 408); "Finally, if receiving and finding and being admitted is the fruit of labor and insistence to him who asks and seeks and knocks" / *denique si[c] accipere et invenire et admitti laboris et instantiae fructus est illi qui petiit et quaesivit et pulsavit* (Marc. 4.26.6; SC 456:336; Evans 408 *si[c]: si*). References to the related and overlapping Matthean/Lk2 content in other treatises abound: "Ask and you will receive", he says, 'seek' indeed 'and you will find, knock and it is opened to you' / *petite et accipietis inquit quaesistis enim et invenistis pulsastis et apertum est vobis* (Bapt. 20.5; Evans 42); "the lord... after his own discipline of praying was passed down, says, 'ask and you will receive'" / *dominus... seorsum post traditam orandi disciplinam petite inquit et accipietis* (Or. 10; CCSL 1:263); "There is a precise limit to seeking and knocking and asking. It will indeed be given to one who asks, he says, and to one who knocks it will be opened and to one who seeks it will be found. Too bad for one who always seeks because he does not find. Too bad for one who always knocks because it is never opened, for he knocks where no one is. Too bad for one who always asks because he is never heard, for he asks from one who does not hear" / *adeo finis est et quaerendi et pulsandi et petendi. Petenti enim dabitur, inquit, et pulsanti aperiatur et quaerenti invenietur. Viderit qui quaerit semper quia non inveniet; illic enim quaerit ubi non invenietur. Viderit qui semper pulsat quia numquam aperiatur illuc enim pulsat ubi nemo est. Viderit qui semper petit quia numquam audietur; ab eo enim petit qui non audit* (Praescr. 11.7–10; SC 46:104–105; R 4.4.49 misspells *inveniet* as *invenit*). E quotes the first of the three aphorisms: "ask and it shall be given" / αἰτεῖτε καὶ δοθήσεται (Pan. 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133). T's main attestation and E's doubled attestation are all missing the two Matthean/Lk2 references "to you" / *vobis*, which are however found in Bapt. 20.5, leading me to concur with R (421) in omitting them here. The brief introductory phrase in LkR2 could come from QnLk1 (cf. 16.9, 20.8), but here it likely owes to Lk2, who was influenced by the common contrastive phrase in the Mt1 sermon on the mount "but I tell you" / ἐγὼ δὲ λέγω ὑμῖν (Mt1 5.22, 28, 32, 34, 39, 44). The use of crasis is omitted because it is both unattested and highly characteristic of Lk2 (IDD 1.2).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.10. «πᾶς» (ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοίγεται) <sup>400</sup>	Mt1 7.8. πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγῆσεται. [QnLk1·Mt1]	Lk2 11.10. πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγῆσεται. [QnLk1Mt1·Lk2]

<sup>400</sup> Lk1 11.10 is unattested according to R (421), but it was most likely attested and present. T's second successive recounting of the three aphorisms in Lk1 11.9 likely attests to Lk1 11.10 as well, all of which are framed as fulfilled: "Finally, if receiving and finding and being admitted is the fruit of labor and insistence to him who asks and seeks and knocks" / *denique si[c] accipere et invenire et admitti laboris et instantiae fructus est illi qui petiit et quaesivit et pulsavit* (Marc. 4.26.6; SC 456:336; Evans 408 *si[c]: si*). Moreover, a restoration to Qn here is fully consistent both with the judgment of the CEQ committee (216–17) and with the presence of this logion in GThom 94. In keeping with the present tense verb forms in the surrounding context of Qn, the present "is opened" / ἀνοίγεται (so  $\mathfrak{P}^{75}$  B D) is preferable to the future forms "will be opened" / ἀνοιγήσεται (so  $\mathfrak{P}^{45}$  κ C L Θ f<sup>t</sup> f<sup>s3</sup> 33 579 700 892 1241 2542 etc.) and ἀνοιχθήσεται (so A K W Γ Δ 565 1424 etc.), which are likely later traditions. The verse also reflects an especially dense cluster of characteristic Qn features: both signature ("ask" / αἰτέω, "knock" / κρούω) and common ("all" / πᾶς, "receive" / λαμβάνω, "seek" / ζητέω, "find" / εὕρισκω, "open" / ἀνοίγω) lemmata (IDD 1.1); and typical themes such as prayer and begging (IDD 1.4). Besides the conjunction "for" / γὰρ (IDD 1.1), the verse is completely devoid of characteristic Lk2 features.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 11.11. τίνα γὰρ ἐξ ὑμῶν πατέρα αἰτήσῃ υἱὸς ἰχθύος καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;<sup>401</sup></p> <p>QnLk1 11.12. ἢ (ἀντὶ) ῥοῦ σκορπίου;<sup>402</sup></p>	<p>Mt1 7.9a. ἢ τίς ἐστὶν ἐξ ὑμῶν [QnLk1·Mt1]</p> <p>Mt1 7.9b. ἄνθρωπος, ὃν [Mt1c]</p> <p>Mt1 7.9c. αἰτήσῃ ὁ υἱὸς [QnLk1·Mt1d]</p> <p>Mt1 7.9d. αὐτοῦ ἄρτον, μὴ λίθον [Mt1c]</p> <p>Mt1 7.9e. ἐπιδώσει αὐτῷ; [QnLk1·Mt1]</p> <p>Mt1 7.10. ἢ καὶ ἰχθύν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; [QnLk1·Mt1]</p>	<p>Lk2 11.11. τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύος, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; [QnLk1·Lk2]</p> <p>Lk2 11.12. ἢ καὶ αἰτήσῃ ὄφιν, ἐπιδώσει αὐτῷ σκορπίον; [QnLk1Mt1·Lk2]</p>

<sup>401</sup> Lk1 11.11 is succinctly attested in T, yet thoroughly quoted in E as well as Greek and Latin *Adm*. T's only attestation is: "Not a serpent in place of a fish" / *non serpentem pro pisce* (*Marc.* 4.26.10 in SC 456:338; *Marc.* 4.26.9 in Evans 410). E has: "For what father among you, if [your] son should ask for a fish, will instead of a fish give him a snake? / τίνα γὰρ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσῃ ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); GCS 31:110, 133); and "For he says, 'Who [of you whose] son should ask for a fish will give to him a snake?'" / λέγει γὰρ τίνα ὁ υἱὸς αἰτήσῃ ἰχθύν μὴ ὄφιν αὐτῷ ἐπιδώσει; (*Pan.* 42.11.17 Ἐλ. κδ (24); GCS 31:133). In another treatise, T clearly references the ostensibly Matthean saying about the bread and stone, "Surely no one hands down a stone to a son asking for bread?" / *numquid filio panem poscenti lapidem tradit?* (*Or.* 6.3; CCSL 1:261), so we know he was aware of it. *Adm* attests a textual form in which this saying is forefronted, and the Greek and Latin versions have some notable discrepancies. The broader passage in both has the orthodox character Adamantius speaking, yet clearly making verbatim quotations of successive material found "in the gospel" / ἐν τῷ εὐαγγελίῳ, i.e., GMcn 11.11–13. The quotation in the Greek version begins: "'Who of you', he says, 'if your son asks for bread, will give him a stone? Or if he asks for a fish, will give him a snake?'" / ἐάν τινα φησὶν ἐξ ὑμῶν αἰτήσῃ ὁ υἱὸς αὐτοῦ [341] ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ; ἢ ἐάν αἰτήσῃ ἰχθύν, μὴ ὄφιν ἐπιδώσει αὐτῷ; (GCS 4:110; PTS 55:340–341). Latin *Adm*, however, excludes the "serpent ... fish" formulation altogether: "Who of you whose son asks for bread will instead give him a stone?" / *quem ex vobis petit filius suus panem numquid lapidem dabit illi?* (Caspari 2.20; STA 1:48). Given its lack of attestation in T and E, and its similarity to the temptation that MtR1 created, the "bread ... stone" is unlikely an early/genuine Lk1 tradition, though Greek and Latin *Adm* could reflect a later/alternate version of GMcn. Greek *Adm* apparently conflated the two Matthean sayings and the two Lukan ones to yield a total list of three, whereas Latin *Adm* substituted the first Matthean saying for the first Lukan one. The upgrade to "for" / γὰρ is based on the three attestations of E and its corroboration in  $\mathfrak{B}^{45}$ .

<sup>402</sup> Lk1 11.12 is closely paraphrased by T, apparently quoted by E, and clearly quoted in Greek and Latin *Adm*: "nor a scorpion instead of an egg" / *nec scorpium pro ovo* (*Marc.* 4.26.10 in SC 456:338; *Marc.* 4.26.9 in Evans 410); "nor a scorpion instead of an egg?" / ἢ ἀντὶ ῥοῦ σκορπίου; (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); restated in 42.11.17 Ἐλ. κδ (24); GCS 31:110, 133); "Or if he asks for an egg, will give him a scorpion?" / ἢ καὶ αἰτήσῃ ὄφιν, μὴ ἐπιδώσει αὐτῷ σκορπίον (GCS 4:110; STA 1:48) / *aut ovum si petierit numquid dabit ei scorpionem?* (Caspari 2.20; STA 1:48). In v3.04 we adjusted this reconstruction to align with B's forthcoming Greek edition, confirming the shorter form attested independently by T and E. The repetition of the clarifying verbs "ask" and "give" in the longer form in *Adm* (so HZRK plur) is insufficient basis to overturn this. The variations in the Lk2 mss here are diverse, but this reconstruction is closest to  $\mathfrak{B}^{45}$ .

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.13. εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ ἱδιδόναι τοῖς τέκνοις ὑμῶν ἅ πόσω μᾶλλον ὁ πατήρ δώσει πνεῦμα ἅγιον; <sup>403</sup>	Mt1 7.11. εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. [QnLk1·Mt1]	Lk2 11.13. εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν. [QnLk1Mt1·Lk2]

<sup>403</sup> Lk1 11.13 is clearly attested by T, E, and Greek and Latin *Adm*. T's quotation or paraphrase is succinct: "Therefore, he also will give holy spirit" / *itaque et spiritum sanctum is dabit* (*Marc.* 4.26.10; SC 456:338; Evans 410). E has a fuller quotation: "Therefore, if you evil ones know good gifts, how much more the father?" / εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ πόσω μᾶλλον ὁ πατήρ; (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); restated in 42.11.17 ῥελ. κδ (24); GCS 31:110, 133). In the *Ancoratus*, E also quotes this material, but given his use of the participle "being" / ὄντες, he was likely referencing the Matthean textual tradition: "If you being evil know to give good gifts to your children', speaking about fish and bread" / εἰ ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν περὶ ἰχθύος καὶ ἄρτου λέγων (*Ancor.* 18.4; GCS nF 10.1:27). Greek *Adm* concludes its extended verbatim quotation of GMcn 11.11–13 thus: "Therefore, if you, being evil, know to give good gifts to your children" / εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν (GCS 4:110; PTS 55:341). Latin *Adm* similarly has: "Therefore, if you, though you are evil, know to give good gifts to your children" / *si ergo vos cum sitis mali nostis bona data dare filiis vestris* (Caspari 2.20; STA 1:48). The upgrade is based on the verbatim attestations in Greek and Latin *Adm*. Despite its absence from the apparently elided quotations by E, all GMcn editors restore the expression "to give to your children" / διδόναι τοῖς τέκνοις ὑμῶν. While the bigram "your children" / τέκνον@n\w{2}p\* σύ@rpg-p is evident in other clear LkR2 settings (cf. Lk2 13.34, 19.44, Ac 2.39), "child/children" / τέκνον@\* is commonplace in Qn (see 7.35, 14.26, 16.25), and the verb "to give" / δίδωμι is even more frequent (IDD 1.1). The upgrade is also fully supported by the previous sayings, rhetorical questions about fathers giving their sons what they request. While the concluding phrase "will give holy spirit" / δώσει πνεῦμα ἅγιον is not attested in E or *Adm*, nor reconstructed by any previous Greek GMcn editor, it is reasonably attested in T, and it nicely matches the petition in the earliest form of the Lord's prayer as attested in QnLk1 11.2.



Parallel Passages for Signals Tracing: GMcn 11.14–15, 16–17, 18–21a, 21b, 22a, 22b, 23

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A188. Beelzebub dispute	11.14–15, 18–23	3.22–27	12.22–30	11.14–23

Parallel Verses for Signals Tracing: GMcn 11.14–18

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 11.14. &lt;τότε ἐκβάλλει&gt; δαιμόνιον κωφόν<sup>404</sup></p> <p>QnLk1 11.15. «καὶ ἔλεγον» ἐν Βεελζεβούλ ἐκβάλλει τὰ δαιμόνια<sup>405</sup></p> <p>11.16–17 not present in QnLk1<sup>406</sup> [see A191]</p> <p>QnLk1 11.18. «ἔλεγεν δὲ αὐτοῖς» «εἰ ὁ σατανᾶς ἐφ’ ἑαυτὸν «ἐμερίσθη» (οὐ δύναται) «σταθῆναι ἢ βασιλεία αὐτοῦ»<sup>407</sup></p>	<p>Mk1 3.22. καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. [Qn·Mk1]</p> <p>Mk1 3.23. καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; [Mt1c]</p> <p>Mk1 3.24. καὶ ἐὰν βασιλεία ἐφ’ ἑαυτὴν μερισθῆ, οὐ δύναται σταθῆναι ἢ βασιλεία ἐκείνη. [Qn·Mk1]</p> <p>Mk1 3.25. καὶ ἐὰν οἰκία ἐφ’ ἑαυτὴν μερισθῆ, οὐ δύνησεται ἢ οἰκία ἐκείνη σταθῆναι. [Qn·Mk1]</p> <p>Mk1 3.26. καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει. [Qn·Mk1]</p> <p>Mk1 8.11. καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ’ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν [!Mk1c] [see A191]</p>	<p>Mt1 12.22. τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός, καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. [QnLk1·Mt1]</p> <p>Mt1 12.23. καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον· μήτι οὗτός ἐστιν ὁ υἱὸς Δαυὶδ; [QnLk1·Mt1]</p> <p>Mt1 12.24. οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβούλ ἄρχοντι τῶν δαιμονίων. [QnMk1Lk1·Mt1]</p> <p>Mt1 12.25. εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς· πᾶσα βασιλεία μερισθεῖσα καθ’ ἑαυτῆς ἐρημοῦται καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ’ ἑαυτῆς οὐ σταθῆσεται. [QnMk1Lk1·Mt1]</p> <p>Mt1 12.26. καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ’ ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθῆσεται ἢ βασιλεία αὐτοῦ; [QnMk1Lk1·Mt1] [see Mk1 3.23]</p> <p>Mt1 16.1. καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. [!Mk1·Mt1] [see A191]</p>	<p>Lk2 11.14. καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός καὶ ἐθαύμασαν οἱ ὄχλοι. [QnLk1Mt1·Lk2]</p> <p>Lk2 11.15. τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. [QnMk1Lk1·Lk2]</p> <p>Lk2 11.16. ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ’ αὐτοῦ. [Mk1Mt1·Lk2] [see A191]</p> <p>Lk2 11.17. αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς· πᾶσα βασιλεία ἐφ’ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει. [Mk1Lk1Mt1·Lk2]</p> <p>Lk2 11.18a. εἰ δὲ καὶ ὁ σατανᾶς ἐφ’ ἑαυτὸν διεμερίσθη, πῶς σταθῆσεται ἢ βασιλεία αὐτοῦ; [QnMk1Lk1Mt1·Lk2]</p> <p>Lk2 11.18b. ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν μετὰ τὰ δαιμόνια. [QnLk1·Lk2]</p>

<sup>404</sup> Lk1 11.14 is confirmed and closely paraphrased by T: "when he had cast out the deaf demon" / *cum surdum daemonium expulisset* (*Marc.* 4.26.11 in SC 456:338; 4.26.10 in Evans 410). This reasonably attests "then" / τότε (confirmed by the Mt1 receptor), "casts out" / ἐκβάλλει (confirmed by the Mk1 receptor), and "deaf demon" / δαιμόνιον κωφόν (confirmed independently by Mt1 and Lk2 receptors). Characteristic Lk2 features omitted from the reconstruction include: the lemma "be amazed" / θαυμάζω (IDD 1.1); a periphrastic participle and "now it happened" / γίνομαι@vi\* δέ\* transitional statement (IDD 1.2). D has "all were amazed" / πάντες ἐθαύμασαν at the end of the verse, but this is likely a later synthesis of Mt1 and Lk2 here.

<sup>405</sup> Lk1 11.15 is closely paraphrased and quoted in T: "in Beelzebul, it was said, 'he casts out demons'" / *in Belzebule dictus eicere daemonia* (*Marc.* 4.26.11; SC 456:338; 4.26.10 in Evans 410). T later references this synoptic content, but probably in its version in Matt 12.24 (so also R 4.4.51): "For example they said about him: 'This man does not drive out demons except by Beelzebul'" / *scilicet super ipso dicentes: hic non expellit daemonia nisi in Belzebule* (*Marc.* 4.28.2; SC 456:356; Evans 418 *Belzebule: Beelzebub*). The opening improvised restoration matches the simple speech introduction formula in Mk1, as well as the verb in Mt1. In his primary attestation, T does not specify the accusers (compare "scribes" in Mk1 3.22 and "Pharisees" in Mt1 12.24), making an impersonal formulation the most reasonable restoration. T's supplemental attestation, particularly its uniquely Matthean terms "this man" / οὗτος / *hic* and "except" / εἰ μὴ / *nisi*, should not be taken as relevant for Lk1.

<sup>406</sup> Lk2 11.16–17 is unattested (R 421) but was probably absent from Lk1. Lk2 11.16 was most likely an LkR2 addition tied to A191 below (where the Qn/Lk1 "no sign" eventually synthesizes into "the sign of Jonah"), i.e., it serves to foreshadow Lk2 11.29–32. In QnLk1, there is *no sign at all*, and no salvation-historical association of Jesus with Jonah. Lk2 11.17 was also likely an LkR2 addition, but this one based on the expansion of the signal from Qn 11.18 through Mk1 3.24 and then through Mt1 12.25.

<sup>407</sup> Lk1 11.18 is closely restated in T: "It is not possible for satan to be divided against himself" / *non posse satanan dividi adversus semetipsum* (*Marc.* 4.26.11; SC 456:340; Evans 410). The opening improvised restoration is matched in the Mk1 receptor, and its direct object is echoed in the Mt1 receptor. The lemma ἐμερίσθη is preferable to the LkR2 διεμερίσθη, both because the former is well attested in several early Lk2 mss, including P<sup>45</sup> & C W, and because it is confirmed by Mk1 and Mt1 as independent receptors of Qn. The explicit restoration ("is not able" / οὐ δύναται) is based on T's *non posse*. The closing improvised restoration is necessary to complement the dependent opening clause of the verse. This restoration reflects an eclectic combination of elements from Mk1 as a receptor of Qn (particularly in its threefold, alternating repetition of "cannot stand"), and the fact that all strata here mention "the kingdom" / ἡ βασιλεία and have a verb of standing.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.19. καὶ εἰ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; <sup>408</sup>	Mt1 12.27a. καὶ εἰ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; [QnLk1·Mt1] Mt1 12.27b. διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. [Mt1c]	Lk2 11.19. εἰ δὲ ἐγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; [QnLk1·Lk2] Lk2 11.19b. διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. [Mt1·Lk2]

<sup>408</sup> Lk1 11.19 is quoted verbatim and later restated in T: "If I', he says, 'in Beelzebul cast out demons, your sons, by whom do they cast out?' / *si ego inquit in Belzebule eicio daemonia filii vestri in quo eiciunt?* (Marc. 4.26.11; SC 456:338, 340; Evans 410); "If I in Beelzebul, in whom [do] your sons?" / *si ego in Belzebule filii vestri in quo?* (Marc. 4.26.11; SC 456:340; Evans 410 *Belzebule: Beelzebub*). The closing phrase in Lk2 is not attested for GMcn. It was apparently added by MtR1 and then modified slightly in word order by LkR2.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.20. εἰ δὲ ἐγὼ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ἔφθασεν ἔφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ; <sup>409</sup>	Mt1 12.28. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἔφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. [QnLk1·Mt1]	Lk2 11.20. εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἔφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. [QnLk1·Lk2]

<sup>409</sup> Lk1 11.20 is also quoted verbatim by T: "He added, 'If I by god's finger expel demons, therefore hasn't the kingdom of god drawn near to you?'" / *subiungit quodsi ego in digito dei expello daemonia ergone adpropinquavit in vos regnum dei?* (Marc. 4.26.11; SC 456:340; Evans 410). The first upgrade (ἐγὼ / *ego* / "I") is minor and explicitly attested in T. The second is an upgrade and correction to use "has come before" or "has overtaken" / ἔφθασεν, given that T's *adpropinquavit* could reasonably translate that term, its consistent reception in Mt1 and Lk2 as independent QnLk1 receptors, and its universal agreement in Luke mss. LkR2 precisely follows its QnLk1 source here even against Mt1 (note the difference between the Mt1 "spirit" / πνεύματι and Lk2 "finger" / δακτύλῳ of god), adding further corroboration that LkR2 was not following Mt1 against QnLk1 here.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 11.21a. ἄτον ἰσχυρόν<sup>410</sup></p> <p>11.21b not present in QnLk1</p> <p>QnLk1 11.22a. ἰσχυρότερος «εἰσελθών» ἄνικῆσῃ ἄκαὶ τὰ σκεύῃ αὐτοῦ διαρπάσαι<sup>410</sup></p> <p>11.22b not present in QnLk1</p>	<p>Mk1 3.27a. ἀλλ’ οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ [Mk1c]</p> <p>Mk1 3.27b. ἰσχυροῦ εἰσελθών τὰ σκεύῃ αὐτοῦ διαρπάσαι, [Qn·Mk1]</p> <p>Mk1 3.27c. ἐὰν μὴ πρῶτον [Mk1c]</p> <p>Mk1 3.27d. τὸν ἰσχυρόν [Qn·Mk1]</p> <p>Mk1 3.27e. δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ [Mk1c]</p> <p>Mk1 3.27f. διαρπάσαι. [Qn·Mk1]</p>	<p>Mt1 12.29. ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύῃ αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσαι. [QnMk1·Mt1]</p>	<p>Lk2 11.21a. ὅταν ὁ ἰσχυρὸς [QnLk1·Lk2]</p> <p>Lk2 11.21b. καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ. [CINP]</p> <p>Lk2 11.22a. ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθῶν νικῆσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει [QnLk1·Lk2]</p> <p>Lk2 11.22b. ἐφ’ ἧς ἐπεποιθεὶ καὶ τὰ σκεῦλα αὐτοῦ διαδίδωσιν. [CINP]</p>

<sup>410</sup> Lk2 11.21b and 11.22b are unattested by patristic witnesses and were likely not present in GMcn, while wording specific to Lk1 11.21a and 22a is clearly referenced twice by T: "Therefore deservedly he made a connection to the comparison of that armed strong man, whom another more powerful overthrew" / *merito igitur adplicuit ad parabolam fortis illius armati quem validior alius oppressit* (Marc. 4.26.12; SC 456:340; Evans 412 *adplicuit* : *applicuit*); "Even the comparison of the armed strong man, whom another more powerful overthrew and his vessels seized" / *etiam parabola fortis illius armati quem alius validior oppressit et vasa eius occupavit* (Marc. 5.6.7; SC 483:152; Evans 544). While the second reference appears much later outside of his running commentary on GMcn and matches the wording that appears in Mk1 and Mt1 (*vasa eius occupavit* / τὰ σκεύῃ αὐτοῦ διὰρπάσαι / "his vessels seized"), there is a verbatim overlap of five words in the openings of the respective quotations, as well as a confirmation of distinctive LkR2 wording (*validior* / ἰσχυρότερος / "stronger"; *oppressit* / νικῆσῃ / "overthrew"). This leads me to take both quotations as attestations of Lk1 11.21–22 and make an explicit restoration accordingly. While T's expression *armati* could attest to the LkR2 "fully armed" / καθωπλισμένος (so R 4.4.52 and 421, judged as secure), ἰσχυρὸς by itself can mean "strong" or "armed" or both (see e.g., LXX Num 20.20, Josh 1.14), and σκεύῃ / *vasa* can refer to weapons (see e.g., Judg 18.16–17). Furthermore, the lemma καθοπλίζω is NT *hapax legomenon* and also appears only once in the LXX (Jer. 26.9). As a technical military term, it is far more fitting of the erudite, historiographical tendencies of LkR2 (cf. 4 Mac 3.12, 4.10, 7.11, 11.22) than the simpler style of Qn or Lk1. The improvised restoration of "entering" / εἰσελθών is based on the MkR1 participle εἰσελθών and the closely related MtR1 infinitive εἰσελθεῖν as independent QnLk1 receptors. LkR2 shifted the verb to "invading" / ἐπελθών to accommodate its aristocratic house setting that includes a "court" / αὐλήν, a setting absent from the earlier strata (QnLk1, Mk1 and Mt1). The concluding lemma "distribute" / διαδίδωμι is rare and characteristic of Lk2 (IDD 1.2).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 11.23. «ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει» <sup>411</sup>	Mt1 12.30. <u>ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.</u> [‡QnLk1`Mt1]	Lk2 9.50. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· μὴ κωλύετε· ὅς γάρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστὶν. [!CINP] [see A167] Lk2 11.23. <u>ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.</u> [‡QnLk1`Mt1]	Mk3 9.40. <u>ὅς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστὶν.</u> [!Lk2·Mk3] [see A167]

<sup>411</sup> Lk2 11.23 is unattested according to V (209\*) and R (421), omitted by B (110), and doubted by K (833), but it was likely present, consistent with the judgment of the CEQ committee. These kinds of simple concluding climactic pronouncements are prevalent throughout QnLk1. Within this same passage, this verse presents a situation akin to 11.19–20, absent from Mk1, and yet consistently and closely reproduced in Mt1 and Lk2. In its original revolutionary historical context, QnLk1 11.23 reads as Joshua's summons to revolt or war, a moment of fight or flight in the face of satanic/Roman invasion. Note the contradictory sayings in Lk2. The second (Lk2 11.23, "Whoever is not with us is against us") retains the QnLk1 saying faithfully, while the first (Lk2 9.50, "Whoever is not against us is for us") ameliorates it with a contradictory, inclusive, non-violent aphorism. MkR3 only borrows the inverted Lk2 saying, while making it even more inclusive and/or community-oriented ("against us" and "for us" in Mk3 9.40 rather than "against me" and "for me" in Lk2 9.50).





Parallel Passages for Signals Tracing: GMcn 11.27a, 27b–28

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A190. Benediction	11.27b–28	11.27–28

Parallel Verses for Signals Tracing: GMcn 11.27a, 27b–28

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>11.27a not present in QnLk1</p> <p>QnLk1 11.27b. «καὶ» γυνή ἐκ τοῦ ὄχλου ἠ ἀνέκραξε ἡ μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὗς ἐθήλασας</p> <p>QnLk1 11.28. «ὁ δὲ λέγει» μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ ῥ ποιοῦντες<sup>413</sup></p>	<p>Lk2 11.27a. ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα [CINP]</p> <p>Lk2 11.27b. ἐπάρασά τις φωνήν γυνή ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὗς ἐθήλασας. [QnLk1·Lk2]</p> <p>Lk2 11.28. αὐτὸς δὲ εἶπεν· μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες. [QnLk1·Lk2]</p>

<sup>413</sup> Lk2 11.27a was most likely absent from GMcn, given its lack of attestation by multiple patristic witnesses who clearly reference the immediately following content, as well as its several characteristic Lk2 redactional features: the bigram "then it happened" / γίνομαι@viam3s δὲ@\*, prepositioned articular infinitive / ἐν@p\* \*1 ὁ@d\w+ \w+@vn\*, especially when postposed by the subject, here "him" / αὐτὸν (IDD 1.2). By contrast, Lk1 11.27b–28 are clearly attested together by T multiple times, and Ephrem briefly attests to Lk1 11.27b on its own. T's closest rendering appears in the sequence of his running commentary: "A woman from the crowd cries out, blessed the womb that carried him, and the breasts that reared him. And the lord [replied]: 'On the contrary, blessed those who hear and do god's word'" / *exclamat mulier de turba beatum uterum qui illum portasset et ubera quae illum educassent. et dominus immo beati qui sermonem dei audiunt et faciunt* (Marc. 4.26.13; SC 456:342; Evans 412). In an earlier book of his polemic, T quoted either Lk1 or Lk2 11.27b, with several notable differences reflecting his *ad hoc* translation from the Greek: "For indeed a certain woman exclaimed, 'Blessed the womb that has carried you, and the breasts that you have nursed'" / *nam et mulier quaedam exclamaverat beatus venter qui te portavit et ubera quae hausisti* (Marc. 3.11.3; SC 399:112; Evans 200). T may also have Lk1 11.27b–28 in mind in another treatise in which he criticizes Marcion by name in the broader context: "Finally, in this same sense he responded to that exclamation, not denying his mother's womb and breasts, but designating as more blessed those who hear god's word" / *eodem sensu denique et illi exclamationi respondit non matris uterum et ubera negans sed feliciores designans qui verbum dei audiunt* (Carn. Chr. 7.13; SC 216:246). The woman's beatitude here in GMcn is also corroborated by Ephrem or Ps-Ephrem (*Diat. com.* 11.9; R 8.17). In his clear attestation of Lk1 4.33, T uses *exclamat* to translate ἀνέκραξε, hence the emendation here instead of the more erudite and dramatic participial phrase in LkR2 "lifting up her voice" / ἐπάρασά... φωνήν. The opening restoration to Lk1 11.28 is a necessary transitional phrase taken from the simple and unique formulation in D, as opposed to the characteristic transitional opening of Lk2 here: "now it happened" / καὶ γίνομαι@viam3s and "while he spoke" / ἐν@p\* \*1 ὁ@d\w+ \w+@vn (IDD 1.2). The correction of "doing" / ποιοῦντες is based on T's use of *faciunt* (Marc. 4.26.13; SC 456:342; Evans 412) and avoids the characteristic Lk2 lemma "keeping/guarding" / φυλάσσω@vr (IDD 1.1). The *gezarah shawah* that T makes with Lk1 8.21 ("those who hear and do the word of god" / οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες), summarized immediately after his first quotation of Lk1 11.27b–28 above, should not cast doubt on *faciunt* being translated as ποιοῦντες, as does R (4.4.53). Quite the opposite, it confirms the parallelism, in keeping with the reconstruction by V (209\*). The above quotation from *Carn. Chr.* 7.13 is abbreviated and does not therefore provide sufficient basis to cast doubt on the presence of ποιοῦντες in GMcn. Given its presence in Qn, it may well have inspired the later Lk2 angelic beatitude given directly to Mary as a greeting: "Blessed are you among women, and blessed is the fruit of your womb" / εὐλογημένη σὺ ἐν γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου (Lk2 1.42).



Parallel Passages for Signals Tracing: GMcn 11.33

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A192. Light and sight	11.33	4.21	5.15	11.33

Parallel Verses for Signals Tracing: GMcn 11.33

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 8.16. λύχνον (οὐδὲ) καλύπτει «ἀλλ’ ἐπὶ τὴν λυχνίαν τεθῆ ἵνα λάμπη πᾶσιν» [see A125]</p> <p>QnLk1 11.33. λύχνον (οὐδὲ καλύπτει ἀλλ’ ἐπὶ τὴν λυχνίαν (τεθῆ) ἵνα λάμπη πᾶσιν<sup>416</sup></p>	<p>Mk1 4.21. καὶ ἔλεγεν αὐτοῖς· μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῶδιον τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ; [!Qn·Mk1] [see A125]</p>	<p>Mt1 5.15. οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. [!QnMk1Lk1·:Mt1] [see A125]</p>	<p>Lk2 8.16. οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ’ ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. [!QnMk1Mt1·:Lk2] [see A125]</p> <p>Lk2 11.33. οὐδεὶς λύχνον ἄψας εἰς κρύπτῃν τίθησιν [οὐδὲ ὑπὸ τὸν μῶδιον] ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν. [QnMk1Mt1·:Lk2]</p>

<sup>416</sup> Lk1 11.33 is closely paraphrased in T: "He says a light should not be concealed, but declares it should be placed on a lampstand, so that it illumines everyone" / *negat lucernam abstrudendam sed confirmat super candelabrum proponendam ut omnibus luceat* (Marc. 4.27.1; SC 456:344; Evans 412). T elsewhere clearly quotes and paraphrases the distinctive version in Mt1 5.15, which make no difference here to the restoration of Lk1: "He himself has taught that light should not be concealed under a bushel but placed on a lampstand so that it illumines all who are in the house" / *ipse docebat lucernam non sub modium abstrudi solere sed in candelabrum constitui ut luceat omnibus qui in domo sunt* (Praescr. 26.4; SC 46:122); "If you conceal your light under a bushel" / *si lucernam tuam sub modio abstruseris* (Cult. fem. 2.13.2; SC 173:164). The impersonal negative formulation in T, "he says... it should not be hidden but" / *negat... abstrudendam sed*, is taken as the basis for the explicit restoration of "one does not hide but" / οὐδὲ καλύπτει ἀλλ’. The impersonal formulation later, "it should be placed" / *proponendam* is taken as the basis for the explicit restoration of "one places" / τεθῆ, matched in the Mk1 receptor. See also the apparent duplication of this saying in Lk1 8.16 and parallel set A125.

Parallel Passages for Signals Tracing: GMcn 11.34–35, 36

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A193. Sound eye	11.34–35	6.22–23	11.34–36

Parallel Verses for Signals Tracing: GMcn 11.34–35, 36

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 11.34. «ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός ἐάν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς ὅλον τὸ σῶμά σου φωτεινὸν ἔσται ἐάν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται»</p> <p>QnLk1 11.35. «εἰ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶν τὸ σκότος πόσον»</p> <p>11.36 not present in QnLk1<sup>417</sup></p>	<p>Mt1 6.22. <u>ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐάν οὖν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.</u> [‡QnLk1·Mt1]</p> <p>Mt1 6.23. <u>ἐάν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶν, τὸ σκότος πόσον.</u> [‡QnLk1·Mt1]</p>	<p>Lk2 11.34. <u>ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾗ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐπὶ δὲ πονηρὸς ᾗ, καὶ τὸ σῶμά σου σκοτεινόν.</u> [‡QnLk1·Lk2]</p> <p>Lk2 11.35. <u>σκοπεῖ οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.</u> [‡QnLk1·Lk2]</p> <p>Lk2 11.36a. <u>εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν,</u> [‡QnLk1·Lk2]</p> <p>Lk2 11.36b. <u>μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῆ ἀστραπῆ φωτίζῃ σε.</u> [CINP]</p>

<sup>417</sup> Lk2 11.34–36 is unattested according to V (210\*) and R (422), and omitted by B (110), but much of this content was likely present. An exception to our fourth hypothesis is merited here, consistent with the judgment of the CEQ committee. The presence of this teaching in the Mt1 sermon on the mount—which is essentially a recombination and elaboration of elements largely derived from Qn—points to its presence earlier in QnLk1, as does its placement here in Lk2. Our reconstruction is somewhat similar to that of K (844), rendering Lk1 11.34–35 as present, but 11.36 as not. Lk2 11.36 reads as an LkR2 expansion beyond the traditions held in common between QnLk1 and Mt1. Despite its brevity, Lk2 11.36 exhibits a cluster of distinctive LkR2 vocabulary: "lightning" / ἀστραπή, "part" / μέρος, and the verb "enlighten" / φωτίζω, which only appears here in Luke, and only elsewhere in the NT gospels in Jn1 1.9 (IDD 1.1).



Parallel Passages for Signals Tracing: GMcn 11.37abe, 38abe, 39–41, 42abe, 43abc, 44–45, 46–48, 49–51, 52, 53–54

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A150. Defilement	11.37b, 38b, 39–41	11.37–41	15.1–20	7.1–23
A194. vs. Pharisees/Lawyers	11.37b, 38b, 39–41, 42ab, 43bc, 46–48, 52	11.37–54	15.1–9, 23.4–7, 13, 23, 27–32, 34–36	7.1–9

Parallel Verses for Signals Tracing: GMcn 11.37abe, 38abe

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>11.37ac not present in QnLk1</p> <p>QnLk1 11.37b. «και» ἐρωτᾷ αὐτὸν Φαρισαῖος ἵνα ἄριστήσῃ μετ' αὐτῶν</p> <p>11.38ac not present in QnLk1</p> <p>QnLk1 11.38b. διακρινόμενος ἐν ἑαυτῷ διὰ τί οὐ πρῶτον ἐβαπτίσθη (πρὸ ἀνέπεσεν)<sup>418</sup></p>	<p>Lk2 11.37a. ἐν δὲ τῷ λαλῆσαι [CINP]</p> <p>Lk2 11.37b. ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῶν. [QnLk1·Lk2]</p> <p>Lk2 11.37c. εἰσελθὼν δὲ [CINP]</p> <p>Lk2 11.37d. ἀνέπεσεν. [QnLk1·Lk2]</p> <p>Lk2 11.38a. ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν [CINP]</p> <p>Lk2 11.38b. ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ [QnLk1·Lk2]</p> <p>Lk2 11.38c. τοῦ ἀρίστου. [CINP]</p>	<p>Mt2 15.1. τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες. [Mt2c]</p> <p>Mt2 15.2a. διὰ τί οἱ μαθηταὶ σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; [Mt2c]</p> <p>Mt 15.2b. οὐ γὰρ νίπτονται τὰς χεῖρας [αὐτῶν] ὅταν ἄρτον ἐσθίωσιν. [QnLk1Lk2·Mt2]</p> <p>Mt2 15.3. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; [Mt2c]</p> <p>Mt2 15.4. ὁ γὰρ θεὸς εἶπεν· τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ. [Mt2c]</p> <p>Mt2 15.5. ὑμεῖς δὲ λέγετε· ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς, [Mt2c]</p> <p>Mt2 15.6. οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. [Mt2c]</p> <p>Mt2 15.7. ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων· [Mt2c]</p> <p>Mt2 15.8. ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· [Mt2c]</p> <p>Mt2 15.9. μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. [Mt2c]</p>	<p>Mk3 7.1. καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων. [Mt2·Mk3]</p> <p>Mk3 7.2. καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἐστὶν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους [QnLk1Lk2Mt2·:Mk3]</p> <p>Mk3 7.3a. -οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ [Mk3c]    Mk3 7.3b. νίψονται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, [QnLk1Lk2Mt2·:Mk3]</p> <p>Mk3 7.4 see below</p> <p>Mk3 7.5a. καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· [Mk3c]    Mk3 7.5b. διὰ τί οὐ περιπατοῦσιν οἱ μαθηταὶ σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσίν ἐσθίουσιν τὸν ἄρτον; [Mt2·Mk3]</p> <p>Mk3 7.6a. ὁ δὲ εἶπεν αὐτοῖς· καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, [Mt2·Mk3]    Mk3 7.6b. ὡς γέγραπται [ὅτι] [Mk3c]    Mk3 7.6c. οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ· [Mt2·Mk3]</p> <p>Mk3 7.7. μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. [Mt2·Mk3]</p> <p>Mk3 7.8. ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων. [Mt2·Mk3]</p> <p>Mk3 7.9. καὶ ἔλεγεν αὐτοῖς· καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν στήσητε. [Mt2·Mk3]</p> <p>Mk3 7.10. Μωϋσῆς γὰρ εἶπεν· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ. [Mt2·Mk3]</p> <p>Mk3 7.11. ὑμεῖς δὲ λέγετε· ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ· κορβᾶν, ὃ ἐστὶν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς, [Mk3c]</p> <p>Mk3 7.12. οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ, [Mk3c]</p> <p>Mk3 7.13. ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. [Mk3c]</p>

<sup>418</sup> Lk1 11.37–38 are closely paraphrased together in T. "Therefore even then a Pharisee who invited him to dinner was considering within himself why he had not washed before reclining, following the law" / *ideo et tunc Pharisaeus qui illum vocarat ad prandium retractabat penes se cur non prius tinctus esset quam recubisset secundum legem* (Marc. 4.27.2; SC 456:346; Evans 412). As R (5.47) also noted and followed for parts of 11.38, T's attestation partly matches unique features in D. The improvised restoration of the conjunction "and" / καὶ at the beginning of the first verse is consistent with QnLk1 patterns, and matched in the Mk3 receptor. The correction of ὅπως to ἵνα and of παρ' to μετ' is based on the D receptor and the vocal patterns typical of QnLk1 compared to LkR2. The relocation of "reclined" from 11.37 to 11.38 was inspired by BeDuhn's forthcoming Greek reconstruction, as was the reformulation of these verses so that the Pharisee is the consistent subject of both verses, as compared to the more involved back and forth action sequence in Lk2. One wonders whether the identity of this "certain Pharisee" in Qn might have prompted JnR1 to disclose the name Nicodemus, the Pharisee pictured as a dialogical counterpart and secret student of Jesus (Jn1 3.1, 4, 7.50, 19.39; Jn2 3.9). Given T's attestation of *tinctus* instead of *baptizatus* and the fact that the verb "baptize" / βαπτίζω is characteristic of LkR2, the verb "wash" / νίπτω should be considered as a possible replacement for "baptize" / ἐβαπτίσθη in QnLk1. Characteristic Lk2 features missing/omitted from QnLk1 include: the participial form of "seeing" / ὁράω@νρ\* and the lemma "be amazed" / θαυμάζω (IDD 1.1).

Mt2 (140s)	Mk3 (140s)
Mt2 15.10. και προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς· ἀκούετε καὶ συνίετε· [Mt2c]	Mk3 7.14. και προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς· ἀκούσατέ μου πάντες καὶ σύνετε. [Mt2·Mk3]
Mt2 15.11. οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον. [Mt2c]	Mk3 7.15. οὐδὲν ἐστὶν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον. [Mt2·Mk3]
	Mk3 7.16. [εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω]
Mt2 15.12. τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ· οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; [Mt2c]	
Mt2 15.13. ὁ δὲ ἀποκριθεὶς εἶπεν· πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. [Mt2c]	Mk3 7.17. και ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολὴν. [Mt2·Mk3]
Mt2 15.14. ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοὶ [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. [see A081]	
Mt2 15.15. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· φράσον ἡμῖν τὴν παραβολὴν [ταύτην]. [Mt2c]	Mk3 7.18. και λέγει αὐτοῖς· οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι [Mt2·Mk3]
Mt2 15.16. ὁ δὲ εἶπεν· ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; [Mt2c]	Mk3 7.19. ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα; [Mt2·Mk3]
Mt2 15.17. οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; [Mt2c]	Mk3 7.20. ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. [Mt2·Mk3]
Mt2 15.18. τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεῖνα κοινοῖ τὸν ἄνθρωπον. [Mt2c]	Mk3 7.21. ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, [Mt2·Mk3]
Mt2 15.19. ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. [Mt2c]	Mk3 7.22. μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη· [Mt2·Mk3]
Mt2 15.20. ταῦτά ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον. [Mt2c]	Mk3 7.23. πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον. [Mt2·Mk3]



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 11.39. «καὶ ὁ Ἰησοῦς λέγει αὐτῶν» ῥοὶ Φαρισαῖοι ῥ τοῦ ποτηρίου καὶ τοῦ πίνακος τὸ ἔξωθεν καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας<sup>419</sup></p> <p>QnLk1 11.40. «ἄφρονες» οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;<sup>420</sup></p> <p>QnLk1 11.41. δότε ῥ τὰ ὑπάρχοντα ῥ ἐλεημοσύνην (καὶ) πάντα καθαρὰ ὑμῖν ῥ ἔσται<sup>421</sup></p> <p>QnLk1 6.39. (εἶπεν δὲ καὶ παραβολὴν αὐτοῖς) (τυφλὸς δὲ τυφλὸν ὁδηγεῖ εἰς βόθυνον)</p>	<p>Mt1 23.25. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι <u>καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.</u> [QnLk1·Mt1]</p> <p>Mt1 23.26. Φαρισαῖε τυφλέ, <u>καθάρισον</u> πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν. [Mt1c]</p> <p>Mt1 23.27b. οἵτινες <u>ἔξωθεν</u> μὲν φαίνονται ὡραῖοι, <u>ἔσωθεν δὲ γέμουσιν</u> ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. [QnLk1·Mt1]</p> <p>Mt1 23.28. οὕτως καὶ ὑμεῖς <u>ἔξωθεν</u> μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, <u>ἔσωθεν δὲ</u> ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. [QnLk1·Mt1]</p>	<p>Lk2 11.39. εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ <u>Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.</u> [QnLk1·Lk2]</p> <p>Lk2 11.40. <u>ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;</u> [QnLk1·Lk2]</p> <p>Lk2 11.41. πλὴν <u>τὰ ἐνόητα δότε ἐλεημοσύνην</u>, καὶ ἰδοὺ <u>πάντα καθαρὰ ὑμῖν ἐστί.</u> [QnLk1·Lk2]</p>	<p>Mk3 7.4a. καὶ ἀπ' ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλὰ ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμούς [Mk3c]</p> <p>Mk3 7.4b. <u>ποτηρίων</u> [QnLk1·Mk3?]</p> <p>Mk3 7.4c. καὶ ξεστῶν καὶ χαλίων [καὶ κλινῶν] [Mk3c]</p>

<sup>419</sup> Lk1 11.39 is closely paraphrased in two places in T: "But Jesus interpreted the law for him, saying that while they cleansed the outsides of cup and bowl, their insides were full of robbery and iniquity... Therefore, 'the outside', he says, 'of the cup you wash', which is flesh, 'but your inside you have not thoroughly cleansed', which is soul?" / *Iesus autem etiam interpretatus est ei legem dicens illos calicis et catini exteriora emundare interiora autem ipsorum plena esse rapina et iniquitate ... exteriora inquit calicis lavatis id est carnem, interiora autem vestra non emundastis id est animam;* (Marc. 4.27.2; SC 456:346; Evans 412). The improvised restoration at the start of Lk1 11.39 is based on typical Qn speech introduction formulas. The main portion follows T. While D has "hypocrites" / ὑποκριταί, it is more likely that D conflated Mt2 and Lk2 here, rather than that LkR2 removed the term. Note the matching use of the term in Lk1 and Lk2 12.56, and perhaps 13.15 as well.

<sup>420</sup> Lk1 11.40 is quoted verbatim in T: "He adds, 'Did not the one who made the outside', which is flesh, 'also make the inside', which is soul?" / *adiciens: nonne qui exteriora fecit—id est carnem—et interiora fecit id est animam?* (Marc. 4.27.2; R 5.47). The attestation and its surrounding context give no indication of the word "fools" / ἄφρονες, but the term is found in the singular in Lk1 12.20, is universally attested here in Lk2 mss, yet appears nowhere else in Lk2 or Acts. Thus, it should not be excluded from QnLk1 as if it were a characteristic LkR2 addition.

<sup>421</sup> Lk1 11.41 is also quoted verbatim in T: "He even adjoins, 'Give alms from what you have, and everything will be clean for you'" / *subiungit enim date quae habetis elemosinam et omnia munda erunt vobis* (Marc. 4.27.3; SC 456:34; Evans 414 *elemosinam* : *elemosynam*). T also likely circles back to the verse (together with Lk1 11.42) later: "How could he have been a denouncer, who was criticizing them for passing over the more important aspects of the law, alms ... ?" / *qui cum maxime potiora legis praetereuntes incusabat elemosinam ... ?* (Marc. 4.27.6; SC 456:350; Evans 416). T's future tense verb (*erunt*) differs from the LkR2 mss majority (*ἐστί*) but is matched by D, ℱ<sup>45</sup>, and f<sup>1</sup> (*ἔσται*).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 11.42ab. &lt;οὐαί&gt; «ὕμῖν» &lt;τοῖς Φαρισαίοις&gt; «ὅτι» ᾿ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ ᾿παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ<sup>422</sup></p> <p>11.42c not present in QnLk1</p>	<p>Mt1 23.23a. οὐαὶ ὑμῖν, [QnLk1·Mt1]</p> <p>Mt1 23.23b. γραμματεῖς καὶ [Mt1c]</p> <p>Mt1 23.23c. Φαρισαῖοι [QnLk1·Mt1]</p> <p>Mt1 23.23d. ὑποκριταί, [Mt1c]</p> <p>Mt1 23.23e. ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ [QnLk1·Mt1]</p> <p>Mt1 23.23b. τὸ ἄνηθον καὶ τὸ κύμινον καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, [Mt1c]</p> <p>Mt1 23.23c. τὴν κρίσιν καὶ τὸ ἔλεος [QnLk1·Mt1]</p> <p>Mt1 23.23d. καὶ τὴν πίστιν· ταῦτα [δὲ] ἔδει ποιῆσαι κάκεῖνα μὴ ἀφιέναι. [Mt1c]</p>	<p>Lk2 11.42a. ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον [QnLk1·Lk2]</p> <p>Lk2 11.42b. καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· [QnLk1Mt1·Lk2]</p> <p>Lk2 11.42c. ταῦτα δὲ ἔδει ποιῆσαι κάκεῖνα μὴ παρεῖναι. [Mt1·Lk2]</p>

<sup>422</sup> Lk1 11.42 is multiply attested both in T and E. The opening is apparently repurposed by T as an introduction to the entire passage: "and hurls 'woe' at Pharisees and doctors of the law" / *et vae ingerit pharisaeis et doctoribus legis* (Marc. 4.27.1; SC 456:344; Evans 412). His later paraphrase is particularly thorough: "Thus he rebukes them for tithing herbs but neglecting the call and love of god. Which god's vocation and love, except the one by whose rule of the law of tithing they were offering rue and mint?" / *sic et holuscula decimantes vocationem autem et dilectionem dei praetereuntes obiurgat. cuius dei vocationem et dilectionem nisi cuius et rutam et mentam ex forma legis ex decimis offerebant?* (Marc. 4.27.4; SC 456:348; Evans 414). T circles back to this verse later, together with 11.41: "How could he have been a denouncer, who was criticizing them for passing over the more important aspects of the law, alms and calling and love of god, not these weighty matters, nor even the tithes of rue and cleansing of bowls?" / *qui cum maxime potiora legis praetereuntes incusabat elemosinam et vocationem et dilectionem dei ne haec quidem gravia nedum decimas rutarum et munditias catinorum?* (Marc. 4.27.6; SC 456:350; Evans 416). E makes a helpful clarification that corroborates T's witness and highlights the distinctive wording of Lk1: "Instead of 'you pass by the judgment of god', he has, 'you pass by the calling of god'" / ἀντὶ τοῦ παρέρχεσθε τὴν κρίσιν τοῦ θεοῦ εἶχεν παρέρχεσθε τὴν κλῆσιν τοῦ θεοῦ (Pan. 42.11.6 κς (26); 42.11.17 Σχ. κς (26); GCS 31:110, 135). E mentions the verse again in the elenchus, but is apparently quoting from Lk2 and referring to content he believed was removed from GMcn, thus it (including its variants) has no bearing on the reconstruction of Lk1 here: "For if he said, 'You hold on to the traditions of your elders and you pass by the mercy and the judgment of god'" / ἐὰν γὰρ εἶπη κατέχετε τὰς παραδόσεις τῶν πρεσβυτέρων ὑμῶν καὶ παρέρχεσθε [V παρέρχεσθαι, Vcorr παρέρχεσθε] τὸ ἔλεος καὶ τὴν κρίσιν τοῦ θεοῦ (Pan. 42.11.17 Ἔλ. κς (26); GCS 31:135). The opening improvised restoration of Lk1 11.42 is based on the nearly universal attestation of these elements in Lk2 mss, the close match of these elements in Mt2, and on 579 omitting the word "but" / ἀλλὰ at the beginning. Note that the word "calling" / κλῆσιν is distinct from both Lk2 and Mt2, and it appears in no manuscript of Lk2, strongly confirming that Lk1 held a unique textual tradition and that MtR2 depended on Lk2 here. The closing sentence in Lk2, followed closely in Mt2, was apparently absent from Lk1. It contains a cluster of characteristic LkR2 vocabulary such as "was necessary" / δεῖ, the crasis "and those" / καὶ@cc+ἐκεῖνος@\*, and the gospel hapax "neglect" / παρήμι (IDD 1.1).

Qn (65–69) Lk1 (80s)		Lk2 (117–138)
<p>11.43a not present in QnLk1</p> <p>QnLk1 11.43bc. «ἀγαπάτε τὴν» «πρωτοκλισίαν» «καὶ τοὺς» ἀσπασμοὺς<sup>423</sup></p>	<p>Mt1 23.5. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, [Mt1c]</p> <p>Mt1 23.6a. φιλοῦσιν δὲ τὴν πρωτοκλισίαν [QnLk1·Mt1]</p> <p>Mt1 23.6b. ἐν τοῖς δείπνοις [Mt1c]</p> <p>Mt1 23.6c. καὶ τὰς πρωτοκαθεδρίας [QnLk1·Mt1]</p> <p>Mt1 23.6d. ἐν ταῖς συναγωγαῖς [Mt1c]</p> <p>Mt1 23.7. καὶ τοὺς ἀσπασμοὺς [QnLk1·Mt1]</p> <p>Mt1 23.7b. ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί. [Mt1c]</p>	<p>Lk2 11.43a. οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι [QnLk1·Lk2d] [see QnLk1 11.42ab]</p> <p>Lk2 11.43b. ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς [QnLk1Mt1·Lk2]</p> <p>Lk2 11.43c. καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. [QnLk1Mt1·Lk2] [QnLk1·Lk2]</p>

<sup>423</sup> Lk1 11.43 is closely paraphrased in T: "When he likewise criticizes them for grasping primacy of place and the honor of salutations" / *primatum quoque captantes locorum et honorem salutationum cum incusat* (Marc. 4.27.5; SC 456:348; Evans 414, 416).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
11.44–45 not present in QnLk1 <sup>424</sup>	<p>Mt1 23.27a. <i>οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι</i> [QnLk1·Mt1d] [see QnLk1 11.42ab and 11.52]</p> <p>Mt1 23.27b. <i>ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.</i> [Mt1c]</p>	<p>Lk2 11.44a. <i>οὐαὶ ὑμῖν, ὅτι</i> [Mt1·Lk2]</p> <p>Lk2 11.44b. <i>ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἶδασιν.</i> [CINP]</p> <p>Lk2 11.45. <i>ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.</i> [CINP]</p>	<p>Mt2 15.12a. <i>τότε προσελθόντες οἱ μαθηταὶ</i> [Mt2c]</p> <p>Mt2 15.12b. <i>λέγουσιν αὐτῷ·</i> [Lk2·Mt2]</p> <p>Mt2 15.12c. <i>οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον</i> [Mt2c]</p> <p>Mt2 15.12d. <i>ἐσκανδαλίσθησαν;</i> [Lk2·Mt2]</p> <p>Mt2 23.27 same as Mt1</p>

<sup>424</sup> Lk2 11.44–45 are unattested, and are thus skipped over and/or omitted by most GMcn editors, including ZVRB, but restored by HKN, who follow the Lk2 text. These verses were most likely not present in Lk1. Characteristic Lk2 features include: the lemma *ὑβρίζω* (only present in the NT in Mt2 22.6, Lk2 18.32, and Ac 14.5) (IDD 1.1); a complaint against the protagonist, and introduction of additional dialogue (IDD 1.4).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.46. «καὶ ὑμῖν τοῖς νομικοῖς οὐαί» ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα «καὶ» αὐτοὶ «τῷ δακτύλῳ» οὐ «ἐτόλμων κινῆσαι» <sup>425</sup>	Mt1 23.4a. δεσμεύουσιν δὲ φορτία βαρέα [QnLk1·Mt1] Mt1 23.4b. καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων [Mt1c] Mt1 23.4c. αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά. [QnLk1·Mt1]	Lk2 11.46a. ὁ δὲ εἶπεν· [CINP] Lk2 11.46b. καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις. [QnLk1·Lk2]

<sup>425</sup> Lk1 11.46 is closely paraphrased and restated in T: "He attacks even the doctors of the law themselves, because they burdened others with unbearable burdens, for which they themselves dared not move even a finger" / *invehitur et in doctores ipsos legis quod onerarent alios importabilibus oneribus quae ipsi ne digito quidem adgredi auderent* (Marc. 4.27.6; SC 456:350; Evans 416). In his previous, opening summary of this section, T also likely referred to the objects of the curse statement in this verse: "and hurls 'woe' at Pharisees and doctors of the law" / *et vae ingerit pharisaeis et doctoribus legis* (Marc. 4.27.1; SC 456:344; Evans 412). The upgrades are based on the clear wording of T. The explicit restoration of "they themselves" / αὐτοὶ is based on T's *ipsi*. The emendation "dared to move" / ἐτόλμων κινῆσαι corresponds better to T's "dared to undertake" / *adgredi auderent.*, and is partly matched in the Mt1 receptor, "want to move" / θέλουσιν κινῆσαι. This corrects R (422), who copies the Lk2 *hapax* "touch" / προσψάυω, which does not correspond to T's attestation (IDD 1.1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 11.47. οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν «καὶ» οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς<sup>426</sup></p>	<p>Mt1 23.29a. οὐαὶ ὑμῖν, [QnLk1·Mt1]  Mt1 23.29b. γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, [Mt1c]  Mt1 23.29c. ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν  Mt1 23.29d. καὶ κοσμεῖτε [Mt1c]  Mt1 23.29e. τὰ μνημεῖα [QnLk1·Mt1]  Mt1 23.29f. τῶν δικαίων, [QnLk1·Mt1]  Mt1 23.30a. καὶ λέγετε· εἰ ἡμεθα ἐν ταῖς ἡμέραις [Mt1c]  Mt1 23.30b. τῶν πατέρων ἡμῶν, [QnLk1·Mt1]  Mt1 23.30c. οὐκ ἂν ἡμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι [Mt1c]  Mt1 23.30d. τῶν προφητῶν. [QnLk1·Mt1d]</p>	<p>Lk2 11.47. οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. [QnLk1·Lk2]</p>

<sup>426</sup> Lk1 11.47 is attested both in T and E. T closely paraphrases it in a rhetorical question: "But why do they hear 'woe' since they had built monuments to the prophets cut down by their fathers?" / *cur autem vae audiunt etiam quod aedificarent prophetis monimenta interemptis a patribus eorum*; (Marc. 4.27.8; SC 456:352; Evans 416). E quotes it verbatim: "Woe to you, because you build the memorials of the prophets and your fathers killed them" / οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς (Pan. 42.11.6 κζ (27); 42.11.17 Σχ. κζ (27); restated in 42.11.17 Ἐλ. κζ (27); GCS 31:111, 136).



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 11.48a. μαρτυρεῖτε μὴ συνευδοκεῖν τοῖς ἔργοις τῶν πατέρων ὑμῶν<sup>427</sup></p> <p>11.48b not present in QnLk1</p>	<p>Mt1 23.31a. ὥστε μαρτυρεῖτε</p> <p>Mt1 23.31b. ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν [Mt1c]</p> <p>Mt1 23.31c. φονευσάντων τοὺς προφῆτας. [QnLk1·Mt1]</p> <p>Mt1 23.32a. καὶ ὑμεῖς πληρώσατε [Mt1c]</p> <p>Mt1 23.32b. τὸ μέτρον τῶν πατέρων ὑμῶν. [QnLk1·Mt1]</p>	<p>Lk2 11.48a. ἄρα μάρτυρές <u>ἐστε</u> καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, [QnLk1·Lk2]</p> <p>Lk2 11.48b. ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε. [CINP]</p>

<sup>427</sup> T also closely paraphrases Lk1 11.48 by way of a rhetorical question that runs consecutively with the paraphrase of the preceding verse: "Weren't they rather worthy of praise, who by their work of piety testified that they did not consent to the deeds of their fathers?" / *laude potius digni qui ex isto opere pietatis testabantur se non consentire factis patrum;* (*Marc.* 4.27.8; SC 456:352; Evans 416).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
11.49–51 not present in QnLk1 <sup>428</sup>	<p>Lk2 11.49. διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, [CENP]</p> <p>Lk2 11.50. ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, [CENP]</p> <p>Lk2 11.51. ἀπὸ αἵματος Ἄβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξύ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. [CENP]</p>	<p>Mt2 23.34a. διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε [Lk2·Mt2]</p> <p>Mt2 23.34b. καὶ σταυρώσετε καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν [Mt2c]</p> <p>Mt2 23.34c. καὶ διώξετε [Lk2·Mt2]</p> <p>Mt2 23.34d. ἀπὸ πόλεως εἰς πόλιν· [Mt2c]</p> <p>Mt2 23.35. ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. [Lk2·Mt2]</p> <p>Mt2 23.36. ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. [Lk2·Mt2]</p>

<sup>428</sup> E clearly attests to Lk2 11.49–51 as missing from GMcn: "He did not have, 'For this reason the wisdom of god said, "I will send to them prophets" and concerning the blood of Zechariah and Abel and the prophets, that "it will be inquired from this generation" / οὐκ εἶχεν διὰ τοῦτο εἶπεν ἡ σοφία τοῦ θεοῦ ἀποστέλλω εἰς αὐτοὺς προφήτας καὶ περὶ αἵματος Ζαχαρίου καὶ Ἄβελ καὶ τῶν προφητῶν ὅτι ἐκζητηθήσεται ἐκ τῆς γενεᾶς ταύτης (*Pap.* 42.11.6 κη (28); 42.11.17 Σχ. κη (28); GCS 31:111, 137). In keeping with E, these verses are omitted by VB and noted as not present by RK. Numerous characteristic LkR2 features are evident, including the ἐκ-prefixed verb "seek out" / ἐκζητέω, which appears twice here (Lk2 11.50, 51), the only appearances of this lemma in the gospels (cf. Ac 15.17) (IDD 1.1). The phrase "foundation of the world" / καταβολῆς κόσμου appears only in later gospel strata (Jn2 17.24, Lk2 11.50, Mt2 25.34) (IDD 1.2). An encompassing awareness of the LXX is indicated by wisdom speaking as a personified figure (akin to Proverbs, Ecclesiastes, and Ecclesiasticus) in 11.49, the only example of this in the gospels. Lk2 11.51 shows further LXX devotion/usage, recounting not only the basic narrative of LXX Gen 4.8 but also a careful summary of LXX 2 Chr 24.20–21 (IDD 1.5). Thus the CEQ committee (284–89) was incorrect to reconstruct these verses for Q. The reference to Zechariah is not a Q reference to the son of Jehoiada, as various commentators have it, but instead an Lk2 historiographical reference to Zechariah son of Barachiah (exactly as MtR2 makes explicit), whose 66 CE death Josephus recounted, making this yet another likely and characteristic Josephus reference by LkR2 (IDD 1.4). MtR2 clarifies this historiographical reference while regularly supplementing the Lk2 narrative here.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.52. <οὐαὶ ὑμῖν γραμματεῖς> «ὅτι ἤρατε» τὴν κλεῖδα τῆς γνώσεως ᾧ αὐτοὶ οὐκ εἰσῆλθατε καὶ <οὐδὲ> τοὺς εἰσερχομένους ἀφίετε <sup>429</sup>	Mt1 23.13a. οὐαὶ δὲ ὑμῖν, γραμματεῖς [QnLk1·Mt1] Mt1 23.13b. καὶ Φαρισαῖοι ὑποκριταί, [Mt1c] Mt1 23.13c. ὅτι κλείετε [QnLk1·Mt1] Mt1 23.13d. τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ [Mt1c] Mt1 23.13e. οὐκ εἰσέρχεσθε οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. [QnLk1·Mt1]	Lk2 11.52. οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε. [QnLk1·Lk2]

<sup>429</sup> Lk1 11.52 is closely paraphrased twice by T. "What key indeed did the doctors of law hold except the interpretation of law? For the understanding of which neither they themselves were approaching, meaning they did not believe (for unless you believe, you will not understand), nor did they admit others" / *quam vero clavem habebant legis doctores nisi interpretationem legis? ad cuius intellectum neque* [418] *ipsi adibant non credentes scilicet (nisi enim credideritis non intelletis) neque alios admittebant* (Marc. 4.27.9; SC 456:352; Evans 416, 418); "Therefore because he assessed their hypocrisy ... who having the key of knowledge did not enter the same nor allow others" / *igitur quoniam hypocrisim eorum taxarat... quae clavem agnitionis habens nec [in] ipsa[m] introiret nec alios sineret* (Marc. 4.28.2; SC 456:356; Evans 418 *nec [in] ipsa[m]: ne ipsa*). Toward the end of a litany of quotations, all of which apparently stem from the Marcionite Apostolikon and Evangelion, the orthodox character Adamantius clearly quotes "woe to you scribes" / οὐαὶ ὑμῖν γραμματεῖς (GCS 4:68; PTS 55:323) / *vae vobis scribae et Pharisei* (Caspari 2.5; STA 1:31). While Z (474) and R (375) doubted that T's attestation in Marc. 4.27.9 applied to Lk1 11.52, V (210\*) saw it as applicable either to Lk1 11.42 or Lk1 11.52. In my view, it is a viable, even optimal introduction to the second distinct curse statement in QnLk1, part of a speech that moved progressively through different groups of opponents as rhetorical targets: "Pharisees" / Φαρισαῖοι in QnLk1 11.42, then "lawyers" / νομικοῖς in QnLk1 11.46, and apparently here "scribes" / γραμματεῖς in QnLk1 11.52. LkR2 shifts to double-references for only two groups: "Pharisees" (Lk2 11.42, 11.43) and "lawyers" (Lk2 11.46, 11.52). MtR2 combines the "scribes and Pharisees" / γραμματεῖς καὶ Φαρισαῖοι into a collective and has Jesus issue six distinct curse statements against them (Mt2 23.13, 23.15, 23.23, 23.25, 23.27, 23.29), seven if one counts Mt2 23.16, "cursed are you, blind guides" / οὐαὶ ὑμῖν ὀδηγοὶ τυφλοὶ. While Lk2 is indeed missing any reference to "scribes", that this language is found in Matthew is not only unproblematic for its presence in QnLk1, but indeed makes it more likely, given that Mt1 is a consistent QnLk1 receptor.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
11.53–54 not present in QnLk1 <sup>430</sup>	Lk2 11.53. <i>κακείθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, [CINP]</i> Lk2 11.54. <i>ἐνεδρεύοντες αὐτὸν θηρεῦσαι τι ἐκ τοῦ στόματος αὐτοῦ. [CINP]</i>

<sup>430</sup> Lk2 11.53–54 are unattested according to V (211\*) and R (422), omitted by B (111), but restored by K (857). These verses were most likely not present in Lk1. Characteristic Lk2 features include the lemmata "begin" / ἄρχω, "mouth" / στόμα, "question closely" / ἀποστοματίζω and "catch" / θηρεύω (the latter two both LXX-NT *harpax*), "lie in wait" / ἐνεδρεύω (only here and in Ac 23.21 in the NT), and the dramatic adverb "terribly" / δεινῶς (only here and in Mt 8.6 within NT texts) (IDD 1.1). The opening crasis / καί+ἐκεῖθεν, participial subordinate clauses (*bis*), and word with the root *arch-* / ἄρχ are also highly characteristic of Lk2 (IDD 1.2).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A195. Pharisees' leaven	12.1b	12.1	16.4c–6	8.13–21

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>12.1a not present in QnLk1</p> <p>QnLk1 12.1b. «καί» «λέγει τοῖς μαθηταῖς» προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἣτις ἐστὶν ὑπόκρισις<sup>431</sup></p>	<p>Lk2 12.1a. ἐν οἷς ἐπισυναχθεῖσάν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους ἤρξατο [CINP]</p> <p>Lk2 12.1b. λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἣτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων. [QnLk1·Lk2]</p>	<p>Mt2 16.4c. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. [Mt2c]</p> <p>Mt2 16.5. καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. [Mt2c]</p> <p>Mt2 16.6. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. [QnLk1·Mt2]</p>	<p>Mk3 8.13a. καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς [Mk3c]</p> <p>Mk3 8.13b. ἀπῆλθεν εἰς τὸ πέραν. [Mt2·Mk3]</p> <p>Mk3 8.14a. καὶ ἐπελάθοντο λαβεῖν ἄρτους [Mt2·Mk3]</p> <p>Mk3 8.14b. καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. [Mk3c]</p> <p>Mk3 8.15a. καὶ διεστέλλετο αὐτοῖς λέγων· [Mk3c]</p> <p>Mk3 8.15b. ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. [QnLk1Mt2·Mk3]</p> <p>Mk3 8.16. καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν. [Mk3c]</p> <p>Mk3 8.17. καὶ γνοὺς λέγει αὐτοῖς· τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; [Mk3c]</p> <p>Mk3 8.18. ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, [Mk3c]</p> <p>Mk3 8.19. ὅτε τοὺς πέντε ἄρτους ἐκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ· δώδεκα. [Mk3c]</p> <p>Mk3 8.20. ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; καὶ λέγουσιν [αὐτῷ]· ἑπτὰ. [Mk3c]</p> <p>Mk3 8.21. καὶ ἔλεγεν αὐτοῖς· οὐπω συνίετε; [Mk3c]</p>

<sup>431</sup> Lk1 12.1 is thoroughly summarized and quoted in T: "Deservedly indeed he is not pleased with the hypocrisy of the Pharisees, who of course loved god with their lips, not heart. 'Be careful', he says to the students, 'of the leaven of the Pharisees, which is hypocrisy', not the creator's preaching" / *merito itaque non placet illi hypocrisis pharisaeorum labiis scilicet amantiū deum non corde. cavet inquit discipulis a fermento pharisaeorum quod est hypocrisis non praedicatio creatoris* (Marc. 4.28.1; SC 456:354; Evans 418 *placet: placebat*). Lk2 12.1a–b was likely not present in Lk1 but instead reflects a dense cluster of characteristic LkR2 features such as: the lemmata "trample" / *καταπατέω*, "myriad" / *μυριάς*, "start/rule" / *ἄρχω*, "gather together" / *ἐπισυναγῶ* and "one another" / *ἀλλήλων*, and the ordinal number "first" / *πρῶτος* (IDD 1.1); an ἐν + dative relative pronoun construction / ἐν@\* ὅς@rrd\w{1}p, a participial transitional phrase, and a dramatic cue for the opening of a speech, "he began to speak" / ἤρξατο λέγειν / ἄρχω@\* \*3 λέγω@vn (IDD 1.2); as well as a focus on numbers and exaggerated crowd size (IDD 1.4). The restored dative speech addressee formula corrects the anachronistic application by V (211\*), R (422), K (860), and N (100) of the LkR2 *pros* + accusative / *πρός@pa* \*1 \w+@na speech addressee formula (IDD 1.2), apparently influenced by its consistent presence among all Lk2 mss. The dative form here is corroborated by T, "to the students" / *discipulis*, and by Matthean (Mt2 16.6) and Markan (Mk3 8.15) strata, "to them" / *αὐτοῖς*.

Parallel Passages for Signals Tracing: GMcn 12.2–5, 6–7, 8–9

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A196. Fearless confession	12.2–5, 8–9	10.26–33	12.2–9	8.38

Parallel Verses for Signals Tracing: GMcn 12.2–3

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 12.2. οὐδὲν δὲ κεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται<sup>432</sup></p> <p>QnLk1 12.3. &lt;δ&gt; ῥ᾽ εἰς τὸ οὐκ ἐλάλησατε ῥ᾽ κηρυχθήσεται ῥ᾽ ἐπὶ τῶν δωμαίων<sup>433</sup> [see also A125]</p>	<p>Mk1 4.22. οὐ γὰρ ἐστὶν κρυπτόν ἐὰν μὴ ἴνα φανερωθῆ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. [!Qn-Mk1] [see A125]</p>	<p>Mt1 10.26. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἐστὶν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται. [QnLk1-Mt1]</p> <p>Mt1 10.27. ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτί, καὶ ὃ εἰς τὸ οὐκ ἀκούετε κηρύξατε ἐπὶ τῶν δωμαίων. [QnLk1-Mt1]</p>	<p>Lk2 12.2. οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτόν ὃ οὐ γνωσθήσεται. [QnLk1-Lk2]</p> <p>Lk2 12.3. ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτί ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὐκ ἐλάλησατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμαίων. [QnLk1Mt1-Lk2]</p>

<sup>432</sup> Lk1 12.2 is quoted verbatim in T. "He adds: "Thus nothing is concealed that will not be clarified, and nothing hidden that will not be discerned" / *adicit nihil autem opertum quod non patefiet et nihil absconditum quod non dinoscetur* (Marc. 4.28.2; SC 456:356; Evans 418). Two additional and mutually identical mentions of this synoptic content are found in other treatises: "nothing hidden that will not be revealed" / *nihil occultum quod non revelabitur* (Paen. 6.10 in SC 316:166; Virg. 14.5 in SC 424:174 and CSEL 76:99; Virg. 14.3 in CCSL 2:1224). Contrary to the reconstructions of V (211\*) and R (422), nothing in the quotation suggests the compound form of the participle ("concealed with" / *συγκεκαλυμμένον*) used in Lk2 12.2. Such *σ*- compound verbs are highly characteristic of LkR2 (IDD 1.1, 1.2). The optimal verb choice again shows GMcn in closer proximity to Mt1 as one of its earliest receptors. The second occurrence of the word "nothing" / *οὐδὲν* / *nihil*, while included in T's translation and thus restored by V (211\*) and R (422), is omitted as his own clarifying term, given its absence from both Mt1 and Lk2 as independent QnLk1 receptors.

<sup>433</sup> Lk1 12.3 is paraphrased by T: "Even when he suggests those things they were whispering or treating among themselves... would come forth into the open and into the future mouths of men from the gospel's promulgation" / *cum subiciat etiam quae inter se mussitent vel inter se tractarent... in apertum processura et in ore hominum futura ex evangelii promulgatione* (Marc. 4.28.2; SC 456:356; Evans 418, 420). The *pros* + accusative noun formula / *πρὸς@pa \*1 \w+@na* anachronistically restored by V (211\*), R (422), K (860), and N (100) is a distinctive characteristic of LkR2 (IDD 1.2), and is thus corrected with the more faithful reception by MtR1: "into the ear" / *εἰς τὸ οὐκ*. T's paraphrase here confirms this basic content, and his use of the preposition *in* both with the accusative and with the dative (or locative) offer no determinative guidance about whether the dative or accusative form or which particular preposition should be used, thus it is best to follow typical stylometric patterns.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.4. λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ τοῦτο ἴμῃ ἐχόντων περισσώτερόν τι ποιῆσαι. <sup>434</sup>	Mt1 10.28a. καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι [QnLk1·Mt1]	Lk2 12.4. λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσώτερόν τι ποιῆσαι. [QnLk1·Lk2]

<sup>434</sup> Lk1 12.4 is extensively quoted and summarized by T, "Turning then to the students. 'But I say,' he says, 'to you my friends, do not fear those who can only kill you, but after that have no power at all over you' / *deinde conversus ad discipulos. dico autem, inquit, vobis amicis, nolite terreri ab eis qui vos solummodo occidere possunt, nec post hoc ullam in vobis habent potestatem* (Marc. 4.28.3; SC 456:356, 358; Evans 420 *deinde : dehinc, habent : habet*); "Yet those who will confess in Christ to be killed before men certainly will have nothing more to suffer after being killed by them. Therefore these will be those whom he warns above not to fear only being killed" / *qui confitebuntur autem in Christo coram hominibus occidi habebunt nihil utique amplius passuri post occisionem ab illis. hi ergo erunt quos supra praemonet ne timeant tantummodo occidi* (Marc. 4.28.4; SC 456:358; Evans 420 transposes *occidi habebunt* and *coram hominibus*). E also quotes and summarizes: "I say to my friends, do not fear those who kill the body" / λέγω τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα (*Pan.* 42.11.6 κθ (29); 42.11.17 Σχ. κθ (29); restated in 42.11.17 Ἔλ. κθ (29)); GCS 31:111, 137). The correction follows T's singular form "after this" / *post hoc* / μετὰ τοῦτο instead of the Lk2 plural "after these things" / μετὰ ταῦτα.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.6–7 not present in QnLk1 <sup>436</sup>	<p>Mt1 10.29. οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. [Mt1c]</p> <p>Mt1 10.30. ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν. [Mt1c]</p> <p>Mt1 10.31. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. [Mt1c]</p>	<p>Lk2 12.6. οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ θεοῦ. [Mt1·Lk2]</p> <p>Lk2 12.7. ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠριθμῶνται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. [Mt1·Lk2]</p>

<sup>436</sup> Lk2 12.6–7 were not attested for GMcn in T and are confirmed as not present in GMcn according to E: "But he did not have, 'Are not five sparrows sold for two farthings and not one of them is forgotten before god?'" / οὐκ εἶχεν δὲ οὐχὶ πέντε στρουθία ἀσσαρίων δύο πωλοῦνται καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ θεοῦ (*Pan.* 42.11.6 κθ (29); 42.11.17 Σχ. κθ (29); restated in 42.11.17 Ἐλ. κθ (29)); GCS 31:111, 137). While E's specific wording only comes from 12.6, it almost certainly applies to the extension of the thought into the following verse, "But indeed all the hairs of your head are numbered. Do not fear. You are worth more than many sparrows." While R (422) only maintains Lk2 12.7 as unattested, GMcn editors generally concur that both verses were not present: H (441), Z (474), V (212\*), B (111), K (861), and N (100, 102). Characteristic Lk2 features include: the compound lemma "forget" / ἐπιλανθάνομαι (LXX-NT *hapax*), "before" / ἐνώπιον, and the intensive negative adverb "not" / οὐχὶ, especially to begin rhetorical questions, here shared with Mt1 (IDD 1.1); a perfect participle / @vpx, found within a periphrastic participial / εἰμί@\w+ \w+@vp\* construction (IDD 1.2); a focus on numbers and counting, intensified from that of Mt1 (IDD 1.4). *CEQ* (300–303) incorrectly attributed these verses to Q, as did G (58) in his evaluation of GMcn vis-à-vis Q.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 12.8. λέγω ἡ δὲ ὑμῖν πᾶς ὃς ὁμολογήσει ἔν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων ὁμολογήσω ἔν αὐτῷ ἔμπροσθεν τοῦ θεοῦ<sup>437</sup></p>	<p>Mt1 10.32a. πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ [QnLk1·Mt1]</p> <p>Mt1 10.32b. πατὴρ μου τοῦ ἐν [τοῖς] οὐρανοῖς. [Mt1c]</p>	<p>Lk2 12.8a. λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, [QnLk1·Lk2]</p> <p>Lk2 12.8b. καὶ ὁ υἱὸς τοῦ ἀνθρώπου [Lk2c]</p> <p>Lk2 12.8c. ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν [QnLk1·Lk2]</p> <p>Lk2 12.8d. τῶν ἀγγέλων [Lk2c]</p> <p>Lk2 12.8e. τοῦ θεοῦ. [QnLk1·Lk2]</p>

<sup>437</sup> Lk1 12.8 is quoted verbatim together with Lk1 12.9 in T. "For I say to you, everyone who will confess in me before men, I will confess in that one before god" / *dico enim vobis omnis qui confitebitur <in> me coram hominibus confitebor in illo coram deo* (*Marc.* 4.28.4; SC 456:358; Evans 420 <in> : in). E adds further confirmation, noting a particular difference in wording between GMcn and Lk2: "In place of the phrase, 'will confess before the angels of god', he says, 'before god'" / ἀντὶ τοῦ ὁμολογήσει ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐνώπιον τοῦ θεοῦ λέγει (*Pan.* 42.11.6 λ (30); 42.11.17 Σχ. λ (30); GCS 31:111, 138). R (423) says that T's *coram* "does not reveal the preposition used," which in Greek could be "before" / ἔμπροσθεν or "before" / ἐνώπιον. While E attests the latter preposition here, he does elsewhere use the former in a clear quotation of Matt 10.32: "Every one who confesses in me, I also will confess in him before my father" / πᾶς ὁ ὁμολογῶν ἐν ἐμοὶ ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου (*Pan.* 65.2.3; GCS 37:4). Still, ἔμπροσθεν is more likely original to GMcn, given its consistent appearance in Mt1 and Lk2 as independent receptors of QnLk1. If this is correct, then E apparently reflects a later version of and/or variant within GMcn.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 12.9. <καὶ πᾶς> ὅς ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων ἀπαρνηθήσεται ἔμπροσθεν τοῦ θεοῦ <sup>438</sup>	Mt1 10.33a. ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ [QnLk1·Mt1] Mt1 10.33b. πατὴρ μου τοῦ ἐν [τοῖς] οὐρανοῖς. [Mt1c]	Lk2 12.9. ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον. [QnLk1·Lk2] Lk2 12.9b. τῶν ἀγγέλων [CINP] Lk2 12.9c. τοῦ θεοῦ. [QnLk1·Lk2]	Mk3 8.38a. ὃς γὰρ ἐὰν ἐπαισχυθῇ με [QnLk1·Mk3] Mk3 8.38b. καὶ τοὺς ἐμούς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ, [Mk3c] Mk3 8.38c. καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται αὐτόν, [QnLk1Mt1Lk2·:Mk3] [see Lk2 12.8 for καὶ ὁ υἱὸς τοῦ ἀνθρώπου] Mk3 8.38d. ὅταν ἔλθῃ ἐν τῇ δόξῃ [Mk3c] Mk3 8.38e. τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. [Mt1Lk2·:Mk3]

<sup>438</sup> Lk1 12.9 is quoted verbatim in T and possibly also partly by *Adm*. The quotation by T is clear: "[A]nd everyone who has denied me before men will be denied before god" / *et omnis qui negavit me coram hominibus denegabitur coram deo* (*Marc.* 4.28.4; SC 456:358; Evans 420). *Adm* has two quotations: "Whoever has denied me before men, I also will deny him before my father who is in the heavens" / ἐν τῷ λέξαι ὅς ἂν με ἀρνήσῃται ἔμπροσθεν τῶν ἀνθρώπων ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς (GCS 4:32) / *quicumque me negaverit coram hominibus et ego negabo eum coram patre meo qui est in coelis* (Caspari 1.15); "Whoever has denied me before men I also will deny him before my father who is in the heavens" / ὅς ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς (GCS 4:66) / *qui negaverit me coram hominibus et ego negabo eum coram patre meo qui in coelis est* (Caspari 2.5). T provides the basis for the opening explicit restoration and first emendation. V (212\*) and R (423) both dismiss both *Adm* quotations completely, claiming they are based purely on Matthew. The phrase "mine in the heavens" / μου τοῦ ἐν [τοῖς] οὐρανοῖς is certainly a Matthean contamination, but the opening relative pronoun ("who" / ὅς vs. the Mt1 indefinite "whoever" / ὅστις) is not Matthean. It is instead uniquely attested for Lk2 by ms H, in agreement with *Adm* and likely with T as well. The aorist subjunctive "denied" / ἂν ἀρνήσῃται, used twice in *Adm*, is as reasonable a basis for T's perfect verb "has denied" / *negavit* as is the Lk2 aorist participle, and participial phrases are far more characteristic of Lk2 than QnLk1. The preposition "before" / ἔμπροσθεν is more likely original to QnLk1 here, corroborated by Mt1 and *Adm*, whereas the alternative "before" / ἐνώπιον is a characteristic feature of Lk2 (IDD 1.1).

Parallel Passages for Signals Tracing: GMcn 12.10

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk1 (140s)
A197. Blasphemous speech	12.10	3.28–29	12.31–32	12.10	3.28–30

Parallel Verses for Signals Tracing: GMcn 12.10

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 12.10. 'καὶ ὁς ἂν εἶπη λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὁς δ' ἂν εἶπη εἰς τὸ πνεῦμα ἅγιον οὐκ ἀφεθήσεται αὐτῷ <sup>439</sup>	<p>Mk1 3.28. ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν. [Qn·Mk1]</p> <p>Mk1 3.29. ὁς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχος ἐστὶν αἰωνίου ἁμαρτήματος. [Qn·Mk1]</p> <p>3.30 not present in Mk1</p>	<p>Mt1 12.31. διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται. [QnMk1·:Mt1]</p> <p>Mt1 12.32. καὶ ὁς ἐὰν εἶπη λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὁς δ' ἂν εἶπη κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. [QnMk1·:Mt1]</p>	<p>Lk2 12.10. καὶ πᾶς ὁς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. [QnMk1Mt1·:Lk2]</p>	<p>3.28–29 same as Mk1</p> <p>Mk3 3.30. ὅτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει. [Mk3c]</p>

<sup>439</sup> Lk1 12.10 is quoted verbatim and at length in his commentary on GMcn: "the one who has spoken against the son of man, it will be forgiven him, but the one who has spoken against the holy spirit, it will not be forgiven him" / *qui dixerit in filium hominis remittetur illi qui autem dixerit in spiritum sanctum non remittetur ei* (Marc. 4.28.6; SC 456:360; Evans 420). This synoptic content is vaguely referenced outside of this commentary: "If a crime in this and in a future age is unforgiveable, it is certainly blasphemy" / *crimen si et in isto et in futuro aevo inremissibile est blasphemia scilicet* (Pud. 13.19; SC 394:212). R and V (212\*n10) claimed this verse in Lk1 harmonized Matt 12.32 and Lk2 12.10, when in fact it exemplifies how Qn was a source used independently by Mk1, and how Mk1 and Lk1 were sources used independently by Mt1 and Lk2. Note that the noun and verbal forms "blasphemy" / βλασφημία and "blaspheme" / βλασφημέω are completely absent from QnLk1 but used multiple times across Lk2. The noun form is here used in Mt1 and then transformed into a participle by Lk2 as part of a characteristic split arthrous participial phrase (τῷ \*5 βλασφημήσαντι).



Parallel Passages for Signals Tracing: GMcn 12.11–12, 21.12–19

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A198. Inspired speech <sup>440</sup>	12.11–12	—	12.11–12	13.11	10.19–20
A100. Disciples' fate	12.11–12, 21.12–19	10.17–18	12.11–12, 21.12–19	13.9–13	10.17–25, 24.9–14
A289. Persecutions foretold	12.11–12, 21.12–19	10.17–18	12.11–12, 21.12–19	13.9–13	24.9–14, 10.17–22a

Parallel Verses for Signals Tracing: GMcn 12.11a, 21.12–13

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 12.11a. «ὅταν» παραδώσιν ὑμᾶς ἐπὶ τὰς ἀρχὰς<sup>441</sup></p> <p>QnLk1 21.12. πρὸ δὲ τούτων διώξουσιν (ὑμᾶς)</p> <p>QnLk1 21.13. ἠ ἀποβήσεται ἡ ὑμῖν ἡ εἰς μαρτύριον<sup>442</sup></p>	<p>Mt1 10.17. προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· [QnLk1·Mt1]</p> <p>Mt1 10.18. καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. [QnLk1·Mt1]</p>	<p>Jn2 16.2b. ἀποσυναγωγὸς ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνων ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ. [Jn2c]</p>	<p>Lk2 12.11a. ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, [QnLk1Jn2·Lk2]</p> <p>Lk2 21.12a. πρὸ δὲ τούτων [QnLk1·Lk2]</p> <p>Lk2 21.12b. πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ [CINP]</p> <p>Lk2 21.12c. διώξουσιν, [QnLk1·Lk2]</p> <p>Lk2 21.12d. παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· [CINP]</p> <p>Lk2 21.13. ἀποβήσεται ὑμῖν εἰς μαρτύριον. [QnLk1·Lk2]</p>	<p>Mk2 13.9. βλέπετε δὲ ὑμεῖς ἑαυτοῦς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.</p> <p>Mk2 13.10. καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.</p> <p>Mk2 13.11. καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,</p>	<p>Mt2 24.9a. τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς</p> <p>Mt2 24.10. καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·</p> <p>Mt2 24.11. καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·</p> <p>Mt2 24.12. καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.</p> <p>Mt2 24.14. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἔξει τὸ τέλος.</p>

<sup>440</sup> The overlap between these various parallel sets and doublets found both in Luke and Matthew make it advantageous to combine our treatment of GMcn 12.11–12 and 21.12–19 here. Cp. *Letter of Peter to Philip* 138.24ff.

<sup>441</sup> T closely paraphrases QnLk1 12.11a: "Those brought before the authorities for interrogation he forbids to think about answering" / *perductos ad potestates prohibet ad interrogationem cogitare de responsione* (*Marc.* 4.28.8 in SC 456:362; *Marc.* 4.28.7 in Evans 422).

<sup>442</sup> Lk1 21.12–13 is both restated and quoted by T. "Before these things he yet predicts persecutions and passions will come upon them, for martyrdom and certainly for salvation" / *ante haec autem persecutiones eis praedicat et passiones eventuras in martyrium utique et in salutem* (*Marc.* 4.39.4; SC 456:476; *eventuras* : *venturas* Evans 482). Against V (230\*), I concur with R (5.83) and Braun (SC 456:477n3) to read T's phrase "and also for salvation" / *utique et in salutem* as the commentator's own expansion and not a statement original to GMcn. Contrary to R's tentative wording (231), there is no basis in T for the Lk2 phrase "leading away before kings and governors" / *ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας*, which reflects the characteristic Lk2 interest in affairs of state (IDD 1.4).

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 12.11b. ῥ μή μεριμνήσητε τί λαλήσητε<sup>443</sup></p> <p>QnLk1 21.14. ῥ μή προμεριμνάτε τί λαλήσητε<sup>444</sup></p> <p>QnLk1 12.12. ἅγιον ῥ δὲ πνεῦμα διδάξει ὑμᾶς ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε<sup>445</sup></p> <p>QnLk1 21.15. σοφίαν ἣ οὐ δυνήσονται ἀντιστῆναι ῥ οὐδὲ ἀντειπεῖν ῥ πάντες<sup>446</sup></p> <p>QnLk1 21.16. ῥ παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων<sup>447</sup></p> <p>QnLk1 21.17. μισοῦμενοι διὰ τὸ ὄνομά μου</p> <p>21.18 not present in QnLk1<sup>448</sup></p> <p>QnLk1 21.19. ἐν τῇ ὑπομονῇ ῥ σώσετε ἑαυτοὺς<sup>449</sup></p>	<p>Jn2 14.26. ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ]. [QnLk1·Jn2] [see A289]</p>	<p>Lk2 12.11b. μή μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε. [QnLk1·Lk2]</p> <p>Lk2 21.14. θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μή προμελετᾶν ἀπολογηθῆναι.</p> <p>Lk2 12.12. τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν. [QnLk1·Lk2]</p> <p>Lk2 21.15. ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν. [QnLk1·Lk2]</p> <p>Lk2 21.16. παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν, [QnLk1·Lk2]</p> <p>Lk2 21.17. καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. [QnLk1·Lk2]</p> <p>Lk2 21.18. καὶ θριξ̄ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. [CINP]</p> <p>Lk2 21.19. ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν [QnLk1·Lk2]</p> <p>Ac 4.8. τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν...</p> <p>Ac 13.2. λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστεούντων εἶπεν τὸ πνεῦμα τὸ ἅγιον...</p> <p>Ac 21.11. ... τάδε λέγει τὸ πνεῦμα τὸ ἅγιον...</p>	<p>Mk2 13.11b. μή προμεριμνάτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε. οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. [QnLk1Ac·Mk2]</p> <p>Mk2 13.12. καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς [Mk2c]</p> <p>Mk2 13.13. καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὃ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. [Mk2c]</p>	<p>Mt2 10.19. ὅταν δὲ παραδῶσιν ὑμᾶς, μή μεριμνήσητε πῶς ἢ τί λαλήσητε. <u>δοθήσεται</u> γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε. [QnLk1Lk2Mk2·Mt2]</p> <p>Mt2 10.20. <u>οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα</u> τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. [QnLk1Lk2Mk2·Mt2]</p> <p>Mt2 10.21. παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. [Mk2·Mt2]</p> <p>Mt2 10.22. καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὃ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. [Mk2·Mt2]</p> <p>Mt1 24.9b. καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.</p> <p>Mt2 10.23. ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἐτέραν. ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. [Mt2c]</p> <p>Mt2 10.24. <u>οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον</u> οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. [QnLk1Lk2·Mt1] [see A081]</p> <p>Mt2 10.25. <u>ἀρχετὸν</u> τῷ μαθητῇ ἵνα <u>γένηται ὡς ὁ διδάσκαλος αὐτοῦ</u> καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. [QnLk1Lk2·Mt1] [see A081]</p> <p>Mt1 24.13. ὃ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.</p>

<sup>443</sup> Lk1 12.11b is closely paraphrased in T: "Those brought before the authorities for interrogation he forbids to think about answering" / *perductos ad potestates prohibet ad interrogationem cogitare de responsione* (Marc. 4.28.8 in SC 456:362; Marc. 4.28.7 in Evans 422).

<sup>444</sup> Lk1 21.14 is also closely paraphrased in T: "Here again he himself forbids them from thinking what one should respond before tribunals" / *et hic igitur ipse cogitari vetat quid responderi oporteat apud tribunalia* (Marc. 4.39.6; SC 456:480; Evans 484 inv. *vetat cogitari*).

<sup>445</sup> Lk1 12.12 is quoted in T: "'The holy spirit indeed', he says, 'will teach you in that hour what you should say'" / *sanctus enim inquit spiritus docebit vos ipsa hora quid eloqui debeatis* (Marc. 4.28.8 in SC 456:362; Marc. 4.28.7 in Evans 422). Without any basis in T, R (423) imports back into Lk1 the subtle LkR2 caveat about rhetorical style or delivery, "how or" / πῶς ἢ, together with characteristic LkR2 legal defense terminology, "you will make a defense" / ἀπολογήσησθε.

<sup>446</sup> Lk1 21.15 is closely paraphrased multiple times in T: "and wisdom itself, which no one could oppose" / *et sapientiam ipsam cui nemo resistet* (Marc. 4.39.6; SC 456:480; Evans 484); "For what is wiser and more incontrovertible than a simple and bare confession in a martyr's name when growing strong from god... No wonder that he has restrained premeditation" / *quid enim sapientius et incontradicibilis confessione simplici et exserta in martyris nomine cum deo invalescentis... nec mirum si is cohibuit praecogitationem* (Marc. 4.39.7; SC 456:480; Evans 484). Characteristic Lk2 features include: the lemmata "mouth" / στόμα and the Atticized form of "whole|all" / ἅπας (IDD 1.1).

<sup>447</sup> Lk1 21.16–17 are closely paraphrased together: "I do not need to point out again the persecutions from neighbors and predicted blasphemy from hatred of the name" / *a proximis quoque persecutiones et nominis ex odio utique blasphemiam praedicatam non debeo rursus ostendere* (Marc. 4.39.8; SC 456:482; Evans 484). See also QnLk1 12.53 and parallel set A204.

<sup>448</sup> Lk2 21.18 was not present according to E: "Again he deceptively cut out 'the hair of your head will not perish'" / *πάλιν παρέκοψε τὸ θριξ̄ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται* (Pan. 42.11.6 νη (58); 42.11.17 Σχ. νη (58); GCS 31:115, 147). GMcn editors concur on its absence: H 469; Z 488; V 231; TS 121; B 123; R 432; K 1094; N 166.

<sup>449</sup> Lk1 21.19 is quoted verbatim in T: "'But through patience,' he says, 'you will make yourselves saved'" / *sed per tolerantiam inquit salvos facietis vosmetipsos* (Marc. 4.39.8; SC 456:482; Evans 484).

Parallel Passages for Signals Tracing: GMcn 12.13–14, 15

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A199. Inheritance division	12.13–14	12.13–15

Parallel Verses for Signals Tracing: GMcn 12.13

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.13. «καὶ λέγει» τις «ἐκ τοῦ ὄχλου αὐτῶ» εἶπε τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν <sup>450</sup>	Lk2 12.13. εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῶ· διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. [QnLk1·Lk2]

<sup>450</sup> Lk1 12.13 is thoroughly summarized in T: "Christ in fact, after having been demanded by someone to settle the dividing of inheritance between him and his brother" / *Christus vero postulatus a quodam ut inter illum et fratrem ipsius <de> dividenda hereditate componeret* (Marc. 4.28.9; SC 456:362; *vero* : Evans 422 *de*; *dividenda* : TS 103 *dividunda*). The precise phrase "from the crowd" / ἐκ τοῦ ὄχλου is clearly attested in QnLk1 11.27. This factor, combined with its appearance in the Lk2 receptor here, leads us to make an improvised restoration.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.14. «καὶ λέγει αὐτοῖς» τίς με κατέστησεν κριτὴν ἐφ' ὑμᾶς; <sup>451</sup>	Lk2 12.14. ὁ δὲ εἶπεν αὐτοῖς· ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; [QnLk1·Lk2]

<sup>451</sup> Lk1 12.14 is quoted verbatim by T: "'Who', he said, 'appointed me a judge over you?'" / *quis me inquit iudicem constituit super vos?* (*Marc.* 4.28.10; SC 456:364; Evans 422). The extended paraphrase of Lk1 12.13 also encompasses this verse: "he refused his own work, even in so honest a cause" / *operam suam et quidem tam probae causae denegavit* (*Marc.* 4.28.9; SC 456:362; Evans 422). While R reads "or mediator" / ἢ μεριστὴν as a possible phrase in Lk1, it is completely missing from T's quotation and thus omitted by V (214\*). Its noun lemma is LXX-NT *hapax* (IDD 1.1), and thus it is more likely an LkR2 redaction showing aristocratic status and/or legal sophistication.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
12.15 not present in QnLk1 <sup>452</sup>	Lk2 12.15. εἶπεν δὲ πρὸς αὐτούς· ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ. [CINP]

<sup>452</sup> Lk2 12.15 is unattested according to R (423), but it was likely not present in QnLk1. The verse has signature LkR2 vocabulary such as the lemmata "guard" / φυλάσσω, "greed/covetousness" / πλεονεξία (which appears only here in Lk2-Acts and only elsewhere in Mark 7.22) (IDD 1.1). The accusative πρὸς, especially as a speech introduction formula, is highly characteristic of Lk2 (IDD 1.1, 1.2), as is the trigram "in the" + infinitive / ἐν τῷ \w+@vn (IDD 1.2). The climactic pronouncement in QnLk1 12.14 served as a sufficient original ending to this episode, while the general moralization in Lk2 12.15 reflects the LkR2 tendency to supplement endings and invite philosophical/ethical reflection (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 12.16ab, 17, 18–19a, 19b, 19c–21

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A200. Rich fool	12.16, 18–19a, 19c–21	12.16–21

Parallel Verses for Signals Tracing: GMcn 12.16ab

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.16a. «καὶ λέγει αὐτοῖς» παραβολὴν ἄνθρώπου ἰπλουσίου <sup>453</sup> 12.16b not present in QnLk1	Lk2 12.16. εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· ἄνθρώπου τινὸς πλουσίου [QnLk1·Lk2] Lk2 12.16b. εὐφόρησεν ἡ χώρα. [CINP]

<sup>453</sup> T clearly and succinctly summarizes this fable, including specific wording from Lk1 12.16: "a fable of a rich man flattering himself over the prospering of his fields" / *parabola divitis blandientis sibi de proventu agrorum suorum* (Marc. 4.28.11; SC 456:364; Evans 424). The fable is also paraphrased in a different treatise by T, most likely from its Lk2 version, given the lack of any contextual or internal indications of unique GMcn content: "To this matter he also has adapted the fable of that person who—when his fruits had abounded pondered the enlargement of storehouses and periods of long carelessness—was to die on that very night" / *cui rei parabolam quoque accommodavit illius hominis qui provenientibus fructibus ampliacionem horreorum et longae securitatis spatia cogitavit ea ipsa nocte moriturus* (Or. 6.4; Evans 12; CCSL 1:261). The precise wording and order of the introductory improvised restoration follows D instead of the characteristic Lk2 elements of the speech introduction, including the accusative *pros* / πρὸς@pa and participle "saying" / λέγω@vp (IDD 1.1). The closing phrase of this verse in Lk2 was most likely missing from QnLk1 and instead reflects characteristic LkR2 transitional phrasing, character development, and penchant for longer introductions to fables. It uses an LXX-NT *hapax*, "grow well" / εὐφορέω, and another characteristic Lk2 lemma, "land" / χώρα, instead of "field" / ἀγρός as T has it / *agrorum* (IDD 1.1).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
12.17 not present in QnLk1 <sup>454</sup>	Lk2 12.17. καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; [CINP]

<sup>454</sup> Lk2 12.17 is unattested for GMcn (so R 423), but it was most likely not present in Lk1. The lemma "dialogue" / *διαλογίζομαι* (IDD 1.1), rhetorical question, and extended soliloquy is more characteristic of LkR2 than QnLk1.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.18. «εἶπεν καθελῶ τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα» (τὸν σῖτον) «καὶ τὰ ἀγαθὰ μου» <sup>455</sup>	Lk2 12.18. καὶ εἶπεν· τοῦτο ποιήσω, καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ μου [‡QnLk1·Lk2]

<sup>455</sup> Lk1 12.18 is likely minimally attested: "flattering himself over the prospering of his fields" / *blandientis sibi de proventu agrorum suorum* (Marc. 4.28.11; SC 456:364; Evans 424). In another treatise, T references this content, most likely from Lk2: "pondered the enlargement of storehouses" / *ampliationem horreorum... cogitavit* (Or. 6.4; Evans 12; CCSL 1:261). While the attestation is at best an allusion, we take it as a reasonable basis for the explicit restoration of "the grain" / τὸν σῖτον. The remaining improvised restorations are quite in keeping with T's attestation, but are drawn from Lk2 mss.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.19ac. «καὶ ἐρῶ τῇ ψυχῇ μου ψυχὴ ἔχεις πολλὰ ἀγαθὰ εὐφραίνου» <sup>456</sup>	<p>Lk2 12.19a. καὶ ἐρῶ τῇ ψυχῇ μου, ψυχὴ, ἔχεις πολλὰ ἀγαθὰ [‡QnLk1·Lk2]</p> <p>Lk2 12.19b. κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, [CINP]</p> <p>Lk2 12.19c. εὐφραίνου. [‡QnLk1·Lk2]</p>

<sup>456</sup> The basic soliloquy in Lk1 12.19 is likely indicated paraphrastically when T says the rich man was "flattering himself" / *blandientis sibi* (*Marc.* 4.28.11; SC 456:364; Evans 424). In another treatise, T references this content, most likely from Lk2: "he has pondered periods of extended carelessness" / *longae securitatis spatia cogitavit* (*Or.* 6.4; Evans 12; CCSL 1:261). V implicitly indicated this verse as unattested, while R considered it generally attested but no wording able to be restored. Most GMcn editors (HZBKN) have found some restoration quite reasonable, as do we. D apparently preserved an earlier and simpler form of the tradition, one devoid of LkR2 rhetorical dramatization and ethical-philosophical elaboration that indicts the rich man not just for hoarding food but also for a long-term, work-free plan to do so: "set aside for many years: rest, eat, drink." The word "year" / ἔτη is omitted as a characteristic LkR2 feature (IDD 1.1), while the lemma "rejoice" / εὐφραίνω is maintained as original to Qn given its clear attestation elsewhere in Qn 16.19.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.20. εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρων ταύτη τῆ νυκτὶ ἀπαιτοῦσιν τὴν ψυχὴν σου ἃ δὲ ἠτοίμασας τίνι ἔσται; <sup>457</sup>	Lk2 12.20. εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρων, ταύτη τῆ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἠτοίμασας, τίνι ἔσται; [QnLk1·Lk2]

<sup>457</sup> Lk1 12.20 is quoted in T: "To whom god says, 'Fool, on this night they will claim your life'" / *cui deus dicit stulte hac nocte animam tuam reposcent* (*Marc.* 4.28.11; SC 456:364, 366; Evans 424). T also references this verse in another treatise, most likely recalling its Lk2 version: "who was to die on that very night" / *ea ipsa nocte moriturus* (*Or.* 6.4; Evans 12; CCSL 1:261). R follows Lk2 majority mss in the order of verb and direct object (τὴν ψυχὴν σου ἀπαιτοῦσιν instead of ἀπαιτοῦσιν τὴν ψυχὴν σου), but T and D confirm the latter order. English translations euphemistically make the verb passive: "your life will be demanded", but the Greek verb is active, describing a group of people killing the rich man who would dare horde food from the community. The Lk2 prepositional phrase "from you" / ἀπὸ σοῦ is indicated by R (423) as possibly present, but we omit it as both unattested by patristic witnesses and as a characteristic Lk2 bigram (IDD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
12.21 not present in QnLk1 <sup>458</sup>	Lk2 12.21. οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν. [CINP]

<sup>458</sup> Lk2 12.21 is unattested (R 423), but likely not present in QnLk1. The reflexive pronoun "himself" / *ἑαυτοῦ* is highly characteristic of Lk2 (IDD 1.1). As a second, supplemental concluding pronouncement, it tempers the revolutionary tenor of the fable and ends on an ethical/philosophical note about benefaction and/or donor piety, which befits the higher SES of the Lk2 redactor (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 12.22a, 22b–24, 25–26, 27, 28a, 28b, 29, 30–31, 32a, 32b

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A201. Don't worry	12.22b–24, 27, 28b, 30–32	6.25–34	12.22–32

Parallel Verses for Signals Tracing: GMcn 12.22–23

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>12.22a not present in QnLk1</p> <p>QnLk1 12.22b. «λέγω ὑμῖν» ἴμῃ μεριμνᾶτε ἰτῃ ψυχῇ ἴτί φάγητε μηδὲ ἰτῷ σώματι ἴτί ἐνδύσησθε ἴ</p> <p>QnLk1 12.23. ἡ ψυχῇ ἴπλεῖόν ἐστιν ἴτῆς τροφῆς «καὶ» τὸ σῶμα τοῦ ἐνδύματος<sup>459</sup></p>	<p>Mt1 6.25a. διὰ τοῦτο λέγω ὑμῖν· μῃ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἡ τί πίητε], μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε. [QnLk1·Mt1]</p> <p>Mt1 6.25b. οὐχὶ ἡ ψυχῇ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; [QnLk1·Mt1]</p>	<p>Lk2 12.22a. εἶπεν δὲ πρὸς τοὺς μαθητὰς [αὐτοῦ]· [CINP]</p> <p>Lk2 12.22b. διὰ τοῦτο λέγω ὑμῖν· μῃ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε. [QnLk1·Lk2]</p> <p>Lk2 12.23. ἡ γὰρ ψυχῇ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. [QnLk1·Lk2]</p>

<sup>459</sup> T thoroughly paraphrases Lk1 12.22–23 together: "Who wishes us not to be concerned about life in regard to eating, or about the body in regard to clothing?... Who also has provided greater substance for the soul than food and has fashioned greater material for the body than a tunic?" / *quis nollet curam nos agere animae de victu et corpori de vesitu?... qui et substantiam ipsius animae accommodavit potioem esca et materiam ipsius corporis figuravit potioem tunica?* (Marc. 4.29.1; SC 456:366; Evans 424). Mt1 and Lk2 are in full alignment with Lk1 except for the two MtR1 insertions of the word "your" / ὑμῶν and the introduction of the negative rhetorical question with the adverb "not" / οὐχί. The personal rhetorical question in T ("who" / *quis*) most likely does not establish for Lk1 the impersonal rhetorical question formulation in Mt1. The absence of the references to "soul" and "body" from GThom 36 in *P. Oxy.* 655 do not thereby substantiate these terms as "secondary intrusions" into Q (*CEQ* lxvi), but instead reflect GThom refocusing and expanding on specific matters of clothing and stature, while still conveying a thoroughly yet implicitly Platonized sense of the soul.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 12.24. «βλέπετε τούς» κόρακας «ὅτι» οὐ σπείρουσιν οὐδὲ θερίζουσιν ἰ οὐδὲ συνάγουσιν εἰς ἀποθήκας ἰ και ὁ θεὸς τρέφει αὐτούς ἰ «πόσω μᾶλλον διαφέρετε αὐτῶν;»<sup>460</sup></p>	<p>Mt1 6.26. ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, και ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; [QnLk1·Mt1]</p>	<p>Lk2 12.24a. κατανοήσατε τοὺς κόρακας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν, [QnLk1·Lk2]  Lk2 12.24b. οἷς οὐκ ἔστιν ταμεῖον [CINP]  Lk2 12.24c. οὐδὲ ἀποθήκη, και ὁ θεὸς τρέφει αὐτούς· πόσω μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. [QnLk1·Lk2]</p>

<sup>460</sup> Lk1 12.24 is closely paraphrased by T: "whose ravens also do not sow nor reap nor store in barns and yet are fed by him" / *cuius et corvi non serunt nec metunt nec in apothecas condunt et tamen aluntur ab ipso* (Marc. 4.29.1; SC 456:366; Evans 424). Another brief reference appeared earlier in T's running commentary: "who also feeds the ravens" / *qui et corvos alit* (Marc. 4.21.1; SC 456:262; Evans 370). T's paraphrases of this synoptic material elsewhere make no difference to the restoration based on the clear attestations: "He indeed holds god [to be] the rearer of ravens" / *habet deum etiam corvorum educatorem* (Mon. 16.2 in SC 343:202, CCSL 2:1251; Mon. 16.3 in CSEL 76:75); "the one who feeds heaven's flyers from no labor of theirs" / *qui volatilia caeli nullo ipsorum labore pascit* (Ux. 1.4.7; CCSL 1:378). The opening word, an improvised restoration, expresses the concept behind the divergent Mt1 and Lk2 sources while drawing on the typical QnLk1 lemma, "see" / βλέπω (IDD 1.1). The addition of a definite article in front of "ravens," matching the Lk2 receptor, is entirely reasonable in view of the typical omission of Greek definite articles in Latin translations, including for the specific noun "ravens" (cf. Vul 1 Kgs 17.4, 6, Lk 12.24). V (214\*n24) here dismisses T's phrase "neither gather into barns" / *in apothecas condunt* because it aligns with Matthew against Luke, while R keeps it but downgrades its confidence level (423). Locating QnLk1/GMcn as a prior source of Mt1 resolves such problems cleanly and consistently allows us to reconstruct a text that is more faithful to the actual testimony of GMcn witnesses. The phrase here makes for a nice complement to and contrast with the previous QnLk1 passage and its description of the rich man gathering his prosperous yield into barns. The closing improvised restoration is based on the clear attestation of the same phrase "how much more" / πόσω μᾶλλον in QnLk1 11.13, matched here in the Lk2 receptor, whereas LkR2 elsewhere when composing freely uses a different formulation, πολλῶ μᾶλλον (cp. Lk2 18.39).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.25–26 not present in QnLk1 <sup>461</sup>	Mt1 6.27. τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; [Mt1c] Mt1 6.28a. καὶ περὶ ἐνδύματος τί μεριμνᾶτε; [Mt1c]	Lk2 12.25. τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; [Mt1·Lk2] Lk2 12.26a. εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, [CINP] Lk2 12.26b. τί περὶ τῶν λοιπῶν μεριμνᾶτε; [Mt1·Lk2]

<sup>461</sup> Lk2 12.25–26 are both unattested for Lk1 according to R (423), but both were likely not present in Lk1. The focus on measurements and numbers, as well as the compound verb in Mt1 6.27 // Lk2 12.25, are characteristic of Mt1, not Qn. The disparity between Mt1 6.28a and Lk2 12.26 points to the lack of a prior common tradition, not to a secondary interpolation to Q (*CEQ* lxvi). Note the distinctive LkR2 vocabulary such as the superlative form of the lemma "lesser" / ἐλάχιστος (otherwise found only in Lk2 16.10, 19.17) and the lemma "the rest" / λοιπός (IDD 1.1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 12.27. τὰ κρίνα ἴσχυον κοπιᾶν οὐδὲ νήθει «λέγω δὲ ὑμῖν» οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων<sup>462</sup></p>	<p>Mt1 6.28b. καταμάθετε [Mt1c]  Mt1 6.28c. τὰ κρίνα [QnLk1·Mt1]  Mt1 6.28d. τοῦ ἀγροῦ πῶς αὐξάνουσιν· [Mt1c]  Mt1 6.28e. οὐ κοπιῶσιν οὐδὲ νήθουσιν· [QnLk1·Mt1]  Mt1 6.29. λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. [QnLk1·Mt1]</p>	<p>Lk2 12.27a. <u>κατανοήσατε τὰ κρίνα πῶς αὐξάνει</u>· [QnLk1Mt1·Lk2]  Lk2 12.27b. <u>οὐ κοπιᾶ οὐδὲ νήθει</u>· [QnLk1·Lk2]  Lk2 12.27c. <u>λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων</u>· [QnLk1·Lk2]</p>

<sup>462</sup> Lk1 12.27 is clearly and thoroughly attested in T. The closest and longest paraphrase appears in its proper sequence in his running commentary: "whose lilies and grass neither weave nor spin and yet are clothed by him, whose most glorious Solomon was not more adorned than any little flower" / *cuius et lilia et foenum non texunt nec nent et tamen vestiuntur ab ipso cuius et Salomon gloriosissimus nec ullo tamen flosculo cultior?* (*Marc.* 4.29.1; SC 456:366; Evans 424). T may have foreshadowed this verse in his previous comments on GMcn 9.1ff and the calling of the twelve: "Who would have given this command, except the one who feeds ravens and clothes the field's flowers?" / *quis hoc mandasset nisi qui et corvos alit et flores agri vestit?* (*Marc.* 4.21.1; SC 456:262; Evans 370). Other treatises contain several brief paraphrases of this overlapping Matthean-Lukan tradition content but make no difference to the restoration of GMcn: "He indeed holds god [to be]... gardener even of flowers" / *habet deum... etiam florum excultorem* (*Mon.* 16.2 in SC 343:202, CCSL 2:1251; *Mon.* 16.3 in CSEL 76:75); "And for clothing we have lilies as an example" / *et vestitus habemus exemplum lilia* (*Idol.* 12.2; CCSL 2:1112); "who clothes the lilies of the field with such favor" / *qui lilia agri tanta gratia vestit* (*Ux.* 1.4.7; CCSL 1:378). While V's translation of "weave" / *texunt* as ὑφαίνει is certainly reasonable on its face, thus followed confidently by R (423), that word appears nowhere in the canonical NT and fairly rarely (#14) in the LXX, making its appearance in the earliest gospel stratum unlikely. We instead restore "labor" / *κοπιᾶ* in keeping with Mt1 and Lk2 as independent QnLk1 receptors. T apparently made the vague reference more vivid and specific by way of technical term. While "of the field" is mentioned by T twice (once in *Marc.* 4.21.1 out of sequence, and once in *Ux.* 1.4.7), this most likely reflects Matthean tradition rather than Lk1, given its subsequent absence from Lk2.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.28a not present in QnLk1 <sup>463</sup> QnLk1 12.28b. «πόσω μᾶλλον ὑμᾶς» ὀλιγόπιστοι <sup>464</sup>	Mt1 6.30a. εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσιν [Mt1c] Mt1 6.30b. οὐ πολλῶ μᾶλλον ὑμᾶς ὀλιγόπιστοι; [QnLk1·Mt1]	Lk2 12.28a. εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέζει [Mt1·Lk2] Lk2 12.28b. πόσω μᾶλλον ὑμᾶς ὀλιγόπιστοι. [QnLk1·Lk2]

<sup>463</sup> Lk2 12.28a is most likely unattested by T for GMcn, and apparently attested as absent by E. "He does not have, 'God clothes the grass' / οὐκ ἔχει τὸ ὁ θεὸς ἀμφιένυσιν τὸν χόρτον (*Pan.* 42.11.6 λα (31); 42.11.17 Σχ. λα (31); GCS 31:111, 138). T does mention some of this content, but the reference appears much earlier and out of sequence in his running commentary on GMcn, specifically in his comments on GMcn 9.1ff: "Who would have given this command, except the one who feeds ravens and clothes the field's flowers?" / *quis hoc mandasset nisi qui et corvos alit et flores agri vestit?* (*Marc.* 4.21.1; SC 456:262; Evans 370). Given E's clear attestation of content not present, we take T's possible foreshadowing of that content as inapplicable to GMcn. This content is most likely MtR1 creation and *midrashic* expansion later followed by LkR2.

<sup>464</sup> Lk1 12.28b is minimally attested by T in its proper running sequence: "meanwhile why does he accuse them of little faith, that is, whose faith?" / *interim cur illos modicae fidei incusat id est cuius fidei?* (*Marc.* 4.29.3 in SC 456:368; 4.29.2 in Evans 424). T's attestation clearly establishes is "mini-faiths" / ὀλιγόπιστοι. Even so, given that this insult probably had some kind of lead in or transition, we make an improvised restoration of "how much more you" / πόσω μᾶλλον ὑμᾶς based on its clear attestation in QnLk1 11.13 and match with the Lk2 receptor and close restatement in the Mt1 receptor.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.29 not present in QnLk1 <sup>465</sup>	Mt1 6.31. μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν; ἢ· τί πίωμεν; ἢ· τί περιβαλώμεθα; [Mt1c]	Lk2 12.29. καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίνητε καὶ μὴ μετεωρίζεσθε· [Mt1·Lk2]

<sup>465</sup> Lk2 12.29 is unattested for Lk1 according to R (423), but it was likely not present. The redundancy and summarizing nature of the verse and its rapid succession of rhetorical questions are all characteristic of Mt1, yet tempered in the restatement by LkR2. The Lk2 verb "be upset" / μετεωρίζομαι is an NT *hapax* and infrequently present in the LXX (IDD 1.1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.30. ταῦτα τὰ ἔθνη τοῦ κόσμου ἑπιζητοῦσιν ὁἶδεν δὲ ὁ πατήρ ἡμῶν ὅτι χρῆζετε τούτων <sup>466</sup>	<p>Mt1 6.32a. πάντα γὰρ [Mt1c]</p> <p>Mt1 6.32b. <u>ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατήρ ἡμῶν</u> [QnLk1·Mt1]</p> <p>Mt1 6.32c. ὁ οὐράνιος [Mt1c]</p> <p>Mt1 6.32d. <u>ὅτι χρῆζετε τούτων</u> [QnLk1·Mt1]</p> <p>Mt1 6.32e. ἀπάντων. [Mt1c]</p>	<p>Lk2 12.30a. <u>ταῦτα γὰρ πάντα</u> [QnLk1Mt1·Lk2]</p> <p>Lk2 12.30b. <u>τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ἡμῶν δὲ ὁ πατήρ οἶδεν ὅτι χρῆζετε τούτων.</u> [QnLk11·Lk2]</p>

<sup>466</sup> Lk1 12.30 is quoted verbatim both in T and E: "For when he adds, 'These things the nations of the world seek'... further on he adds, 'Yet the father knows there is need of these things for you'" / *nam et cum subicit haec enim nationes mundi quaerunt... porro cum et adicit scit autem pater opus esse haec vobis* (Marc. 4.29.3; SC 456:368; Evans 426); "But your father knows that you have need of these, even carnal things" / ἡμῶν δὲ ὁ πατήρ οἶδεν ὅτι χρῆζετε τούτων, τῶν σαρκικῶν δὴ (Pan. 42.11.6 λβ (32); 42.11.17 Σχ. λβ (32); restated in 42.11.17 Ἔλ. λβ (32); GCS 31:111, 138). The word "all" / πάντα is not attested by T in his quotation of the opening of this verse, nor by E in his quotation of the later part of the verse. R (423) doubts it, and we omit it here, reading it as an insertion by MtR1 that was later picked up by LkR2.



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.31. ζητεῖτε ἄρα τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα προστεθήσεται ὑμῖν <sup>467</sup>	<p>Mt1 6.33a. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] [QnLk1·Mt1]</p> <p>Mt1 6.33b. καὶ τὴν δικαιοσύνην αὐτοῦ, [Mt1c]</p> <p>Mt1 6.33c. καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. [QnLk1·Mt1]</p> <p>Mt1 6.34. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῆ ἡμέρα ἢ κακία αὐτῆς. [Mt1c]</p>	Lk2 12.31. πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν. [QnLk1·Lk2]

<sup>467</sup> Lk1 12.31 is multiply attested in T and E. T quotes it in his running commentary: "Seek indeed", he says, 'the kingdom of god, and these things will be added to you' / *quaerite enim inquit regnum dei et haec vobis adicientur* (*Marc.* 4.29.5; SC 456:370; Evans 426). Prior to his running commentary, T included the Matthean word "first" / *primum* / πρῶτον in his quotation, perhaps conflating because he drew upon memory: "And your gospel indeed has, 'Seek first the kingdom of god, and these things will be added to you' / *et evangelium vestrum quoque habet quaerite primum regnum dei et haec adicientur vobis* (*Marc.* 3.24.8; SC 399:208; Evans 248). In another treatise, T clearly recounts the Matthean form: "For the lord has also said, 'Seek first the kingdom and then these things will be added to you' / *nam et edixerat dominus quaerite prius regnum et tunc vobis etiam haec adicientur* (*Or.* 6.1; Evans 10; CCSL 1:261). E corroborates T's main attestation, except for his inclusion of the word "all" / πάντα: "Now seek the kingdom of god and all these things will be added to you" / ζητεῖτε δὲ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα πάντα προστεθήσεται ὑμῖν (*Pan.* 42.11.6 λγ (33); 42.11.17 Σχ. λγ (33); restated in 42.11.17 Ἔλ. λγ (33); GCS 31:111, 139). T's attested conjunction "even|indeed" / *enim* does not have a precise match with any later stratum. We take it as his own transitional/emphatic device and concur with R on "now" / δέ as the optimal conjunction, which is consistent with the MtR1 receptor, but stands in contrast with the LkR2 characteristic term "however" / πλὴν@cc (IDD 1.1). The word "all" / πάντα, which is also missing from numerous Lk2 mss (Ɑ<sup>45</sup> Ɑ<sup>75</sup> B Δ L Q W etc.), was most likely not original to Lk1, but instead reflects a later version of GMcn or else E harmonizing, perhaps unintentionally or unknowingly by force of habit.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
12.32a not present in QnLk1 <sup>468</sup> QnLk1 12.32b. ὁ πατήρ «δώσει ὑμῖν τὴν βασιλείαν» <sup>469</sup>	Lk2 12.32a. μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν [CINP] Lk2 12.32b. ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. [QnLk1·Lk2]

<sup>468</sup> Lk2 12.32a is unattested by patristic witnesses, despite the repeated attestation of the immediately preceding content by T and E, and the clear attestation of immediately subsequent content by E. It was most likely not present. Characteristic LkR2 features include the noun "flock" / ποίμνιον, the verb "please" / εὐδοκέω (IDD 1.1); as well as the command "do not fear" / μὴ@x φοβέω@vdpms (IDD 1.2).

<sup>469</sup> Lk1 12.32b is clearly attested by E. Two words are quoted, and the Lk2 possessive is explicitly indicated as not present. "Instead of 'your father' he has 'the father'" / ἀντὶ τοῦ ὁ πατήρ ὑμῶν ὁ πατήρ εἶχεν (*Pan.* 42.11.6 λδ (34); 42.11.17 Σχ. λδ (34); GCS 31:111, 139). This quotation of the subject of the sentence necessitates some content for the remainder of the sentence. The infinitive form of "give" / δίδωμι is most likely LkR2 redaction, necessitated by the prior addition of the characteristic verb "please" / εὐδοκέω (IDD 1.1). Once the verb is shifted to a simple future, the sentiment and its vocabulary fit Qn patterns. The remaining tradition is a simple, political promise that the kingdom would be given to the followers of Joshua, a saying omitted in the post-war redaction of MtR1 but preserved and reframed in a quaint, non-threatening, pastoral register by LkR2.

Parallel Passages for Signals Tracing: GMcn 12.33a, 33b–34

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A202. Divest and donate	12.33a	6.19–21	12.33–34

Parallel Verses for Signals Tracing: GMcn 12.33a, 33b–34

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 12.33a. «πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην»<sup>470</sup></p> <p>12.33b–34 not present in QnLk1</p> <p>QnLk1 18.22b. πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολουθεῖ μοι [see A254]</p>	<p>Mt1 6.19. μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν. [Mt1c]</p> <p>Mt1 6.20. θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. [!QnLk1·Mt1] [see A254]</p> <p>Mt1 6.21. ὅπου γὰρ ἐστὶν ὁ θησαυρὸς σου, ἐκεῖ ἔσται καὶ ἡ καρδιά σου. [Mt1c]</p>	<p>Lk2 12.33a. πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην. [QnLk1·Lk2]</p> <p>Lk2 12.33b. ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, [CINP]</p> <p>Lk2 12.33c. θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σῆς διαφθείρει. [Mt1·Lk2]</p> <p>Lk2 12.34. ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδιά ὑμῶν ἔσται. [Mt1·Lk2]</p>

<sup>470</sup> Lk2 12.33–34 are unattested according to R (424), omitted by B (113), and not included in *CEQ*. Outside of his running commentary, in the opening book of his treatise against Marcion, T does refer to "almsgiving and charity" / *eleemosynae et dilectionis* (*Marc.* 1.23.9; SC 365:212; Evans 64), though given the location of the citation, it is unclear if this verse or any text in Lk1 is in mind. Our fourth hypothesis, that reconstructing Qn typically involves omitting materials unattested for Lk1, allows occasional exceptions when there is a strong case to be made. Some signal from this passage was probably present in QnLk1, given the following: 1) the Mt1 sermon on the mount typically draws from Qn material; 2) this teaching flows well from the well-attested QnLk1 material (12.30–31, 32b) about god providing for those who seek the kingdom; 3) between the previous passage and this one, it makes more sense that LkR2 is following the order of QnLk1 here rather than inverting the order of the teachings in the Mt1 sermon on the mount; 4) there are obvious similarities between this passage and QnLk1 11.41 and 18.22, both of which are explicitly attested in T, the first in *Marc.* 4.27.3 (see A194) and the latter in *Marc.* 4.36.4 (see A254); 5) the material up for consideration is quite brief, explaining how it could easily have been overlooked by T and other Lk1 witnesses; 6) LkR2 is far less apt to dislocate traditions entirely than is MtR1. Our reconstruction is based on the following general tendencies consistently seen elsewhere: 1) Qn *mitsvot* are simple and not prone to concentrated halakhic elaboration; 2) Mt1 has a characteristic tendency toward halakhic expansion; 3) Mt1 tends to focus on heaven as an otherworldly or future reality; 4) LkR2 often borrows Mt1 expansions. By deduction, that leaves us here with a kernel of Qn teaching, an articulation of the core community *mitsvah* for the rich: to sell possessions and practice almsgiving/*tzedakah*. The Mt1 sermon on the mount greatly elaborates on the concept of "treasure in heaven" borrowed from the story of the Rich Young Ruler (a Qn story popular enough for Mk1 to retell). Later LkR2 quotes the Qn *mitsvah* but attaches to it a restated version of the halakhic lesson from the great Mt1 sermon.

Parallel Passages for Signals Tracing: GMcn 12.35–37a, 37b, 38–45ac, 45bd, 46–47ace, 47bd, 48a, 48b

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A203. Be watchful	12.35–37a, 38–45ac, 46–47ace, 48a	12.35–48	————	24.42–51
A298. Ten virgins fable	————	————	————	25.1–13

Parallel Verses for Signals Tracing: GMcn 12.35–38

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 12.35. (ἔστωσαν) αἱ ὀσφύες περιεζωσμένοι (καὶ) οἱ λύχνοι καιόμενοι<sup>471</sup></p> <p>QnLk1 12.36. «καὶ ὑμεῖς ὅμοιοι ἀνθρώποις» προσδεχομένοι τὸν κύριον «πότε» ἀναλύση ἐκ τῶν γάμων «ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῶ»<sup>472</sup></p> <p>QnLk1 12.37a. «μακάριοι οἱ» δούλοι «ἐκεῖνοι οὓς ἐλθὼν ὁ» κύριος «εὐρήσει γρηγοροῦντας»<sup>473</sup></p> <p>12.37b not present in QnLk1</p> <p>QnLk1 12.38. «καὶ εἰ ἐν τῇ» ἐσπερινῇ φυλακῇ «ἔλθη καὶ εὐρη οὕτως μακάριοί εἰσιν ἐκεῖνοι»<sup>474</sup></p>	<p>Lk2 12.35. ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμένοι καὶ οἱ λύχνοι καιόμενοι. [QnLk1·Lk2]</p> <p>Lk2 12.36. καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοι τὸν κύριον ἐαυτῶν πότε ἀναλύση ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῶ. [QnLk1·Lk2]</p> <p>Lk2 12.37a. μακάριοι οἱ δούλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας. [QnLk1·Lk2]</p> <p>Lk2 12.37b. ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. [CINP]</p> <p>Lk2 12.38. καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθη καὶ εὐρη οὕτως, μακάριοί εἰσιν ἐκεῖνοι. [QnLk1·Lk2]</p>	<p>Mk2 13.34. ὡς ἄνθρωπος ἀπόδημος ἀφείλ τὴν οἰκίαν αὐτοῦ καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἐκάστω τὸ ἔργον αὐτοῦ καὶ τῶ θυρωρῶ ἐνετείλατο ἵνα γρηγορή. [see A295]</p> <p>Mk2 13.35. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὄψῃ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, [see A295]</p> <p>Mk2 13.36. μὴ ἐλθὼν ἐξαίφνης εὐρη ὑμᾶς καθεύδοντας. [see A295]</p> <p>Mk2 13.37. ὁ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε. [see A295]</p>	<p>Mt2 25.1. τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἐαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου. [Mt2c]</p> <p>Mt2 25.2. πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι. [Mt2c]</p> <p>Mt2 25.3. αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἐαυτῶν ἔλαιον. [Mt2c]</p> <p>Mt2 25.4. αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἐαυτῶν. [Mt2c]</p> <p>Mt2 25.5. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. [Mt2c]</p> <p>Mt2 25.6. μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν [αὐτοῦ]. [Mt2c]</p> <p>Mt2 25.7. τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἐαυτῶν. [Mt2c]</p> <p>Mt2 25.8. αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν· δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. [Mt2c]</p> <p>Mt2 25.9. ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· μήποτε οὐ μὴ ἀρκέση ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἐαυταῖς. [Mt2c]</p> <p>Mt2 25.10. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους καὶ ἐκλείσθη ἡ θύρα. [Mt2c]</p> <p>Mt2 25.11. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· κύριε κύριε, ἀνοιξὸν ἡμῖν. [Mt2c]</p> <p>Mt2 25.12. ὁ δὲ ἀποκριθεὶς εἶπεν· ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. [Mt2c]</p>

<sup>471</sup> Lk1 12.35 is closely paraphrased by T: "We must gird up the loins... likewise have our lamps burning" / *succingere debemus lumbos... item lucernas ardentis habere* (Marc. 4.29.6; SC 456:372; Evans 428). The explicit restoration of the imperative "be" / ἔστωσαν is based on T's use of the word, "we must" / *debemus*, while the explicit restoration of the conjunction "and" / καὶ is based on T's "likewise" / *item*. D uniquely attests to a singular noun, verb, and participle in the opening clause, "Let your belt be girded" / ἔστω ὑμῶν ἡ ὀσφύς περιεζωσμένη, which deserves consideration as a possible Lk1 tradition here. Compare also *Didache* 16.1–3 and Christopher M. Tuckett, "Synoptic Tradition in the Didache", in Jean-Marie Sevrin, ed., *The New Testament in Early Christianity: La Reception des Écrits Neotestamentaires dans le Christianisme Primitif*, BETL 86 (Leuven: Leuven University Press, 1989) 197–230. On the relevance of this *Didache* section for how one delineates Q and Lukan redaction in this passage, see John S. Kloppenborg, "Conflated Citations of the Synoptic Gospels: The Beginnings of Christian Doxographic Tradition?" in Jens Schröter, Tobias Nicklas, and Joseph Verheyden, *Gospels and Gospel Traditions in the Second Century*, BZNW 235 (Berlin: De Gruyter, 2019) 45–80 at 50–52.

<sup>472</sup> Lk1 12.36 is also paraphrased by T: "even so to await the lord... Whence does he return? If from nuptials" / *atque ita expectare dominum... unde redeuntem? si a nuptiis* (Marc. 4.29.6; SC 456:372; Evans 428).

<sup>473</sup> T clearly paraphrases Lk1 12.37a: "Slaves we are, for we have god as our lord" / *id sumus servi dominum enim habemus deum* (Marc. 4.29.6; SC 456:370; Evans 426, 428 lacks *id*). While only "slaves" and "lord" are explicitly attested, these words require some improvised restoration of the surrounding content. Most likely 12.37b, a description of the master serving the slaves, was not present in GMcn. It is completely unattested by patristic witnesses and also breaks up the thematic flow of the surrounding content. It could well recall and summarize the famous foot-washing scene from Jn2.

<sup>474</sup> A specific variation of Lk1 12.38 from Lk2 is attested by E: "Instead of 'the second or third guard', he has 'evening guard'" / ἀντὶ τοῦ δευτέρᾳ ἢ τρίτῃ φυλακῇ εἶχεν ἐσπερινῇ φυλακῇ (*Pan.* 42.11.6 λε (35); 42.11.17 Σχ. λε (35)), cf. 42.11.17 Ἐλ. λε (35); GCS 31:112, 139). This clearly noted difference also does the favor of establishing implicitly the presence of most if not all of the rest of the content of this verse, hence our improvised restoration, which differs from Lk2 only in the omission of the two characteristic Lk2 uses of crasis (IDD 1.2).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 12.39. «τοῦτο δὲ γινώσκετε ὅτι» εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται ἢ οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ<sup>475</sup></p>	<p>Mt1 24.42. γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ἡμέρα ὁ κύριος ὑμῶν ἔρχεται. [QnLk1·Mt1]            Mt1 24.43. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῆ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. [QnLk1·Mt1]</p>	<p>Lk2 12.39. τοῦτο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. [QnLk1·Lk2]</p>	<p>Mk2 13.33. βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἔστιν. [see A295] [!QnLk1Mt1·:Mk2]            Mk2 13.35. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, [see A295] [!QnLk1Mt1·:Mk2]</p>	<p>Mt2 25.13. γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. [QnLk1Mt1·:Lk2]</p>

<sup>475</sup> Lk1 12.39 is closely paraphrased twice by T: "In the very comparison that follows one errs who posits the creator's character as that thief whose hour if the father of the family had known would not have allowed his house to be undermined... Further, when he demonstrates the devil as our thief, whose hour indeed in the beginning if man had known he would not have been undermined" / *in sequenti quoque parabola satis errat qui furem illum cuius horam si pater familiae sciret non sineret suffodi domum suam in personam disponit creatoris... porro cum furem nobis diabolum demonstrat cuius horam etiam in primordio si homo scisset numquam ab eo suffossus esset* (Marc. 4.29.7; SC 456:372; Evans 428). Later T has a vague retrospective allusion to the word "thief" / *fur*: "you have above what was written, 'No one is a thief of his own property'" / *habes supra scriptum neminem rei suae furem esse* (Marc. 4.29.8; SC 456:372, 374; Evans 428). The phrase "he would have watched and" / *ἐγρηγόρησεν ἂν καὶ* is missing from both of T's two paraphrases and among Lk2 mss is uniquely absent from  $\mathfrak{B}^{75}$ . R says the phrase was "possibly not present" (424), but it was most likely present and is thus omitted here.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 12.40. «καὶ ὑμεῖς» γίνεσθε ἑτοιμοὶ ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται <sup>476</sup>	Mt1 24.44. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ, ὅτι ἡ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. [QnLk1·Mt1]	Lk2 12.40. καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. [QnLk1·Lk2]	Mk2 13.35. <u>γρηγορεῖτε οὖν· οὐκ οἴδατε</u> γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωτῆ [see A295] [!QnLk1Mt1·:Mk2]

<sup>476</sup> Lk1 12.40 is also closely paraphrased by T: "Therefore he commands that we be prepared, because the son of man will come at an hour at which we do not think" / *propterea iubet ut parati simus quia qua non putamus hora filius hominis adveniet* (Marc. 4.29.7; SC 456:372; Evans 428). Shortly thereafter he repeats the reference to the "son of man," tying this figure clearly to Jesus: "Therefore if he himself is the son of man" / *ergo si ipse est filius hominis* (Marc. 4.29.8; SC 456:372; Evans 428). While the second person plural subject "you" / ὑμεῖς is technically unattested, it is almost certain that it is original to QnLk1, given its consistent presence in the Mt1 and Lk2 receptors, as well as the tendency of T, evident in the surrounding context, to shift from second person to first person plural verbs and pronouns.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.41. <λέγει> «δὲ» ὁ Πέτρος ῥῆμῖν ἢ καὶ ῥῆσιν τὴν παραβολὴν λέγεις; <sup>477</sup>	Lk2 12.41. εἶπεν δὲ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; [QnLk1`Lk2]

<sup>477</sup> Lk1 12.41 is closely paraphrased in T: "Therefore when Peter inquires whether he had spoken the comparison to them or to all" / *itaque interroganti Petro in illos an et in omnes parabolam dixisset* (Marc. 4.29.9; SC 456:374; Evans 428). The accusative *pros* / πρὸς@pa (IDD 1.1), repeated twice here, is omitted as highly characteristic of Lk2, especially as a speech introduction formula (IDD 1.2). Its use with a first person personal pronoun / πρὸς@pa ἐγὼ@rpa\w{1}p is characteristic yet rare (IDD 1.2). These formulas are anachronistically applied by V (215\*), R (424), K (883), and N (108). We correct both to the dative, which is reasonable given T's use of *in* as a preposition. By contrast, the Vulgate translates these two Lk2 *pros* formulas with the preposition *ad*.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 12.42. «καὶ λέγει τίς ἄρα ἐστὶν ὁ πιστὸς»            (οἰκονόμος) «ὁ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς            οἰκετείας αὐτοῦ δοῦναι αὐτοῖς ἐν καιρῷ σιτομέτριον»;<sup>478</sup></p>	<p>Mt1 24.45. τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος            ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; [‡QnLk1·Mt1]</p>	<p>Lk2 12.42. καὶ εἶπεν ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει            ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ [τὸ] σιτομέτριον; [QnLk1·Lk2]</p>

<sup>478</sup> Lk1 12.42 is attested in T: "to the same and to all who will hold charge over churches he sets forth the similitude of stewards. Of them the one who has treated his fellow slaves well during the master's absence" / *ad ipsos et ad universos qui ecclesiis praefuturi essent proponit actorum similitudinem quorum qui bene tractaverit conservos absentia domini* (Marc. 4.29.9; SC 456:374; Evans 428). R's (424) minimalistic approach led him to claim that "no insight into wording can be gained." On the contrary, T clearly attests the word "stewards" / *actorum*, supporting the originality of "steward" / *οἰκονόμος* in QnLk1 instead of the MtR1 word "slave" / *δούλος*. T also clearly describes just one steward being rewarded for the way he treated his fellow slaves, which provides some support for the opening rhetorical question as well as the distribution of food in the latter part of the verse. The authenticity of the word "grain portion" / *σιτομέτριον* in Qn here is corroborated by the earlier succession of measurement terms with that same root in Qn 6.38: "a measure" / *μέτρον*, "to measure" / *μετρέω*, and "to measure back" / *ἀντιμετρέω*. MtR1 has the alternative "food/fare/nourishment" / *τροφή*.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.43. «μακάριος ὁ» (δοῦλος) «ἐκεῖνος ὃν» ἐλθὼν ὁ κύριος «αὐτοῦ εὐρήσει ποιοῦντα οὕτως» <sup>479</sup>	Mt1 24.46. μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα. [QnLk1·Mt1]	Lk2 12.43. μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. [QnLk1·Lk2]

<sup>479</sup> Lk1 12.43 is briefly summarized by T: "of the lord, when he returns" / *domini reverso eo* (*Marc.* 4.29.9; SC 456:374; Evans 428). T's word "fellow slaves" / *conservos* corroborates the switch from "house steward" / *οἰκονόμος* to "slave" / *δοῦλος* here in the QnLk1 and Lk2 narrative.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.44. «λέγω ὑμῖν ὅτι» ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν ἑαυτοῦ ἑκαταστήσει αὐτόν <sup>480</sup>	Mt1 24.47. ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ <u>καταστήσει αὐτόν.</u> [QnLk1·Mt1]	Lk2 12.44. <u>ἀληθῶς</u> λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ <u>καταστήσει αὐτόν.</u> [QnLk1Mt1·Lk2]

<sup>480</sup> Lk1 12.44 is closely paraphrased by T: "will be put over all his goods" / *omnibus bonis praeponetur* (*Marc.* 4.29.9; SC 456:374; Evans 428). The opening improvised restoration befits the syntax of the following attested portion and also aligns with typical QnLk1 speech patterns (IDD 1.2). The adverb "truly" / ἀληθῶς is characteristic of Lk2 and is thus omitted from the restoration of QnLk1 as part of an LkR2 restatement of a typical MtR1 introductory phrase, "truly I tell you that" / ἀμὴν λέγω ὑμῖν ὅτι.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.45. «ἐὰν δὲ ὁ κακὸς δοῦλος ἐκεῖνος ἐσθίῃ δὲ καὶ πίνη» <sup>481</sup>	<p>Mt1 24.48a. ἐὰν δὲ εἶπῃ ὁ κακὸς δοῦλος ἐκεῖνος [‡QnLk1·Mt1]</p> <p>Mt1 24.48b. ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος, [Mt1c]</p> <p>Mt1 24.49a. καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ, [Mt1c]</p> <p>Mt1 24.49b. ἐσθίῃ δὲ καὶ πίνη [‡QnLk1·Mt1]</p> <p>Mt1 24.49c. μετὰ τῶν μεθύοντων, [‡QnLk1·Mt1]</p>	<p>Lk2 12.45a. ἐὰν δὲ εἶπῃ ὁ δοῦλος ἐκεῖνος [‡QnLk1Mt1·Lk2]</p> <p>Lk2 12.45b. ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, [Mt1·Lk2]</p> <p>Lk2 12.45c. ἐσθίειν τε καὶ πίνειν [QnLk1·Lk2]</p> <p>Lk2 12.45d. καὶ μεθύσκεισθαι [Mt1·Lk2]</p>

<sup>481</sup> Lk1 12.45 is briefly summarized in T: "But the one who has acted otherwise" / *qui vero secus egerit* (*Marc.* 4.29.9; SC 456:374; Evans 428), following after and contrasting with the wise steward who in QnLk1 12.42 distributes portions of food at the proper time. While R (424) minimalistically claims that "no insight into wording can be gained," most GMcn editors have found it entirely reasonable to restore some content here. Our restoration is a distillation of common elements from the Mt1 and Lk2 receptors, yet stripped of characteristic Mt1 and Lk2 features. It is notable that T lacks any mention of the slave making a soliloquy or reflecting internally, or any reference that the lord "is delayed" / *χρονίζει*. These details have been adduced as crucial evidence by traditional Q reconstruction proponents of the awareness of a delayed *parousia*, in part leading to a post-war date for Q (Fleddermann, 158–159). The concern about a delayed *parousia* belongs to LkR2, not Qn.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 12.46. ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ (καὶ ἐν ᾧ ὥρᾳ ἣ οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.<sup>482</sup></p>	<p>Mt1 24.50. ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ᾧ ὥρᾳ ἣ οὐ γινώσκει [QnLk1·Mt1]</p> <p>Mt1 24.51a. καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. [QnLk1·Mt1]</p> <p>Mt1 24.51b. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. [Mt1c]</p>	<p>Lk2 12.46. ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ᾧ ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. [QnLk1·Lk2]</p>

<sup>482</sup> Lk1 12.46 is thoroughly attested by T, E, and *Adm*. T closely paraphrases: "on the lord's return on which day he did not think, at an hour he did not know... will be separated and his part will be placed with the unfaithful" / *reverso domino qua die non putaverit hora qua non scierit... segregabitur et pars eius cum infidelibus ponetur* (*Marc.* 4.29.9; SC 456:374; Evans 428, 430). Later he restates its content in two different places, but in a more argumentative mode: "as if it were born of peacefulness and gentleness to separate him only and to apportion his part with the unfaithful" / *quasi tranquillitatis sit et mansuetudinis segregare solummodo et partem eius cum infidelibus* (*Marc.* 4.29.10; SC 456:374; Evans 430); "Else if the separated and unfaithful will suffer nothing, equally by contrast the retained and faithful will receive nothing. If indeed the retained and faithful will receive salvation, then it is necessary by contrast that the separated and unfaithful will lose it" / *Aut si nihil patientur segregati et infideles aequae ex diverso nihil consequentur retenti et fideles. Si vero consequentur salutem retenti et fideles, hanc amittant necesse est ex diverso segregati et infideles* (*Marc.* 4.29.11; SC 456:376; Evans 430). E quotes selectively: "the lord of that slave will come and will cut him in half and will assign his portion with the unfaithful" / ἤξει ὁ κύριος τοῦ δούλου ἐκείνου καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει (*Pan.* 42.11.6 λς (36); 42.11.17 Σχ. λς (36); restated in 42.11.17 Ἔλ. λς (36); GCS 31:112, 139). Outside of his book on Marcion, E apparently quotes the Lk2 version: "because his master will come... and will cut the slave in half and assign his portion with the unfaithful" / ὅτι ἐλεύσεται ὁ αὐτοῦ δεσπότης... καὶ διχοτομήσει αὐτὸν τὸν δούλον καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει (*Pan.* 33.11.8; GCS nF 10.1:463); "which day they did not know nor which hour they did not expect their master would come" / ἣ οὐκ οἶδασιν ἡμέρα καὶ ἣ οὐ προσδοκᾷ ὥρα ὁ δεσπότης αὐτῶν παραγίνεται (*Pan.* 69.44.2; GCS 37:192). *Adm* has some variants, but generally provides the fullest and most accurate quotation: "For thus it says that, "The lord of that evil slave will come on a day he does not know and at an hour which he does not expect and cut him in half and place his portion with the unfaithful" / οὕτως γὰρ λέγει ὅτι ἤξει ὁ κύριος τοῦ κακοῦ δούλου ἐν ἡμέρᾳ ἣ οὐ γινώσκει καὶ ἐν ᾧ ὥρᾳ ἣ οὐ προσδοκᾷ καὶ διχοτομήσει αὐτὸν καὶ θήσει τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων (GCS 4:24 (Caspari 1.10)). The brief explicit restorations are consistent with *Adm* and with the Mt1 and Lk2 receptors.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.47ace. <ὁ γὰρ> δοῦλος ᾿ὁ γνοῦς ᾿καὶ μὴ ποιήσας ᾿δαρήσεται ᾿πολλά <sup>483</sup>	<p>Lk2 12.47a. ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοῦς [QnLk1·Lk2]</p> <p>Lk2 12.47b. τὸ θέλημα τοῦ κυρίου αὐτοῦ [CINP]</p> <p>Lk2 12.47c. καὶ μὴ ἐτοιμάσας ἢ ποιήσας [QnLk1·Lk2]</p> <p>Lk2 12.47d. πρὸς τὸ θέλημα αὐτοῦ [CINP]</p> <p>Lk2 12.47e. δαρήσεται πολλάς· [QnLk1·Lk2]</p>

<sup>483</sup> Lk1 12.47 is paraphrased closely in T together with the following verse, and also quoted verbatim in *Adm*: "Whom different should I understand who beats the slaves with few or with many blows, and who requires from them exactly what he entrusted to them, than a recompensing god?" / *quem alium intellegam caedentem servos paucis aut multis plagis et prout commisit illis ita et exigentem ab eis quam retributorem deum?* (*Marc.* 4.29.11; SC 456:376; Evans 430); "For the slave who knew and did not do will be beaten many times" / ὁ γὰρ δοῦλος φησὶν ὁ γνοῦς καὶ μὴ ποιήσας δαρήσεται πολλά (GCS 4:112; Caspari 2.21, but not present in Latin *Adm*). The quotation from *Adm* is noticeably briefer than the verse in Lk2 and lacks its concentrated cluster of characteristic features also unattested by T: "will" / θέλημα (*bis*) (IDD 1.1) and accusative *pros* / πρὸς@pa (IDD 1.1, 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.48. ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν ἰδάρησεται ὀλίγα παντὶ δὲ ᾧ ἐδόθη πολὺ πολὺ ζητηθήσεται παρ' αὐτοῦ καὶ ᾧ παρέθεντο πολὺ περισσότερον αἰτήσουσιν αὐτόν. <sup>484</sup>	Lk2 12.48. ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. [QnLk1·Lk2]

<sup>484</sup> Lk1 12.48 is restated in T together with the previous verse, and its first half it is also quoted verbatim in Greek *Adm*: "Whom different should I understand who beats the slaves with few or with many blows and who requires from them exactly what he entrusted to them, than a recompensing god?" / *quem alium intellegam caedentem servos paucis aut multis plagis et prout commisit illis ita et exigentem ab eis quam retributorem deum?* (*Marc.* 4.29.11; SC 456:376; Evans 430); "Now the one who did not know but who did things worthy of beatings will be beaten a few times" / ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγα (GCS 4:112; Caspari 2.21, but not present in Latin *Adm*). While the paraphrase of T does not provide explicit confirmation of every word, it confirms its main elements. The attestation of the first half of the verse in Greek *Adm* aligns perfectly with Lk2. Furthermore, no characteristic Lk2 features are in evidence in the entire verse. Thus it is reasonable to restore the second half as aligned with Lk2 as well, as most GMcn editors (HZBR) have concluded. K also restores the second half of the verse, but uniquely follows most of the D variants: δὲ ᾧ ἔδωκαν πολὺ ζητήσουσιν ἀπ' αὐτοῦ περισσότερον καὶ ᾧ παρέθεντο πολὺ πλέον ἀπαιτήσουσιν αὐτόν.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A204. Family divisions	12.49a, 51, 53	10.34–36	12.49–53	20.22–23	10.38–39

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>QnLk1 12.49a. πῦρ ἤλθον βαλεῖν ἐπὶ τὴν γῆν<sup>485</sup></p> <p>12.49b–50 not present in QnLk1<sup>486</sup></p> <p>QnLk1 12.51. δοκεῖτε ὅτι ἤλθον εἰρήνην βαλεῖν ἐπὶ τὴν γῆν; οὐχὶ λέγω ὑμῖν ἀλλὰ διαμερισμόν<sup>487</sup></p>	<p>Mt1 10.34. μὴ νομίσητε ὅτι ἤλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἤλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. [QnLk1·Mt1]</p>	<p>Lk2 12.49. πῦρ ἤλθον βαλεῖν ἐπὶ τὴν γῆν, [QnLk1·Lk2]</p> <p>Lk2 12.49b. καὶ τί θέλω εἰ ἤδη ἀνήφθη. [CINP]</p> <p>Lk2 12.50. βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῆ. [CINP]</p> <p>Lk2 12.51. δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῆ; οὐχὶ, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. [QnLk1·Lk2]</p>	<p>Mt2 20.22. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ· δυνάμεθα. [Mt2c] [see Jn 18.11b]</p> <p>Mt2 20.23. λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου πίστεθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι, ἀλλ' οἷς ἠτοίμασται ὑπὸ τοῦ πατρὸς μου. [Mt2c]</p>	<p>Mk3 10.38a. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ [Mt2·Mk3]</p> <p>Mk3 10.38b. βάπτισμα [Lk2·Mk3]</p> <p>Mk3 10.38c. ὃ ἐγὼ βαπτίζομαι [Mk3c]</p> <p>Mk3 10.38d. βαπτισθῆναι; [Lk2·Mk3]</p> <p>Mk3 10.39. οἱ δὲ εἶπαν αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ ποτήριον ὃ ἐγὼ πίνω πίστεθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε, [Lk2Mt2·Mk3]</p> <p>Mk3 10.40. τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται. [Mt2·Mk3]</p>

<sup>485</sup> Lk1 12.49a is quoted and commentated on in T and either quoted or summarized in Greek and Latin *Adm*: "Your Christ cries out: 'I have come to send fire on earth'" / *proclamat Christus tuus ignem veni mittere in terram* (*Marc.* 4.29.12; SC 456:376; Evans 430); "I have not come", he said, "to cast peace, but a sword", and "I have not come to cast peace, but fire" / οὐκ ἤλθον φησὶν βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν καὶ οὐκ ἤλθον βαλεῖν εἰρήνην, ἀλλὰ πῦρ / *non veni, inquit, mittere pacem sed gladium, et: ignem veni mittere super terram* (*Adm* 66,35–68,2 (2.5); R 7.4.24). T also likely refers back to this verse when he says "even if it is a figure of speech" / *etiam si figura est* (*Marc.* 4.29.13; SC 456:376; Evans 430), right after a catena of LXX prooftexts where the creator god makes use of fire. The first quotation/summation *Adm* apparently incorporates the QnLk1Lk2 reference to "fire" / πῦρ within the framing of Mt1 10.34, then simply repeats the second formulation in Mt1 10.34, which differs from that in QnLk1 12.51 (see below).

<sup>486</sup> Lk2 12.49b–50 are not attested according to R (424) and omitted/unrestored by most GMcn editors (ZVRKN), though H keeps 12.49b. As B (167) notes, E does indeed refer to Marcion quoting Lk2 12.50, as well as another saying not found in Lk2: βάπτισμα ἔχω βαπτισθῆναι καὶ τί θέλω εἰ ἤδη τετέλεκα αὐτό; καὶ πάλιν ποτήριον ἔχω πιεῖν καὶ τί θέλω εἰ ἤδη πληρώσω αὐτό; (*Pan.* 42.3.10; GCS 31:99). In his ET, B (113) translates these sayings as tentative (in italics): "*I have a baptism with which to be baptized, and what (more) do I wish if already I have accomplished it? I have a cup to drink and what (more) do I wish if already I shall have filled it?*". E's mention of this content is found in the introductory portion of his book against Marcion, prior to his ordered list of scholia. In a highly polemical manner, E claims that Marcion and his followers cited these sayings to justify Marcion's sexual immorality and their strange practice of three baptisms. B (167) notes these sayings were likely pulled from Marcion's *Antitheses*, and also that B's choice to place the second saying here in GMcn was due to its thematic connections to surrounding content. In my view, Lk2 12.49b–50 was most likely not present in Qn or Lk1, given that T omits this content in his otherwise close attestation of this passage, its resonance with later Markan and Matthean strata that connect the "cup" and "baptism" as martyrological tropes, its catena-like proof-text order, and especially its dense cluster of characteristic LkR2 features, including the lemmata "want" / θέλω, "until" / ἕως, "hold" / συνέχω, "complete" / τελέω, and the neuter relative pronoun "when" / ὅτου / ὅστις@rr?n (IDD 1.1), a συ- prefixed verb / συ\w+@v (IDD 1.2). It also exemplifies the preoccupation of LkR2 and later strata with character intent, baptism, and salvation-historical fulfillment (IDD 1.4).

<sup>487</sup> Lk1 12.51 is quoted and extensively explained in T: "He himself will better interpret the character of that fire, saying, 'You think I have come to send peace on earth? No, I tell you, but division.' 'Sword' is what is actually written, but Marcion corrects it, as if division is not the work of a sword. Therefore the one who has denied peace has intended the fire of overthrow. What is like a battle, such is also like an inferno. What is like sword, such is also like flame. Neither befits your lord" / *ipse melius interpretabitur ignis istius qualitatem adiciens: putatis venisse me pacem mittere in terram? non dico vobis sed separationem. Machaeram quidem scriptum est sed Marcion emendat: quasi non et separatio opus sit machaerae. Igitur et ignem eversionis intendit qui pacem negavit. Quale proelium tale et incendium, qualis machaera talis et flamma, neutra congruens domino* (*Marc.* 4.29.14 in SC 456:378; 4.29.13–14 in Evans 432). *Adm* also has a close parallel, which is quoted in the note on 12.49a. As noted above, much of the *Adm* attestation is derived from Matthew rather than GMcn. T expressly says that Marcion "emends" / *emendat* the reference to a sword, which T apparently recalled from the Matthean parallel. We concur with all other GMcn editors against K (883) to restore the word "division" / *separationem* / διαμερισμόν instead of "sword" / μάχαιραν here.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
12.52 not present in QnLk1 <sup>488</sup>	Lk2 12.52. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν, [CINP]

<sup>488</sup> Lk2 12.52 is not attested according to R (424), and it was likely not present. It reflects characteristic LkR2 features such as an interest in numbers and a house setting (IDD 1.4), and an expansion of the LXX reference in the next verse (IDD 1.5).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.53. διαμερισθήσεται πατήρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί καὶ μήτηρ ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρὶ καὶ πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν <sup>489</sup>	Mt1 10.35. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς, [QnLk1·Mt1] Mt1 10.36. καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. [Mt1c]	Lk2 12.53. διαμερισθήσονται πατήρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν. [QnLk1·Lk2]

<sup>489</sup> Lk1 12.53 is quoted extensively and verbatim in T: "Finally he says, 'Father will be divided against son and son against father and mother against daughter and daughter against mother and daughter-in-law against mother-in-law and mother-in-law against daughter-in-law'" / *denique dividetur inquit pater in filium et filius in patrem et mater in filiam et filia in matrem et nurus in socrum et socrus in nurum* (Marc. 4.29.14; SC 456:378; Evans 432). This QnLk1 saying is a rare HB/LXX quotation, here to Mic 7.6, a connection expanded and clarified by MtR1 10.36, "and a man's enemies his house members" / καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. Cf. LXX Mic 7.6, "a man's enemies all the men who are in his house" / ἐχθροὶ ἀνδρὸς πάντες οἱ ἄνδρες οἱ ἐν τῷ οἴκῳ αὐτοῦ. LkR2 in this verse stayed close to the original QnLk1 saying, but in the previous verse (Lk2 12.52) picked up the expanded Mt1 LXX reference to "a house".

Parallel Passages for Signals Tracing: GMcn 12.54–55, 56

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt3 (150s)
A205. Interpreting signs	12.56	12.54–56	16.2b–3

Parallel Verses for Signals Tracing: GMcn 12.54–55, 56

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt3 (150s)
<p>12.54–55 not present in QnLk1<sup>490</sup></p> <p>QnLk1 12.56. ὑποκριταί τὸ μὲν ἄνθρωπον τοῦ οὐρανοῦ καὶ τῆς γῆς ἵνα δοκιμάζωσιν τὸν δὲ καιρὸν τοῦτον οὐκ ἵνα δοκιμάζετε<sup>491</sup></p>	<p>Lk2 12.54. ἔλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδητε [τὴν] νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως· [CINP]</p> <p>Lk2 12.55. καὶ ὅταν νότον πνέοντα, λέγετε ὅτι καύσων ἔσται, καὶ γίνεται. [CINP]</p> <p>Lk2 12.56. ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν; [QnLk1·Lk2]</p>	<p>Mt3 16.2b. [ὀψίας γενομένης λέγετε· εὐδία, πυρράζει γὰρ ὁ οὐρανός·] [Mt3c]</p> <p>Mt3 16.3a. [καὶ πρωτὶ· σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός·] [Mt3c]</p> <p>Mt3 16.3b. [τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε·] [QnLk1Lk2·:Mt3]</p>

<sup>490</sup> Lk2 12.54–55 is unattested according to R (424), but most likely not present. These verses were LkR2 creations reflecting weather forecasting and perhaps augury, imitated later by MtR3. They are examples that anticipate the *logion* in QnLk1 12.56.

<sup>491</sup> Lk1 12.56 is closely paraphrased in T: "And therefore he pronounced them hypocrites, probing the face of the sky and earth, but not discerning that time" / *et ideo hypocritas pronuntiabat caeli quidem et terrae faciem probantes tempus vero illud non dinoscentes* (Marc. 4.29.15; SC 456:378; Evans 432). The restoration of μὲν is based on its unique presence in D. Note the significant disagreement among mss of Matthew about whether 16.2b–3 should be included, excepting the consistently attested introductory formula ("now answering he said to them" / ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς). While T does use two different verbs (*probantes... dinoscentes*) and puts them in participial form, the identical verbs and infinitive mood in Lk2 is likely a more accurate reception. K (896) similarly renders both of these verbs identically, though he uses the indicative mood for both.



Parallel Passages for Signals Tracing: GMcn 12.57, 58a, 58b–59

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A206. Avoiding trials	12.57, 58b–59	5.25–26	12.57–59

Parallel Verses for Signals Tracing: GMcn 12.57

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.57. καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον <sup>492</sup>	Lk2 12.57. τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; [QnLk1`Lk2]

<sup>492</sup> Lk1 12.57 is closely restated twice by T: "Deservedly he rebukes them for not judging for themselves what was just" / *merito exprobrat etiam quod iustum non a semetipsis iudicarent* (Marc. 4.29.15; SC 456:380; Evans 432); "Now indeed how absurd that he himself commanded to judge justly, he who was demolishing god the just judge" / *iam vero quam absurdum ut ille mandaret iuste iudicare qui deum iudicem iustum destruebat?* (Marc. 4.29.16; SC 456:380; Evans 432). T's quotation of similar material in a different treatise likely recalls LkR2 rather than Lk1: "when the lord says, 'Why then do you not judge for yourselves what is just?'" / *dicente domino cur autem non et a vobis ipsis quod iustum iudicatis?* (Cor. 4.5; Fontaine 75–76). T's references point to the saying in Lk1 as a rebuke and command, not a negative rhetorical question as is characteristic of LkR2 (IDD 1.2). Along with V (217\*), R (4.4.66, 424), and N (114), we omit the interrogative introduction (τί δὲ), which was included by H (446), Z (477), and K (896). As a command, this verse transitions seamlessly from the last and into the next.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>12.58a not present in QnLk1</p> <p>QnLk1 12.58. μήποτε κατασύρη σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν<sup>493</sup></p>	<p>Mt1 5.25a. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, [Mt1c]</p> <p>Mt1 5.25b. μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ [QnLk1·Mt1]</p>	<p>Lk2 12.58a. ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, [Mt1·Lk2]</p> <p>Lk2 12.58b. μήποτε κατασύρη σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν. [QnLk1·Lk2]</p>

<sup>493</sup> A portion of Lk1 12.58 is quoted in T and E: "For even a judge who puts in jail" / *nam et iudicem qui mittit in carcerem* (Marc. 4.29.16; SC 456:380; Evans 432); "Lest he drag you to the judge, and the judge hands you over to the enforcer" / *μή ποτε κατασύρη σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι* (*Pan.* 42.11.6 λζ (37); 42.11.17 Σχ. λζ (37); restated in 42.11.17 Ἔλ. λζ (37); GCS 31:112, 140). Outside of his commentary on GMcn, T clearly and thoroughly paraphrases this overlapping Matthean-Lukan content, but it provides no insight into GMcn as such: "Lest, provoked by some injustice in transaction of business, he forcibly remove you to his judge and you, assigned to prison..." / *ne aliquo commercio negotiorum iniuria provocatus abstrahat te ad suum iudicem, et ad custodiam delegatus* (*An.* 35.2; SC 601:350). Outside of the section on Marcion, E has a mixture of quotation and paraphrase pulled from the Matthean version: "be in harmony with your accuser quickly when you are with him on the road... lest the accuser hand you over to the judge and the judge to the attendant, and the attendant throw you into prison" / ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ἐν ᾧ εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ... μή πως ὁ ἀντίδικος παραδῶ σε τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ ὁ ὑπηρέτης βάλῃ σε εἰς φυλακὴν (*Pan.* 27.5.3; GCS nF 10.1:306). The flow of thought from QnLk1 12.57 to 12.58 makes perfect sense without the missing LkR2 material. MtR1 first expanded on QnLk1 by introducing its characteristic theme of reconciliation, then LkR2 restated and expanded on that theme, introducing a "ruler" / ἄρχοντα. Regarding the Matthean dative article + noun or Lukan *pros* + accusative article + noun formula used for the judge, the latter is a highly characteristic LkR2 trigram / πρὸς@pa ὁ@da\w+ \w+@na (IDD 1.2). However, in keeping with the judgments of V (217\*), R (424), K (896), and N (114), here we find the *pros* + accusative more likely, given the verbatim quotation of E. Apparently MtR1 changed this to a dative, occasioned by swapping the verb "hand over" / παραδῶ for the QnLk1 "deliver" / κατασύρη.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.59. (καί) οὐ ἐξέληθης ἕως ἂν ᾿ ἀποδώσ τὸν ἔσχατον κοδράντην <sup>494</sup>	Mt1 5.26. ἀμὴν λέγω σοι, οὐ μὴ ἐξέληθης ἐκεῖθεν, ἕως ἂν ἀποδώσ τὸν ἔσχατον κοδράντην. [QnLk1·Mt1]	Lk2 12.59. λέγω σοι, οὐ μὴ ἐξέληθης ἐκεῖθεν, ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδώσ. [QnLk1Mt1·Lk2]

<sup>494</sup> Lk1 12.59 is clearly confirmed by T, continuing from his close paraphrase of the previous verse: "and does not release until the last farthing is resolved" / *nec ducit inde nisi soluto etiam novissimo quadrante* (Marc. 4.29.16; SC 456:380; Evans 432). In a different treatise, T briefly paraphrases this tradition, "he resolves the last farthing" / *exsoluat novissimum quadrantem* (An. 35.1; SC 601:350), apparently recalling the QnLk1/Mt1 monetary term rather than the LkR2 term "small coin" / λεπτὸν. A longer paraphrase shortly thereafter echoes the double-tradition but provides no insight into the text of GMcn as such: "you, assigned to prison, are pressed to discharge your entire debt" / *ad custodiam delegatus ad exsolutionem totius debiti arteris* (An. 35.2; SC 601:350). As with Lk2 7.23, here again V (217\*) and R (424, judged as secure) anachronistically posit the characteristic Mt1/Lk2 emphatic double negative formula / οὐ@b μὴ@x (IDD 1.2) back upon Lk1, when nothing in T's attestation warrants it.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A207. Repentance or destruction	———	13.1–9

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.1–9 not present in QnLk1 <sup>495</sup>	<p>Lk2 13.1. παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. [CENP]</p> <p>Lk2 13.2. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; [CENP]</p> <p>Lk2 13.3. οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῆτε πάντες ὁμοίως ἀπολεῖσθε. [CENP]</p> <p>Lk2 13.4. ἢ ἐκεῖνοι οἱ δεκαοκτῶ ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλήμ; [CENP]</p> <p>Lk2 13.5. οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῆτε πάντες ὡσαύτως ἀπολεῖσθε. [CENP]</p> <p>Lk2 13.6. ἔλεγεν δὲ ταύτην τὴν παραβολὴν· συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν. [CENP]</p> <p>Lk2 13.7. εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· ἰδοὺ τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὗρίσκω. ἔκκοψον [οὗν] αὐτήν, ἵνατί καὶ τὴν γῆν καταργεῖ; [CENP]</p> <p>Lk2 13.8. ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια, [CENP]</p> <p>Lk2 13.9. κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μὴ γε, ἐκκόψεις αὐτήν. [CENP]</p>

<sup>495</sup> Lk2 13.1–9 was not present according to E: "It was deceptively cut out from the part where some came announcing to him about the Galileans, whose blood Pilate mixed together with their sacrifices, until where he talks about those eighteen who died in Siloam in the tower, and the statement 'if you do not repent' and so on until the comparison of the fig tree, concerning which the farmer said, 'I will dig around and throw down manure and if it does not yield, cut it down'" / ἦν παρακεκομμένον ἀπὸ τοῦ ἦλθόν τινες ἀναγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα συνέμιξε Πιλάτος μετὰ τῶν θυσιῶν αὐτῶν ἕως ὅπου λέγει περὶ τῶν ἐν τῷ Σιλωὰμ δεκαοκτῶ ἀποθανόντων ἐν τῷ πύργῳ, καὶ τὸ ἐὰν μὴ μετανοήσῃτε καὶ <τὰ ἐξῆς> ἕως τῆς παραβολῆς τῆς συκῆς, περὶ ἧς εἶπεν ὁ γεωργὸς ὅτι σκάπτω καὶ βάλω κόπρια καὶ ἐὰν μὴ ποιήσῃ, ἐκκόψω (Pap. 42.11.6 λη (38), 42.11.17 Σχ. λη (38), cf. 42.11.17 Ἔλ. λη (38); GCS 31:112, 140). All GMcn editors concur on the absence of this entire passage: H (446), Z (477), V (217\*), TS (107), B (114), R (424), K (901–904), and N (114). This passage exudes a thick cluster of characteristic Lk2 features: the lemmata "moment" / καιρός, "Galilee" / Γαλιλαία, the participial form of "answer" / ἀποκρίνομαι@vpp, the plural for "sinner" / ἀμαρτωλός@a\w{3}p, the verb "repent" / μετανοέω, a κατ-prefixed verb, and the verb "about to" / μέλλω (IDD 1.1); the *pros* + accusative addressee formula / πρὸς@pa ὁ@d\w+ \w+@na (IDD 1.2); the mention of placenames (Galilee, Siloam), historiographical references, affairs of state, preoccupation with numbers, and chronological references (IDD 1.4). Even as a defender of the priority of canonical Luke to GMcn, Volckmar () still posited that 13.1–9 was a post-Marcion addition, and Hilgenfeld () followed this view for 13.1–5. Heike Leppä, *Luke's Critical Use of Galatians* (Vantaa, Finland: Dark Oy, 2002), 143–47, finds in this passage a retelling of Mark 11.12–14, 20–21. Bovon (2:267n32) concurs with Blinzler ("Nidermetzelung", 37) that "the incident of Luke 13:1 does not correspond to any episode that Josephus mentions" and also notes (2:269) that the fall of the tower of Siloam in 13.4 has "no other ancient witness to the collapse of the tower," citing only Josephus, *Bellum* 6.7.2 §§363–64. However, that passage in Josephus only mentions a city-wide fire that went as far south as Siloam, and nothing about a tower of Siloam or its collapse. While Bovon (2:265) avers a consensus around L source material here, it is far more likely an LkR2 exercise in verisimilitudinous historicized fiction deployed in the interest of vilifying Pilate as failing to practice legal restraint and devolving into profane barbarisms, which ultimately led to divine (i.e., Flavian) judgment on the city and its inhabitants. The narrative is Josephus-like, but not Josephus-sourced, nor sourced in any known historiographical record. Acts is of course filled with just this sort of fictive, historical-sounding narrative. Finally note that the number of claimed victims ("eighteen" / δεκαοκτῶ) matches the numerical reference to the years of suffering endured by the woman in Lk2 13.11, the same number represented in Greek shorthand by the first two letters of the name of Jesus in Greek (ιη).

Parallel Passages for Signals Tracing: GMcn 13.10, 11ab, 12ab, 13ab, 14abe, 15, 16abc, 17

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A208. Woman released	13.11a, 12b, 13b, 14b, 15–16a, 16c	13.10–17

Parallel Verses for Signals Tracing: GMcn 13.10, 11ab, 12ab, 13ab

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.10 not present in QnLk1 <sup>496</sup>	Lk2 13.10. ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι. [CINP]
QnLk1 13.11a. «καὶ ἰδοὺ γυνή»	Lk2 13.11a. καὶ ἰδοὺ γυνή [‡QnLk1·Lk2]
13.11b–12a not present in QnLk1	Lk2 13.11b. πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτῶ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. [CINP]
QnLk1 13.12b. «καὶ ὁ Ἰησοῦς λέγει αὐτῇ γύναι ἀπολέλυσαι»	Lk2 13.12a. ἰδὼν δὲ αὐτήν [CINP]
13.12c–13a not present in QnLk1	Lk2 13.12b. ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ· γύναι, ἀπολέλυσαι [‡QnLk1·Lk2]
QnLk1 13.13b. «καὶ ἐδόξαζεν τὸν θεόν»	Lk2 13.12c. τῆς ἀσθενείας σου [CINP]
	Lk2 13.13a. καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη [CINP]
	Lk2 13.13b. καὶ ἐδόξαζεν τὸν θεόν. [‡QnLk1·Lk2]

<sup>496</sup> Specific wording for Lk2 13.10–13 is unattested by patristic witnesses, and thus GMcn editors have diverged about whether to restore any content (HZBKN) or not (VTsR). The clear attestation of 13.16 does reasonably establish a female character and implies a prior act of healing: "This daughter of Abraham, whom satan bound" / ταύτην δὲ θυγατέρα Ἀβραάμ, ἣν ἔδησεν ὁ Σατανᾶς (*Pan.* 42.11.6 λθ (39), 42.11.17 Σχ. λθ (39); cf. 42.11.17 Ἔλ. λθ (39); GCS 31:112, 140). This requires the prior introduction of this female character and an act of healing as starting points in a maximalist and continuous restoration. Even so, the verses are filled with characteristic LkR2 features which should be omitted from the reconstruction: the lemmata "year" / ἔτος, "sickness" / ἀσθενεία (Lk2 5.15, 8.2), "stand up" / ἀνακύπτω, and "bent over" / συγκύπτω (NT *hapax*) (IDD 1.1); the participle plus δέ / @vp de@cc transitional bigram, the bigram "having a sickness" / ἔχουσα ἀσθενείας, and the trigram "for all time" / εἰς τὸ παντελές (a gospel *hapax* only elsewhere found in Heb 7.25 in the NT) (IDD 1.2); a focus on numbers ("eighteen" / δεκαοκτῶ; cf. Lk2 2.21, 9.28, 33, 13.16), and the laying on of hands to heal or convey power (IDD 1.4). The trigram "glorify god" / δοξάζω@v\* ὁ@d\* θεός@\* is clearly attested elsewhere in QnLk1 (IDD 1.2) and is thus preserved. Note that the number eighteen in Greek is represented in shorthand by two letters (ιη), an abbreviation explicitly attested in Codex Bezae, which happen to be the same letters at the start of the name of Jesus in Greek (Ἰησοῦς). The turn of phrase "in weakness" / ἐν ἀσθενείᾳ is characteristically Pauline (1 Cor 2.3, 2 Cor 12.9–10). Given all this, the reconstruction distills down the introduction to a simple form containing the basic necessary details for the remainder of this generally attested narrative to make sense: Joshua freeing a woman on the sabbath and the woman responding.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>13.14a not present in QnLk1</p> <p>QnLk1 13.14b. «τις δὲ ἔλεγεν» ἰτῶ σαββάτω ἐθεράπευσεν ἰ</p> <p>13.14c–15a not present in QnLk1</p> <p>QnLk1 13.15b. «καὶ ὁ Ἰησοῦς λέγει» ἕκαστος ὑμῶν ἰτοῖς σάββασιν ἰοὺ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;<sup>497</sup></p>	<p>Lk2 13.14a. ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι [CINP]</p> <p>Lk2 13.14b. <u>τῶ σαββάτω ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν</u> [QnLk1·Lk2]</p> <p>Lk2 13.14c. τῶ ὄχλῳ ὅτι ἕξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. [CINP]</p> <p>Lk2 13.15a. ἀπεκρίθη δὲ αὐτῶ [CINP]</p> <p>Lk2 13.15b. <u>ὁ κύριος καὶ εἶπεν· ὑποκριταί, ἕκαστος ὑμῶν τῶ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;</u> [QnLk1·Lk2]</p>

<sup>497</sup> Lk1 13.14b is referenced and Lk1 13.15b successively quoted in T, "In what way did he strike down in return the questioning about healing on the sabbath<s>? 'Which one of you on the sabbaths does not untie his donkey or untie his ox from the manger and lead it to water'" / *quaestionem rursus de curatione sabbati<s> facta quomodo discussit? unusquisque vestrum sabbatis non solvit asinum aut bovem suum a praesepe et ducit ad potum?* (Marc. 4.30.1; SC 456:380, 382; Evans 434 *sabbati<s> : sabbato*). The simplified reconstruction omits the clusters of intervening characteristic LkR2 features: the lemmata "assembly ruler" / ἀρχισυνάγωγος, "to work" / ἐργάζομαι, the number "six" / ἕξ, and "become angry|indignant" / ἀγανακτέω (IDD 1.1); the ἐν + dative relative pronoun bigram / ἐν@pd ὅς@rrd\w{1}p (IDD 1.2); and character emotions, a focus on numbers, and gratuitous chronological references (IDD 1.4).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>QnLk1 13.16a. ταύτην δὲ θυγατέρα Ἀβραάμ (ἣν) ἔδησεν ὁ σατανᾶς<sup>498</sup></p> <p>13.16b not present in QnLk1</p> <p>QnLk1 13.16c. «ἔλυσά ἀπὸ τοῦ δεσμοῦ τούτου τῷ σαββάτῳ»</p>	<p>Lk2 13.16a. ταύτην δὲ θυγατέρα Ἀβραάμ οὕσαν, ἣν ἔδησεν ὁ σατανᾶς [QnLk1·Lk2]</p> <p>Lk2 13.16b. ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει [CINP]</p> <p>Lk2 13.16c. λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; [QnLk1·Lk2]</p>

<sup>498</sup> E quotes Lk1 13.16a verbatim: "This daughter of Abraham, whom satan bound" / ταύτην δὲ θυγατέρα Ἀβραάμ, ἣν ἔδησεν ὁ Σατανᾶς (*Pan.* 42.11.6 λθ (39), 42.11.17 Σχ. λθ (39); cf. 42.11.17 Ἔλ. λθ (39); GCS 31:112, 140). The explicit restoration is based on E clearly using "whom" / ἣν. The subsequent, unattested cluster of characteristic LkR2 features is omitted: the number "eighteen" / δέκα καὶ ὀκτὼ (see the note above on Lk2 13.11), the lemmata "be necessary" / δεῖ, "behold" / ἰδοὺ, and "year" / ἔτη (IDD 1.1); and an aorist passive infinitive / @vnap (IDD 1.2). Even so, the improvised restoration of a simplified summation of a healing miracle is fully consistent with the attestation of E.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.17 not present in QnLk1 <sup>499</sup>	Lk2 13.17. καὶ ταῦτα λέγοντος αὐτοῦ κατασχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ’ αὐτοῦ. [CINP]

<sup>499</sup> Lk2 13.17 is unattested (R 425), but it was likely not present. A dense cluster of characteristic LkR2 features are evident: the lemmata "rejoice" / ἔχαιρω, "shame" / κατασχύνω (also characteristic as a κατ- prefixed verb), "oppose/opponent" / ἀντίκειμαι, "glorious" / ἔνδοξος (IDD 1.1); a participial transitional phrase and articular participial use of γίνομαι / ὁ@d\* γίνομαι@vp (IDD 1.2).

Parallel Passages for Signals Tracing: GMcn 13.18–19

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A209. Mustard seed similitude	13.18–19	4.30–32	13.31–32	13.18–19

Parallel Verses for Signals Tracing: GMcn 13.18–19

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 13.18. «καὶ ἔλεγεν τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;»<sup>500</sup></p> <p>QnLk1 13.19. ἡ βασιλεία τοῦ θεοῦ ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ κήπῳ αὐτοῦ.<sup>501</sup></p>	<p>Mk1 4.30. καὶ ἔλεγεν· πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; [Qn·Mk1]</p> <p>Mk1 4.31a. ὡς κόκκῳ σινάπεως, [Qn·Mk1]</p> <p>Mk1 4.31b. ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὃν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς, [Mk1c]</p> <p>Mk1 4.32. καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μείζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. [Mk1c]</p>	<p>Mt1 13.31. ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. [QnLk1·Mt1]</p> <p>Mt1 13.32. ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ ἀύξηθῇ μείζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. [Mk1·Mt1]</p>	<p>Lk2 13.18. ἔλεγεν οὖν· τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν; [QnLk1·Lk2]</p> <p>Lk2 13.19. ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἠύξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. [QnLk1Mt1·Lk2]</p>

<sup>500</sup> Together with Lk2 13.17, Lk2 13.18 is also unattested (R 425), but it was most likely present. Its rhetorical questions and focus on the kingdom of god are highly characteristic of Qn. Besides the transitional term "therefore" / οὖν, the terminology and syntax are wholly consistent with Qn vocal patterns: the lemmata "similar" / ὅμοιος, "liken" / ὁμοιώω (IDD 1.1), and the expression "kingdom of god" / βασιλεία@\* ὁ@dgms θεός@ngmsc (IDD 1.2).

<sup>501</sup> Lk1 13.19 is quoted verbatim in T: "The kingdom of god is similar', he says, 'to a grain of mustard, that a man took and planted in his garden'" / *simile est regnum dei inquit grano sinapis quod accepit homo et seminavit in horto suo* (Marc. 4.30.1; SC 456:382; Evans 434). The simple possessive "his" / αὐτοῦ is preferable to the reflexive "his own" / ἑαυτοῦ (as in R), given that T uses a simple possessive (*suo*), while reflexive possessives are highly characteristic of Lk2 (IDD 1.1). Fleddermann (97) finds in Q 13.19 a reference to Th Dan 4.21, but QnLk1 does not make any such clear reference. The mustard seed and its planting are not part of that text in Th Dan. Later strata made the intertext by referring to a tree and birds nesting in its branches; cp. Lk2 13.19, Mt1 13.32, Mk 4.32 above with Th Dan, "Its leaves flourished and its fruit was great and there was food for all in it. Below it the wild animals were dwelling and in its branches were inhabited the birds of the heaven" / τὰ φύλλα αὐτοῦ εὐθαλῆ καὶ ὁ καρπὸς αὐτοῦ πολὺς καὶ τροφὴ πᾶσιν ἐν αὐτῷ ὑποκάτω αὐτοῦ κατῶκουν τὰ θηρία τὰ ἄγρια καὶ ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα τοῦ οὐρανοῦ.

Parallel Passages for Signals Tracing: GMcn 13.20–21

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A210. Leaven similitude	13.20–21	13.33	13.20–21

Parallel Verses for Signals Tracing: GMcn 13.20–21

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 13.20. «καὶ ἔλεγεν τίνι ὁμοιώσω» τὴν βασιλείαν τοῦ θεοῦ;<sup>502</sup></p> <p>QnLk1 13.21. ὁμοία ἐστὶν ζύμη «ἦν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα»</p>	<p>Mt1 13.33a. ἄλλην παραβολὴν [Mt1c]</p> <p>Mt1 13.33b. ἐλάλησεν αὐτοῖς· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα</p> <p>Mt1 13.33c. τρία ἕως οὗ ἐζυμώθη ὄλον. [Mt1c]</p>	<p>Lk2 13.20. καὶ πάλιν εἶπεν· τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; [QnLk1'Lk2]</p> <p>Lk2 13.21. ὁμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ [ἐν]ἔκρυψεν εἰς ἀλεύρου σάτα <b>τρία ἕως οὗ ἐζυμώθη ὄλον.</b> [QnLk1Mt1·:Lk2]</p>

<sup>502</sup> Lk1 13.20–21 are briefly and together paraphrased in T: "Clearly in the similitude that follows I fear lest it by chance point to the other god's kingdom. For he has compared it to leaven" / *de sequenti plane similitudine vereor ne forte alterius dei regno portendat. fermento enim comparavit illud* (Marc. 4.30.3; SC 456:384; Evans 434).

<i>SQE</i> Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A211. Exclusion from kingdom	13.24–28	10.31	7.13–14, 25.10–12, 7.22–23, 25.21, 8.11–12, 19.30, 20.16	13.22–30

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
13.22–23 not present in QnLk1 QnLk1 13.24. «ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας ὅτι πολλοὶ ζητήσουσιν εἰσελθεῖν» <sup>503</sup>	Mt1 7.13a. εἰσέλθατε διὰ τῆς στενῆς πύλης. [QnLk1·Mt1] Mt1 7.13b. ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ [Mt1c] Mt1 7.13c. πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι' αὐτῆς. [QnLk1·Mt1] Mt1 7.14. τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν. [Mt1c]	Lk2 13.22. καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα. [CINP] Lk2 13.23a. εἶπεν δὲ τις αὐτῷ· κύριε, εἰ [CINP] Lk2 13.23b. ὀλίγοι οἱ σωζόμενοι; [Mt1·Lk2] Lk2 13.23c. ὁ δὲ εἶπεν πρὸς αὐτοῦς. [CINP] Lk2 13.24a. ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν [QnLk1·Lk2] Lk2 13.24b. καὶ οὐκ ἰσχύσουσιν. [CINP]

<sup>503</sup> Lk2 13.22–24 are all unattested, and thus go completely unrestored by Z (478), V (217), TS (108), B (114), and R (425). N (118) restores all of these verses as uncertain, and K (910–911) omits 13.22 as LkR2 but restores 13.23–24. In our view, Lk2 13.22–23 was probably not present in Lk1, while Lk1 13.24 was likely present. Lk2 13.22–23 are filled with characteristic Lk2 features: the lemma "Jerusalem" / Ἱεροσόλυμα and accusative case for κατὰ / κατὰ@pa (IDD 1.1); the accusative πρὸς / πρὸς@pa for speech addressees and the trigram "cities and villages" / πόλεις καὶ κώμας (IDD 1.2); gratuitous geographical and itinerary references, an anonymous interlocutor, and philosophical dialectic (namely a question posed in 13.23 to frame 13.24 as a response) (IDD 1.4). In keeping with CEQ (406–407) and as an exception to our fourth hypothesis, there is a strong case for the narrow gate tradition existing in Qn and Lk1, given the following. 1) The Mt1 sermon on the mount draws thoroughly on Qn material. 2) This tradition appears in Lk2 in a location that cannot be explained well as derived from the order of Mark or Matthew. 3) The form of the tradition is significantly different in Lk2 from Mt1. 4) Thematically the saying fits the social-political context of Qn as having potentially revolutionary significance and a wartime setting. The improvised restoration is based primarily on Lk2, while omitting the characteristic Lk2 lemma "be strong" / ἰσχύω (IDD 1.1) and postposed speech/oath formula (IDD 1.3) from the reconstruction.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>QnLk1 13.25. (ὅτε) ἐγερεθῆ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν «καὶ» ῥ τοῖς κρουσοῦσιν ἀποκριθήσεται ῥ οὐκ οἶδα ὑμᾶς πόθεν ἐστέ<sup>504</sup></p> <p>QnLk1 13.26. «τότε ἔλεγον» ἐφάγομεν ῥ ἐμπροσθεν ῥ σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας<sup>505</sup></p>	<p>Lk2 13.25a. ἀφ' οὗ ἂν ἐγερεθῆ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ [QnLk1·Lk2]</p> <p>Lk2 13.25b. ἄρξῃσθε ἕξω ἐστάναι [CINP]</p> <p>Lk2 13.25c. καὶ κρούειν [QnLk1·Lk2]</p> <p>Lk2 13.25d. τὴν θύραν λέγοντες· κύριε, ἀνοιξον ἡμῖν, καὶ [CINP]</p> <p>Lk2 13.25e. ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. [QnLk1·Lk2]</p> <p>Lk2 13.26. τότε ἄρξῃσθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας· [QnLk1·Lk2]</p>

<sup>504</sup> Lk1 13.25 is quoted extensively and verbatim in T: "'When', he says, 'the family's father has arisen'... 'and has shut the door'... he will answer those knocking, 'I do not know where you are from'" / *cum surrexerit inquit pater familiae;... et cluserit ostium... quibus pulsantibus respondebit nescio unde sitis* (Marc. 4.30.4; SC 456:384, 386; Evans 434, 436). A dense cluster of characteristic Lk2 features are missing from T's attestation and omitted from our reconstruction: the lemma "begin/rule" / ἄρχω (IDD 1.1); the root ἄρχ- more generally, the bigram "begin" + infinitive / ἄρχω@\w+ \w+@vn (*bis*), the preposition plus relative pronoun / @pg\* ὅς@rr, conditional particle / ἂν, and speech introduction with a participle (*bis*) (IDD 1.2).

<sup>505</sup> Lk1 13.26 is closely and thoroughly restated in T: "and again to those recounting how they drank and ate in his presence and he taught in their streets" / *et rursus enumerantibus quod coram illo ederint et biberint et in plateis eorum docuerit* (Marc. 4.30.4; SC 456:386; Evans 436). We again omit several unattested and characteristic Lk2 features such as: the lemma "before" / ἐνώπιόν (IDD 1.1, corrected to ἐμπροσθεν as more typical of QnLk1); bigram "begin" + infinitive / ἄρχω@\w+ \w+@vn, especially as a speech introduction formula "begin to speak" / ἄρχω@\* λέγω@vn (IDD 1.2).



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 13.27. «καὶ ἐρεῖ» (οὐδέποτε ἔγνω ὑμᾶς) ἠναχωρεῖτε ἅπ' ἐμοῦ πάντες ἐργάται ἠνομίας <sup>506</sup> [see A083a]	Mt1 7.23a. καὶ τότε ὁμολογήσω αὐτοῖς ὅτι [Mt1c] Mt1 7.23b. οὐδέποτε ἔγνω ὑμᾶς· ἀποχωρεῖτε ἅπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἠνομίαν. [QnLk1·Mt1] [see A083a]	Lk2 13.27. καὶ ἐρεῖ λέγων ὑμῖν· οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ· ἀπόστητε ἅπ' ἐμοῦ πάντες ἐργάται ἠδικίας. [QnLk1·Lk2]

<sup>506</sup> Lk1 13.27 is quoted verbatim both by T and in four places in *Adm*: "Depart from me all workers of iniquity" / *recedite a me omnes operarii iniquitatis* (*Marc.* 4.30.4; SC 456:386; Evans 436); "I never knew you" / οὐδέποτε ἔγνω ὑμᾶς (*Adm* 44.15–16(1.23); 44,30(1.23); R 7.4.25); "depart from me, workers of lawlessness" / ἠναχωρεῖτε ἅπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἠνομίαν (28,10–11(1.12), 44,15–16 (1.23)), repeated in a shorter form, "depart from me" / ἠναχωρεῖτε ἅπ' ἐμοῦ (in 28,18(1.12)). This is a clear reference to Ps 6.8[9], for which the Hebrew and Greek traditions are virtually identical: "Depart from me, all you workers of evil" / MT אָן פֿאַר אַלע אַרבעטער פֿון אַרעם / LXX ἀπόστητε ἅπ' ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἠνομίαν.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 13.28b. ὅτε ἴδῃτε ἅπαντας τοὺς δικαίους ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους ἔξω QnLk1 13.28a. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων <sup>507</sup> 13.29 not present in QnLk1 <sup>508</sup>	Mt1 8.11a. λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ [Mt1c] Mt1 8.11b. ἐν τῇ βασιλείᾳ [QnLk1·Mt1] Mt1 8.11c. τῶν οὐρανῶν, [Mt1c] Mt1 8.12a. οἱ δὲ υἱοὶ τῆς βασιλείας [Mt1c] Mt1 8.12b. ἐκβληθήσονται εἰς τὸ σκότος τὸ ἑξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. [QnLk1·Mt1]	Lk2 13.28a. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, [QnLk1·Lk2] Lk2 13.28b. ὅταν ὄψῃσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ ἅπαντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. [QnLk1Mt1·Lk2] Lk2 13.29a. καὶ ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν [Mt1·Lk2] Lk2 13.29b. καὶ ἀπὸ βορρᾶ καὶ νότου [CINP] Lk2 13.29c. καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. [Mt1·Lk2]

<sup>507</sup> Lk1 13.28 is thoroughly attested both by T and E. Immediately after his quotation of Lk1 13.27, T quotes 13.28a: "There will be weeping and gnashing of teeth" / *illic erit fletus et dentium frendor* (Marc. 4.30.4; SC 456:386; Evans 436 transposes to *frendor dentium*). He continues: "Where? 'Outside', of course, where those excluded will be after the door is shut by him. Thus will be the punishment from the one who excludes in punishment, when they 'will see the righteous entering into god's kingdom', but themselves indeed kept outside" / *Ubi? foris scilicet ubi erunt exclusi ostia cluso ab eo. ergo erit poena a quo fit exclusio in poenam, cum videbunt iustos introeuntes in regnum dei, se vero detineri foris* (Marc. 4.30.5; SC 456:386; Evans 436). Well prior to his running commentary, T makes reference to this synoptic content, but its location and highly paraphrastic character does not challenge the clearer attestations nor alter the restoration: "with whom no gnashing of teeth bristles in the outer shadows" / *cui nullus dentium frendor horret in exterioribus tenebris* (Marc. 1.27.2; SC 365:230, 232; Evans 76). Outside of his commentary against Marcion and within a vibrant defense of the doctrine of the resurrection of the body, T quotes a stock synoptic phrase that aligns with our restoration of GMcn and yet has no clear contextual indication of relevance for GMcn: "Besides, whence will come 'weeping and gnashing of teeth', except from eyes and from teeth?" / *ceterum unde erit fletus et dentium frendor, nisi ex oculis et ex dentibus?* (Res. 35.12; Evans 98; CCSL 2:968). E carefully notes the differences between GMcn and Lk2: "Again he deceptively cut out, 'then you will see Abraham and Isaac and Jacob and all the prophets in the kingdom of god'. But instead he put this, 'when you see all the righteous in the kingdom of god, and you will be thrown out'—but he put 'kept outside. There will be weeping and gnashing of teeth'" / *παρέκοψε πάλιν τό τότε ὄψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ ἅπαντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ ἀντὶ δὲ τούτου ἐποίησεν ὅτε ἅπαντας τοὺς δικαίους ἴδῃτε ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλομένους ἐποίησε δὲ κρατουμένους ἔξω, ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων* (Pan. 42.11.17 Σχ. μ (40); cf. 42.11.17 Ἐλ. μ (40); GCS 31:112, 141). Later, in a completely different scholion and elenchus, E refers back to this verse: "But to his shame he has left, 'There will be weeping and gnashing of teeth'" / *ἀλλὰ ἐπὶ τῇ αὐτοῦ αἰσχύνῃ καταλέλοιπεν τό ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων* (Pan. 42.11.17 Ἐλ. νς (56); GCS 31:146). R (6.4.43, 425) and K (911) locate the statement about "weeping and gnashing of teeth" at the start of the verse, in keeping with the Lk2 order and in contrast to the order in Mt1 and E. I concur with BK against HZVN to take the latter order as more faithful to GMcn in its earliest retrievable form. It is possible to read T as not contradicting this inverted order, since T mentions "outside" / *foris* (= ἔξω) twice, both at the beginning and end of his attestation of this verse. In our view, T's reference to "themselves indeed kept outside" / *se vero detineri foris* may reflect him circling back around to the part of the verse he began to mention but briefly skipped. If this reconstruction is valid, then the MtR1 receptor preserves the order of the QnLk1 successive bigram "outside|outer there" / ἔξω|ἑξώτερον ἐκεῖ, whereas LkR2 rhetorically separates them. The verb used by R (and HN plur) "you will see" / ὄψῃσθε is corrected to "you will see" / ἴδῃτε as used by E, but its position at the start of the clause is maintained with T and HRN against E and ZVBK. The participle *εισερχομένους* (RK), though reasonably attested by T *introeuntes*, is omitted in agreement with most GMcn editors (HZVBN) because it is absent from E's precise Greek quotation. The subsequent prepositional phrase in E is in the dative, consistent with the Mt1 and Lk2 receptors, and is likely more accurate than the accusative prepositional phrase in T (*in regnum*). R's reconstruction mismatches the participial prefix *εισ-* with the dative prepositional phrase attested by E.

<sup>508</sup> Lk2 13.29, together with all of Lk2 13.29–35, was not present in GMcn according to E, who says that Marcion "deceptively cut out" / *παρέκοψε* several successive passages, which he elaborates by way of brief citations. His citation of this verse is: "they will come from the east and west and will be seated in the kingdom" / *τό ἔξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ* (Pan. 42.11.6 μα (41), 42.11.17 Σχ. μα (41); GCS 31:112, 141). GMcn editors concur on the absence, which following our hypotheses invalidates the conclusion of the CEQ (414–417) committee and G (60–62) to attribute the verse to Q. It thus also invalidates the claim (e.g., by Fleddermann 97) that LXX Ps 106.3 was referenced here in Q: "[god] gathered them from the lands, from the east and west and north and sea" / *ἐκ τῶν χωρῶν συνήγαγεν αὐτοὺς ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ θαλάσσης*. Note how Lk2 picks up the brief geographical references in Mt1 ("from east and west" / *ἀπὸ ἀνατολῶν καὶ δυσμῶν*) and expands it to include all four directions of the compass ("and from north and south" / *καὶ ἀπὸ βορρᾶ καὶ νότου*), using distinctive Lk2 terms, "south" / *βορέας* and "north" / *νότος* (IDD 1.1) and conveying a characteristic preoccupation with gratuitous geographical details (IDD 1.1, 1.4).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
13.30 not present in QnLk1 <sup>509</sup>	Mk1 10.31. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.	Mt1 19.30. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι. [Mk1·Mt1]	Lk2 13.30. καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι. [Mk1·Lk2]

<sup>509</sup> Lk2 13.30, together with all of Lk2 13.29–35, was not present in GMcn according to R (425). E says that Marcion "deceptively cut out" / παρέκοψε several successive passages, elaborated by way of brief citations. His citation of this verse is: "the last will be first" / τὸ οἱ ἔσχατοι ἔσονται πρῶτοι (*Pan.* 42.11.6 μα (41), 42.11.17 Σχ. μα (41); GCS 31:112, 141). Characteristic Lk2 features include the lemma "behold" / ἰδοὺ (IDD 1.1). Despite its presence in GThom 4.2, the CEQ (418–19) committee was right to doubt this verse as part of Q, while G (60–62) was incorrect to attribute it to Q.

Parallel Passages for Signals Tracing: GMcn 13.31–33

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A212. Beware Herod	———	13.31–33

Parallel Verses for Signals Tracing: GMcn 13.31–33

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.31–33 not present in QnLk1 <sup>510</sup>	<p>Lk2 13.31. ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. [CENP]</p> <p>Lk2 13.32. καὶ εἶπεν αὐτοῖς· πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον καὶ τῇ τρίτῃ τελειοῦμαι. [CENP]</p> <p>Lk2 13.33. πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. [CENP]</p>

<sup>510</sup> Lk2 13.31–33, together with all of 13.29–35, were not present in GMcn. E says that Marcion "deceptively cut out" / παρέκοψε several successive passages, elaborated with brief citations. To indicate the absence of these verses in particular, he says: "the Pharisees approached, saying, 'Depart and go, because Herod wants to kill you', and he said, 'As you go, tell that fox...' until when he said, 'it is impossible for a prophet to be killed outside Jerusalem'" / τό προσῆλθον οἱ Φαρισαῖοι λέγοντες, ἔξελθε καὶ πορεύου, ὅτι Ἡρώδης σε θέλει ἀποκτεῖναι καὶ τό εἶπεν πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ ἕως ὅπου εἶπεν οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ (*Pap.* 42.11.6 μα (41), 42.11.17 Σχ. μα (41); GCS 31:112, 141–42). A dense cluster of characteristic LkR2 features are evident: the lemmata "want" / θέλω, "behold" / ἰδοὺ, "today" / σήμερον, "however" / πλὴν, and "it is necessary" / δεῖ (IDD 1.1); mention of a placename (Jerusalem), gratuitous and verisimilitudinous chronological references ("in that same hour", "today", "tomorrow"), affairs of state, communication through proxies, salvation-history fulfillment, and Jesus issuing an official political/diplomatic reply to Herod (IDD 1.4). The trope of the "third day" here is a displaced echo from the Mt1 stratum. I concur completely with G (62) that this passage is "puramente lucano", i.e., an LkR2 creation.

Parallel Passages for Signals Tracing: GMcn 13.34–35

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A213. Jerusalem lament	——	13.34–35	23.37–39

Parallel Verses for Signals Tracing: GMcn 13.34–35

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
13.34–35 not present in QnLk1 <sup>511</sup>	<p>Lk2 13.34. Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. [CENP]</p> <p>Lk2 13.35. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως [ἧξει ὅτε] εἶπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. [CENP]</p>	<p>Mt2 23.37. Ἱερουσαλήμ Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. [Lk2·Mt2]</p> <p>Mt2 23.38a. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν [Lk2·Mt2]</p> <p>Mt2 23.38b. ἔρημος [Mt2c]</p> <p>Mt2 23.39. λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ’ ἄρτι ἕως ἂν εἶπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. [Lk2·Mt2]</p>

<sup>511</sup> Lk2 13.34–35, together with all of 13.29–35, were not present in GMcn according to R (425). E specifically notes that Marcion "deceptively cut out" / παρέκοψε several successive passages, including this one: "'Jerusalem, Jerusalem, who kills the prophets and stones those sent', and, 'Many times I have wished to gather like a bird your children', and 'your house is left bereft to you', and 'you will not see me until you say, "blessed"' / τό Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους καὶ τό πολλάκις ἠθέλησα ἐπισυνάξαι ὡς ὄρνις τὰ τέκνα σου καὶ τό ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν καὶ τό οὐ μὴ ἴδητέ με, ἕως οὗ εἶπητε εὐλογημένος (*Pap.* 42.11.6 μα (41), 42.11.17 Σχ. μα (41); GCS 31:112–13, 142). This passage contains a thick cluster of characteristic LkR2 features: the lemmata "house" / οἶκος, "stoning" / λιθοβολέω, "gather" / ἐπισυνάγω, and "behold" / ἰδοὺ (IDD 1.1); accusative πρὸς / πρὸς@pa, and the expression "your children" / τὰ τέκνα σου (IDD 1.2), the latter found in a later Lk2 oracle over Jerusalem (19.41–44) with clear connections to this one. Only here and in the derivative Mt2 parallel do we find the lemmata "brood" / νοσσία (Mt νοσσίον) and "wing" / πτέρυξ within the NT corpus (IDD 1.1), as well as the bigram "what manner" / ὃν τρόπον (IDD 1.2). The references to LXX Jer 22.5 and Ps 117.26 which Fleddermann (97) here ascribed to Q are instead the work of LkR2 (IDD 1.5). Jer 22.5 reads, "this house will become a desolation" / εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος, while Ps 117.26 reads, "blessed is the one who comes in the name of the lord" / εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. Along with Lk2 11.49–51, these verses have been routinely misattributed to Q as part of an overdetermined interpretation and genre assessment that Q was primarily a collection of sayings (*CEQ* li–lv; G 62–64). Steck (*Israel und das gewaltname Geschick der Propheten*, 286) was sage to challenge these verses as belonging to Q and to relocate them to a post-70 CE historical setting. The *ex eventu belli* characterization of Jesus as a second Jeremiah belongs to Lk2, not Qn.

SQE. Shorthand	Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
A214. Dropsy healed	——	——	——	——	14.1–6	——

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
<p>14.1–6 not present in Qn</p> <p>Qn 7.36a. <i>καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη</i> [see A114]</p> <p>Qn 11.11. <i>τίνα γὰρ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσῃ ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;</i> [see A187]</p> <p>Qn 11.37. <i>ἡ δὲ ἀπεκρίθη αὐτῷ λέγουσα ὅτι ἡ ἀριστήσῃ μετ’ αὐτῶν καὶ ἀνέπεσεν</i> [see A150]</p> <p>Qn 13.15b. <i>ἕκαστος ὑμῶν τοῖς σάββασιν οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;</i> [see A208]</p>	<p>Mk1 3.1. <i>καὶ ἦν ἐκεῖ ἄνθρωπος «ξηρὰν» ἔχων τὴν χεῖρα</i> [see A047]</p> <p>Mk1 3.2. <i>παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.</i> [see A047]</p> <p>Mk1 3.4. <i>ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι</i> [see A047]</p>	<p>14.1–6 not present in Lk1<sup>512</sup></p> <p>Lk1 6.7. <i>ἡ παρετήρουν αὐτόν οἱ Φαρισαῖοι εἰ τοῖς σάββασιν θεραπεύσει ἵνα κατηγορήσωσιν αὐτοῦ</i> [!Mk1·Lk1] [see A047]</p> <p>Lk1 6.9. <i>ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ μὴ ψυχὴν σῶσαι ἢ ἀπολέσαι;</i> [!Mk1·Lk1] [see A047]</p> <p>Lk1 7.36a same as Qn [see A114]</p> <p>Lk1 11.11 same as Qn [see A187]</p> <p>Lk1 11.37 same as Qn [see A150]</p> <p>Lk1 13.15b same as Qn [see A208]</p>	<p>Mt1 12.10. <i>καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηρὰν. καὶ ἐπηρώτησαν αὐτόν λέγοντες εἰ ἔξεστιν τοῖς σάββασιν θεραπεύσαι; ἵνα κατηγορήσωσιν αὐτοῦ.</i> [!Mk1·Mt1] [see A047]</p>	<p>Lk2 14.1a. <i>καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτόν</i> [CINP]</p> <p>Lk2 14.1b. <i>εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον</i> [QnMk1Lk1·Lk2]</p> <p>Lk2 14.1c. <i>καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.</i> [Mk1·Lk2]</p> <p>Lk2 14.2. <i>καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικός ἐμπροσθεν αὐτοῦ.</i> [Mk1Mt1·Lk2]</p> <p>Lk2 14.3a. <i>καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων.</i> [CINP]</p> <p>Lk2 14.3b. <i>ἔξεστιν τῷ σαββάτῳ θεραπεύσαι ἢ οὐ;</i> [Mk1Lk1Mt1·Lk2]</p> <p>Lk2 14.4. <i>οἱ δὲ ἠσύχασαν. καὶ ἐπιλαβόμενος ἴασατο αὐτόν καὶ ἀπέλυσεν.</i> [CINP]</p> <p>Lk2 14.5a. <i>καὶ πρὸς αὐτοὺς εἶπεν.</i> [CINP]</p> <p>Lk2 14.5b. <i>τίνος ὑμῶν υἱὸς ἢ βοῦς</i> [QnLk1·Lk2]</p> <p>Lk2 14.5c. <i>εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν ἡμέρᾳ τοῦ σαββάτου;</i> [CINP]</p> <p>Lk2 14.6. <i>καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.</i> [CINP]</p>	<p>Mk2 3.4. <i>ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι. οἱ δὲ ἠσύχασαν.</i> [Mk1Lk2·Mk2] [see A047]</p>

<sup>512</sup> Lk2 14.1–11 is unattested according to R (425), but likely not present in Lk1. Of all GMcn editors, only H (448–9) and K (920) restore this passage. This entire passage shows numerous indications of LkR2 redaction, as well as recycling and recombination of elements from earlier strata: the lemmata "dropsy" / ὑδρωπικός, "behold" / ἰδοὺ, "be able|strong" / ἰσχύω, and "answer again" / ἀνταποκρίνομαι in 14.6 (IDD 1.1); the combination "Pharisees and lawyers" (cf. Lk2 7.30) (IDD 1.2); hospitality protocols, philosophical/ethical dialogue, and a debate about Torah and *halakhah*, a conclusion stressing the silent response of the authorities, and influence from both Mk1 and Mt1 (IDD 1.4). As the signals tracing shows, the episode represents a creative pastiche, a rhetorical mosaic, an eclectic synthesis of signals from several previous strata. The fact that it adds little to the narrative suggests that it was a creation in honor of a patron (whether current or prospective) of LkR2, perhaps the Theophilus mentioned in the coordinated prefaces to Luke-Acts or one of his relatives. Cassius Dio (*Historia Romana* 69.20-22) reports that the emperor Hadrian was notably tormented by dropsy, even to the point of attempting to hire someone to engage in his assisted suicide. This biographer also recounts that at the moment of his death Hadrian quoted a famous proverb about being killed at the hands of "many physicians." Given the Hadrianic (or post-Hadrianic) context of canonical Luke, this otherwise strange Lk2 episode may very well refer to Jesus as the one and only physician that could cure (or could have cured) the emperor Hadrian. If this reading is sensible, then Hadrian should also be considered as the most likely historical candidate for the "God-lover" / *Theophilus* to whom canonical Luke and Acts are dedicated, all the more likely in view of emperors commonly being given the title *Sebastos*. That the healing miracle is staged in the "house of a certain one of the rulers" is highly suggestive of a royal court, even if the narrative for the sake of historical verisimilitude notes the rulers were "of the Pharisees." Such healing miracle stories may also be geared to pitch Jesus as an Asclepian figure whose divine healing powers transcended those of mere doctors. This hypothesis places canonical Luke and Acts as an apologetic narrative in close proximity to Justin Martyr, who also addresses his *Apologia Maior* directly to the current emperor, Antoninus Pius (GCS 38:31), albeit in a far more proper and formal way.



Parallel Passages for Signals Tracing: GMcn 14.7–11, 12–14

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A215. Inclusive feasts	14.12–14	14.7–14	23.12

Parallel Verses for Signals Tracing: GMcn 14.7–11

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
14.7–11 not present in Qn or GMcn <sup>513</sup>	<p>Lk2 14.7. ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς· [CINP]</p> <p>Lk2 14.8. ὅταν κληθῆς ὑπό τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ, [CINP]</p> <p>Lk2 14.9. καὶ ἔλθῶν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. [CINP]</p> <p>Lk2 14.10. ἀλλ' ὅταν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. [CINP]</p> <p>Lk2 14.11. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [see Lk2 18.14 in A237]</p>	<p>Mt2 23.12. <b>ὅστις δὲ ὑψώσῃ ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσῃ ἑαυτὸν ὑψωθήσεται.</b> [!Lk2·Mt2] [see A284]</p>

<sup>513</sup> Lk2 14.1–11 are together unattested according to R (425), but these verses, including Lk2 14.7–11, were most likely not present in Lk1. A dense cluster of LkR2 characteristic features is evident: the lemmata "place" / *τόπος*, "begin" / *ἄρχω*, "glory" / *δόξα*, "before" / *ἐνώπιον*, and a *συ*-prefixed lemma "recline with" / *συνανάκειμαι* (IDD 1.1); the accusative *pros* formula / *πρός@πα*, the split arthrous substantival participle / *ὁ@\* \*3 \w+@vp\** in Lk2 14.9 and its particular participial phrase "who called" / *ὁ καλέσας* (IDD 1.2); hospitality decorum/protocols, concerns about social status and rank, character emotion, ethical/philosophical dialogue, and sympotic setting (IDD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>14.12a not present in QnLk1</p> <p>QnLk1 14.12b. &lt;εἰς τὸ ἄριστον ἢ δεῖπνον «μὴ» φώνει «τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους»<sup>514</sup></p> <p>14.12c not present in QnLk1</p>	<p>Lk2 14.12a. ἔλεγεν δὲ καὶ τῷ κεκληκότεν αὐτόν· ὅταν ποιῆς [CINP]</p> <p>Lk2 14.12b. ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, [QnLk1·Lk2]</p> <p>Lk2 14.12c. μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι. [CINP]</p>

<sup>514</sup> Lk1 14.12 is partly paraphrased by T: "What kind of people does he command be invited to lunch or to dinner?" / *ad prandium vel ad cenam quales vocari iubet?* (Marc. 4.31.1; SC 456:388; Evans 436).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>QnLk1 14.13. «ἀλλ' ἀλεὶ πτωχοὺς ἀναπείρους χωλοὺς τυφλοὺς»<sup>515</sup></p> <p>QnLk1 7.22b. ἔτυφλοι ἀναβλέπουσιν χωλοὶ περιπατοῦσιν ἄλεπροὶ καθαρίζονται ἄνεκροὶ ἐγεύρονται ἄ [see A106]</p>	<p>Lk2 14.13a. ἀλλ' [‡QnLk1·Lk2]</p> <p>Lk2 14.13b. ὅταν δοχὴν ποιῆς, [CINP]</p> <p>Lk2 14.13c. ἀλεὶ πτωχοὺς, ἀναπείρους, χωλοὺς, τυφλοὺς· [‡QnLk1·Lk2]</p>

<sup>515</sup> Lk2 14.13 is implicitly attested in T: "What kinds of people does he command be invited to lunch or to dinner?" / *ad prandium vel ad cenam quales vocari iubet?* (Marc. 4.31.1; SC 456:388; Evans 436). The verse is skipped by VTsR but restored to some extent by HZKN. In our view some of this content was almost certainly present. The attestation of the verse above implies persons were invited, not just that persons were excluded, and it is only in 14.13 that the list of invitees is detailed. Moreover, "what kinds" / *quales* is highly suggestive of a litany of types of marginalized persons, quite similar to that found clearly attested in Qn 7.22b. The lemma "feast" / *δοχή* is unattested by T and most likely LkR2 redaction (IDD 1.1), evoking a characteristic Lk2 sympotic setting and house-owner perspective (IDD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 14.14. «καὶ μακάριος ἔσῃ ὅτι» οὐκ ἔχουσιν ἀνταποδοῦναί σοι «ἀνταποδοθήσεται δέ σοι» ἐν τῇ ἀναστάσει <sup>516</sup>	Lk2 14.14. καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων. [QnLk1·Lk2]

<sup>516</sup> Lk1 14.14 is closely paraphrased in T: "Certainly those who cannot repay a turn of that kindness, which Christ forbids to be sought, promising it in the resurrection" / *qui scilicet humanitatis istius vicem retribuere non possint. hanc si Christus captari vetat in resurrectione eam repromittens* (Marc. 4.31.1; SC 456:388; Evans 436). T also quotes the latter part of this verse—presumably from its Lk2 version—in another treatise: "It will be repaid to you in the resurrection of the just" / *retribuetur tibi in resurrectione iustorum* (Res. 33.7; Evans 90; CCSL 2:964). The improvised restoration "and you will be blessed because" / καὶ μακάριος ἔσῃ ὅτι is consistent with the Lk2 receptor and its style is fully consistent with Qn (IDD 1.1). The improvised restoration of "it will be paid back to you" / ἀνταποδοθήσεται δέ σοι is consistent with the Lk2 receptor, with T's attestation (except for "the righteous" / τῶν δικαίων), and with QnLk1 stylometric patterns (IDD 1.1).

Parallel Passages for Signals Tracing: GMcn 14.15, 16–17, 18abedef, 19abed, 20abe, 21–24

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A216. Great supper fable	14.16–24	22.1–14	14.15–24

Parallel Verses for Signals Tracing: GMcn 14.15

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
14.15 not present in QnLk1 <sup>517</sup>	Mt1 22.1. καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων· [Mt1c]	Lk2 14.15. ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ· μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. [CINP]

<sup>517</sup> Lk2 14.15 is unattested according to R (425). It was likely not present, in keeping with its absence from *CEQ* (432).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 14.16. ἄνθρωπος τις ἔποίησε δείπνον καὶ ἐκάλεσεν πολλοὺς<sup>518</sup></p> <p>QnLk1 14.17a. «καὶ» ἀπέστειλεν «τὸν δοῦλον αὐτοῦ καλέσαι αὐτούς»<sup>519</sup></p>	<p>Mt1 22.2a. ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν [Mt1c]</p> <p>Mt1 22.2b. ἄνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ. [QnLk1·Mt1]</p> <p>Mt1 22.3a. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι [QnLk1·Mt1]</p> <p>Mt1 22.3b. τοὺς κεκλημένους εἰς τοὺς γάμους, [Mt1c]</p> <p>Mt1 22.3c. καὶ οὐκ ἤθελον ἐλθεῖν. [QnLk1·Mt1]</p> <p>Mt1 22.4. πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἶπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἡτοιμάκα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. [Mt1c]</p>	<p>Lk2 14.16. ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπος τις ἐποίησε δείπνον μέγα, καὶ ἐκάλεσεν πολλοὺς [QnLk1·Lk2]</p> <p>Lk2 14.17a. καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ [QnLk1·Lk2]</p> <p>Lk2 14.17b. τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν [CINP]</p> <p>Lk2 14.17c. τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν. [Mt1·Lk2]</p>

<sup>518</sup> Lk1 14.16 is attested in T: "A certain person made a feast and invited many" / *homo quidam fecit cenam et vocavit multos* (Marc. 4.31.2; SC 456:388; Evans 436 *cenam* : *coenam*). See also the later parallel in GThom 64.1a: "a person had guests. And when he had prepared the dinner" (CEQ 432).

<sup>519</sup> Lk1 14.17 is attested in T: "Then if the one who prepared the dinner sends for guests" / *dehinc si is mittit ad convivas qui cenam paravit* (Marc. 4.31.3; SC 456:390; Evans 436). See also the later parallel in GThom 64.1b: "he sent his slave so that he might invite the guests" (CEQ 434).



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>14.18ace not present in QnLk1  QnLk1 14.18bd. «οἱ ἔλεγον» ἀγρὸν ἡγόρασα ἔχε με παρητημένον<sup>520</sup>  14.19ac not present in QnLk1  QnLk1 14.19bd. «καὶ» ζεύγη βοῶν ἡγόρασα  14.20ac not present in QnLk1  QnLk1 14.20b. «καὶ» γυναῖκα ἔγημα</p>	<p>Mt1 22.5a. οἱ δὲ ἀμελήσαντες [QnLk1·Mt1]  Mt1 22.5b. ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον [Mt1c]  Mt1 22.5c. ἀγρόν, [QnLk1·Mt1]  Mt1 22.5d. ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· [QnLk1·Mt1]  Mt1 22.6. οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. [Mt1c]</p>	<p>Lk2 14.18a. καὶ ἤρξαντο ἀπὸ μιᾶς πάντες [CINP]  Lk2 14.18b. <u>παρατεῖσθαι</u>. [QnLk1·Lk2]  Lk2 14.18c. ὁ πρῶτος εἶπεν αὐτῷ· [CINP]  Lk2 14.18d. <u>ἀγρὸν ἡγόρασα</u> [QnLk1·Lk2]  Lk2 14.18e. καὶ ἔχω ἀνάγκην ἐξελεθῶν ἰδεῖν αὐτόν· ἐρωτῶ σε, [CINP]  Lk2 14.18f. <u>ἔχε με παρητημένον</u>. [QnLk1·Lk2]  Lk2 14.19a. <u>καὶ ἕτερος εἶπεν</u>· [CINP]  Lk2 14.19b. <u>ζεύγη βοῶν ἡγόρασα</u> [QnLk1·Lk2]  Lk2 14.19c. πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, [CINP]  Lk2 14.19d. <u>ἔχε με παρητημένον</u>. [QnLk1·Lk2d]  Lk2 14.20a. <u>καὶ ἕτερος εἶπεν</u>, [CINP]  Lk2 14.20b. <u>γυναῖκα ἔγημα</u> [QnLk1·Lk2]  Lk2 14.20c. καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. [CINP]</p>

<sup>520</sup> Lk1 14.18–20 are all quoted in quick succession in T: "The invited excuse themselves" / *excusant se invitati* (Marc. 4.31.4; SC 456:390; Evans 438); "'I've bought a field', and 'I've purchased oxen', and 'I've taken a wife'" / *agrum emi et boves mercatus sum et uxorem duxi* (Marc. 4.31.4 in SC 456:392; 4.31.5 in Evans 438). The litany of excuses in GThom 64.2–9 (CEQ 438) is far more involved, reflecting a significantly expanded later tradition, though it does corroborate several early elements such as "first" / πρῶτος, "I have bought" / ἡγόρασα, and the motif of marriage.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>QnLk1 14.21. &lt;τότε&gt; ὁ οἰκοδεσπότης «λέγει τῷ δούλῳ αὐτοῦ» ἔξελθε εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως<sup>521</sup></p>	<p>Mt1 22.7a. ὁ δὲ βασιλεὺς [Mt1c]  Mt1 22.7b. ὠργίσθη καὶ πέμψας [QnLk1·Mt1]  Mt1 22.7c. τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. [Mt1c]  Mt1 22.8a. τότε λέγει τοῖς δούλοις αὐτοῦ· [QnLk1·Mt1]</p>	<p>Lk2 14.21a. καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. [CINP]  Lk2 14.21b. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως [QnLk1·Lk2]  Lk2 14.21c. καὶ τοὺς πτωχοὺς καὶ ἀναπίρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. [CINP]</p>

<sup>521</sup> Lk1 14.21 is extensively and closely paraphrased in T: "When this is reported to the family father, by this time provoked... he orders to make a second selection from the city's streets and rows" / *hoc ut patri familiae renuntiatum est motus tunc... mandat de plateis et vicis civitatis facere sublectionem* (Marc. 4.31.5; SC 456:392, 394; Evans 438, 440); "And so he sent for others to be invited from that same city" / *itaque misit ad alios vocandos ex eadem adhuc civitate* (Marc. 4.31.6; SC 456:394; Evans 440). Characteristic Lk2 features unattested by T and omitted from the reconstruction include an aorist middle participle / @vpam (IDD 1.2) and a reference to haste / "quickly" / ταχέως (IDD 1.4).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 14.22. «καὶ εἶπεν ὁ δοῦλος κύριε γέγονεν δὲ» (ἐπέταξας) «καὶ» ἔτι τόπος ἐστίν <sup>522</sup>	Mt1 22.8b. ὁ μὲν γάμος ἑτοιμὸς ἐστίν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. [Mt1c]	Lk2 14.22. καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν δὲ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. [QnLk1·Lk2]

<sup>522</sup> Lk1 14.22 is closely paraphrased by T. "Thereafter, with plenty of room left, he ordered" / *dehinc loco abundante praecepit* (Marc. 4.31.6; SC 456:394; Evans 440). While the verb applies to the next command in QnLk1 14.23, it was likely prompted by the verb in 14.22.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 14.23. «καὶ εἶπεν ὁ κύριος τῷ δούλῳ ἔξελθε» εἰς τὰς ὁδοὺς καὶ φραγμοὺς <sup>523</sup>	Mt1 22.9. πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν καὶ ὅσους ἐὰν εὔρητε καλέσατε εἰς τοὺς γάμους. [QnLk1 Mt1] Mt1 22.10. καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. [QnLk1 Mt1]	Lk2 14.23. καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος. [QnLk1 Lk2]

<sup>523</sup> Lk1 14.23 is closely paraphrased by T: "he ordered even that they be assembled from the roads and boundaries" / *praecepit etiam de viis et sepibus colligi* (Marc. 4.31.6; SC 456:394; Evans 440).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 14.24. «λέγω γὰρ ὑμῖν ὅτι» οὐδείς «τῶν κεκλημένων» γεύσεται <sup>524</sup>	<p>Mt1 22.11. εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου, [Mt1c]</p> <p>Mt1 22.12. καὶ λέγει αὐτῷ· ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη. [Mt1c]</p> <p>Mt1 22.13. τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. [Mt1c]</p> <p>Mt1 22.14. πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί. [Mt1c]</p>	Lk2 14.24. λέγω γὰρ ὑμῖν ὅτι οὐδείς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου. [QnLk1·Lk2]

<sup>524</sup> Lk1 14.24 is also paraphrased by T: "of which hope the lord denies them to taste" / *spem... de qua illos gustaturos negat dominus* (Marc. 4.31.6; SC 456:394; Evans 440).

Parallel Passages for Signals Tracing: GMcn 14.25, 26ac, 26b, 27–33a, 33b

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A217. Discipleship conditions	14.26ac, 33	10.37–38	14.25–33

Parallel Verses for Signals Tracing: GMcn 14.25, 26ac, 26b, 27–33a, 33b

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
<p>14.25 not present in QnLk1<sup>525</sup></p> <p>QnLk1 14.26ac. «ἐὰν μή τις καταλείψῃ πατέρα καὶ μητέρα καὶ ἀδελφούς καὶ γυναῖκα καὶ τέκνα οὐκ ἔστι μου μαθητής»<sup>526</sup></p> <p>14.27–33a not present in QnLk1<sup>527</sup></p> <p>QnLk1 14.33b. «ὁς οὐκ ἀποτάσσεται πᾶσιν τοῖς ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητής»<sup>528</sup></p>	<p>Mt1 10.37. ὁ φιλῶν <u>πατέρα ἢ μητέρα</u> ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ <u>οὐκ ἔστιν μου ἄξιος</u>. [‡QnLk1·Mt1]</p> <p>Mt1 10.38. καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. [Mt1c]</p>	<p>Lk2 14.25. συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς. [CINP]</p> <p>Lk2 14.26a. εἴ τις ἔρχεται πρὸς με καὶ οὐ <u>μισεῖ</u> τὸν <u>πατέρα</u> ἑαυτοῦ καὶ τὴν <u>μητέρα</u> καὶ τὴν <u>γυναῖκα</u> καὶ τὰ <u>τέκνα</u> καὶ τοὺς <u>ἀδελφούς</u> [QnLk1Mt1·Lk2]</p> <p>Lk2 14.26b. καὶ τὰς ἀδελφὰς ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, [CINP]</p> <p>Lk2 14.26c. οὐ δύναται εἶναι μου μαθητής. [QnLk1·Lk2] [see QnLk1 14.33b]</p> <p>Lk2 14.27. <u>ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου</u>, οὐ δύναται εἶναι μου μαθητής. [QnLk1Mt1·Lk2] [see QnLk1 14.33b]</p> <p>Lk2 14.28. τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; [CINP]</p> <p>Lk2 14.29. ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίξιν [CINP]</p> <p>Lk2 14.30. λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. [CINP]</p> <p>Lk2 14.31. ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; [CINP]</p> <p>Lk2 14.32. εἰ δὲ μή γε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. [CINP]</p> <p>Lk2 14.33a. οὕτως οὖν πᾶς ἐξ ὑμῶν [CINP]</p> <p>Lk2 14.33b. <u>ὁς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητής</u>. [QnLk1·Lk2]</p>

<sup>525</sup> Lk2 14.25 is unattested according to R (425) and omitted by V (219\*) and B (115). Characteristic LkR2 features include: a lemma with the root "turn" / στρέφ, the bigram "many crowds" and *pros* + accusative formula (IDD 1.2).

<sup>526</sup> Lk2 14.26 is unattested according to R (425) and K (936), but B (115, 170–171) viewed it as probably attested by E and T. K (935) nevertheless restored it, but simply matched it to Lk2, rather than relying on patristic attestations at this point. In the elenchus on GMcn 23.2 (*Pan.* 42.11.17 "Ελ. ο (70); GCS 31:152), E says: "If anyone does not not leave father and mother and brothers and wife and children (and what follows) he cannot be my student" / ἐὰν μή τις καταλείψῃ πατέρα καὶ μητέρα καὶ ἀδελφούς καὶ γυναῖκα καὶ τέκνα (καὶ τὰ ἐξῆς) οὐκ ἔστι μου μαθητής. I concur with B on taking this wording as the primary basis to restore GMcn here and also note that it is fully consistent with the judgment of the CEQ committee. Just after commenting on GMcn 8.20–21, T (4.19.12; SC 456:248; Evans 362) has, "teaching in regard to himself [that] one who puts father or mother or brothers ahead of god's word is not a worthy disciple" / *in semetipso docens qui patrem aut matrem aut fratres praeponeret verbo dei non esse dignum discipulum*. While the word "worthy" / *dignum* clearly evokes the Matthean term ἄξιος, an element absent from E's attestation, the larger paraphrase aligns perfectly with E against Matthew in the mention of "brothers" / ἀδελφούς as third in the list. Note that the possible parallels elsewhere, which evoke "god's word" / *verbo dei* (Mk 3.33, Mt 12.49–50, Lk2 8.21, also well attested for Lk1 8.21 by T), only have "mother" and "brothers", not "father." Given this, and the additional mss and Diatessaron alignments noted by B, I concur with him to read this statement in T as a confirmatory, albeit highly paraphrastic attestation of QnLk1 14.26 conflated with QnLk1 8.21. The lists of family members, theme of division/separation from family members—indeed leaving one's family behind—are fully consistent with other well-attested verses in QnLk1 (e.g., 9.59–60, 12.53). The elements in Lk2 14.26 and 14.33 missing from the patristic attestations are again quite characteristic of LkR2: the accusative *pros* / πρὸς@pa, enclitic / τε, and reflexive possessive "his own" / ἑαυτοῦ (*bis*) (IDD 1.1).

<sup>527</sup> Lk2 14.27–33a are all unattested according to R (425) and omitted by B (115). A dense cluster of characteristic LkR2 features is evident: the lemmata "for" / γὰρ, "want/wish" / θέλω, "begin" / ἄρχω (*bis*), "have strength" | "be able" / ἰσχύω (*bis*), and the intensive negative adverb οὐχὶ (*bis*), especially as part of rhetorical questions (IDD 1.1); a *su*-prefixed verb / συ\w+@v\* and the trigram "the things that make for peace" / τὰ πρὸς εἰρήνην (IDD 1.2); a complaint against the protagonist, affairs of state, extensive accounting/numerical references, and architectural details (IDD 1.4).

<sup>528</sup> Lk2 14.33b is unattested according to R (425), present according to B (115), and possibly present according to V. B cites Hegemonius, *Arch.* 44, which was previously noted by V. The content was likely present in QnLk1 and is restored based on elements shared between the Mt1 and Lk2 receptors, with some adjustments to omit characteristic Mt1 and Lk2 redactional features. Here again we see the core *mitzvah* of the Qn community repeated like a thematic drumbeat, calling Joshua's followers to give up their possessions to follow him.



Parallel Passages for Signals Tracing: GMcn 14.34–35

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A218. Insipid salt	14.34–35	5.13	14.34–35	9.49–50

Parallel Verses for Signals Tracing: GMcn 14.34–35

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 14.34. «καλὸν τὸ ἄλας ἐὰν δὲ τὸ ἄλας μωρανθῆ ἐν τίνι ἀλισθήσεται;»<sup>529</sup></p> <p>QnLk1 14.35. «εἰς οὐδὲν ἰσχύει ἔξω βάλλουσιν αὐτὸ ὁ ἔχων ὦτα ἀκούειν ἀκουέτω»</p> <p>8.8b. ὁ ἔχων ὦτα ἀκουέτω</p>	<p>Mt1 5.13a. ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς. [Mt1c]</p> <p>Mt1 5.13b. ἐὰν δὲ τὸ ἄλας μωρανθῆ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθῆν ἔξω [QnLk1·Mt1]</p> <p>Mt1 5.13c. καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. [Mt1c]</p>	<p>Lk2 14.34. καλὸν οὖν τὸ ἄλας· ἐὰν δὲ καὶ τὸ ἄλας μωρανθῆ, ἐν τίνι ἀρτυθήσεται; [QnLk1·Lk2]</p> <p>Lk2 14.35a. οὔτε εἰς γῆν οὔτε εἰς κοπρίαν [CINP]</p> <p>Lk2 14.35b. εὐθετὸν ἐστίν, ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. [QnLk1·Lk2]</p>	<p>Mk3 9.49a. πᾶς γὰρ πυρὶ [Mk3c]</p> <p>Mk3 9.49b. ἀλισθήσεται. [Mt1·Mk3]</p> <p>Mk3 9.50a. καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; [QnLk1Lk2·Mk3]</p> <p>Mk3 9.50b. ἔχετε ἐν ἑαυτοῖς ἄλα καὶ εἰρηνεύετε ἐν ἀλλήλοις. [Mk3c]</p>

<sup>529</sup> Lk2 14.34–35 is unattested together with all Lk2 14.25–35 according to ZVTsR, is omitted as not present by BN, but is restored by HK. Consistent with *CEQ* and as an exception accommodated in our fourth hypothesis, there is a strong case to be made for the insipid salt tradition being in QnLk1, given the following: 1) The Mt1 sermon on the mount is largely a compilation and expansion of Qn material. 2) The tradition flows well thematically from the last attested verse, QnLk1 14.24, "No one will taste" / οὐδεὶς γεύσεται. 3) This tradition appears in Lk2 in a location that is not explained by derivation from the order of Mark or Matthew. 4) The brevity of the tradition made it something easily skipped by T and other witnesses to Lk1.

Parallel Passages for Signals Tracing: GMcn 15.1–2, 3–5, 6, 7

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A219. Lost sheep fable	15.3–5, 7	18.12–14	15.1–7

Parallel Verses for Signals Tracing: GMcn 15.1–2

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
15.1–2 not present in QnLk1 <sup>530</sup>	<p>Lk2 15.1. ἦσαν δὲ αὐτῶ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. [CINP]</p> <p>Lk2 15.2. καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλὸς προσδέχεται καὶ συνεσθίει αὐτοῖς. [CINP]</p>

<sup>530</sup> Lk2 15.1–2 is unattested according to R (425), but these verses were likely not present in Lk1. They reflect a dense cluster of characteristic LkR2 features: plural forms for "tax-collectors" / *τελώναι* and "sinners" / *ἁμαρτωλοὶ*, the enclitic "both" / *τε*, the participial introduction of "speaking" / *λέγοντες*, and the lemmata "complain" / *διαγογγύζω*, "welcome" / *προσδέχομαι*, and "eat together" / *συνεσθίω* (IDD 1.1); as well as a complaint against the protagonist (IDD 1.4).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 15.3. «καὶ ἔλεγεν» παραβολὴν <sup>531</sup>	Mt1 18.12a. τί ὑμῖν δοκεῖ; [Mt1c]	Lk2 15.3. εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων. [CINP]	Mt2 18.12a same as Mt1
QnLk1 15.4. «τίς ἄνθρωπος ἔχων ἑν πρόβατον ἃ ἀπώλεσεν» «αὐτὸ καὶ» «ζητεῖ τὸ ἀπολωλὸς» «ἕως» «εὕρη» «αὐτό» <sup>532</sup>	Mt1 18.12b. εἰάν γένηται <u>τινὶ ἀνθρώπῳ</u> ἑκατὸν <u> πρόβατα</u> [QnLk1·Mt1] Mt1 18.12c. καὶ <u>πλανηθῆ</u> ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς [Mt1c] Mt1 18.12d. <u>ζητεῖ τὸ πλανώμενον</u> ; [QnLk1·Mt1] Mt1 18.13a. καὶ εἰάν γένηται <u>εὑρεῖν αὐτό</u> [QnLk1·Mt1]	Lk2 15.4. <u>τίς ἄνθρωπος</u> ἐξ ὑμῶν <u>ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν</u> οὐ καταλείπει <u>τὰ ἐνενήκοντα ἐννέα</u> ἐν τῇ ἐρήμῳ <u>καὶ πορεύεται</u> ἐπὶ τὸ ἀπολωλὸς ἕως <u>εὕρη αὐτό</u> ; [QnLk1·Lk2]	Mt2 12.11. ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν καὶ εἰάν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; Mt2 12.12. πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε <u>ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν</u> . [Mk1Mt1·Mt2] Mt2 18.12b–13a same as Mt1

<sup>531</sup> Lk1 15.3 is likely—however minimally—attested by T when he later retrospectively summarizes: "thus the basis of both comparisons" / *ita utriusque parabolae* (Marc. 4.32.2; SC 456:398, 400; Evans 442). While V and B do not restore any content for this verse, most GMcn editors (HZTsRKN) do. The parallels in Matthew and GThom 107 both lack the term "comparison," and CEQ (478–479) does not include Lk2 15.3 as part of its reconstruction of Q. Even so, the context requires at least some sort of transition. Some of the wording in Lk2 15.3 reads more reasonably as a continuation of Lk2 15.1–2, especially how Jesus speaks "to them" / πρὸς αὐτοὺς, i.e., the interlocutors introduced uniquely by LkR2 in the previous two verses.

<sup>532</sup> Lk1 15.4 is thoroughly and repeatedly restated together with Lk1 15.7 in T: "Who is the one seeking a lost sheep and a lost drachma?... Is it not the one who has lost? Yet who is the one who has lost? Is it not the one who had? Who is the one who had? Is it not the one whose it was? ... He lost who used to have. He sought who had lost. He found who had sought. He exalted who had found" / *ovem et dracmam perditam quis requirit? nonne qui perdidit? quis autem perdidit? nonne qui habuit? quis vero habuit? nonne cuius fuit?... is perdidit qui habuit, is requisivit qui perdidit is invenit qui quaesivit, is exultavit qui invenit* (Marc. 4.32.1; SC 456:398; Evans 442). T's repeated use of "he who" / *quis* / *qui* and "he" / *is* are taken as the basis for the explicit restoration of an anonymous masculine subject of the comparison: "a certain man" / τίς ἄνθρωπος, corroborated by both the Matthean and Lk2 receptors. The explicit restoration of "who has" / ἔχων is based on T's threefold repetition of "who had" / *qui habuit* / *quis habuit* / *qui habuit*. We correct from R's (425) plural for "sheep" / πρόβατα (anachronistically pulled from later strata) to the singular based on T's singular "sheep" / *ovem* and note that amidst these repeated references T never uses the plural form for sheep or anything else, nor any numbers for that matter, neither "one" nor "ninety-nine", as found both in later strata. T also never mentions anything about the person leaving a group of sheep, going into the desert (Lk2) or into the mountains (Matthew), thus these features are omitted as well. The hyperbolic focus on numbers and gratuitous geographical details in fables are characteristic of later strata (IDD 1.1, 1.4). The verb "lost" is corrected from R's (425) participle "losing" / ἀπολέσας, copied anachronistically from Lk2, to an active verb, "he lost" / ἀπώλεσεν, based on T's fourfold repetition of "he lost" / *perdidit*. The explicit restoration "seeks the lost" / ζητεῖ τὸ ἀπολωλὸς is based on T's "he sought who had lost" / *is requisivit qui perdidit* and the later restatement "the recovery of the lost" / *de perditu recuperatione*. The conjunction "until" / ἕως is syntactically necessary to introduce the final verb and is corroborated both in the Lk2 and Matthean strata. The doubled use of the neuter personal pronoun "it" / αὐτό as a direct object is also syntactically necessary, and later Matthean and Lukan strata use the term in this way.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 15.5. «καὶ» εὐρών «χαίρει» «ἐπ' αὐτῷ» <sup>533</sup>	Mt1 18.13b. ἀμὴν λέγω ὑμῖν ὅτι [Mt1c] Mt1 18.13c. χαίρει ἐπ' αὐτῷ [QnLk1·Mt1] Mt1 18.13d. μᾶλλον ἢ ἐπὶ τοῖς ἐνεθήκοντα ἑννέα τοῖς μὴ πεπλανημένοις. [Mt1c]	Lk2 15.5a. καὶ εὐρών [QnLk1·Lk2] Lk2 15.5b. ἐπιτίθησιν ἐπὶ τοὺς ὄμους αὐτοῦ [CINP] Lk2 15.5c. χαίρων [QnLk1·Lk2]

<sup>533</sup> Lk1 15.5 is minimally attested in T, "he exulted who had found" / *is exultavit qui invenit* (Marc. 4.32.1; SC 456:398; Evans 442), and perhaps restated later, "And consequently the exulting of that one is over a sinner's repentance, which is the recovery of the lost" / *atque adeo exultare illius est de paenitentia peccatoris id est de perditione recuperatione* (Marc. 4.32.2; SC 456:400; Evans 442). While R adopts the Lk2 15.6 term "rejoice together" / *συγχαρήτε*, we correct to the participial form of "rejoice" / *χαίρων* as closer to T's attestation to "rejoicing" / *exultare* and a match to the Lk2 15.5 receptor. The improvised restoration "over it" / *ἐπ' αὐτῷ* matches the Matthean receptor and may be implied by T's use of "over" / *de* in regard to the next verse. The romanticized picture of the shepherd putting the sheep "on his shoulders" / *ἐπὶ τοὺς ὄμους αὐτοῦ* is omitted as characteristic of Lk2. Note that this phrase is missing from the Matthean receptor and that the lemma "shoulder" / *ὄμος* only appears here in Lk2 and once in Mt2 23.4, but nowhere else in canonical NT texts (IDD 1.1).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
15.6 not present in QnLk1 <sup>534</sup>	Lk2 15.6a. καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· συγχαίρητέ μοι, ὅτι [CINP] Lk2 15.6b. εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. [QnLk1·Lk2]

<sup>534</sup> Lk2 15.6 is unattested and likely not present, a view also maintained by BK, contrary to most GMcn editors, who either restored it to some extent (HZRN) or viewed it as generally attested without wording (VTs). Several lemmata attested for the preceding verses are certainly repeated in this verse, "find" / εὕρισκω, "lose" / ἀπόλλυμι, and "sheep" / πρόβατον. But the συ- prefixed form of "rejoice together" / συγχαίρω, the house- and feast-setting (perhaps evoking a typical LkR2 symposium), and the first person speech are not attested in T and are highly characteristic of Lk2 (IDD 1.1, 1.2, 1.4). The absence of this verse from the Matthean parallel is also telling.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
15.7a not present in QnLk1 QnLk1 15.7b. «ὡς» ἔπι ἀμαρτωλῶ μετανοοῦντι <sup>535</sup> 15.7c not present in QnLk1	Mt1 18.14. οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων. [Mt1c]	Lk2 15.7a. λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται [Mt1·Lk2] Lk2 15.7b. ἐπὶ ἐνὶ ἀμαρτωλῶ μετανοοῦντι ἢ ἐπὶ ἐνενηκοντα ἐννέα [QnLk1Mt1·Lk2] Lk2 15.7c. δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας. [CINP]

<sup>535</sup> Lk1 15.7 is in part apparently attested in T: "And consequently the exulting of that one is over a sinner's repentance, which is the recovery of the lost" / *atque adeo exultare illius est de paenitentia peccatoris id est de perditū recuperatione* (*Marc.* 4.32.2; SC 456:400; Evans 442). The cluster of characteristic Lk2 features missing from T's attestation are omitted from the reconstruction: the lemmata "joy" / *χαρά*, "need" / *χρεία* and "righteous" / *δίκαιος*, particularly of persons (IDD 1.1); and the gratuitous focus on numbers (IDD 1.4).



Parallel Passages for Signals Tracing: GMcn 15.8, 9, 10

SQE Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A220. Lost coin fable	15.8, 10	15.8–10

Parallel Verses for Signals Tracing: GMcn 15.8

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 15.8. «ἦ» «ἔχων» «δραχμὴν ἀπώλεσεν» «αὐτὴν καὶ» ζητεῖ «ἕως» «εὕρη» <sup>536</sup>	Lk2 15.8. ἦ τίς γυνὴ δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ δραχμὴν μίαν, [QnLk1·Lk2] Lk2 15.8b. οὐχὶ ἄπτει λύχνον καὶ σαροῖ τὴν οἰκίαν [CINP] Lk2 15.8c. καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρη; [QnLk1·Lk2]

<sup>536</sup> Lk1 15.8 is attested in T together with 15.4: "Who is the one seeking... a lost sheep and drachma?... Is it not the one who lost? Yet who has lost? Is not the one who had? Who indeed had? Is it not the one whose it was?... He lost who used to have. He sought who had lost" / *ovem et dracmam perditam quis requirit? nonne qui perdidit? quis autem perdidit? nonne qui habuit? quis vero habuit? nonne cuius fuit?... is perdidit qui habuit is requisivit qui perdidit* (Marc. 4.32.2; SC 456:400; Evans 442). The last word, "finds" / εὕρη, is likely also paraphrased shortly later in T: "which is the recovery of the lost" / *id est de perditu recuperatione* (Marc. 4.32.2; SC 456:398, 400; Evans 442). The improvised restoration of "or" / ἦ is syntactically necessary and consistent with the Lk2 receptor. The explicit restoration of the participle "who has" / ἔχων is consistent with the parallel in 15.4 and is based on T's repeated attestations: *qui habuit / quis... habuit / qui habuit*. The correction to the singular of "drachma" / instead of the plural is based on T clearly using the singular form *dracmam*. The emendation to the indicative / ἀπώλεσεν instead of the subjunctive / ἀπολέσῃ form is more consistent with the parallel in 15.4 and T's threefold attestations: "who/he lost" / *qui perdidit / is perdidit / qui perdidit*. The improvised restoration of the feminine "it" parallels the construction in 15.4 while switching to the gender corresponding to the noun drachma. The improvised restoration of "and" / καὶ and "until" / ἕως are both syntactically necessary and match the Lk2 receptor. The explicit restoration of "find" / εὕρη also matches the Lk2 receptor and the second attestation in T. Characteristic Lk2 features unattested in T and omitted from the reconstruction include the intensive negative adverb οὐχὶ (*bis*) (IDD 1.1), especially as part of rhetorical questions, as well as a focus on numbers and house setting (IDD 1.4). Nothing in T's summary attestation indicates a male and female subject split between the two passages, which leads us to render a masculine participle / ἔχων here (as in 15.4) instead of the Lk2 feminine / ἔχουσα. Such overt gender synkrisis is a common strategy of the Lk2 redactor (IDD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
15.9 not present in QnLk1 <sup>537</sup>	Lk2 15.9. και εύροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα· συγχάρητέ μοι, ὅτι εὔρον τὴν δραχμὴν ἣν ἀπώλεσα. [QnLk1·Lk2]

<sup>537</sup> Lk2 15.9 is unattested and likely not present, a view also maintained by B (115) and K (942), contrary to most GMcn editors, who either restored some of its corresponding Lk2 content (H 452, Z 479, R 426, N 126) or viewed it as generally attested without wording (V 219\*, TS 110). As with Lk2 15.6, several lemmata attested for the preceding verses are certainly repeated in this verse, "find" / εύρίσκω, "lose" / ἀπόλλυμι, and "drachma" / δραχμή. But the συ-prefixed form of "rejoice together" / συγχαίρω (IDD 1.1), the house- and feast-setting, and the first person speech (IDD 1.4) are not attested in T and are omitted as highly characteristic of Lk2.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 15.10. “χαίρων” «ἐπ’ αὐτῆ ὡς» ἱ ἐπὶ ἁμαρτωλῶ μετανοοῦντι <sup>538</sup>	<p>Lk2 15.10. οὕτως, λέγω ὑμῖν, γίνεται [CINP]</p> <p>Lk2 15.10b. <u>χαρᾶ</u> [QnLk1·Lk2]</p> <p>Lk2 15.10c. ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ [CINP]</p> <p>Lk2 15.10d. ἐπὶ ἐνὶ ἁμαρτωλῶ μετανοοῦντι. [QnLk1·Lk2]</p>

<sup>538</sup> Lk1 15.10 is likely attested in T as part of the parallel with 15.5 and 15.7: "he exulted who had found" / *is exultavit qui invenit* (Marc. 4.32.1; SC 456:398; Evans 442); "And consequently the exulting of that one is over a sinner's repentance, which is the recovery of the lost" / *atque adeo exultare illius est de paenitentia peccatoris id est de perditione recuperatione* (Marc. 4.32.2; SC 456:398, 400; Evans 442). The restoration above follows the parallel restorations in 15.5 and 15.7 above, except for the substitution of the feminine form of the pronoun.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A221. Lost son fable	——	——	15.11–32

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
15.11–32 not present in QnLk1 <sup>539</sup>	Mt1 22.4. <i>πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἶπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἡτοιμάκα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.</i>	<p>Lk2 15.11. εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο υἱούς. [CENP]</p> <p>Lk2 15.12. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον. [CENP]</p> <p>Lk2 15.13. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. [CENP]</p> <p>Lk2 15.14. δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. [CENP]</p> <p>Lk2 15.15. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους, [CENP]</p> <p>Lk2 15.16. καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατιῶν ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. [CENP]</p> <p>Lk2 15.17. εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη· πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὥδε ἀπόλλυμαι. [CENP]</p> <p>Lk2 15.18. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, [CENP]</p> <p>Lk2 15.19. οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποιήσόν με ὡς ἓνα τῶν μισθίων σου. [CENP]</p> <p>Lk2 15.20. καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. [CENP]</p> <p>Lk2 15.21. εἶπεν δὲ ὁ υἱὸς αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου. [CENP]</p> <p>Lk2 15.22. εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, [CENP]</p> <p>Lk2 15.23. καὶ φέρετε τὸν <u>μόσχον τὸν σιτευτόν</u>, θύσατε, καὶ φαγόντες εὐφρανθῶμεν, [CENP]</p> <p>Lk2 15.24. ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὐρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. [CENP]</p> <p>Lk2 15.25. ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, [CENP]</p> <p>Lk2 15.26. καὶ προσκαλεσάμενος ἓνα τῶν παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα. [CENP]</p> <p>Lk2 15.27. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατὴρ σου τὸν <u>μόσχον τὸν σιτευτόν</u>, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. [CENP]</p> <p>Lk2 15.28. ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν, ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. [CENP]</p> <p>Lk2 15.29. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί αὐτοῦ· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. [CENP]</p> <p>Lk2 15.30. ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. [CENP]</p> <p>Lk2 15.31. ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν. [CENP]</p> <p>Lk2 15.32. εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη. [CENP]</p>

<sup>539</sup> Lk2 15.11–32 was not present in Lk1 according to E: "Again he deceptively cut out the entire comparison of the two sons, the one taking part of the possessions and recklessly feasting and the other" / *πάλιν παρέκοψε πᾶσαν τὴν παραβολὴν τῶν δύο υἱῶν, τοῦ εἰληφότος τὸ μέρος τῶν ὑπαρχόντων καὶ ἀσώτως δαπανήσαντος καὶ τοῦ ἄλλου* (*Pan.* 42.11.6 μβ (42); 42.11.17 Σχ. μβ (42); GCS 31:113, 142). All GMcn editors concur on its complete absence. The passage contains an enormous and thick cluster of characteristic Lk2 features: the lemmata "go abroad" / ἀποδημέω, "country" / χώρα, "distant" / μακρός, "squander" / διασκορπίζω, "sin" / ἁμαρτάνω, "before" / ἐνώπιον, "run" / τρέχω, "begin" / ἄρχω, "symphony" / συμφωνία, "chorus" / χορός, "inquire" / πυνθάνομαι, "sacrifice" / θύω, "be angry" / ὀργίζω, "command" / ἐντολή, "year" / ἔτος, "want" / θέλω, "behold" / ἰδοὺ and the archaized possessives "my" / ἐμός and "your" / σός (IDD 1.1); accusative πρὸς / πρὸς@pa, especially with verbs of speaking (IDD 1.1, 1.2); κατα- and συ- prefixed verbs, a periphrastic participle, passive infinitives, transitional participle + δέ and δέ + participle (IDD 1.2); novelistic storytelling, *exitus-reditus* journey, dramatization, character emotion, haste, filial piety, and Plutarchian character contrast or ethical synkrisis (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 16.1–9

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A222. Unjust steward fable	16.2, 4–7, 9a	16.1–9

Parallel Verses for Signals Tracing: GMcn 16.1

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.1 <sup>540</sup>	Lk2 16.1. ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. [CINP]

<sup>540</sup> Lk2 16.1 is unattested according to R (426).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.2. <sup>541</sup>	Lk2 16.2. καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνη ἔτι οἰκονομεῖν.

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<sup>541</sup> Lk1 16.2 is attested in T (R 5.64).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.3 <sup>542</sup>	Lk2 16.3. εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. [CINP]

<sup>542</sup> Lk2 16.3 is unattested according to R (426).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.4. <sup>543</sup>	Lk2 16.4. ἔγνω τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνται με εἰς τοὺς οἴκους αὐτῶν.

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<sup>543</sup> Lk1 16.4 is attested "but no insight into wording can be gained" according to R (426). T says... (R 5.64).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.5. <sup>544</sup>	Lk2 16.5. καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· πόσον ὀφείλεις τῷ κυρίῳ μου;

<sup>544</sup> Lk1 16.5 is clearly paraphrased: "following the example of that servant who, after being removed from his job, with diminished pledges relieved the master's debtors as a subsidy for himself" / *secundum servi illius exemplum qui ab actu summotus dominicos debitores diminutis cautionibus relevat in subsidium sibi* (Marc. 4.33.1; SC 456:400; Evans 442). According to R (426), "no insight into wording can be gained".

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.6. <sup>545</sup>	Lk2 16.6. ὁ δὲ εἶπεν· ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πενήκοντα.

<sup>545</sup> Lk1 16.6 is attested "but no insight into wording can be gained" according to R (426). T says... (R 5.64).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.7. <sup>546</sup>	Lk2 16.7. ἔπειτα ἐτέρω εἶπεν· σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους σίτου. λέγει αὐτῷ· δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

<sup>546</sup> Lk1 16.7 is attested "but no insight into wording can be gained" according to R (426). T says... (R 5.64).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.8. «καὶ ἐπήνεσεν ὁ κύριος οἰκονόμον τῆς ἀδικίας» <sup>547</sup>	Lk2 16.8a. καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν. Lk2 16.8b. ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσιν. [CINP]

<sup>547</sup> Lk2 16.8 is unattested according to R (426).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.9a. ἡ καὶ ἐγὼ ἔγω ὑμῖν ποιήσατε ἡμῖν φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας <sup>548</sup>	Lk2 16.9a. καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, [QnLk1·Lk2] Lk2 16.9b. ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. [CINP]

<sup>548</sup> Lk1 16.9a is closely paraphrased in T: "Indeed when admonishing us from our worldly things to provide in advance for ourselves the support of friends" / *admonens enim nos de saecularibus suffragia nobis prospicere amicitiarum... et ego inquit dico vobis facite vobis amicos de mammona iniustitiae* (*Marc.* 4.33.1; SC 456:400; Evans 442). References to Lk2 appear in two other treatises: "But make for yourselves friends from mammon. How should this be understood? / *facite autem vobis amicos de mammona. quomodo intellegendum sit* (*Fug.* 13.4 in CSEL 76:41; *Fug.* 13.2 in CCSL 2:1154); "How will we forge friendships from mammon for ourselves if we love it so much that we cannot suffer loss?" / *quomodo amicos de mammona fabricabimus nobis si eum in tantum amaverimus ut amissum non sufferamus?* (*Pat.* 7.10; SC 310:86). While "the mammon of wickedness" / τοῦ μαμωνᾶ τῆς ἀδικίας is not directly attested for this verse, a close phrase is clearly attested for Lk1 16.11: "with wicked mammon" / *mamona iniusto* (*Marc.* 4.33.4; SC 456:404; Evans 444), making it fully reasonable to restore it here.

Parallel Passages for Signals Tracing: GMcn 16.10, 11–13

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A223. Faithfulness in mammon	16.10–12	16.10–12

Parallel Verses for Signals Tracing: GMcn 16.10, 11–12

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.10 not present in QnLk1 <sup>549</sup>	Lk2 16.10. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. [CINP]
QnLk1 16.11. εἰ ἐν τῷ μαμωνᾷ ἀδίκῳ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;	Lk2 16.11. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; [QnLk1·Lk2]
QnLk1 16.12. καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ εὐρεθῆτε τὸ ἐμὸν τίς δώσει ὑμῖν; <sup>550</sup>	Lk2 16.12. καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; [QnLk1·Lk2]

<sup>549</sup> Lk2 16.10 is unattested by patristic witnesses, but it was likely not present. Among GMcn editors, only H ( ) and N ( ) make any restoration. Not only is it not included in *CEQ*, but the vocabulary and grammar are also highly characteristic of LkR2, including: the lemmata "faithful" / πιστὸς as a substantive adjective and the word "least" / ἐλαχύς (IDD 1.1); not to mention the superlative / @a\w{4}s\* more generally (IDD 1.2). On the debate about whether 2 Clement quotes Lk2 here, see Tyson, *Marcion*, 80; Landry, "Reconsidering", 186.

<sup>550</sup> Lk1 16.11–12 are together, sequentially, and extensively quoted in T. "it was said: 'If you have not been faithful with wicked mammon, who will entrust to you what is true?... 'and if you have not been found faithful with another's, who will give mine to you?... Who will entrust to you what is true? And who will give what is mine to you?'" / *dictum: si[t] mamona iniusto fideles non extitistis quod verum est quis vobis credet?... et si in alieno fideles inventi non estis meum quis dabit vobis?... quis vobis credet quod verius est? et quis vobis dabit quod meum est?* (Marc. 4.33.4; SC 456:404; Evans 444 *si[t] mamona : si in mammona*). The logical transition "therefore" / οὖν is omitted from QnLk 16.11 as both unattested and as a characteristic LkR2 feature (IDD 1.1).

Parallel Passages for Signals Tracing: GMcn 16.13

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A224. Serving two lords	16.13	6.24	16.13

Parallel Verses for Signals Tracing: GMcn 16.10, 11–13

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 16.13. οὐδείς δύναται δυσὶ κυρίοις δουλεύειν (ἢ) ἐνὸς ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῶ δουλεύειν καὶ μαμωνᾶ <sup>551</sup>	Mt1 6.24a. οὐδείς δύναται δυσὶ κυρίοις δουλεύειν· ἢ [QnLk1·Mt1] Mt1 6.24b. γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ [Mt1c] Mt1 6.24c. ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῶ δουλεύειν καὶ μαμωνᾶ. [QnLk1·Mt1]	Lk2 16.13a. οὐδείς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῶ δουλεύειν καὶ μαμωνᾶ. [QnLk1Mt1·Lk2]

<sup>551</sup> Lk1 16.13 is multiply attested by T and *Adm*, and GThom 47.2 likely echoes it as well. T gives a mix of quotations and close paraphrases, but he only confirms the second Matthean and Lk2 formulation ("one is protected ... despises the other"), never using the language of love and hate found in the first formulation: "That it is impossible to be enslaved to these two lords, because it is necessary that one be offended if the other is protected, he himself declares, setting forth god and mammon" / *quibus duobus dominis neget posse serviri quia alterum offendi sit necesse alterum defendi ipse declarat deum proponens et mammonam* (*Marc.* 4.33.1; SC 456:400; Evans 442); "He threw down this sentence, 'You cannot serve god and mammon... Ultimately you cannot serve god... and mammon'" / *amentavit hanc sententiam non potestis deo servire et mammonae... denique non potestis deo servire... et mammonae* (*Marc.* 4.33.2; SC 456:402; Evans 442, 444 *amentavit: amentavit*). Several references also appear in other treatises, but these are brief, redundant with better attested content, and not contextually related to GMcn, and thus make no difference to the reconstruction: "You cannot serve two masters" / *non potestis duobus dominis servire* (*An.* 16.7; SC 601:232); "You cannot serve god and mammon" / *non potestis deo servire et mammonae* (*Cor.* 12.4; Fontaine 151); "No one can serve two masters" / *nemo duobus dominis servire potest* (*Idol.* 12.2; CCSL 2:1112); "Indeed no one can serve two masters" / *nemo enim potest duobus dominis servire* (*Spect.* 26.4; SC 332:294). *Adm* quotes it multiple times, once partly and once completely: "No one can be enslaved to two lords" / οὐδείς δύναται δυσὶ κυρίοις δουλεύειν (GCS 4:56 (Caspari 1.28)); "'No one', he says, 'can be enslaved to two lords, for either he will hate the one and love the other, or he will cling to the one and despise the other. You cannot be enslaved to god and mammon'" / οὐδείς φησὶν δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῶ δουλεύειν καὶ μαμωνᾶ (GCS 4:56; PTS 55:319) / *nemo potest, inquit, duobus dominis servire; aut enim unum odio habebit et alterum amabit, aut, unum patietur et alterum contemnet. Non potestis Deo servire et mammonae* (Caspari 1.28; STA 1:26). The second *Adm* quotation aligns fully with Matthew and Lk2. GThom 47.2 reads, "And it is impossible for a slave to serve two masters, otherwise he will honor the one and insult the other" / ἀγω μῆβομ ἢ ντε ογρμζᾶλ ωμωε χοεῖς σναγ η φναρτιμα ἡπογα ἄγω πκεογα φναρζγβριζε ἡμοσ (TENTS 11:398). While GThom does have a second saying, it precedes this verse and expands on it with analogies about horses and bows, sayings unrelated to the form in Matthew or Lk2. Given the absence of a second saying and love and hate language from T's attestation, or similar language from GThom, and given that these terms are elsewhere characteristic of MtR1 redaction, we read the second *Adm* attestation as contaminated by later redaction, rather than a basis for the earliest retrievable form of QnLk1. The order of the verbs is transposed from VR, who follow T woodenly, but it corresponds to the order in GThom and the second formulation as reconstructed by all other GMcn editors (HZK). Against most editors (HZBKN), but with VR we omit the conjunction γὰρ, which is attested only in the contaminated *Adm* quotation, not in T or GThom, and is also highly characteristic of later strata (IDD 1.1). Otherwise, our reconstruction aligns perfectly with that of N!

Parallel Passages for Signals Tracing: GMcn 16.14–15

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A225. Pharisees reproved	16.14–15	16.14–15

Parallel Verses for Signals Tracing: GMcn 16.14–15

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
<p>QnLk1 16.14. οἱ «δὲ» Φαρισαῖοι φιλάργυροι ἐξεμυκτήριζον «αὐτόν»<sup>552</sup></p> <p>QnLk1 16.15. «καὶ λέγει» «αὐτοῖς» ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς «ἔμπροσθεν» τῶν ἀνθρώπων ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ἅτις ὑψηλὸν ἔστιν παρὰ ἀνθρώποις βδέλυγμα τῷ θεῷ<sup>553</sup></p>	<p>Lk2 16.14a. ἤκουον δὲ ταῦτα πάντα [CINP]</p> <p>Lk2 16.14b. οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν. [QnLk1·Lk2]</p> <p>Lk2 16.15. καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ. [QnLk1·Lk2]</p>

<sup>552</sup> Lk1 16.14 is closely paraphrased in T: "When he saw the pharisees' subservient lust... Lustful for money, the pharisees ridiculed" / *cui famulatam videns pharisaeorum cupiditatem... inridebant denique pharisaei pecuniae cupidi* (Marc. 4.33.2; SC 456:402; Evans 442).

<sup>553</sup> Lk1 16.15 is also closely paraphrased in T: "Yet if the pharisees were also justifying themselves in front of humans... he says, 'Yet god knows your hearts... what is exalted among humans is detestable to god'" / *si autem et iustificantes se coram hominibus pharisaei... adicit scit autem deus corda vestra... quod elatum est apud homines perosum est deo* (Marc. 4.33.6; SC 456:406; Evans 446).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A226/A054. Torah and nevi'im	16.16–17	5.17–18; 11.12–13	16.16–17	5.17–20; 11.12–13

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 16.16. ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἐξ οὗ ἢ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται<sup>554</sup></p> <p>QnLk1 16.17. ῥ παρελεύσεται ὁ οὐρανὸς<sup>5</sup> καὶ ῥ ἡ γῆ<sup>3</sup> ἢ ῥ μία κεραία<sup>3</sup> τῶν λόγων μου<sup>555</sup></p> <p>QnLk1 21.33. ὁ οὐρανὸς καὶ ἡ γῆ ῥ παρελεύσεται ὁ δὲ ῥ λόγος<sup>3</sup> μου ῥ μένει εἰς τὸν αἰῶνα<sup>3</sup> [see A293]</p>	<p>Mt1 5.17. μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. [QnLk1·Mt1]</p> <p>Mt1 5.18. ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. [QnLk1·Mt1]</p> <p>5.19–20 not present in Mt1</p> <p>Mt1 11.12. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου ἕως ἄρτι ἢ βασιλεία τῶν οὐρανῶν βιάζεται καὶ βιασταὶ ἀρπάζουσιν αὐτήν. [QnLk1·Mt1]</p> <p>Mt1 11.13. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν. [QnLk1·Mt1]</p>	<p>Lk2 16.16. ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἢ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται. [QnLk1·Lk2]</p> <p>Lk2 16.17a. εὐκοπώτερον δὲ ἐστὶν [CINP]</p> <p>Lk2 16.17b. τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. [QnLk1Mt1·Lk2]</p> <p>Lk2 21.33 see A293</p>	<p>Mk2 13.31. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. [QnLk1Lk2·Mk2] [see A293]</p>	<p>Mt2 5.19. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιῆσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. [Mt2c]</p> <p>Mt2 5.20. λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἢ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. [Mt2c]</p> <p>Mt2 11.12. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἢ βασιλεία τῶν οὐρανῶν βιάζεται καὶ βιασταὶ ἀρπάζουσιν αὐτήν. [QnLk1Mt1·Mt2]</p> <p>Mt2 24.35. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. [QnLk1Lk2·Mt2] [see A293]</p>

<sup>554</sup> The first part of Lk1 16.16 is clearly quoted in T's running commentary: "Saying, 'The law and the prophets were until John, from which the kingdom of god is announced'" / *dicens lex et prophetae usque ad Ioannem ex quo regnum dei adnuntiatur* (Marc. 4.33.7; SC 456:406, 408; Evans 446). T elsewhere repeatedly restates the opening of this Lk1/Lk2 material, including a couple of times later in his polemic against Marcion: "The law and the prophets until John" / *lex et prophetae usque ad Iohannem* (Marc. 5.2.1 in SC 483:82 and Evans 512; Marc. 5.8.4 in SC 483:184 and Evans 558). The remainder show no clear contextual indicators of being relevant to GMcn, while all of them align significantly with the quotations above (*Jejun.* 2.2 in CCSL 2:1258; *Jejun.* 11.6 in CCSL 2:1270; *Pud.* 6.2 in SC 394:168; *Prax.* 31.1 in Evans 129 and CCSL 2:1204). Only rarely do they evidence any variations, specifically: the addition of "the baptist" / *baptistam*, "the law and the prophets until John the baptist" / *lex et prophetae inquit usque ad Iohannem baptistam* (*Adv. Jud.* 8.14; CCSL 2:1362); and the use of a clarifying copulative verb, "the law and the prophets were until John" / *lex et prophetae usque ad Iohannem fuerunt* (*Adv. Jud.* 13.26; CCSL 2:1390). E's quotation aligns with that of T, yet goes beyond it: "The law and the prophets until John and everyone forcibly enters it" / ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου καὶ πᾶς εἰς αὐτὴν βιάζεται (*Pan.* 42.11.6 μγ (43); 42.11.17 Σχ. μγ (43); cf. 42.11.17 Ἔλ. μγ (43); GCS 31:113, 142).

<sup>555</sup> Lk1 16.17 is closely paraphrased in T. "Therefore, let heaven and earth, just as the law and prophets, pass more swiftly than one letter of the lord's words" / *transeat igitur caelum et terra citius sicut et lex et prophetae quam unus apex verborum domini* (Marc. 4.33.9; SC 456:410; Evans 446). While T uses the comparative "more swiftly" / *citius*, this does not merit the reconstruction of Lk2 term "more easily" / *εὐκοπώτερον*, which is a signature Lk2 word (cf. Lk2 5.23, 18.25) not likely in QnLk1. The corrections are based on T clearly using nominative forms for nouns the (*caelum et terra*), use of identical nominative noun forms and an identical verb form in the well-attested parallel in QnLk1 21.33, and the faithful reception of these elements in Mt1.



Parallel Passages for Signals Tracing: GMcn 16.18

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A227. Divorce	16.18	5.32	16.18	10.11–12	5.32; 19.9
A252. Divorce and celibacy	16.18	5.32	16.18	10.2–12	19.3–12

Parallel Verses for Signals Tracing: GMcn 16.16–18

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 16.18. πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ ἡ γυναικὶς αὐτοῦ ἄλλη μοιχεύει καὶ ὁ γαμῶν ἀπολελυμένη ἀπὸ ἀνδρὸς ὁμοίως μοιχὸς ἐστίν. <sup>556</sup>	Mt1 5.32. ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὅς ἐάν ἀπολελυμένην γαμήσῃ, μοιχᾶται. [QnLk1·Mt1]	Lk2 16.18. πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. [QnLk1·Lk2]	Mk2 10.2. καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολύσαι, πειράζοντες αὐτόν. [Mk2c] Mk2 10.3. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· τί ὑμῖν ἐνετείλατο Μωϋσῆς; [Mk2c] Mk2 10.4. οἱ δὲ εἶπαν· ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολύσαι. [Mk2c] Mk2 10.5. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. [Mk2c] Mk2 10.6. ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς· [Mk2c] Mk2 10.7. ἔνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα [καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ], [Mk2c] Mk2 10.8. καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σὰρξ. [Mk2c] Mk2 10.9. ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω. [Mk2c] Mk2 10.10. καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. [Mk2c] Mk2 10.11. καὶ λέγει αὐτοῖς· ὅς ἐν ἀπολύσει τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται ἐπ' αὐτήν· [QnLk1·Mk2] Mk2 10.12. καὶ ἐάν αὕτη ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται. [QnLk1·Mk2]	Mt2 19.3. καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτόν καὶ λέγοντες· εἰ ἔξεστιν ἀνθρώπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; [Mk2·Mt2] Mt2 19.4. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; [Mk2·Mt2] Mt2 19.5. καὶ εἶπεν· ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. [Mk2·Mt2] Mt2 19.6. ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω. [Mk2·Mt2] Mt2 19.7. λέγουσιν αὐτῷ· τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύσαι [αὐτήν]; [Mk2·Mt2] Mt2 19.8. λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. [Mk2·Mt2] Mt2 19.9. λέγω δὲ ὑμῖν ὅτι ὅς ἐν ἀπολύσει τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσει ἄλλην μοιχᾶται. [QnLk1Mk2·Mt2] Mt2 19.10. λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ]· εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμήσαι. [Mt2c] Mt2 19.11. ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν τὸν λόγον [τοῦτον] ἀλλ' οἷς δέδοται. [Mt2c] Mt2 19.12. εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνοῦχισθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνοῦχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω. [Mt2c]

<sup>556</sup> Lk1 16.18 is quoted twice and restated once in T, with some variations among them: "But Christ prohibits divorce, saying, 'He who has dismissed his wife and taken another commits adultery; he who has taken a woman dismissed by a man is equally an adulterer' / *sed Christus divortium prohibet dicens qui dimiserit uxorem suam et aliam duxerit adulterium committit; qui dimissam a viro duxerit aequae adulter est* (Marc. 4.34.1; SC 456:410, 412; Evans 448); "He who has dismissed," he says, "a wife and taken another has committed adultery, and he who has taken the one dismissed by a husband is equally an adulterer" / *qui dimiserit inquit uxorem et aliam duxerit adulterium commisit et qui a marito dimissam duxerit aequae adulter est* (Marc. 4.34.4; SC 456:414; Evans 450); "The lord... hurled the figure of speech of illicit matrimonies and adultery at Herod, pronouncing him an adulterer who had taken one dismissed by a husband" / *dominus... inlicitorum matrimoniorum et adulterii figuras iaculatus est in Herodem adulterum pronuntians etiam qui dimissam a viro duxerit* (Marc. 4.34.9; SC 456:420; Evans 452 *inlicitorum : illicitorum*).



Parallel Passages for Signals Tracing: GMcn 16.19–31

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A228. Rich man and Lazarus	16.19–31	16.19–31

Parallel Verses for Signals Tracing: GMcn 16.19

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.19. ἄνθρωπος τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς <sup>557</sup>	Lk2 16.19. ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. [QnLk1·Lk2]

<sup>557</sup> Lk1 16.19 is attested by T, *Adm*, and E. Both T and E corroborate the word "rich man" / πλούσιος: "account of the rich man" / *argumentum divitis* (*Marc.* 4.34.10; SC 456:420; Evans 452); "concerning the rich man" / περὶ τοῦ πλουσίου (*Pan.* 42.11.6 μδ (44); 42.11.17 Σχ. μδ (44); GCS 31:113, 142). While E only provides a few quotations, elsewhere he attests to this entire fable being preserved in GMcn: "the remainders of these comparisons he left alone and did not deceptively cut out" / ὡς παραβολῶν τὰ λείψανα εἶασε καὶ οὐ παρέκοψεν (*Pan.* 42.11.17 Ἐλ. νς (56); GCS 31:146). On the debate as to whether this fable was referenced in a lost commentary of Basilides as quoted by Hegemonius, see Winrich A. Löhr, *Basilides und seine Schule: Eine Studie zur Theologie- und Kirchengeschichtes zweiten Jahrhunderts*, WUNT 1.83 (Tübingen: Mohr-Siebeck, 1996) and Martin Hengel, *The Four Gospels and the One Gospel of Jesus Christ: An Investigation of the Collection and Origin of the Canonical Gospels* (Harrisburg: Trinity Press International, 2000); Tyson, *Marcion*, 81-82; Gregory, *Reception*, 78; Landry, "Reconsidering the Date of Luke", 185. While KN restore a narrative transition ("then he spoke another comparison" / εἶπεν δὲ καὶ ἑτέραν παραβολήν), this is only preserved in D and not attested by any patristic witness to GMcn. The abrupt transition from QnLk1 16.18 to 16.19 is more likely the earlier tradition, and is maintained by all other editors of Greek GMcn (HZVBR).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.20. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο εἰς τὸν πυλῶνα ἡλικωμένος <sup>558</sup>	Lk2 16.20. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλικωμένος [QnLk1·Lk2]

<sup>558</sup> Lk1 16.20 is referenced by T, E, and *Adm* (R 7.4.27). T briefly mentions the "account of the rich man... and poor man" / *argumentum divitis... et pauperis* (*Marc.* 4.34.10; SC 456:420; Evans 452). E specifically corroborates the words "beggar" / πτωχὸς and "Lazarus" / Λάζαρος, and indeed even both together, "Lazarus the beggar" / Λαζάρου τοῦ πτωχοῦ (*Pan.* 42.11.6 μδ (44); *Pan.* 42.11.17 Σχ. μδ (44); GCS 31:113, 142; see also *Pan.* 42.11.17 Ἐλ. νς (56); GCS 31:146). The upgrade to "into" / εἰς (thus VKNM) is based on its clear attestation in *Adm* against the characteristic LkR2 accusative πρὸς / πρὸς@pa \*1 \w+@na (IDD 1.2) as restored by HZ (plur).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ ῥαύματα αὐτοῦ <sup>559</sup>	Lk2 16.21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ. [QnLk1·Lk2]

<sup>559</sup> While "the rich man" / τοῦ πλουσίου could be in mind in the attestations of T and E to 16.19, the only explicit attestation to the unique content in Lk1 16.21 is the extended, verbatim quotation in *Adm* (R 7.4.27). The word "wounds" / τραύματα shows up later in the fable of the Good Samaritan created by LkR2, suggesting that the Qn fable of Dives and Lazarus partly inspired the creation of that later fable.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.22. ἐγένετο ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη <sup>560</sup>	Lk2 16.22. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη [QnLk1·Lk2]

<sup>560</sup> Lk1 16.22 is quoted and/or restated in T, E and *Adm* (R 7.4.27). The first paraphrase in T appears prior to his running commentary on GMcn: "within the infernal regions consolation in bosom of Abraham" / *apud inferos in sinu Abrahae refrigerium* (*Marc.* 3.24.1; SC 399:202; Evans 246). Several more are found within the running commentary: "the following narrative of the rich man suffering within infernal regions and the poor man resting in bosom of Abraham" / *subsequens argumentum divitis apud inferos dolentis et pauperis in sinu Abrahae requiescentis* (*Marc.* 4.34.10; SC 456:420, 422; Evans 452); "bosom and refuge... Abraham's bosom for the poor man... Abraham's bosom" / *sinum et portum... Abrahae sinum pauperi... Abrahae sinus* (*Marc.* 4.34.11; SC 456:422; Evans 454). Brief restatements appear in two other treatises: "in fire or in Abraham's bosom" / *in igni uel in sinu Abrahae* (*An.* 7.4; SC 601:180); "in Abraham's bosom" / *in Abrahae sinu* (*An.* 55.2; SC 601:438). E corroborates the phrase, "he was carried off by the angels into the bosom of Abraham" / ἀπηνέχθη ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ (*Pan.* 42.11.6 μδ (44); *Pan.* 42.11.17 Σχ. μδ (44); restated in "Ελ. μδ (44); GCS 31:113, 142).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.23. ἐν τῷ ἄδη ἐπάρας ἰοῦν τούς ὀφθαλμούς αὐτοῦ, ὑπάρχων ἐν βασάνοις ὁρᾷ Ἀβραάμ ἀπό μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῳ αὐτοῦ <sup>561</sup>	Lk2 16.23. καὶ ἐν τῷ ἄδη ἐπάρας τούς ὀφθαλμούς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ ἀπό μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. [QnLk1·Lk2]

<sup>561</sup> Lk1 16.23 is thoroughly restated in T and clearly quoted in *Adm* (R 7.4.27). An extensive however combative comment corroborates most of the verse's content: "We also respond with these things, by the same scripture conquering his eyes, who discerns in the infernal regions Abraham's bosom for the poor man... For it also says that a great chasm splits those regions and prohibits passage from either side. But the rich man could not have lifted his eyes, certainly not from far away, except to higher things and from a far away altitude through that immense distance of height and depth" / *utramque mercedem creatoris sive tormenti sive refrigerii apud inferos... respondebimus et <ad> haec ipsa scriptura revincente oculos eius qui ad inferos discernit Abrahae sinum pauperi... Nam et magnum ait intercidere regiones istas profundum et transitum utrimque prohibere. Sed nec adlevasset dives oculos et quidem de longinquo nisi in superiora et de altitudinis longinquo per immensam illam distantiam sublimitatis et profunditatis* (*Marc.* 4.34.11–12; SC 456:422, 424; Evans 454 *qui ad inferos: quae ab inferis; utrimque: utrinque; adlevasset: allevasset*). The opening phrase "in hades" / ἐν τῷ ἄδη may also be attested in T, appearing prior to his running polemical commentary on GMcn: "within the infernal regions consolation in the bosom of Abraham" / *apud inferos in sinu Abrahae refrigerium* (*Marc.* 3.24.1; SC 399:202; Evans 246). That same phrase, as well as the expression "in torments" / ἐν βασάνοις, is found within the sequential running commentary, just prior to the extensive comment noted above: "either recompense of the creator, whether of torment or of consolation within the infernal regions" / *utramque mercedem creatoris sive tormenti sive refrigerii apud inferos* (*Marc.* 4.34.11; SC 456:422; Evans 454). Note also the fourfold reference to Abraham's bosom found within the sequential commentary, including one occurrence of the word "bosom" without an immediately accompanying reference to Abraham, one or more of which likely echo the doubled reference in 16.22–23: "in Abraham's bosom" / *in sinu Abrahae* (*Marc.* 4.34.10; SC 456:420, 422; Evans 452); "bosom and refuge... Abraham's bosom for the poor man... Abraham's bosom" / *sinum et portum... Abrahae sinum pauperi... Abrahae sinus* (*Marc.* 4.34.11; SC 456:422; Evans 454).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.24. καὶ αὐτὸς φωνήσας εἶπεν πᾶτερ Ἀβραάμ ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ <sup>562</sup>	Lk2 16.24. καὶ αὐτὸς φωνήσας εἶπεν· πᾶτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. [QnLk1·Lk2]

<sup>562</sup> Lk1 16.24 is attested possibly in T and E and certainly in *Adm* (R 7.4.27). The closest possible reference in T more clearly applies to 16.23, but it could extend to this verse: "of torment... within the infernal regions" / *tormati... apud inferos* (*Marc.* 4.34.11; SC 456:422; Evans 454). The paraphrase by E is retrospective, found in a later elenchus: "But a finger dipped in water after departure from here and a tongue quenched by water, as the rich man said to Abraham on account of Lazarus" / δακτύλου δὲ ἐμβρεχομένου εἰς ὕδωρ μετὰ τὴν ἐντεῦθεν ἀπαλλαγὴν καὶ γλώσσης καταψυχομένης ὕδατι ὡς ὁ πλούσιος ἔφη τῷ Ἀβραάμ διὰ τὸν Λάζαρον (*Pan.* 42.11.17 "Ελ. νς (56); GCS 31:146). After "finger" / δακτύλου, the possessive pronoun "his" / αὐτοῦ (thus HZR) is omitted (with VKNM) because of its absence from the attestations of E and Greek *Adm*, in spite of its presence in Latin *Adm* and the majority of Lk2 mss.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.25. Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε <sup>563</sup> παρακαλεῖται σὺ δὲ ὀδυνᾶσαι <sup>563</sup>	Lk2 16.25. εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. [QnLk1·Lk2]

<sup>563</sup> Lk1 16.25 is quoted verbatim in its entirety by *Adm*, and also quoted partly by E. "Now Abraham said, 'Child, remember that you received good things in your life and similarly Lazarus bad things. But now here he is comforted, but you are in agony' / Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά. νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι (GCS 4:76–78 (Caspari 2.10)). "But now here Lazarus himself is comforted" / νῦν δὲ ὧδε παρακαλεῖται ὁ αὐτὸς Λάζαρος (*Pan.* 42.11.6 με (45); 42.11.17 Σχ. με (45); GCS 31:113, 143). For the quotation from E, we follow the variant ὧδε in VM over ὀδε.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.26. <u>καὶ ἐπὶ πᾶσιν τούτοις μεταξύ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ ἐνταῦθα διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν</u> <sup>564</sup>	Lk2 16.26. <u>καὶ ἐν πᾶσι τούτοις μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.</u> [QnLk1·Lk2]

<sup>564</sup> Lk1 16.26 is closely paraphrase in T and quoted verbatim in Greek and Latin *Adm*: "For it also says that a great chasm severs those regions and prohibits passage from either side" / *nam et magnum ait intercidere regiones istas profundum et transitum utrimque prohibere* (*Marc.* 4.34.11; SC 456:422; Evans 454); "And upon all these things, between you and us a great chasm has been established, so that those who are here cannot pass through to you, nor can they cross through here from there" / καὶ ἐπὶ πᾶσιν τούτοις μεταξύ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ ἐνταῦθα διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν (*Adm*; R 7.4.27). Note that the one attested use of the accusative *pros* / πρὸς@pa here, while rare in Qn, fits its custom of being preceded by a verb of motion (IDD 1.1). Note also the absence of the characteristic Lk2 verb "wish/want" / θέλω (IDD 1.1) as well as the second, additional use of the accusative *pros* / πρὸς@pa, both of which are universally attested in Lk2 mss and anachronistically restored by K, but omitted by VBRN.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.27. ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν τῷ πατρὸς μου <sup>565</sup>	Lk2 16.27. εἶπεν δέ· ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου, [QnLk1·Lk2]

<sup>565</sup> Lk1 16.27 is quoted verbatim: "Therefore I ask you, father, that you send him to the house of my father" / ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν τοῦ πατρὸς μου (*Adm* 76,16–78,6 (2.10); R 7.4.27).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.28. ἔχω γὰρ ἐκεῖ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου <sup>566</sup>	Lk2 16.28. ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. [QnLk1·Lk2]

<sup>566</sup> Lk1 16.28 is quoted in Greek: "For I have there five brothers, so that he may testify to them lest they also come to this place of torment" / ἔχω γὰρ ἐκεῖ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου (*Adm*; R 7.4.27).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.29. λέγει (Ἀβραάμ) αὐτοῖς ἔχουσι ἐκεῖ ᾿Μωϋσέα καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν <sup>567</sup>	Lk2 16.29. λέγει δὲ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. [QnLk1·Lk2]

<sup>567</sup> Lk1 16.29 is repeatedly quoted in T and *Adm* (R 7.4.27). T recalls it three times within his sequential commentary: "they have there Moses and the prophets. Let them hear them" / *habent illic Moysen et prophetas illos audiant* (*Marc.* 4.34.10; SC 456:422; Evans 454); "admonishing you heretics indeed, as long as you are in life, of Moses and the prophets preaching one creator god and preaching his one Christ" / *admonens quoque vos haereticos dum in vita estis Moysen et prophetas unum deum praedicantes creatorem et unum Christum praedicantes eius* (*Marc.* 4.34.14 in SC 456:426; 4.34.15 in Evans 456); "yet within the infernal regions it was said by him, 'They have Moses and the prophets. Let them hear them'" / *apud inferos autem de eis dictum est. Habent illic Moysen et prophetas illos audiant* (*Marc.* 4.34.17; SC 456:426; Evans 456 transposes *audiant illos*). T also gives a briefer quotation of this Lukan tradition in a different treatise: "'They have', he says, 'Moses and Elijah', that is the law and the prophets preaching Christ" / *babent inquit Moysen et Heliam, id est legem et prophetas Christum praedicantes* (*Praescr.* 8.6; SC 46:100). E quotes this verse several times: "Abraham said, 'They have Moses and the prophets. Let them listen to them, since they will not listen to someone raised from the dead'" / *εἶπεν Ἀβραάμ ἔχουσι Μωϋσέα καὶ τοὺς προφήτας, ἀκουσάτωσαν αὐτῶν, ἐπεὶ οὐδὲ τοῦ ἐγειρομένου ἐκ νεκρῶν ἀκούσουσιν* (*Pan.* 42.11.6 μς (46); *Pan.* 42.11.17 Σχ. μς (46); paraphrased in 42.11.17 ᾿Ελ. μς (46); GCS 31:113, 143). E returns to it in a later elenchus: "Abraham said after his death, 'They have Moses and the prophets, let them listen to them'" / *ἔλεγεν ὁ Ἀβραάμ μετὰ τὴν τελευτήν ὅτι ἔχουσι Μωϋσέα καὶ τοὺς προφήτας, ἀκουσάτωσαν αὐτῶν* (*Pan.* 42.11.17 ᾿Ελ. νθ (59); GCS 31:147). The traditional spelling of the name of Moses (Μωϋσέα, so ZBKN), clearly attested by E and present in the earliest reliable witnesses to Lk2, is restored in favor of the likely later spelling (Μωσέα, so HVR) as attested in *Adm*.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.30. ὁ δὲ εἶπεν οὐχὶ πάτερ ἀλλ' ἐάν τις ἐκ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν <sup>568</sup>	Lk2 16.30. ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν. [QnLk1·Lk2]

<sup>568</sup> Lk1 16.30 is quoted in *Adm* (R 7.4.27). Note that the rare appearance of the accusative *pros* / πρὸς@pahere in Qn is prefaced, as is customary for Qn, by a verb of motion (IDD 1.1, 1.2).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.31. ὁ δὲ εἶπεν ἑὶ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἤκουσαν οὐδ' ἂν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσουσιν αὐτοῦ <sup>569</sup>	Lk2 16.31. εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ' ἂν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται. [QnLk1·Lk2]

<sup>569</sup> Lk1 16.31 is quoted both in E and *Adm*: "since they will not listen to someone raised from the dead" / ἐπεὶ οὐδὲ τοῦ ἐγειρομένου ἐκ νεκρῶν ἀκούσουσιν (*Pan.* 42.11.6 μς (46); 42.11.17 Σχ. μς (46); R 6.4.47); "But he said, 'If they did not listen to Moses and the prophets, not even if someone departed from the dead [ones] will they listen to him" / ὁ δὲ εἶπεν εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἤκουσαν, οὐδ' ἂν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσουσιν αὐτοῦ (GCS 4:78) // "But he said, 'If they have not listened to Moses and the prophets, not even if someone has proceeded from the dead [ones] will they listen to him" / *at ille dixit si Moysen et prophetas non audierunt neque si aliquis a mortuis perrexerit audient eum* (Caspari 2.10). One wonders if this fable may have influenced a somewhat similar construction in John 5.28, "Do not be astonished at this, that the hour is coming when everyone in the graves will hear his voice" / ἢ θαυμάζετε τοῦτο ὅτι ἔρχεται ὥρα ἐν ἧ ἅ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A229. Scandals	17.1–2	18.6–7	17.1–3a	18.6–7	9.42
A168. Temptation warnings	17.1–2	18.6–7	14.34–35, 17.1–2	18.6–9	9.42–50

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>QnLk1 17.1. &lt;λέγει τοῖς μαθηταῖς&gt; οὐαὶ ἐκείνῳ δι' οὗ τὰ σκάνδαλα ἔρχεται<sup>570</sup></p> <p>QnLk1 17.2. ἡ συμφέρει<sup>571</sup> αὐτῷ εἰ μὴ ἐγεννήθη ἡ γεννηθέντα ἡ μύλω ὀνικῶ ἡ προστεθῆναι<sup>571</sup> περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῆναι<sup>571</sup> ἐν τῷ βάθει τῆς θαλάσσης ἡ ἵνα ἓνα τῶν μικρῶν τούτων σκανδαλίση<sup>571</sup></p>	<p>Mt1 18.6. ὃς δ' ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων [QnLk1·Mt1]</p> <p>Mt1 18.6b. τῶν πιστευόντων εἰς ἐμέ, [Mt1c]</p> <p>Mt1 18.6c. συμφέρει αὐτῷ ἵνα κρεμασθῆ μύλος ὀνικός περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῆ ἐν τῷ πελάγει τῆς θαλάσσης. [QnLk1·Mt1]</p> <p>Mt1 18.7a. οὐαὶ [QnLk1·Mt1]</p> <p>Mt1 18.7b. τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν [Mt1c]</p> <p>Mt1 18.7c. τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. [QnLk1·Mt1]</p>	<p>Lk2 17.1. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται. [QnLk1Mt1·Lk2]</p> <p>Lk2 17.2. λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περιέκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίση τῶν μικρῶν τούτων ἓνα. [QnLk1·Lk2]</p>	<p>Mt2 18.6–7 same as Mt1</p> <p>Mt2 18.8. εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. [Mt2c]</p> <p>Mt2 18.9. καὶ εἰ ὁ ὀφθαλμὸς σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. [Mt2c] [cf Mt 26.24]</p> <p>Mt2 26.24a. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ,</p> <p>Mt2 26.24b. οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος [QnLk1·Mt2]</p>	<p>Mk3 9.42. καὶ ὃς ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ], καλὸν ἐστὶν αὐτῷ μᾶλλον εἰ περιέκειται μύλος ὀνικός περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν. [QnLk1Mt2·Mk3]</p> <p>Mk3 9.43. καὶ ἐὰν σκανδαλίση σε ἡ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστὶν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. [Mt2·Mk3]</p> <p>Mk3 9.44. [ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.] [Mk3c]</p> <p>Mk3 9.45. καὶ ἐὰν ὁ πούς σου σκανδαλίση σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν. [Mt2·Mk3]</p> <p>Mk3 9.46. [ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.] [Mk3c]</p> <p>Mk3 9.47. καὶ ἐὰν ὁ ὀφθαλμὸς σου σκανδαλίση σε, ἔκβαλε αὐτόν· καλὸν σέ ἐστὶν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν, [Mt2·Mk3]</p> <p>Mk3 9.48. ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. [Mk3c]</p> <p>Mk3 9.49. πᾶς γὰρ πυρὶ ἀλισθήσεται. [QnLk1Mt1·Mk2] [see A218]</p> <p>Mk3 9.50. καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἄλα καὶ εἰρηνεύετε ἐν ἀλλήλοις. [QnLk1Lk2·Mk2] [see A218] [cf Mk 14.21]</p>

<sup>570</sup> Lk1 17.1 is clearly attested both by T and in Greek and Latin *Adm*. T's attestation provides the basis for the opening explicit restoration, which is also a necessary transition from the previous episode: "At that time turning to the students, 'Woe', he says, 'to the originator of scandals' / *conversus ibidem ad discipulos vae dicit auctori scandalorum* (Marc. 4.35.1; SC 456:428; Evans 456). The dative "to the students" / τοῖς μαθηταῖς is restored in favor of the characteristic Lk2 verb of speaking with *pros* + accusative addressee (IDD 1.2). T's description of Jesus "turning to the students" repeats a common LkR2 formula used elsewhere but not here in Lk2. Thus it most likely does not substantiate this formula here in Lk1, but merely shows T using his own introduction of the addressees of the speech act. The second and final explicit restorations are based on *Adm*: "Woe to that one through whom the scandal comes" / οὐαὶ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται (GCS 4:88) / *vae sit illi homini per quem scandalum venit*? (Caspari 2.15). Both Lk2 and Mt2 as independent receptors confirm the "through whom" / δι' οὗ construction, which clarifies more than contradicts T's term "originator" / *auctori*. T and Lk2 mss align on the plural for "scandals", thus the singular form in *Adm* is taken as a later tradition, perhaps a conflation with the Matthean form. We plan to evaluate 1 Clem 46.8 as an intertext in a later version of this book.

<sup>571</sup> Lk1 17.2 is clearly quoted by T and likely quoted in Greek and Latin *Adm* as part of a conflation with Mt 26.24. Continuing directly from his above attestation of Lk1 17.1, T continues by quoting Lk1 17.2: "expedient for him, if he had not been born, or if with a millstone bound to his neck he had been thrown from a cliff into the depths, than that he scandalize one of these little students" / *expedisse ei si natus non fuisset aut si molino saxo ad collum deligato praecipitatus esset in profundum quam unum ex illis modicis utique discipulis eius scandalizasset* (Marc. 4.35.1; SC 456:428; Evans 456). Greek and Latin *Adm* read: "Woe to the human through whom the son of man is betrayed. Preferable for him if he had not been born, or being born to have been fastened with a mill stone and thrown from a cliff into the depth of the sea" / οὐαὶ τῷ ἀνθρώπῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· συμφέρει αὐτῷ εἰ μὴ ἐγεννήθη, ἢ γεννηθέντα μύλω ὀνικῶ προστεθῆναι καὶ καταποντισθῆναι ἐν τῷ βάθει τῆς θαλάσσης (GCS 4:34); "Woe to him through whom the son of man is betrayed; better for him had he not been born, or if indeed born to have been bound with a mill stone around his neck and thrown into the depths of the sea" / *vae illi per quem filius hominis tradetur; melius illi fuerat non nasci aut certe nato molam asinariam ligari circa collum eius et mitti in profundum maris* (Caspari 1.16). This verse is quite reminiscent of the death of the protagonist in the *Aesop Romance*, a saga previously imitated in QnLk1 4.29–30. The lemma *καταποντίζω*, uniquely attested in Greek *Adm* among GMcn witnesses, and echoed in the MtR1 receptor, also appears in QnLk1 4.29. The use of the Lk2 pluperfect verbs (περιέκειτο, ἔρριπτο) by most GMcn editors lack basis in the patristic testimonies, do not match typical QnLk1 verbal patterns, and are thus corrected with the forms clearly attested in *Adm*. The formulaic repetition in Mk3 9.44, 9.46, and 9.48 suggests liturgical usage and may have taken inspiration from Sir 7.17 and/or Jdt 16.17.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.3a. <προσέχετε> <sup>572</sup>	Lk2 17.3a. <u>προσέχετε</u> ἑαυτοῖς. [QnLk1·Lk2]

<sup>572</sup> Lk1 17.3a is likely attested paraphrastically in T's verb choice for 17.4, "he commands" / *iubet* (see below), situated within a thoroughgoing attestation to Lk1 17.1–4. The same plural imperative form ("look out!" / *προσέχετε*) was explicitly attested for QnLk1 12.1 and was likely present in QnLk1 21.34 as well. Missing from T's attestation and from our restoration is the Lk2 characteristic reflexive pronoun *ἑαυτοῦ* (IDD 1.1).

Parallel Passages for Signals Tracing: GMcn 17.3b–4

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A230. Forgiveness	17.3b–4	18.15	17.3b–4	18.15
A170. Reproving one's brother	17.3b	18.15	17.3b	18.15–18
A171. Two or three gathered	————	————	————	18.19–20
A172. Reconciliation	17.4	18.21	17.4	18.21–22

Parallel Verses for Signals Tracing: GMcn 17.3b

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 17.3b. «ἐάν» ἀμάρτη ὁ ἀδελφός ἐπιτίμησον «αὐτῷ» <sup>573</sup>	Mt1 18.15. ἐάν δὲ ἀμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου «ἐπιτίμησον αὐτῷ» [QnLk1·Mt1]	Lk2 17.3b. ἐάν ἀμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, [QnLk1Mt1·:Lk2] Lk2 17.3c. καὶ ἐάν μετανόησῃ ἄφες αὐτῷ. [CINP]	Mt2 18.15a. ἐάν δὲ ἀμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου, ὕπαγε ἔλεγχον αὐτὸν [QnLk1·Mt2] Mt2 18.15b. μεταξὺ σοῦ καὶ αὐτοῦ μόνου. [Mt2c] Mt2 18.15c. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. [Lk2·Mt2] Mt2 18.16. ἐάν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. [Mt2c] Mt2 18.17. ἐάν δὲ παρακούσῃ αὐτῶν, εἰπέ τῇ ἐκκλησίᾳ· ἐάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. [Mt2c] Mt2 18.18. ἀμὴν λέγω ὑμῖν· ὅσα ἐάν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐάν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. [Mt2c] [cp. Mt2 16.19 in A158] Mt2 18.19. πάλιν [ἀμὴν] λέγω ὑμῖν ὅτι ἐάν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐάν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. [Mt2c] Mt2 18.20. οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν. [Mt2c]

<sup>573</sup> Lk1 17.3b is closely paraphrased and thoroughly explained in T: "He commands the sinning brother be rebuked. The one who has not done this by all means has failed, either out of hatred wanting the brother to persevere in sin or sparing him out of acceptance of personality" / *peccantem fratrem iubet corripi; quod qui non fecerit utique deliquit aut ex odio volens fratrem in delicto perseverare aut ex acceptione personae parcens ei* (Marc. 4.35.2; SC 456:430; Evans 458). The improvised restoration of the particle "if" / ἐάν befits the subsequent subjunctive verb, and the improvised restoration of "him" / αὐτῷ is a necessary object of the attested verbal command. Both Lk2 and Mt2 as independent receptors of QnLk1 confirm these restorations.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 17.4. «καὶ» ἐὰν ἐπτάκις ἁμαρτήσῃ εἰς σὲ ἄφες «αὐτῷ» <sup>574</sup>	Mt1 18.21. «καὶ ἐὰν» ἐπτάκις «ἁμαρτήσῃ εἰς σὲ ἄφες» αὐτῷ [QnLk1·Mt2]	Lk2 17.4a. καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ [QnLk1·Lk2] Lk2 17.4b. καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων· μετανοῶ, [CINP] Lk2 17.4c. ἀφήσεις αὐτῷ. [QnLk1·Lk2]	Mt2 18.21a. τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· κύριε, ποσάκις [Mt2c] Mt2 18.21b. ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; [QnLk1·Mt2] Mt2 18.22. λέγει αὐτῷ ὁ Ἰησοῦς· οὐ λέγω σοι ἕως ἐπτάκις ἀλλὰ ἕως ἐβδομηκοντάκις ἑπτὰ. [Mt2c]

<sup>574</sup> Lk1 17.4 is paraphrased by T: "But he commands you give forgiveness even to the brother who offends you, even seven times" / *sed et veniam des fratri in te delinquenti iubet etiam septies* (Marc. 4.35.3; SC 456:430; Evans 458). In another treatise, T clearly attests the Matthean version, including its distinctive dialogue between Jesus and Peter and number "seventy-seven": "And when Peter had questioned him, if a brother should be forgiven seven times, 'No indeed,' he says, 'Seventy seven'" / *et cum interrogasset Petrus si septies remittendum esset fratri immo inquit septuagies septies* (Or. 7.3; Evans 12; CCSL 1:262). Both the words "and" / καὶ and "him" / αὐτῷ are improvised restorations necessitated by syntax and confirmed by Lk2 and Mt2 as independent QnLk1 receptors. Note the addition of several Lk2 characteristic features unattested for GMcn: "day" / ἡμέρα, "turn" / ἐπιστρέφω, "saying" / λέγω@vpp, "repent" / μετανοέω (IDD 1.1). The introduction of Peter as spokesperson for the apostolic collegium befits Mt2 as a later stratum more than earlier strata, hence its absence from QnLk1 and Lk2, as well as our reconstruction of Mt1 at this point.



Parallel Passages for Signals Tracing: GMcn 17.5–6

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)	Mk3 (140s)
A231. On faith	-----	17.5–6	9.28–29	17.19–21, 21.21	9.28–29; 11.22–23
A275. Fig tree withered	-----	-----	-----	21.20–22	11.20–26

Parallel Verses for Signals Tracing: GMcn 17.5–6

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)	Mk3 (140s)
<p>17.5–6 not present in QnLk1<sup>575</sup></p> <p>QnLk1 13.18. «καὶ ἔλεγεν τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;» [see A209]</p> <p>QnLk1 13.19. ἡ βασιλεία τοῦ θεοῦ ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ κήπῳ ἑαυτοῦ ἃ [see A209]</p>	<p>Mt1 6.14. ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. [Mt1c]</p> <p>Mt1 6.15. ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. [Mt1c]</p>	<p>Lk2 17.5. καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθεσ ἡμῖν πίστιν. [CINP]</p> <p>Lk2 17.6. εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ]· ἐκρίζωθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. [CINP]</p>	<p>Mk2 9.28. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [see A163]</p> <p>Mk2 9.29. καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθεῖν εἰ μὴ ἐν προσευχῇ. [see A163]</p>	<p>Mt2 17.19. τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [Lk1Mk2·:Mt2] [see A163]</p> <p>Mt2 17.20. ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν. [QnMk1Lk2·:Mt2] [see A163]</p> <p>Mt2 17.21. [τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ] [see A163]</p> <p>Mt2 21.20. καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ; [Mt2c]</p> <p>Mt2 21.21. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κὰν τῷ ὄρει τούτῳ εἴπητε· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· [Lk2·Mt2]</p> <p>Mt2 21.22. καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε. [Mt2c]</p>	<p>Mk3 9.28–29 same as Mk2 [see A163]</p> <p>Mk3 11.20. καὶ παραπορευόμενοι πρῶτ' εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ριζῶν. [Mt2·Mk3]</p> <p>Mk3 11.21. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββί, ἴδε ἡ συκὴ ἣν κατηράσω ἐξήρανται. [Mt2·Mk3]</p> <p>Mk3 11.22a. καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· [Mt2·Mk3]</p> <p>Mk3 11.22b. ἔχετε πίστιν θεοῦ. [Lk2·Mk3]</p> <p>Mk3 11.23. ἀμὴν λέγω ὑμῖν ὅτι ὅς ἂν εἴπη τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῷ. [Mt2·Mk3]</p> <p>Mk3 11.24. διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. [Mt2·Mk3]</p> <p>Mk3 11.25. καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφή ὑμῖν τὰ παραπτώματα ὑμῶν. [QnLk1Mt1Lk2·:Mt3] [see A231/A275]</p> <p>Mk3 11.26. [εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν] [Mt1·Mk3] [see A231/A275]</p>

<sup>575</sup> Lk2 17.5–10a is unattested according to R (427), but 17.5–6 was likely not present in Lk1. T's running commentary moves immediately and smoothly from Lk1 17.4 (*Marc.* 4.35.3; SC 456:430; Evans 458) to Lk1 17.11 (*Marc.* 4.35.4; SC 456:432). A dense cluster of characteristic Lk2 features are also evident here: the lemma "mulberry tree" / *συκαμίνος* is NT *hapax*, the lemma "uproot" / *ἐκρίζω* only occurs here in Lk2, while the verb "plant" / *φυτεύω* is only found in uniquely Lk2 verses (IDD 1.1); the "apostles" speaking collectively as a *collegium* is nowhere found in Lk1, but quite characteristic of Lk2 (cf. 9.10, 24.10) and Acts (cf. 4.33, 4.36, 5.29, etc.), reflecting early orthodox ecclesiology and perhaps even antiphonal liturgical patterns (IDD 1.4).



Parallel Passages for Signals Tracing: GMcn 17.7–10

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A232. Unworthy slaves	———	17.7–10

Parallel Verses for Signals Tracing: GMcn 17.7–10

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
17.7–10 not present in QnLk1 <sup>576</sup>	<p>Lk2 17.7. τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ· εὐθέως παρελθὼν ἀνάπεσε, [CENP]</p> <p>Lk2 17.8. ἀλλ’ οὐχὶ ἐρεῖ αὐτῷ· ἐτοίμασον τί δειπνήσω καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; [CENP]</p> <p>Lk2 17.9. μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; [CENP]</p> <p>Lk2 17.10. οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι ἀχρεῖοὶ ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν. [CENP]</p>

<sup>576</sup> Lk2 17.5–10a is unattested and Lk2 17.10b was not present according to R (427), but the entirety of 17.7–10 was likely not present in Lk1. When E specifically quotes 17.10b, he is probably making a shorthand reference to the entire passage (17.7–10) about the slaves not being present. "He deceptively cut out, 'Say that we are worthless slaves; we have done what we were supposed to do'" / παρέκοψε τό λέγετε ὅτι ἀχρεῖοι δοῦλοι ἐσμεν ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν (*Pan.* 42.11.6 μζ (47); 42.11.17 Σχ. μζ (47); GCS 31:113, 143). As noted in the above passage, T's running commentary moves immediately from Lk1 17.4 (*Marc.* 4.35.3; SC 456:430) to Lk1 17.11 (*Marc.* 4.35.4; SC 456:432). This passage is filled with characteristic LkR2 vocabulary and themes: the lemmata "feast" / δειπνέω, "order" / διατάσσω (*bis*), the verb "shepherd" / ποιμαίνω (only here in Lk2), "plow" / ἀροτριάω (a gospel *hapax* that only appears elsewhere in the NT once), and the intensive negative adverb "not" / οὐχὶ as part of a rhetorical question (IDD 1.1); an aorist passive participle / @vpap (IDD 1.2); as well as hospitality protocols and ethics from a slave-owner perspective (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 17.11ac–12a, 12b, 11b, 12b, 12c–13, 17.14, 4.27, 17.15, 16a, 16b, 17, 18–19

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A233. Ten lepers cleansed	17.12b, 11b, 12c, 14, 4.27, 15, 16b, 18–19	17.11–19

Parallel Verses for Signals Tracing: GMcn 17.11ac, 12a, 12b, 11b

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
17.11ac not present in QnLk1 <sup>577</sup>	Lk2 17.11a. καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ μέσον [CINP]
17.12b. <εἶς> «κώμην»	Lk2 17.11b. <u>Σαμαρείας</u> [QnLk1·Lk2]
17.11b. <Σαμαρείας> <sup>578</sup>	Lk2 17.11c. καὶ Γαλιλαίας [CINP]
	Lk2 17.12a. καὶ εἰσερχομένου αὐτοῦ [CINP]
	Lk2 17.12b. εἶς τινα κώμην [QnLk1·Lk2]

<sup>577</sup> Lk2 17.11a is not attested by patristic witnesses and was most likely not present in QnLk1. Characteristic Lk2 features include: the lemma "Jerusalem" / Ἱερουσαλὴμ (IDD 1.1); the introductory "and it happened" / καὶ ἐγένετο bigram, the prepositional articular infinitive / ἐν δὲ τῷ πορεύεσθαι (IDD 1.2); and the gratuitous use of placenames and travel references (IDD 1.4).

<sup>578</sup> Lk1 17.12a and Lk1 17.11b are partly and together paraphrased in T, who later refers to the episode taking place "in the regions of Samaria" / *in Samariae regionibus* (Marc. 4.35.9; SC 456:436; Evans 460). In the flow of the QnLk1 narrative, the reader has not left Samaria; "a village of Samaritans" / *viculum Samaritarum* in QnLk1 9.52 was the last place clearly mentioned (Marc. 4.23.7 in SC 456:298, 300; 4.23.8 in Evans 388), and subsequent to that the Lord's prayer was taught "in a certain place" / *in quodam loco* (Marc. 4.26.1; SC 456:330; Evans 404). Based on the previous usage in QnLk1 9.52 of a "village" in relation to Samaria, the mention of a "village" / κώμην here in Lk2 17.12a is taken as authentic to QnLk1 and thus restored. Given that this passage in QnLk1 comes immediately after a sequence of sayings about Forgiveness (A230), Reproving a brother (A170), and Reconciliation (A172), Joshua's sayings and actions here may well point to a political alliance between Galileans and Samaritans, perhaps in common cause against Roman-controlled Jerusalem. Besides the brief geographical notice, the rest of the material in Lk2 17.11–12a was most likely not present, reflecting a cluster of characteristic Lk2 features: a middle participle / @vp?m\* and a participial transitional phrase (IDD 1.2); and the gratuitous use of placenames and travel references (IDD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.12c. <ότε συνήντησαν> «αὐτῶ» οἱ δέκα λεπροί <sup>579</sup>	Lk2 17.12c. ἀπήντησαν [αὐτῶ] δέκα λεπροὶ ἄνδρες [QnLk1·Lk2]

<sup>579</sup> Confirmation of and upgrade to Lk1 17.12b based on the quotation by E: "when the ten lepers encountered " / ὅτε συνήντησαν οἱ δέκα λεπροί (*Pap.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); GCS 31:113, 143).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
17.12c–13 not present in QnLk1 <sup>580</sup>	Lk2 17.12c. οἱ ἔστησαν πόρρωθεν [CENP] Lk2 17.13. καὶ αὐτοὶ ἤραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. [CENP]

<sup>580</sup> Lk2 17.12c–13 were together not present according to E, who describes the omission carefully and the transition of GMcn immediately from 17.12b to 17.14. "'When the ten lepers encountered him', he deceptively cut out much and he put, 'he sent them away saying, "show yourselves to the priests"' / ὅτε συνήντησαν οἱ δέκα λεπροί. ἀπέκοψε δὲ πολλὰ καὶ ἐποίησεν ἀπέστειλεν αὐτοὺς λέγων, δείξατε ἑαυτοὺς τοῖς ἱερεῦσι (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); GCS 31:113, 143). R (427) imprecisely claims that E only attests to the absence of 17.13.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.14b. ἄπέστειλεν αὐτοὺς λέγων ἵ ὑπάγετε ἵ δείξατε ἑαυτοὺς τοῖς ἱερεῦσιν καὶ ἑν τῇ ὁδῷ ἑκαθαρίσθησαν <sup>581</sup>	Lk2 17.14a. καὶ ἰδὼν εἶπεν αὐτοῖς· [CINP] Lk2 17.14b. πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἑκαθαρίσθησαν. [QnLk1·Lk2]

<sup>581</sup> Lk1 17.14 is quoted in T and E. T first summarizes then quotes: "But he ordered what was in the plainness of the law. 'Go, show yourselves to the priests'" / *sed et quod in manifesto fuit legis praecepit. Ite ostendite vos sacerdotibus* (*Marc.* 4.35.7; SC 456:434; Evans 460). E proceeds directly into a more extended quotation: "he put, 'he sent them away saying, "show yourselves to the priests'" / ἐποίησεν ἀπέστειλεν αὐτοὺς λέγων, δείξατε ἑαυτοὺς τοῖς ἱερεῦσιν (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); GCS 31:113, 143). The participle "going" / πορευθέντες (HZBRN) is corrected to "go" / ὑπάγετε (with K), precisely matching *ite*, the second person plural imperative used by T, and fully consistent with the highly similar successive imperatives seen previously in Lk1 5.14, "depart, show yourself to the priest" / ἄπελθε δείξον σεαυτὸν τῷ ἱερεῖ, closer to the Markan/Matthean formula (ὑπάγε σεαυτὸν δείξον τῷ ἱερεῖ) than to the more erudite Lk2 participle plus imperative formula. Several highly characteristic of LkR2 are omitted: a plural participle + plural imperative bigram / @vp\w{2}n\w{1}p\w+ \w+@vd\w{3}p, a narrative voice bigram "and it happened" / καὶ γίνομαι@viam3s, and a prepositional infinitive construction / ἐν@\* ὁ@dd\w{1}s \w+@vn\* here, "when they were departing" / ἐν τῷ ὑπάγειν αὐτοὺς (IDD 1.2). This transitional phrase is completely absent from the testimony of E, and T's phrase "on the road he cleansed" / *in itinere purgavit* does not establish it, contrary to R (5.71; 428). Our emendation "on the road" / ἐν τῇ ὁδῷ follows T precisely, using a phrase found elsewhere in QnLk1 12.58. Also contrary to R, the Lk2 participle "going" / πορευθέντες is omitted for lack of attestation by T and E.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 4.27. «και» πολλοι λεπροι ἦσαν ἐν τῷ Ἰσραὴλ ἐν ἡμέραις Ἐλισαίου τοῦ προφήτου καὶ οὐδεις αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεμὰν ὁ Σύρος <sup>582</sup>	Lk2 4.27. καὶ πολλοι λεπροι ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεις αὐτῶν ἐκαθαρίσθη εἰ μὴ <u>Ναιμὰν ὁ Σύρος</u> . [QnLk1·Lk2]

<sup>582</sup> Lk1 4.27 is attested as part of this passage (A233 rather than A033) by T and E. T quotes it verbatim: "Now although he has previously mentioned that there were many lepers within Israel in the days of Elisha the prophet and that none of them were cleansed except Namaan the Syrian" / *nunc etsi praefatus est multos tunc fuisse leprosos apud Israhelem in diebus Helisaei prophetae et neminem eorum purgatum nisi Neman Syrum* (Marc. 4.35.6; SC 456:432; Evans 460). The quotation of E largely matches: "he put other words in place of other words, saying 'that there were many lepers in the days of Elisha the prophet and not one was cleansed except Naaman the Syrian'" / ἄλλα ἀντὶ ἄλλων ἐποίησε λέγων ὅτι πολλοὶ λεπροὶ ἦσαν ἐν ἡμέραις Ἐλισσαίου τοῦ προφήτου καὶ οὐκ ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος (*Pan.* 42.11.6 μῆ (48); 42.11.17 Σχ. μῆ (48); GCS 31:113–14, 143). The elenchus restates some elements: "And here the lord calls Elisha a prophet and himself fulfills the same type of things done before by him" / καὶ ἐνταῦθα προφήτην τὸν Ἐλισσαῖον καλεῖ ὁ κύριος καὶ ἑαυτὸν πληροῦντα τὰ ἰσοτύπως παρ' ἐκείνου προγεγενημένα (*Pan.* 42.11.17 Ἐλ. μῆ (48); GCS 31:144). GMcn editors concur on this differing location. The main disparity among editions is whether to go with T and Lk2 mss, "no one of them" / οὐδεις αὐτῶν (so HRN) or E's simple negative "not" / οὐκ (ZVK). The former seems more likely based on multiple attestation and contextual syntax, and the latter could reflect E's common penchant for elision or a later GMcn variant. While this saying clearly recounts a story well known from the Hebrew Nevi'im, it does not apparently comprise a verbatim quotation or even a clear paraphrase of any known Hebrew Bible text or Greek Old Testament version.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.15. εἶς ἐξ αὐτῶν <sup>583</sup>	Lk2 17.15. εἶς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, [QnLk1·Lk2]
17.16a not present in QnLk1 <sup>584</sup>	Lk2 17.16a. καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν [CINP]
QnLk1 17.16b. Σαμαρίτης <sup>585</sup>	Lk2 17.16b. Σαμαρίτης [QnLk1·Lk2]
17.17 not present in QnLk1 <sup>586</sup>	Lk2 17.17. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; [CINP]
QnLk1 17.18a. <ὑπέστρεψεν> δοῦναι δόξαν τῷ θεῷ <sup>587</sup>	Lk2 17.18a. οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ [QnLk1·Lk2]
17.18b not present in QnLk1	Lk2 17.18b. εἰ μὴ ὁ ἀλλογενῆς οὗτος; [CINP]

<sup>583</sup> Lk1 17.15 is partly but clearly attested in T: "only that one of the ten" / *unum illum solutum ex decem* (Marc. 4.35.11; SC 456:438; Evans 462). The expression "glorified god" / ἐδόξαζον τὸν θεόν appears elsewhere in QnLk1 in 7.16, and likely 13.13. The verb "return" is commonly used by Lk2, but QnLk1 has two other examples (23.56, 24.9). We take the doubling of the "return... glorify god" expression in 17.15 and 17.18 as evidence of Lk2 redaction. The other features in this verse are characteristic of Lk2, particularly the participle "seeing" / ὁράω@vp (IDD 1.1) and the bigram "great voice" / φωνή@n\* μέγας@a (IDD 1.2).

<sup>584</sup> 17.16a is unattested in T and was most likely not present. R (428) imprecisely renders this part of the verse as ellipses. It instead reflects a cluster of Lk2 features: the lemmata "fall" / πίπτω and "face" / πρόσωπον (IDD 1.1); and the theme of worshipping Jesus (IDD 1.4).

<sup>585</sup> Lk1 17.16b is likely referenced twice in T: "This event happened in the regions of Samaria, whence one of the lepers came" / *in Samariae regionibus res agebatur, unde erat et unus interim ex leprosis* (Marc. 4.35.9; SC 456:436; Evans 460); "Samaritan" / *Samariten* (Marc. 4.35.11; SC 456:438; Evans 462).

<sup>586</sup> According to R (5.71), 17.17 is attested for GMcn, "but no insight into wording can be gained." On the contrary, this content is unattested and most likely not present. The closest possible reference in T is: "Whence being amazed at that one alone of the ten who remembered divine grace" / *unde et unum illum solutum ex decem memorem divinae gratiae* (Marc. 4.35.11; SC 456:438; Evans 462). But this does not establish Jesus asking rhetorical questions nor the explicit mention of the number "nine", and its mention of "ten" / *decem* likely echoes that word in QnLk1 17.12b. E mentions the number "nine" within his paraphrase of Lk2 17.17–18, but only in a section of *Panarion* on the Manicheans, not one treating directly of GMcn: "The lord cleansed ten lepers and the nine departing did not give glory to god, but the one returning stayed" / ὁ κύριος δέκα λεπρούς ἐκαθάρισε καὶ οἱ ἐννέα ἀπελθόντες οὐκ ἔδωκαν δόξαν τῷ θεῷ, ὁ δὲ εἶς ὑποστρέψας ἔμεινεν (*Pan.* 66.41.1; GCS 37:78). Highly characteristic Lk2 features include the intensive negative adverb οὐχὶ as part of a rhetorical question (IDD 1.1); the opening participial transitional phrase (IDD 1.2); as well as the focus on numbers (IDD 1.4).

<sup>587</sup> Lk1 17.18 is closely paraphrased by T: "He did not command him to offer a gift by law, because by returning glory to god he had already offered enough" / *non mandat offerre munus ex lege quia satis iam obtulerat gloriam deo reddens* (Marc. 4.35.11; SC 456:438; Evans 462). The word "offer" / *obtulerat* reasonably attests "to give" / δοῦναι. The phrase "glory to god" / δόξαν τῷ θεῷ / *gloriam deo* is attested verbatim. The participle "returning" / *reddens*, while singular in contrast to the plural in Lk2 17.18, likely establishes "he returned" / ὑπέστρεψεν as received in Lk2 17.15. Notice how the Lk2 expansion doubles the "return... glorify god" / "returning to give glory to god" expression, inserting new content between them.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.19. «καὶ ὁ Ἰησοῦς λέγει αὐτῷ» ἡ πίστις σου σέσωκέν σε <sup>588</sup>	Lk2 17.19. καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε. [QnLk1·Lk2]

<sup>588</sup> The concluding pronouncement in Lk1 17.19 is attested verbatim by T: "Your faith has made you well,' he heard" / *ides tua te salvum fecit audiit* (Marc. 4.35.11; SC 456:438; Evans 462). The opening improvised restoration is a necessary speech introduction that follows customary speech patterns in QnLk1 and is consistent with elements found in Lk2 17.17 ("Jesus" / ὁ Ἰησοῦς) and here in Lk2 17.19. The initial command, "rising go" / reflects Lk2 redaction, both in the participle + imperative / @vp\w+ \w+@vd\* bigram (IDD 1.2) and in its provision of a response to the previous LkR2 17.16 scene of the leper falling down on his face at the feet to worship Jesus.

Parallel Passages for Signals Tracing: GMcn 17.20–21

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A234. Kingdom within	17.20–21	13.21	24.23	17.20–21

Parallel Verses for Signals Tracing: GMcn 17.20

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.20. «καὶ» «οἱ Φαρισαῖοι» ἐν κρυπτῷ λέγουσιν ὅτε ἔρχεται ἡ βασιλεία τοῦ θεοῦ (καὶ λέγει) οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως <sup>589</sup>	Lk2 17.20. ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων ὅτε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, [CINP]

<sup>589</sup> Lk1 17.20 is summarized and quoted in T. "Yet not even the Pharisees could be seen to have consulted the lord about another god's kingdom, when it was to come... 'The kingdom of god', he said, 'does not come with observation' / *sed nec Pharisaei possunt videri de alterius dei regno consuluisse dominum quando venturum sit... non venit inquit regnum dei cum observatione* (Marc. 4.35.12; SC 456:438, 440; Evans 462). Most GMcn editors anachronistically default to the Lk2 phrase, "Now he was asked by the Pharisees" / ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, when T overtly stresses the secrecy of the Pharisees' question, hence our correction and explicit restoration, "and the Pharisees asked in secret" / οἱ Φαρισαῖοι ἐν κρυπτῷ λέγουσιν. The lemma "secret" / κρυπτός is used elsewhere in Qn (8.17), and the generic verb of speaking λέγω is regularly used for questions in Qn (e.g., 7.19–20, 12.41, 18.19, 22.70). This reconstruction suggests that QnLk1 17.20 may have inspired the extended Johannine *aggadah* and Socratic dialogue about Nicodemus the Pharisee coming to Jesus "at night" / νυκτός (Jn2 3.1) to discuss "the kingdom of god" / τὴν βασιλείαν τοῦ θεοῦ (Jn2 3.3). A cluster of characteristic Lk2 features are unattested by T and thus omitted: "inquire" / ἐπερωτάω (IDD 1.1); a compound verb and the nominative participle + δέ / @vp\w+ δέ@cc introductory bigram (IDD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 17.21. οὐδὲ ῥέγουσιν ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν <sup>590</sup>	Lk2 17.21. οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε ἢ· ἐκεῖ, ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν. [QnLk1·Lk2]	Mk2 13.21. καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε. [Qn·Mk2]	Mt2 24.23. <b>τότε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ ὧδε ὁ χριστός, ἢ ὧδε, μὴ πιστεύσητε.</b> [QnLk1Lk2Mk2·:Mt2]

<sup>590</sup> Lk1 17.21 is twice quoted in T: "Neither do they say, 'Here it is', or 'There it is', for god's kingdom is inside you... is inside you" / *nec dicunt ecce hic ecce illic ecce enim regnum dei intra vos est... intra vos est* (Marc 4.35.12; SC 456:440; Evans 462); "It will not be here nor there, for behold god's kingdom is inside you" / *hoc erit non hic nec illic ecce enim intra vos est regnum dei* (Marc. 4.35.13; SC 456:440; Evans 464).

Parallel Passages for Signals Tracing: GMcn 17.22a, 22b, 22e, 23-37

<i>SQE</i> . Shorthand	Qn (65-69) Lk1 (80s)	Lk2 (117-138)	Mk2 (140s)	Mt2 (140s)
A235. Day of son of man	17.22b, 25-26, 28, 32	17.22-37	8.35, 13.5-6, 14-16, 19-23	10.39, 16.25, 24.5, 11, 17-18, 23, 26-28, 37-41

Parallel Verses for Signals Tracing: GMcn 17.22a, 22b, 22e

Qn (65-69) Lk1 (80s)	Lk2 (117-138)	Mk2 (140s)	Mt2 (140s)
QnLk1 17.22b. ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσετε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου <sup>591</sup>	Lk2 17.22a. εἶπεν δὲ πρὸς τοὺς μαθητάς· [CINP] Lk2 17.22b. ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν [QnLk1·Lk2] Lk2 17.22c. καὶ οὐκ ὄψεσθε [CINP]	Mk2 8.35. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν.	Mt2 10.39. ὁ εὐρών τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν. Mt2 16.25. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

<sup>591</sup> Lk1 17.22 is quoted verbatim in E: "The days are coming when you will desire to see one of the days of the son of man" / ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσῃτε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου (*Pan.* 42.11.6 μθ (49); 42.11.17 Σχ. μθ (49); paraphrased in 42.11.17 Ἔλ. μθ (49); GCS 31:114, 144).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
17.23–24 not present in QnLk1 <sup>592</sup>	<p>Lk2 17.23. καὶ ἐροῦσιν ὑμῖν· ἰδοὺ ἐκεῖ, [ἦ·] ἰδοὺ ὧδε· μὴ ἀπέλθητε μηδὲ διώξητε. [CINP]</p> <p>Lk2 17.24. ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ’ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ]. [CINP]</p>	<p>Mk2 13.5. ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μὴ τις ὑμᾶς πλανήσῃ·</p> <p>Mk2 13.6. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν.</p> <p>Mk2 13.21. καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε. [!Qn·Mk2]</p> <p>Mk2 13.22. ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς.</p>	<p>Mt2 24.5. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγὼ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.</p> <p>Mt2 24.11. καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·</p> <p>Mt2 24.23. <b>τότε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ ὧδε ὁ χριστός, ἢ ὧδε, μὴ πιστεύσητε.</b> [!QnLk1Lk2Mk2·:Mt2]</p> <p>Mt2 24.26. ἐάν οὖν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε·</p> <p>Mt2 24.27. ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. [Lk2·Mt2]</p>

<sup>592</sup> Lk2 17.23–24 is unattested according to R (428), but it was most likely not present. This material is present in CEQ and GThom. In a future edition of this LODLIB we will evaluate these connections more thoroughly.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 17.25. πρῶτον ᾿δὲ δεῖ τὸν υἱὸν ἀνθρώπου ᾿ποδοκιμασθῆναι <sup>593</sup> [see A159]	Lk2 17.25a. <u>πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι</u> [QnLk1·Lk2] [see A159] Lk2 17.25b. ἀπὸ τῆς γενεᾶς ταύτης. [CINP]	Mk2 13.14. ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, [Mk2c] Mk2 13.15. ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἄραί τι ἐκ τῆς οἰκίας αὐτοῦ, [Mk2c]

<sup>593</sup> Lk1 17.25 is closely paraphrased in T: "For when saying that the son of man must beforehand suffer many things and be rejected before his coming" / *dicens enim filium hominis ante multa pati et reprobari oportere ante adventum suum* (*Marc.* 4.35.14; SC 456:440; Evans 464). The term "generation" / γενεά was apparently missing.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 17.26. ἔν ταις ἡμέραις Νῶε <sup>594</sup>	<p>Lk2 17.26. καὶ καθὼς ἐγένετο [CINP]</p> <p>Lk2 17.26b. ἐν ταῖς ἡμέραις Νῶε, [QnLk1Lk2]</p> <p>Lk2 17.26c. οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. [CINP]</p>		Mt2 24.37. ὡς περ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

<sup>594</sup> Lk1 17.26 is minimally attested in T: "But if he speaks of his own coming, why does a god who is gentle and meek compare it with the foul and savage days of Noah and Lot?" / *sed si de suo loquitur adventu cur eum diebus Noe et Loth comparat tetrus et atrocibus deus et lenis et mitis?* (Marc. 4.35.16 in SC 456:442; 4.35.15 in Evans 464).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
17.27 <sup>595</sup>	Lk2 17.27. ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν καὶ ἦλθεν ὁ κατακλυσμός καὶ ἀπώλεσεν πάντας.		Mt2 24.17. ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, Mt2 24.18. καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. Mt2 24.38. ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν, Mt2 24.39a. καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμός καὶ ἤρην ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

<sup>595</sup> Lk2 17.27 is unattested according to R (428). Given the presence of 17.27 in *CEQ* and the parallels in Matthew, we plan to consider the possibility of restoring some of this son of man saying to Qn once we have attained a higher degree of linguistic and grammatical clarity for all relevant vocal strata. Fleddermann (97) finds here in Q a reference to LXX Gen 7.7, 13.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 17.28. ἔν ταις ἡμέραις Λώτ <sup>596</sup>	Lk2 17.28a. ὁμοίως καθὼς ἐγένετο Lk2 17.28b. ἐν ταῖς ἡμέραις Λώτ· Lk2 17.28c. ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν·		

<sup>596</sup> Lk1 17.28 is minimally attested in T: "But if he speaks of his own coming, why does a god who is gentle and meek compare it with the foul and savage days of Noah and Lot?" / *sed si de suo loquitur adventu cur eum diebus Noe et Loth comparat tetrus et atrocibus deus et lenis et mitis? cur admonet meminisse uxoris Loth...?* (Marc. 4.35.16 in SC 456:442; 4.35.15 in Evans 464).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
17.29–31 not present in QnLk1 <sup>597</sup>	<p>Lk2 17.29. ἡ δὲ ἡμέρα ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ’ οὐρανοῦ καὶ ἀπόλεσεν πάντας. [CINP]</p> <p>Lk2 17.30. κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. [CINP]</p> <p>Lk2 17.31. ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἐσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἀγρῶ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. [CINP]</p>		<p>Mt2 24.26. ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε·</p> <p>Mt2 24.27. ὥσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·</p>

<sup>597</sup> Lk2 17.29–31 are unattested according to R (428), but they were likely not present. Characteristic Lk2 features include: the *kata* + accusative article bigram / *κατά@πα ὁ@da\** and a lemma with the root "turn" / *στρέφ* (IDD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 17.32. μνημονεύετε τῆς γυναικὸς Λώτ <sup>598</sup> 21.8, 17.21, 9.24	Lk2 17.32. μνημονεύετε τῆς γυναικὸς Λώτ.		

<sup>598</sup> Lk1 17.32 is minimally attested in T: "Why does he warn them to remember Lot's wife?" / *admonet meminisse uxoris Loth...?* (Marc. 4.35.16 in SC 456:442; 4.35.15 in Evans 464).



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>17.33–37<sup>599</sup></p>	<p>Mt1 24.28. ὅπου ἐὰν ᾗ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄετοί.</p> <p>Mt1 24.41. δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.</p>	<p>Lk2 17.33. ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσῃ ζωογονήσει αὐτήν.</p> <p>Lk2 17.34. λέγω ὑμῖν, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.</p> <p>Lk2 17.35. ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἕτερα ἀφεθήσεται.</p> <p>Lk2 17.36.</p> <p>Lk2 17.37. καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἄετοὶ ἐπισυναχθήσονται.</p>	<p>13.16. καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.</p> <p>13.19. ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψεις οἷα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἢν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται.</p> <p>13.20. καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.</p> <p>13.23. ὑμεῖς δὲ βλέπετε· προεῖρηκα ὑμῖν πάντα.</p>	

<sup>599</sup> Lk2 17.33–37 are unattested according to R (428). Our fourth hypothesis thus leads us to exercise rigorous skepticism about any of this content being in Qn. *CEQ* does include material from 17.34–35, 37, material which has Matthean parallels. We will consider these for possible restoration to Q once we have attained greater clarity about the vocal stratum patterns of Qn, Mt1, Lk2, and Mt2.

Parallel Passages for Signals Tracing: GMcn 18.1, 2a, 2b, 3-4a, 4b, 4c-5a, 5b, 6-8a, 8b

SQE. Shorthand	Qn (65-69) Lk1 (80s)	Lk2 (117-138)
A236. Judge and widow fable	18.1, 2a, 2b, 3-4a, 4b, 4c-5a, 5b, 6-8a, 8b	18.1-8

Parallel Verses for Signals Tracing: GMcn 18.1

Qn (65-69) Lk1 (80s)	Lk2 (117-138)
QnLk1 18.1. «καὶ ἔλεγεν» παραβολὴν «αὐτοῖς» προσεύχεσθαι πάντοτε καὶ μὴ ἐγκακεῖν <sup>600</sup>	Lk2 18.1. ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν, [QnLk1·Lk2]

<sup>600</sup> Lk1 18.1 is attested as part of a brief summary of this episode in T: "For commanding perseverance and earnestness in praying he sets forth a comparison of a judge compelled to hear a widow because of the earnestness and perseverance of her interruption" / *nam et orandi perseverantiam et instantiam mandans parabola iudicis ponit coacti audire viduam instantia et perseverantia interpellationum eius* (Marc. 4.36.1; SC 456:442, 444; Evans 466). The lemma ἐγκακέω is *hapax* in the canonical Gospels and is typically Pauline, especially in negative formulations (2 Cor 4.1, 16; Gal 6.9; 2 Th 3.13), but it is restored here in keeping with T's twice-doubled formula, "perseverance and earnestness... earnestness and perseverance". The *pros* + accusative formula and the verb "it is necessary" / δεῖ are characteristic of LkR2 (IDD 1.1); as is the articular infinitive / ὁ@d\w+ \w+@vn\* and infinitive followed by its subject ("they" / αὐτοὺς) in the accusative / @vn αὐτός@rpa (IDD 1.2). These characteristic Lk2 features are anachronistically included in the restorations by V (224\*), B (118), R (428), K (1004), and N (144). The verb "it is necessary" / δεῖ does occur once elsewhere in Qn (IDD 1.1), but there it indicates fate/destiny, not a command, and is thus not merited by T's reference to "commanding" / *mandans*. The infinitive "praying" / προσεύχεσθαι can serve a hortatory function on its own.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.2. κριτής «τις ἦν» <sup>601</sup>	Lk2 18.2a. λέγων· κριτής τις ἦν [QnLk1·Lk2] Lk2 18.2b. ἐν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος. [CINP]

<sup>601</sup> For Lk1 18.2 only the word "judge" / *iudicis* / κριτής is clearly attested in T (*Marc.* 4.36.1; SC 456:442, 444; Evans 466), and is the only word restored by TS (115) and R (5.74; 428). V (224\*) restored "a certain judge" / κριτής τις. B (118) goes somewhat farther, "in a certain city there was a certain judge." The maximalist editors restore the entirety of the Lk2 text: H (459), Z (483), K (1004), N (144). The improvised restoration follows from common QnLk1 stylometric patterns (cp. esp. 16.29–30), as well as all Luke mss having "was" / ἦν and the enclitic τις only being absent from minuscule 579. The geographical setting "in a certain city" / ἐν τινι πόλει and the pithy description of the judge "not fearing god and not respecting man" / τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος—repeated verbatim in Lk2 18.4—is excluded from QnLk1 as reflecting characteristic LkR2 phrases (IDD 1.2) and tendencies to elaborate on character motivation, religious piety, and gendered synkrisis (IDD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.3. χήρα «δὲ ἦν καὶ ἤρχετο πρὸς αὐτὸν καὶ λέγει ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου» <sup>602</sup>	Lk2 18.3. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. [QnLk1·Lk2]

<sup>602</sup> For Lk1 18.3 is clearly paraphrased in T: "he sets forth a parable of a judge compelled to hear a widow because of the earnestness and perseverance of her interruption" / *nam et orandi perseverantiam et instantiam mandans parabolam iudicis ponit coacti audire viduam instantia et perseverantia interpellationum eius* (Marc. 4.36.1; SC 456:442, 444; Evans 466). V (224\*) and R (5.74; 428) minimalistically restore only the word "widow" / χήρα, TS (115) has the slightly longer "compelled to hear a widow" / *coactus audire viduam*, but most GMcn editors have made more substantial restorations: H (459), Z (483), B (118), K (1004), and N (144). The repeated geographical notice, "in that city" / ἐν τῇ πόλει ἐκείνῃ, is characteristic LkR2 redaction (IDD 1.2) and thus should be omitted. But the remainder of the verse stems reasonably from QnLk1. The lemma ἀντίδικος is present in QnLk1 12.58 and the lemma ἐκδικέω is nowhere else in evidence in Lk2 or Acts (IDD 1.1). While *pros* + accusative / πρὸς@pa is rare in Qn and characteristically abundant in Lk2, here it follows the typical Qn pattern of being prefaced by a verb of motion (IDD 1.1). B skips over it, but H, Z, K, and N maintain its presence here.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.4a. «καὶ ἦλθεν εἰς ἑαυτὸν καὶ λέγει» <sup>603</sup> 18.4b not present in QnLk1	Lk2 18.4a. καὶ οὐκ ἤθελεν ἐπὶ χρόνον. μετὰ δὲ ταῦτα [CINP] Lk2 18.4b. εἶπεν ἐν ἑαυτῷ. [‡QnLk1·Lk2] Lk2 18.4c. εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, [CINP]

<sup>603</sup> Lk1 18.4 is likely implicitly described in T: "of a judge compelled to hear a widow because of the earnestness and perseverance of her interruption" / *nam et orandi perseverantiam et instantiam mandans parabolam iudicis ponit coacti audire viduam instantia et perseverantia interpellationum eius* (Marc. 4.36.1; SC 456:442, 444; Evans 466). V (224) and TS (115) saw this verse as generally attested but restored no wording, while R (428) minimalistically claims it was unattested. Several GMcn editors make a complete restoration corresponding largely or entirely with Lk2: H (459), Z (483), K (1004), N (144). B (118) finds a middle ground: "he said to himself." The phrase "he came to himself and says" / ἦλθεν εἰς ἑαυτὸν καὶ λέγει is unique to D among Lk2 mss. In keeping with the restorations of K and N, here it is also taken as an earlier tradition than the internal dialogue narrated in LkR2. If this is correct, as an earlier tradition it may have partly inspired the theme of the lost son's "coming to himself" / εἰς ἑαυτὸν δὲ ἐλθὼν in Lk2 15.17. The concluding soliloquy or internal dialogue, "If I do not even fear god nor respect a person"—a self-indicting philosophical reflection that recounts similar phrases found in 18.2—is characteristic of Lk2.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.5a. «μή μοι κόπους παρέχε ἐκδικήσω σε» <sup>604</sup> 18.5b not present in QnLk1	Lk2 18.5a. διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, [‡QnLk1·Lk2] Lk2 18.5b. ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με. [CINP]

<sup>604</sup> The resolution or response of the judge in Lk1 18.5 is likely implied in T's summary: "of a judge compelled to hear a widow because of the earnestness and perseverance of her interruption" / *nam et orandi perseverantiam et instantiam mandans parabolam iudicis ponit coacti audire viduam instantia et perseverantia interpellationum eius* (Marc. 4.36.1; SC 456:442, 444; Evans 466). VTsR all see it as attested but restore no specific wording. The opening phrasing echoed in Lk2 is quite characteristic of Qn, particularly the phrase "causes trouble" / *παρέχω@\* κόπος@* (IDD 1.2, cf. QnLk1 11.7), whose verb also occurs in QnLk1 6.29. The verb "avenge" / *ἐκδικέω* is found in QnLk1 18.3 above and is likely original to QnLk1. The remaining wording is omitted as highly characteristic of Lk2: "end" / *τέλος* and a gospel *hapax* "browbeat/annoy/torment" / *ὑπωπιάζω* (IDD 1.1); *διὰ* accusative / *διὰ@pa*, "because" + articular infinitive / *διὰ@p\w+ \w+@ \w+ δ@d\w+ \w+@vn*, the articular infinitive / *δ@d\w+ \w+@vn*, and the negative purpose clause bigram "so that... not" / *ἵνα@cs μὴ@x* (IDD 1.2).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.6. «καὶ λέγει ὁ κύριος ἀκούσατε τί ὁ κριτῆς τῆς ἀδικίας λέγει» <sup>605</sup>	Lk2 18.6. εἶπεν δὲ ὁ κύριος· ἀκούσατε τί ὁ κριτῆς τῆς ἀδικίας λέγει· [‡QnLk1·Lk2]

<sup>605</sup> Lk1 18.6 is not clearly attested, but some transitional phrase in Lk1 18.6 is necessary to introduce the clearly attested dictum in Lk1 18.7. R minimalistically labels the verse as unattested, while VTs deemed it as generally attested without offering specific wording. Most GMcn editors (HZBKN) restore most or all of this content, with some minor variations. The transition "and" / καὶ instead of "now" / δὲ follows G and f'. The vocabulary, phrasing, and themes of the verse are otherwise entirely consistent with QnLk1 and evidence no LkR2 characteristic features. Cp. esp. "steward of wickedness" / οἰκονόμον τῆς ἀδικίας in QnLk1 16.8 and "mammon of wickedness" / μαμωνᾶ τῆς ἀδικίας in QnLk1 16.9.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.7. ὁ «δέ» θεὸς ῥποιήσει ῥ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων ῥ αὐτῷ ῥ ἡμέρας καὶ νυκτός <sup>606</sup>	Lk2 18.7. ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ῥ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπῥ αὐτοῖς; [QnLk1·Lk2]

<sup>606</sup> Most of Lk1 18.7 is closely paraphrased in T: "But he has added that god will work vindication for his chosen ones... whom he shows to be the vindicator of his own chosen ones who cry out to him day and night" / *sed subiunxit facturum deum vindictam electorum suorum... quem electorum suorum clamantium ad eum die et nocte vindicem ostendit* (Marc. 4.36.1; SC 456:444; Evans 466). All GMcn editors concur on restoring most or all of the corresponding Lk2 content. T's paraphrase takes the form of a declaration, rather than the Lk2 rhetorical question. It also lacks the concluding phrase and its fairly rare lemma "delay" / μακροθυμέω (IDD 1.1) and gives no indication of the emphatic double negative / οὐ@b μή@x (IDD 1.2), features all omitted from this restoration as well as those by V (224\*), TS (115), B (119) and R (428), but unnecessarily restored by the maximalist editors, H (459-60), K (1004), N (272), and implicitly Z (483). The correction to the dative "to him" / αὐτῷ (so also Z implicitly, and K and N explicitly) instead of "to him" / πρὸς αὐτόν (so H and R) to translate T's *ad eum* aligns the restoration both with typical QnLk1 speech patterns and the Lk2 receptor here, while avoiding the characteristic Lk2 accusative *pros* / πρὸς@p, especially as an indicator of speech addressees (IDD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.8a. «λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν» <sup>607</sup> 18.8b not present in QnLk1	Lk2 18.8a. λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν [‡QnLk1·Lk2] Lk2 18.8b. ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς; [CINP]

<sup>607</sup> Lk1 18.8 is unattested by patristic witnesses and goes unrestored by several GMcn editors, namely TsBR. The maximalist editors (HKN) restore it entirely, as does Z implicitly. The opening of this verse was likely present, while the remainder was most likely not present. The main elements of the opening statement are clearly attested for the verse above, and the emphatic redundancy is seen elsewhere in Qn. The second rhetorical question does effectively complement the verse above and match the Qn depiction of the son of man as a distinct figure coming in a future time/age (Qn 12.40, 17.22, 17.25, 21.25–28), yet several distinctive LkR2 words and themes betray a redaction: the lemmata "however" / πλὴν and "consequently" / ἄρα (IDD 1.1), a focus on haste ("with speed" / ἐν τάχει) and the rhetorical question about "faith", which shifts into a retrospective mode that implies future doubt (cf. Lk2 8.25, 22.32) and hints at the deayed parousia (IDD 1.4). All of the uses of "faith" in QnLk1 are simple, positive, contemporaneous declarations, "I have not found such faith" (QnLk1 7.9), or "your faith has made you well" (QnLk1 7.50, 17.19, 18.42).

Parallel Passages for Signals Tracing: GMcn 18.9, 10–11, 12, 13–14

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A237. Pharisee and publican	18.10–14	18.9–14	23.12

Parallel Verses for Signals Tracing: GMcn 18.9

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
18.9 not present in QnLk1 <sup>608</sup>	Lk2 18.9. εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ’ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην. [CINP]

<sup>608</sup> Lk2 18.9 is unattested according to R (428), but it was likely absent from Lk1. The introductory summation of the meaning of the parable contains a cluster of characteristic Lk2 features: the lemmata "righteous" / δίκαιος (particularly to describe a person), "despise" / ἐξουθενέω, "remaining" / λοιπός, and reflexive pronoun / ἑαυτοῦ (IDD 1.1); the accusative *pros* / πρὸς@pa, especially with a verb of speaking and to designate speech addressees (IDD 1.1, 1.2); the perfect participle / @vpx (IDD 1.2); and the overt focus on religious piety (IDD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.10. ἄνθρωποι δύο «ἀνέβησαν» εἰς τὸ ἱερόν προσεύξασθαι «ὁ» Φαρισαῖος «καὶ ὁ» τελώνης <sup>609</sup>	Lk2 18.10. ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. [QnLk1·Lk2]

<sup>609</sup> T clearly paraphrases Lk1 18.10 together with the basic features of this fable: "And yet when he introduces the creator's temple and describes two people worshipping with a different mindset, a Pharisee in pride, a tax-collector in humility, and for that reason having descended either rejected or justified" / *et tamen cum templum creatoris inducit et duos adorantes diversa mente describit Pharisaicum in superbia publicanum in humilitate ideoque alterum reprobatum alterum iustificatum descendisse* (Marc. 4.36.2 in SC 456:444; 4.36.1 in Evans 466). The Lk2 infinitive "praying" / προσεύξασθαι is not expressly established by T's "worshipping" / *adorantes*, but this very form is common across Qn (11.1, 18.1) and is thus quite reasonable here. The improvised restoration that "they ascended" / ἀνέβησαν is based on T's attestation of "descending" / *descendisse* at the fable's conclusion, making an introductory ascent a reasonable inference, even though it is characteristic of Lk2 (IDD 1.1) and omitted by GMcn editors such as V (225\*), and R (428). The other improvised restorations are reasonable syntactical fillers pulled from the unique testimony of D. The lemma "the other" / ἕτερος is a characteristic LkR2 feature (IDD 1.1), especially when used to highlight a synkrisis of piety (cp. Lk2 17.34, 19.20, 23.40).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.11. «ὁ Φαρισαῖος προσήχετο ὁ θεός εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡς ὁ τελώνης οὗτος» <sup>610</sup>	Lk2 18.11. ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡςπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· [‡QnLk1·Lk2]

<sup>610</sup> Lk1 18.11 is generally attested in T in the quotation given in the note above. As R notes, the specific wording is unattested, except for the representation that the Pharisees worshipped "in pride" / *in superbia*. The core restoration follows typical QnLk1 vocabulary, including "pray" / *προσεύχομαι* and "give thanks" / *εὐχαριστέω* (IDD 1.1). The remainder of the verse reflects a dense cluster of characteristic Lk2 features: the lemmata "the rest" / *λοιπός* and reflexive pronoun "himself" / *ἑαυτοῦ* (IDD 1.1); the *pros* + accusative "to himself" / *πρὸς ἑαυτὸν* (IDD 1.1, 1.2); and the philosophical catalog of vices (IDD 1.4). Several mss (D L Q Ψ 28) have "like" / *ὡς* in place of "just as" / *ὡςπερ* and several others (A K Π f<sup>3</sup>) invert "this" / *οὗτος* and "the tax collector" / *ὁ τελώνης* at the end of the verse, both of which are here taken as the earlier traditions.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
18.12 not present in QnLk1 <sup>611</sup>	Lk2 18.12. νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. [CINP]

<sup>611</sup> Lk2 18.12 is not explicitly attested by patristic witnesses and, contrary to the consensus of GMcn editors, was most likely not present in QnLk1. VTsR all consider it attested but avoid restoring any wording. HZBKN all restore the entirety of the Lk2 verse. This brief verse reads best as secondary redactional addition to the prayer and shows a later historiographical concern with the specifics of Pharisaic piety, particularly the twice weekly fasting and tithing from all acquisitions. Fasting is not found anywhere in Qn, but it is found in Mk1, Lk1, Mt1, and elsewhere in Lk2-Acts. Tithing is found in QnLk1 11.42, but here its exaggerated description as applying to "everything" / πάντα, the relative pronoun "whatever" / ὅσος, and the rare lemma "procure" / κτῶμαι are characteristic LkR2 redactional features (IDD 1.1).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.13. «ὁ δὲ τελώνης οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν λέγει ὁ θεός ἰλάσθητί μοι τῷ ἁμαρτωλῷ» <sup>612</sup>	Lk2 18.13. ὁ δὲ τελώνης μακρόθεν ἐστῶς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στήθος αὐτοῦ λέγων· ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ. [‡QnLk1·Lk2]

<sup>612</sup> Lk1 18.13 is briefly summarized in T, who merely describes the "tax-collector worshipping in humility" / *adorantes... publicanum in humilitate* (*Marc.* 4.36.2 in SC 456:444; 4.36.1 in Evans 466). In a different treatise, T most likely works from the Lk2 version: "For even that tax-collector who was praying humbled not only in prayer but also in face departed more justified than the most impudent Pharisee" / *nam et ille publicanus qui non tantum prece sed et vultu humiliatus atque deiectus orabat iustificatior pharisaeo procacissimo discessit* (*Or.* 17.2; CCSL 1:266). Among GMcn editors, the minimalists all consider the verse attested but refrain from restoring any wording: V (224\*), TS (115), and R (428). Most GMcn editors take a maximalist approach, restoring the entirety of Lk2 content: H (460), B (119), K (1006), and N (146), and implicitly Z (483) as well. The theme of "lifting eyes" / *τοὺς ὀφθαλμοὺς ἐπάραι* is taken as original to QnLk1, given its reminiscence of and contrast with the clearly attested opening of the Qn sermon in 6.20a ("and he lifting his eyes" / *καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ*). Characteristic LkR2 features omitted from the reconstruction include: the geographical note about the tax-collector being "far off" / *μακρόθεν* and the overt religious piety and/or lamentation conveyed in the statement that the tax-collector "beat his breast" / *ἔτυπτεν τὸ στήθος αὐτοῦ* (cp. Lk2 23.48).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 18.14a. «λέγω ὑμῖν» κατέβη ὁ ὄστος ἡ δεδικαιωμένος <sup>613</sup> 18.14b not present in QnLk1	Lk2 18.14a. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος [QnLk1·Lk2] Lk2 18.14b. εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [CINP]	Mt2 23.12. ὅστις δὲ ὑψώσῃ ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσῃ ἑαυτὸν ὑψωθήσεται. [Lk2·Mt2]

<sup>613</sup> Elements of Lk1 18.14 are clearly attested in T in the summary quoted above (*Marc.* 4.36.2 in SC 456:444; 4.36.1 in Evans 466), particularly T's attestation established the tax-collector "descended" / *descendisse* / κατέβη, "having been justified" / *iustificatum* / δεδικαιωμένος. The upgrade of "this one" / οὗτος is based on T identifying "the other one" / *alterum* being justified. The improvised restoration of "I say to you" / λέγω ὑμῖν is based on its appearance here in Lk2 and its attested usage elsewhere in Qn. The statement "this one went down justified" / κατέβη οὗτος δεδικαιωμένος suffices on its own as a typical Qn concluding pronouncement. The remainder of 18.14a and all of 18.14b read as a dense cluster of characteristic Lk2 features: reflexive pronoun "himself" / ἑαυτοῦ (*bis*) (IDD 1.1); the rare *para* + pronoun bigram / 'παρά@pa \w+@r, the quadrigram "to his house" / εἰς τὸν οἶκον αὐτοῦ (IDD 1.2); the implicitly higher socio-economic status, preoccupation with social status, political hierarchies, presumption, and civic decorum (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 18.15–17

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A253. Children welcomed	18.15–17	10.13–16	18.3, 19.13–15	18.15–17

Parallel Verses for Signals Tracing: GMcn 18.15–17

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
18.15–17 not present in QnLk1 <sup>614</sup>	<p>Lk2 18.15. προσέφερον δὲ αὐτῶ καὶ τὰ βρέφη ἵνα αὐτῶν ἄπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. [CINP]</p> <p>Lk2 18.16. ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [CINP]</p> <p>Lk2 18.17. ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. [CINP]</p>	<p>Mk2 10.13. καὶ προσέφερον αὐτῶ παιδιά ἵνα αὐτῶν ἄψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. [Lk2·Mk2]</p> <p>Mk2 10.14. ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [Lk2·Mk2]</p> <p>Mk2 10.15. ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. [Lk2·Mk2]</p> <p>Mk2 10.16. καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ’ αὐτά. [Mk2c]</p>	<p>Mt2 19.13. τότε προσηνέχθησαν αὐτῶ παιδιά ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. [Lk2Mk2·Mt2] [see Mk2 10.16]</p> <p>Mt2 19.14. ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε τὰ παιδιά καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [Lk2·Mt2]</p> <p>Mt2 19.15. καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν. [Mk2·Mt2]</p> <p>Mt2 18.3. καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. [Lk2·Mt2] [see A166]</p>

<sup>614</sup> Lk2 18.15 and 18.17 are both unattested for GMcn according to R (429), and *Adm* has the only apparent attestation of 18.16: "Now the good lord says, 'Let the children come to me, for of such is the kingdom of the heavens' / ὁ δὲ ἀγαθὸς κύριος ἄφετε φησὶν τὰ παιδιά ἔρχεσθαι πρὸς με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν / *bonus autem dominus dicit sinite pueros venire ad me; talium enim est regnum coelorum* (*Adm* 32,26–27 (1.16); R 7.4.29). As elsewhere, here we also find *Adm* to be an unreliable witness to the earliest restorable text of Lk1, though it may reflect a later edition of GMcn accommodated to canonical Luke. Note how T moves immediately from QnLk1 18.14 to 18.18, and how well the QnLk1 narrative flows between the fable of the Pharisee and tax collector and the multiply attested story of the rich man in QnLk1 18.18ff. The theme of the laying on of hands to include people in the community of Jesus' followers is rooted in Lk2/Ac, but there it applies only to adults. Note specifically that Lk2 18.15 refers to "infants" / βρέφη, while MkR2 and MtR2 change that word to "children" / παιδιά. When set alongside its positive portrayal of the infant Jesus being circumcised and acting the part of a rabbi both as a child and an adult, Lk2 may well reflect a debate in early-orthodox communities about whether infants should be circumcised and an engagement with Hadrian's prohibition against circumcision, picturing Jesus as born into pious Jewish tradition as a child and engaging in religious civil disobedience by performing circumcision as an adult. Reflecting deference to Hadrianic policy and the emergence of early orthodox ritual as distinct from late-Pharisaic, Rabbinic Judaism, in Mk2 and Mt2 the focus shifts away from infant circumcision and toward paedobaptism as a sanctioned practice and rite of passage intended as a rival substitute for circumcision. The motif of childlikeness blurring the boundary between adult and child recipients of baptism in effect infantilizes the entire community under the authority of a newly emerging patriarchal hierarchy.

Parallel Passages for Signals Tracing: GMcn 18.18–23a, 23b

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A254. Rich young man	18.18–23a	10.17–22a	19.16–17a, 17c, 18b–19a, 20–22a	18.18–23	19.16–22	10.17–22

Parallel Verses for Signals Tracing: GMcn 18.18

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 18.18. <καὶ ἐπηρώτησέν> ᾿τις αὐτόν ᾿ διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; <sup>615</sup>	Mk1 10.17. καὶ «ἰδοῦ» εἰς «προσελθὼν αὐτῷ» ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; [Qn·Mk1]	Mt1 19.16. καὶ ἰδοῦ εἰς προσελθὼν αὐτῷ εἶπεν· διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; [QnMk1·:Mt1]	Lk2 18.18. καὶ ἐπηρώτησέν τις αὐτόν ἄρχων λέγων· διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; [QnLk1·Lk2]	Mk3 10.17. καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμῶν εἰς καὶ γονυπετήσας αὐτόν ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; [QnMk1Mt1Lk2·:Mk3]

<sup>615</sup> Lk1 18.18 is attested in T, E, and *Adm* (R 7.4.30). T introduces the passage, clearly quotes its first verse, and then restates the last part of it: "Finally he was interrogated by a certain person. 'Most good teacher, by doing what will I inherit eternal life?' He has demanded to be answered about the creator's commandments, whether he knew them—that is, kept them—to acquire eternal life from the creator's commandments" / *denique interrogatus ab illo quodam praeceptor optime quid faciens vitam aeternam possidebo? de praeceptis creatoris an ea sciret id est faceret expostulavit ad contestandum praecept[or]is creatoris vitam adquiri sempiternam* (*Marc.* 4.36.4; SC 456:446; Evans 466); "A certain one said to him, 'Good teacher, what by doing will I inherit eternal life?'" / εἶπέ τις πρὸς αὐτόν διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω (*Pan.* 42.11.6 ν (50); 42.11.6 ν (50); GCS 31:114, 144). In a later section of the *Panarion* against Arius, E quotes the same verse, likely in its Lk2 form, but still identical with his earlier quotation of GMcn: "Good teacher, what by doing will I inherit eternal life?" / διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; (*Pan.* 69.57.3; GCS 37:205). The opening explicit restoration ("and he inquired" / καὶ ἐπηρώτησέν) is based on T's paraphrase, which aligns well with Lk2 and has a close parallel in Mark.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 18.19. <ὁ δὲ> ῥεῖπεν ῥί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἶς ὁ θεὸς ὁ πατήρ; <sup>616</sup>	Mk1 10.18. ὁ δὲ Ἰησοῦς εἶπεν αὐτῶ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἶς ὁ θεός. [Qn·Mk1]	Mt1 19.17a. ὁ δὲ εἶπεν αὐτῶ· τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἶς ὁ ἀγαθός. [QnLk1·Mt1]	Lk2 18.19. εἶπεν δὲ αὐτῶ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἶς ὁ θεός. [QnLk1·Lk2]

<sup>616</sup> Lk1 18.19 is attested in T, Hippolytus, Latin Origen, E, and Greek and Latin *Adm* (R 5.75, 7.4.30, 8.18). T restates this verse as a conflated rhetorical question: "But who is most good except one,' he says, 'god'?" / *sed quis optimus nisi unus inquit deus?* (*Marc.* 4.36.3; SC 456:446; Evans 466 *praecept[or]is : praeceptis, adquiri : acquiri*). Hippolytus attests: "And as he confesses, 'Why do you call me good? One is good'" / και ὡς αὐτὸς ὁμολογεῖ <λέγων> τί με λέγετε ἀγαθόν; εἶ<ς> ἐστὶν ἀγαθός (Hippolytus, *Haer.* 7.31.6; R 8.18). A Latin translation of Origen attests: "No one is good except one, which is god, father. No one is good except one god, father" / *nemo bonus praeter unum sit deum patrem nemo bonus nisi unus deus pater* (Origen, *Princ.* 2.5.1, 4; R 8.18). E quotes the entire verse as two successive prohibitions rather than as a rhetorical question: "But he [said], 'Do not call me good. One is good, god.' He added, 'the father'" / ὁ δὲ μὴ με λέγε ἀγαθόν. εἶς ἐστὶν ἀγαθὸς ὁ θεός. προσέθετο ἐκεῖνος ὁ πατήρ (*Pan.* 42.11.6 ν (50); 42.11.6 ν (50); GCS 31:114, 144). Given the central place of this verse in christological and trinitarian debates, it is not surprising that E frequently quotes the second part of the verse elsewhere, sometimes in an abbreviated form combining Matthean and Lukan/Markan elements, e.g., "One is good, god" / εἶς ἐστὶν ἀγαθὸς ὁ θεός (*Ancor.* 18.3; GCS nF 10.1:26) and "Why do you call me good? One is good, god" / τί με λέγεις ἀγαθόν; εἶς ἐστὶν ἀγαθὸς ὁ θεός (*Pan.* 69.19.1; GCS 37:168). At other times, he fully quotes its Lk2/Markan form, e.g., "No one is good except one, god" / οὐδεὶς ἀγαθὸς εἰ μὴ εἶς ὁ θεός (*Ancor.* 18.1; GCS nF 10.1:26) and "Why do you call me good? No one is good except one, god" / τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἶς ὁ θεός (*Pan.* 69.57.4; GCS 37:205). Across these quotations E consistently avoids the Matthean form of the first question, "Why do you ask me about what is good?" Previously in the *Panarion* in the section on Ptolemaeus, E paraphrases in a way reminiscent of the unique GMcn version, including the word "father": "For one alone is good, god his own father,' our savior evidenced" / ἕνα γὰρ μόνον εἶναι ἀγαθὸν θεὸν τὸν ἑαυτοῦ πατέρα ὁ σωτὴρ ἡμῶν ἀπεφήνατο (*Pan.* 33.7.5; GCS nF 10.1:456). *Adm* may attest the verse twice, once in part and once fully: "No one is good except one, the father" / οὐδεὶς ἀγαθὸς εἰ μὴ εἶς ὁ πατήρ (GCS 4:2) / *nemo bonus nisi unus deus pater* (Caspari 1.1); "And Jesus said, 'Why do you call me good? No one is good except one, god'" / εἶπε δὲ Ἰησοῦς τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἶς ὁ θεός (GCS 4:92) / *quid me dicis bonum? nemo bonus nisi unus deus* (Caspari 2.17). The explicit subject "Jesus" / Ἰησοῦς (included by HZR) is only attested in *Adm* and not in any of the other patristic witnesses. It is absent in mss D and G, as well as the Mt1 receptor, thus it is omitted here. The opening explicit restoration is taken from E, aligns with mss D and G, and matches the opening wording of the corresponding verses in the Mk1 and Mt1 receptors. The opening verb of speaking εἶπεν is upgraded based on its attestation in Greek *Adm* and all receptors. The remainder of the verse aligns perfectly with the reconstruction by R. Although T attests a masculine interrogative pronoun, "who" / *quis*, not a neuter one, "why" / *quid*, this is unlikely a verbatim quotation. It runs counter to the independent attestations of the interrogative τί by both *Adm* and Hippolytus, and is not attested in any Lk2 mss. The word "no one" / οὐδεὶς, though absent from the attestation of Hippolytus and the primary attestation by E, is consistently present in other quotations by E, *Adm*, and Origen, and is ubiquitous in Lk2 mss, thus it is preserved. Against T's conflation, all other GMcn witnesses independently confirm the dual clauses and repetition of the word "good." The combination of "god" and "father" in GMcn is independently confirmed by E, *Adm*, and Origen and is thus restored by several GMcn editors (ZRN).



Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 18.20. τὰς ἐντολὰς οἶδας μὴ φονεύσης μὴ μοιχεύσης μὴ κλέψης μηδὲ ψευδομαρτυρήσης τίμα τὸν πατέρα σου καὶ τὴν μητέρα <sup>617</sup>	Mk1 10.19. τὰς ἐντολὰς οἶδας· μὴ φονεύσης, μὴ μοιχεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα. [Qn·Mk1]	19.17b not present in Mt1 Mt1 19.17c. «τὰς ἐντολὰς οἶδας» [‡QnLk1·Mt1] 19.18a not present in Mt1 Mt1 19.18b. «μὴ φονεύσης, μὴ μοιχεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης» [‡QnLk1·Mt1] Mt1 19.19a. τίμα τὸν πατέρα καὶ τὴν μητέρα, [QnLk1·Mt1] 19.19b not present in Mt1	Lk2 18.20. τὰς ἐντολὰς οἶδας· μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα. [QnLk1·Lk2]	Mt2 19.17b. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον [Mt2c] Mt2 19.17c. τὰς ἐντολὰς. [QnLk1Mt1·Mt2] Mt2 19.18a. λέγει αὐτῷ· ποίας; ὁ δὲ Ἰησοῦς εἶπεν· τὸ [Mt2c] Mt2 19.18b. οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, [QnLk1Mt1·Mt2] Mt2 19.19a same as Mt1 Mt2 19.19b. καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

<sup>617</sup> Lk1 18.20 is attested in T, E, and *Adm*. T provides a mixture of restatement, close paraphrase, and quotation: "He demanded to be answered about the creator's commandments, whether he knew them—that is, kept them—to acquire eternal life from the creator's commandments" / *de praeceptis creatoris an ea sciret id est faceret expostulavit ad contestandum praecept[or]is creatoris vitam adquiri sempiternam* (*Marc.* 4.36.4; SC 456:446; Evans 466 *praecept[or]is : praeceptis | adquiri : acquiri*); "Did Christ rescind the prior commandments not to murder, not to commit adultery, not to steal, not to bear false witness, to love father and mother?" / *resciditne Christus priora praecepta non occidendi non adulterandi non furandi non falsum testandi diligendi patrem et matrem?* (*Marc.* 4.36.5; SC 456:446, 448; Evans 468); "'The commandments,' he says, 'You know'" / *praecepta inquit scis* (*Marc.* 4.36.7; SC 456:448; Evans 468). E quotes the opening of this verse, but contrary to T he claims that it has an imperative in place of the indicative in Lk2: "and instead of 'you know the commandments,' he says, 'I know the commandments'" / *καὶ ἀντὶ τοῦ τὰς ἐντολὰς οἶδας λέγει τὰς ἐντολὰς οἶδα* (*Pan.* 42.11.6 ν (50); 42.11.6 ν (50); restated in Ἐλ. ν (50); GCS 31:114, 144). *Adm* has: "Then he said, 'You know the commandments. Do not murder. Do not commit adultery. Do not steal. Do not give false witness. Honor your father and your mother'" / *ὁ δὲ ἔφη τὰς ἐντολὰς οἶδας μὴ φονεύσης, μὴ μοιχεύσης, μὴ κλέψης, μηδὲ ψευδομαρτυρήσης, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου* (GCS 4:92) / *et adiecit dicens mandata nosti non occides non adulterabis non furaberis non falsum testimonium dices honora patrem tuum et matrem tuam* (Caspari 2.17; STA 1:41-42). E's attestation of a first person verb runs counter to the second person verbs clearly attested in T and *Adm*; the latter is unanimous in Lk2 mss, matched in Mark, and maintained by most GMcn editors (HZVRN). Though some GMcn editors (BK) follow E here, he likely attests to a later textual tradition or variant for GMcn. While R restores a concluding possessive "your" / σου as possible, apparently given its attestation in *Adm* and its presence in some Lk2 mss (κ G N f<sup>13</sup> etc), it is omitted here as unlikely, given its lack of attestation in T, its absence from Markan and Matthean strata, and its prevalence among Lk2 mss. The earlier possessive can implicitly apply to both parents in a distributive sense.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 18.21. <ὁ δὲ φησίν> ᾿ταῦτα πάντα ἐφύλαξα ἐκ νεότητος <sup>618</sup>	Mk1 10.20. ὁ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. [Qn·Mk1]	Mt1 19.20. λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ; [QnLk1·Mt1]	Lk2 18.21. ὁ δὲ εἶπεν· ταῦτα πάντα ἐφύλαξα ἐκ νεότητος. [QnLk1·Lk2]

<sup>618</sup> Lk1 18.21 is attested in T and *Adm*: "And when he affirmed that he had observed from youth the more principal ones" / *cumque ille principaliora quaeque adfirmasset observasse se ab adolescentia unum* (*Marc.* 4.36.4; SC 456:446; Evans 466 *adfirmasset*: *affirmasset*); "'And,' he says, 'all these I have guarded from youth'" / *καὶ φησίν ταῦτα πάντα ἐφύλαξα ἐκ νεότητος* // "But this one says, 'All these I have kept from my youth'" / *at ille ait haec omnia servavi a inventute mea* (R 7.4.30). The opening explicit restoration of ὁ δὲ is based on Latin *Adam* attesting "but this one" / *at ille*, and the explicit restoration of φησίν is based on that verb in Greek *Adam* and its match to the lemma used in the Markan receptor.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 18.22. ὁ ἄλλος (δὲ) Ἰησοῦς εἶπεν αὐτῷ ἔν σοι λείπει πάντα ὅσα ἔχεις πώλησον, καὶ δὸς πτωχοῖς καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολουθεῖ μοι <sup>619</sup>	Mk1 10.21. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· ἐν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι. [Qn·Mk1]	Mt1 19.21. ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι. [QnMk1·Mt1]	Lk2 18.22. ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἔν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ δίδου πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι. [QnLk1·Lk2]	Mk3 10.21. ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἐν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ μοι. [QnMk1·Mk3]

<sup>619</sup> Lk1 18.22 is quoted both in T and *Adm*. In his polemical commentary, T summarizes the verse and also quotes it twice, with some differences between the quotations: "'One thing', he said, 'is lacking for you. Sell everything, whatever you have, and give to the poor, and you will have treasure in heaven, and come, follow me'" / *unum inquit tibi deest omnia quaecumque habes vende et da pauperibus et habebis thesaurum in caelo et veni sequere me* (*Marc.* 4.36.4; SC 456:446; Evans 466, 468 *quaecumque* : *quaecunque*); "so that this most glorious keeper of commandments is brought forth as holding money in higher care" / *uti gloriosissimus ille observator praeceptorum pecuniam multo cariorum habiturus traduceretur?* (*Marc.* 4.36.5; SC 456:448; Evans 468); "'Sell,' he says, 'What you have'... 'And give,' he says, 'to the destitute'... 'And come,' he says, 'follow me'" / *vende inquit quae habes... et da inquit egenis... et veni inquit sequere me* (*Marc.* 4.36.7; SC 456:448; Evans 468). T also apparently references this overlapping synoptic content more vaguely in another treatise, "Yet everything is to be sold and divided among the poor" / *atquin omnia vendenda sunt et egentibus dividenda* (*Idol.* 12.2; CCSL 2:1112), though other verses such as Lk2 12.33 or Lk2 19.8 may also be in mind. That comparative citation makes no difference to the restoration based on the clearer attestations. "Hearing these things Jesus said to him, 'One thing is lacking for you. Everything, whatever you have, sell and give to the poor, and you will have treasure in heaven'" / ἀκούσας ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ ἔν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ (GCS 4:92) // "Responding indeed Jesus says to him, 'One thing remains for you. Go, sell everything that you have and give to the beggars and you will have treasure in heaven'" / *respondens vero Iesus dicit ei unum tibi restat vade omnia quae habes vende et da pauperibus et habebis thesaurum in caelo* (Caspari 2.17). While *Adm* lacks the final command, T attests it twice, and it is completely consistent across all synoptic strata. Notice the absence of characteristic Lk2 features from the Greek and Latin attestations: the rare prefixed verb διαδίδωμι instead of δίδωμι (IDD 1.1); the opening participle + δέ / @vp\w+ δέ@cc transition (IDD 1.2).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 18.23a. «καὶ ἀκούσας ταῦτα ἀπῆλθεν» <sup>620</sup>	Mk1 10.22a. «καὶ ἀκούσας ταῦτα» ἀπῆλθεν [‡Qn·Mk1] 10.22b not present in Mk1	Mt1 19.22a. «καὶ» ἀκούσας «ταῦτα» ἀπῆλθεν [‡QnLk1·Mt1] 19.22b not present in Mt1	Lk2 18.23a. ὁ δὲ ἀκούσας ταῦτα [QnLk1·Lk2] Lk2 18.23b. περίλυπος ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα. [CINP]	Mt2 19.22a. ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν [QnLk1Lk2·Mt2] Mt2 19.22b. λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. [Lk2·Mt2]	Mk3 10.22a. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν [QnLk1Lk2Mt2·Mk3] Mk3 10.22b. λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. [QnLk1Mt2·Mk3]

<sup>620</sup> Lk1 18.23 may be paraphrastically attested in T: "so that this most glorious keeper of commandments is brought forth as holding money in higher care" / *uti gloriosissimus ille observator praeceptorum pecuniam multo cariorem habiturus traduceretur?* (Marc. 4.36.5; SC 456:448; Evans 468). Among GMcn editors, V (226\*), TS (117), and B (119) skip over this verse as unattested, R (429) considered it attested but refrained from restoring any wording, while most restored the Lk2 content: H (461), Z (485) implicitly, K (1011), and N (148). Atypical QnLk1 features and/or characteristic Lk2 features omitted from the reconstruction include the lemmata "sad" / περίλυπος, "exceedingly" / σφόδρα (IDD 1.1); the participle + δέ / @vp\w+ δέ@cc transition (IDD 1.2).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A255. Riches vs. rewards	——	18.24–30	19.23–30	10.23–31

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
18.24–30 not present in QnLk1 <sup>621</sup>	<p>Lk2 18.24. ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται. [CINP]</p> <p>Lk2 18.25. εὐκοπώτερον γὰρ ἐστὶν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [CINP]</p> <p>Lk2 18.26. εἶπαν δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; [CINP]</p> <p>Lk2 18.27. ὁ δὲ εἶπεν· τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν. [CINP]</p> <p>Lk2 18.28. εἶπεν δὲ ὁ Πέτρος· ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμεν σοι. [CINP]</p> <p>Lk2 18.29a. ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι [CINP]</p> <p>Lk2 18.29b. οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ, [CINP]</p> <p>Lk2 18.30. ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον. [CINP]</p> <p>see also Lk2 22.28–30</p>	<p>Mt2 19.23. ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν. [Lk2·Mt2] [for πλούσιος see Lk2 18.23]    Mt2 19.23b. τῶν οὐρανῶν [Mt2c]</p> <p>Mt2 19.24. πάλιν δὲ λέγω ὑμῖν, [Mt2c]    Mt2 19.24b. εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλοῦσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. [Lk2·Mt2]</p> <p>Mt2 19.25a. ἀκούσαντες δὲ οἱ [Lk2·Mt2]    Mt2 19.25b. μαθηταὶ ἐξεπλήσσοντο σφόδρα [Mt2c]    Mt2 19.25c. λέγοντες· τίς ἄρα δύναται σωθῆναι; [Lk2·Mt2]</p> <p>Mt2 19.26. ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά. [Lk2·Mt2]</p> <p>Mt2 19.27a. τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι. [Lk2·Mt2]    Mt2 19.27b. τί ἄρα ἔσται ἡμῖν; [Mt2c]</p> <p>Mt2 19.28a. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι [Lk2·Mt2]    Mt2 19.28b. ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. [Mt2c]</p> <p>Mt2 19.29. καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγρούς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζῶν αἰώνιον κληρονομήσει. [Lk2·Mt2]</p> <p>Mt2 19.30. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι. [Mt2c]</p>	<p>Mk3 10.23. καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. [Lk2Mt2·:Mk3]</p> <p>Mk3 10.24a. οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, [Mk3c]    Mk3 10.24b. πῶς δύσκολόν ἐστὶν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [Lk2·Mk3]</p> <p>Mk3 10.25. εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] ῥαφίδος διελθεῖν ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [Lk2Mt2·:Mk3]</p> <p>Mk3 10.26. οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς· καὶ τίς δύναται σωθῆναι; [Lk2Mt2·:Mk3]</p> <p>Mk3 10.27. ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει· παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ. [Lk2Mt2·:Mk3]</p> <p>Mk3 10.28. ἤρξατο λέγειν ὁ Πέτρος αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμεν σοι. [Lk2Mt2·:Mk3]</p> <p>Mk3 10.29a. ἔφη ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, [Lk2Mt2·:Mk3]</p> <p>Mk3 10.29b. οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγρούς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, [Lk2Mt2·:Mk3]</p> <p>Mk3 10.30. ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγρούς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον. [Lk2Mt2·:Mk3]</p> <p>Mk3 10.31. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι. [Mt2·Mk3]</p>

<sup>621</sup> Lk2 18.24–30 is unattested as a whole according to R (429), but all of this content was probably not present in Lk1. LkR2 characteristic features include: "behold" / ἰδὼν, participle "seeing" / ἰδὼν, the intensive negative adverb "not" / οὐχὶ (IDD 1.1); a split arthrous substantival participle (IDD 1.2); Mt1 influence (e.g., future reward), extended back-and-forth philosophical dialogue, and Peter as spokesperson (IDD 1.4).



Parallel Passages for Signals Tracing: GMcn 18.31–34

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A262. Passion prediction 3	——	18.31–34	20.17–19	10.32–34

Parallel Verses for Signals Tracing: GMcn 18.31–34

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
18.31–34 not present in QnLk1 <sup>622</sup>	<p>Lk2 18.31a. παραλαβών δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· [CENP]</p> <p>Lk2 18.31b. ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου· [CENP]</p> <p>Lk2 18.32. παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται [CENP]</p> <p>Lk2 18.33. καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. [CENP]</p> <p>Lk2 18.34. καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ’ αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα. [CENP]</p>	<p>Mt2 20.17a. καὶ ἀναβαίνων ὁ Ἰησοῦς [Mt2c]</p> <p>Mt2 20.17b. εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητάς]</p> <p>Mt2 20.17c. κατ’ ἰδίαν καὶ ἐν τῇ ὁδῷ [Mt2c]</p> <p>Mt2 20.17d. εἶπεν αὐτοῖς· [Lk2·Mt2]</p> <p>Mt2 20.18. ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρinoῦσιν αὐτόν θανάτῳ [Lk2·Mt2]</p> <p>Mt2 20.19. καὶ παραδώσουσιν αὐτόν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. [Lk2·Mt2]</p>	<p>Mk3 10.32a. ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, [Lk2Mt2·:Mk3]</p> <p>Mk3 10.32b. καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. [Mk3c]</p> <p>Mk3 10.32c. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν [Lk2Mt2·:Mk3]</p> <p>Mk3 10.33a. ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρinoῦσιν αὐτόν θανάτῳ καὶ παραδώσουσιν αὐτόν τοῖς ἔθνεσιν [Lk2Mt2·:Mk3]</p> <p>Mk3 10.34. καὶ ἐμπαῖξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτόν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται. [Lk2·Mk3]</p>

<sup>622</sup> Lk2 18.31–34 was not present according to E's extensive quotation of this passage: "He deceptively cut out 'when taking the twelve he said, "Behold, we are going up to Jerusalem and everything will be completed that has been written in the prophets concerning the son of man. For he will be handed over to be killed and on the third day he will be raised," all these things he deceptively cut out" / παρέκοψε τό παραλαβὼν τοὺς δώδεκα ἔλεγεν ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα καὶ τελεσθήσεται πάντα τὰ γεγραμμένα ἐν τοῖς προφήταις περὶ τοῦ υἱοῦ τοῦ ἀνθρώπου. παραδοθήσεται γὰρ καὶ ἀποκτανθήσεται καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται ὅλα ταῦτα παρέκοψε (*Pan.* 42.11.6 νβ (52); 42.11.17 Σχ. νβ (52); GCS 31:114, 145). While E does not explicitly quote any words from Lk2 18.34, most GMcn editors have taken his attestation as shorthand indications of the absence of the entire passage, rather than reading the wording from Lk2 18.33 as a precise stop point: H (462), Z (485), V (226\*), TS (117), B (119), K (1025). Following an indecisively minimalistic approach, R (429) only avers that 18.34 was unattested, while N (150) renders it as uncertain. A dense cluster of characteristic Lk2 features are evident: the lemmata "behold" / ἰδοὺ, "write" / γράφω, "word" / ῥῆμα, and "understand" / συνίημι (IDD 1.1); participle + δέ / @vp\w+ δέ@cc transitional opening, verb of speaking with accusative *pros* / πρὸς@pa for the speech addressees, a split periphrastic participle / εἰμί@\w+ (?:\w+@\w+ ){0,4}?\w+@vp, a perfect participle / @vpx, and passive participles / @vp\w{1}p (*bis*) (IDD 1.2); a placename, chronological references, and perhaps a reference to Jewish ritual piety in pilgrimage/ascent to Jerusalem (IDD 1.4).



Parallel Passages for Signals Tracing: GMcn 18.35–36a, 36b–37a, 37b–39, 40–41, 42–3a, 43b

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100s)	Lk2 (117–138)
A264. Blind beggar healed	18.35–36a, 37b–39, 42–43a	10.46–52	20.29–34, 9.27–31	9.1, 8	18.35–43

Parallel Verses for Signals Tracing: GMcn 18.35–36a, 36b–37a, 37b

Qn (65–69)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 18.35. 'καὶ' τυφλός ἐκάθητο παρὰ τὴν ὁδόν <sup>623</sup> QnLk1 18.36a. ἀκούσας <sup>624</sup> 18.36b–37a not present in QnLk1 QnLk1 18.37b. ὅτι Ἰησοῦς παρέρχεται <sup>625</sup>	Mk1 10.46. καὶ τυφλός ἐκάθητο παρὰ τὴν ὁδόν [Qn·Mk1] Mk2 10.47a. καὶ ἀκούσας ὅτι Ἰησοῦς «παράγει» [Qn·Mk1]	20.29 not present in Mt1 Mt1 20.30a. καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν ἀκούσαντες ὅτι Ἰησοῦς παράγει, [QnLk1·Mt1]	Jn1 9.1. καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς [QnLk1·Jn1] Jn1 9.8. οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; [Jn1c]	Lk2 18.35a. ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἰεριχῶ [CINP] Lk2 18.35b. τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν [QnLk1·Lk2] Lk2 18.36a. ἀκούσας [QnLk1·Lk2] Lk2 18.36b. δὲ ὄχλου διαπορευομένου ἐπυθάνετο τί εἶη τοῦτο. [CINP] Lk2 18.37a. ἀπήγγειλαν δὲ αὐτῷ [CINP] Lk2 18.37b. ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται [QnLk1·Lk2]	Mt2 9.27a. καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν δύο τυφλοὶ [Mt1Lk2·Mt2] Mt2 20.29. καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς. [Lk2·Mt2] Mt2 20.30a same as Mt1	Mk3 10.46a. καὶ ἔρχονται εἰς Ἰεριχῶ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχῶ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἰκανοῦ [Lk2Mt2·Mk3] Mk3 10.46b. ὁ υἱὸς Τιμαίου Βαρτιμαῖος, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν. [QnLk1Jn1·Mk3] Mk3 10.47a. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν [QnMk1Lk2·Mk3]

<sup>623</sup> Lk1 18.35 is attested in T, E, and *Adm* (R 7.4.31). T lacks any detail from this opening verse of the story except the word "blind man" / *caecus... caecum* (*Marc.* 4.36.9; SC 456:450; Evans 468, 470) / *caeci* (*Marc.* 4.37.1; SC 456:456; Evans 472). Later witnesses attest to much more involved content. E has: "Now it happened as he was approaching Jericho a blind man bellowed..." / ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν τῇ Ἰεριχῶ τυφλός ἐβόα ... (*Pan.* 42.11.6 να (51); 42.11.17 Σχ. να (51); paraphrased in 42.11.17 Ἐλ. να (51); GCS 31:114, 144). Greek *Adm* reads: "Now it happened as he was drawing near into Jericho, and a certain blind man begging was sitting alongside the road" / ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἰεριχῶ, καὶ τις τυφλός ἐπαιτῶν ἐκάθητο παρὰ τὴν ὁδόν (GCS 4:202). Latin *Adm* has: "Yet it happened as they were approaching Jericho, and behold a certain blind man begging was sitting alongside the road" / *factum est autem cum appropinquaret Iericho et ecce quidam caecus mendicans sedebat secus viam* (Caspari 5.14). Stylometric features seen elsewhere in QnLk1 include the lemmata "blind" / τυφλός and "sit" / κάθημαι (IDD 1.1) and also most likely the trigram "alongside the road" / παρὰ τὴν ὁδόν (see QnLk1 8.5). Characteristic Lk2 features omitted from the reconstruction include: the rare lemma "beg" / ἐπαιτῶν (IDD 1.1); the bigram "and it happened" / γίνομαι@vi\* δέ@cc and the prepositional articular infinitive + subject quadrigram / ἐν@pd ὁ@dd\w+ \w+@vn\* αὐτός@rpa (IDD 1.2); and a gratuitous geographical reference (IDD 1.4). The late attestations to the presence of a carefully crafted opening to the episode, saturated with characteristic Lk2 narrative features and framing, are taken as reflective of a later version of GMcn that had been edited to match Lk2 at this point. As Lieu (188) previously noted, "the text he cites here (Luke 18.35–43) displays no significant variants," which is quite unusual.

<sup>624</sup> Lk1 18.36 is attested in T and *Adm*. T closely paraphrases: "when therefore the blind man heard him approaching" / *cum igitur praetereuntem illum caecus audisset* (*Marc.* 4.36.9; SC 456:450; Evans 468). *Adm* perfectly matches the Lk2 script, "Now when he heard a crowd going through, he inquired what this might be" / ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυθάνετο τί ἂν εἶη τοῦτο (GCS 4:200) / *audiens autem turbas praeterire interrogabat quid hoc esset* (Caspari 5.14). VBRKN follow *Adm* verbatim, and HZ only differ slightly in omitting the particle ἄν, but as noted above this material in *Adm* most likely reflects a later version of GMcn harmonized to Lk2. Note that T attests that the blind man heard "him" / *illum*, i.e., Jesus, which aligns with Markan and Matthean strata that preserve this earlier tradition and runs contrary to the attestations in *Adm*, which has the blind beggar hearing the "crowd" / ὄχλου. The testimony of *Adm* not only lacks any corroboration from T and E who thoroughly describe and quote from this episode. It also exhibits numerous highly distinctive Lk2 elements: the lemma "inquire" / πυνθάνομαι (IDD 1.1); the rare optative tense / @vo\* embedded within the "what might" + optative trigram / τίς@w+ ἄν@x \w+@vo, and the participle + δέ introductory bigram / @vp\w+ δέ@cc (IDD 1.2); as well as internal thought ascribed to a character (IDD 1.4). T's attestation does confirm the verbs "approach" / παράγω (echoed in the Mt1 and Jn1 receptors) and "hear" / ἀκούω (echoed in the Mk1, Mt1, and Lk2 receptors).

<sup>625</sup> Lk1 18.37 is possibly attested by T but ostensibly verbatim by *Adm*. T could be referring to various elements in Lk1 18.35 when summarizing, "when therefore the blind man heard him approaching" / *cum igitur praetereuntem illum caecus audisset* (*Marc.* 4.36.9; SC 456:450; Evans 468). Greek and Latin *Adm* have: "Now it was announced to him that Jesus was passing through" / ἀπήγγελλε δὲ αὐτῷ ὅτι Ἰησοῦς παρέρχεται (GCS 4:202) / *dictum est autem ei, quia Iesus transit* (Caspari 5.14). In view of the attestation of T (minimal at best) and contextually odd silence of E here, the simpler traditions preserved in Markan and Matthean strata, and the unreliability of *Adm* in regard to this passage more generally, we again challenge *Adm* as reliably reflecting the earliest retrievable text of GMcn here and see it instead as contaminated by LkR2 signals. Characteristic Lk2 features omitted from the reconstruction include formal court/hospitality decorum and a gratuitous geographical reference (IDD 1.4). Even so, the lemma attested by *Adm* (παρέρχομαι) is retained as typical of QnLk1 and preferable to the fairly rare lemma παράγω more typical of Matthean and Markan strata (IDD 1.1).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 18.38. καὶ ἔβόα Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με <sup>626</sup>	Mk1 10.47b. «καὶ ἔκραξεν» Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με [Qn·Mk1]	Mt1 20.30c. ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, [κύριε,] υἱὸς Δαυίδ.	Lk2 18.38. καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με. [QnLk1·Lk2]	Mt2 9.27b. κράζοντες καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὸς Δαυίδ. [QnLk1Mt1·Mt2]	Mk3 10.47b. ἤρξατο κράζειν καὶ λέγειν υἱὲ Δαυίδ Ἰησοῦ, ἐλέησόν με. [QnLk1Mt1Mt2·Mk3]

<sup>626</sup> Lk1 18.38 is attested in T (R 4.4.79), E, and *Adm* (R 7.4.31). T has several citations: “He exclaimed, ‘Jesus, son of David, have mercy on me!’” / *exclamavit Iesu fili David miserere mei!* (*Marc.* 4.36.9; SC 456:450; Evans 468); *crediderit in voce: Iesu fili David* (*Marc.* 4.36.11; SC 456:452; Evans 470); “That voice of the blind man. ‘Have mercy on me, Jesus, son of David’” / *vox illa caeci. Miserere mei, Iesu, fili David* (*Marc.* 4.37.1; SC 456:456; Evans 472); “For he recently had been invoked by that blind man as the son of David” / *nam qui olim a caeco illo filius David fuerat invocatus* (*Marc.* 4.38.10; SC 456:472; Evans 480). E quotes it twice, and paraphrases it once: “a blind man bellowed, ‘Jesus, son of David, have mercy on me’” / τυφλὸς ἐβόα Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με. καὶ ὅτε ἰάθη (*Pan.* 42.11.6 να (51); 42.11.17 Σχ. να (51); paraphrased in 42.11.17 Ἔλ. να (51); GCS 31:114, 144). *Adm* attests, “and he cried out, saying, ‘Jesus, son of David, have mercy on me’” / καὶ ἐβόησε λέγων Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με (GCS 4:202) // *et exclamavit dicens Iesu fili David misere mei!* (Caspari 5.14). E is the basis of the correction to the imperfect ἐβόα from the Lk2 aorist ἐβόησεν, a tense shift that LkR2 made to accommodate its participial speech opening, “speaking” / λέγων, which is omitted both because it is unattested by T and E, and because it is highly characteristic of Lk2 (IDD 1.1).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 18.39. «καὶ οἱ προάγοντες ἐπετίμων αὐτῶ ἵνα σιγήσῃ «ὁ δὲ πολλῶ μᾶλλον ἔκραζεν· υἱὲ Δαυὶδ ἐλέησόν με» <sup>627</sup>	Mk1 10.48. καὶ ἐπετίμων αὐτῶ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μᾶλλον ἔκραζεν· υἱὲ Δαυὶδ, ἐλέησόν με. [Qn·Mk1]	Mt1 20.31. ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραζαν λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυὶδ. [QnLk1·Mt1]	Lk2 18.39. καὶ οἱ προάγοντες ἐπετίμων αὐτῶ ἵνα σιγήσῃ, αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν· υἱὲ Δαυὶδ, ἐλέησόν με. [QnLk1·Lk2]

<sup>627</sup> Lk1 18.39 is quoted or very closely paraphrased in T: "but those ahead were rebuking the blind man to be quiet" / *sed antecedentes increpabant caecum uti taceret* (Marc. 4.36.9; SC 456:450; Evans 470). G (81) incorrectly lists 18.39 as absent from GMcn, apparently overlooking this attestation from T.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
18.40 not present in QnLk1 <sup>628</sup> 18.41 not present in QnLk1 <sup>629</sup>	10.51 not present in Mk1	9.28 not present in Mt1 20.32–33 not present in Mt1	Lk2 18.40. σταθεις δε ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν. [CINP] Lk2 18.41. τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· κύριε, ἵνα ἀναβλέψω. [CINP]	Mt2 9.28a. ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῶ οἱ τυφλοί, [Mt2c] Mt2 9.28b. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῶ· ναὶ κύριε. [Lk2·Mt2] Mt2 20.32. καὶ <u>στὰς</u> ὁ Ἰησοῦς ἐφώνησεν αὐτούς καὶ εἶπεν· τί θέλετε ποιήσω ὑμῖν; [Lk2·Mt2] Mt2 20.33. λέγουσιν αὐτῶ· κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. [Lk2·Mt2]	Mk3 10.49a. καὶ <u>στὰς</u> ὁ Ἰησοῦς εἶπεν· φωνήσατε αὐτόν. [Lk2Mt2·:Mk3] Mk3 10.49b. καὶ <u>φωνοῦσιν</u> τὸν τυφλὸν λέγοντες αὐτῶ· θάρσει, ἔγειρε, φωνεῖ σε. [Mk3c] Mk3 10.50. ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν. [Mk3c] Mk3 10.51. καὶ ἀποκριθεὶς αὐτῶ ὁ Ἰησοῦς εἶπεν· τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῶ· ῥαββουνί, ἵνα ἀναβλέψω. [Lk2·Mk2]

<sup>628</sup> Lk1 18.40 is ostensibly quoted verbatim by *Adm*: "Now standing he commanded him to be brought. Then as he approached, he questioned him" / σταθεις δε ἐκέλευσεν αὐτόν ἀχθῆναι. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε κύριε, ἵνα ἀναβλέψω (GCS 4:200); "Yet Jesus stood firm and commanded him to be brought to him. Yet when he came, he questioned him saying" / *restitit autem Iesus et iussit eum adduci ad se cum autem venisset interrogavit eum dicens* (Caspari 5.14). However, as with Lk2 18.36, this is not corroborated by T and E, who otherwise thoroughly attest this passage. Given this, and its several characteristic Lk2 features, it was probably not originally present in GMcn. Characteristic Lk2 features include: the aorist infinitive passive form of "lead" / ἄγω@vnap and the lemmata "draw near" / ἐγγίζω, "implore" / ἐπερωτάω, "want|wish" / θέλω, and accusative πρὸς / πρὸς@pa (IDD 1.1); two instances of the transitional participle + δέ bigram / @vp\* δέ@cc (IDD 1.2).

<sup>629</sup> Lk1 18.41 is also ostensibly quoted verbatim by *Adm*: "'What do you wish me to do for you?' But he said, 'Lord, that I may see again'" / τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε κύριε, ἵνα ἀναβλέψω (GCS 4:200) / *quid tibi vis faciam? at ille dixit domine ut videam* (Caspari 5.14). Yet again, as with Lk2 18.36 and 18.40, this verse was probably not originally present in GMcn, because it lacks corroboration by T and E, who otherwise thoroughly attest this passage, and also because it contains several LkR2 characteristic features: "want|wish" / θέλω (IDD 1.1) and gratuitous narrative back and forth conversation (IDD 1.4). Notice how the insertion of 18.40–41 personalizes and civilizes the miracle, making Jesus the initiator and having the request be made directly and politely to him, rather than making a public scene.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 18.42. ῥκαὶ ὁ Ἰησοῦς εἶπεν ἄνάβλεψον ἢ πίστις σου σέσωκέν σε <sup>630</sup>	Mk1 10.52a. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἢ πίστις σου σέσωκέν σε. [Qn·Mk1]	Mt1 20.34a. «καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἢ πίστις σου σέσωκέν σε» [QnLk1·Mt1]	Lk2 18.42. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἢ πίστις σου σέσωκέν σε. [QnLk1·Lk2]	Mt2 9.29a. τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· [Mt2c] Mt2 9.29b. κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. [QnLk1·Mt2] Mt2 20.34a. σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀμμάτων αὐτῶν, [Mt2c]

<sup>630</sup> Lk1 18.42 is quoted verbatim in T, E, and *Adm*. T quotes it twice: “Your faith,’ he said, ‘made you well’” / *fides inquit tua te saluum fecit* (*Marc.* 4.36.10; SC 456:454; Evans 470); “Your faith,’ he said, ‘made you well’” / *fides tua te saluum fecit* (*Marc.* 4.36.12; SC 456:454; Evans 470). E also quotes it twice: “and when he was healed, ‘Your faith has made you well’” / καὶ ὅτε ἰάθη, φησὶν ἢ πίστις σου σέσωκέν σε (*Pan.* 42.11.6 να (51); 42.11.17 Σχ. να (51); paraphrased in 42.11.17 ῥελ. να (51); GCS 31:114, 144). Greek and Latin *Adm* similarly attest: “and answering Jesus said, ‘See again. Your faith has made you well’” / καὶ ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς ἀνάβλεψον ἢ πίστις σου σέσωκέ σε (GCS 4:200) // “And answering Jesus said, ‘See!’ Your faith has made you well” / *et respondens Iesus dixit vide fides tua te saluum fecit* (Caspari 5.14; STA 1:85).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 18.43a. <i>καὶ παραχρῆμα ἀνέβλεψεν</i> <sup>631</sup> 18.43b not present in QnLk1	Mk1 10.52b. <i>καὶ εὐθὺς ἀνέβλεψεν</i> [Qn·Mk1] Mk1 10.52c. <i>καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ</i> [Mk1c]	Mt1 20.34b. <i>καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ</i> . [QnMk1·:Mt1]	Lk2 18.43a. <i>καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ</i> [QnMk1·:Lk2] Lk2 18.43b. <i>δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ</i> . [CINP]	Mt2 9.30. <i>καὶ ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· ὁρᾶτε μηδεὶς γινωσκέτω</i> . [Mt2c] Mt2 9.31. <i>οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῆ ἐκείνῃ</i> . [Mt2c] Mt2 20.34b same as Mt1

<sup>631</sup> Lk1 18.43 is attested in T, E, and *Adm*. The closing response of the crowd in Lk2 18.43 is paraphrased twice by T, first at the conclusion of the portion on this passage, “he also gave external vision” / *exteriore quoque visione donavit* (*Marc.* 4.36.12; SC 456:454; Evans 470), and again at the outset of the portion on Zacchaeus, yet still clearly tied back to this passage: “yet still in the ears of all was that voice of the blind man, ‘Have mercy on me, Jesus son of David’, and all the people were rendering praises to god” / *atquin adhuc in auribus erat omnium vox illa caeci miserere mei Iesu fili David et omnis populus laudes referebant deo* (*Marc.* 4.37.1; SC 456:456; Evans 472), which led all GMcn editors to reconstruct the last half of the Lk2 verse. However, this segment was probably missing from GMcn. In its verbatim quotation of the passage in Greek, *Adm* concludes this passage, “and immediately he saw again” / *καὶ παραχρῆμα ἀνέβλεψεν* (GCS 4:200) // *et statim vidit* (Caspari 5.14). The people’s response is also missing from the attestation by E, which ends with “and when he was healed, ‘Your faith has made you well’” / *καὶ ὅτε ἰάθη, φησὶν ἡ πίστις σου σέσωκέν σε* (*Pan.* 42.11.6 *να* (51); 42.11.17 *Σχ. να* (51); paraphrased in 42.11.17 *Ἐλ. να* (51); GCS 31:114, 144), recounting QnLk1 18.43 then QnLk1 18.42. Characteristic Lk2 features in 18.43 include: the lemmata “people” / *λαὸς*, a participial form of “see” / *ὁράω@vp*, “praise” / *αἶνος* (a Lukan *hapax* only elsewhere in the NT in Mt2 21.16) (IDD 1.1); collective action, and perhaps even ritual piety (IDD 1.4). As he started into his comments on the GMcn version of the story of Zacchaeus, T apparently paraphrased Lk2 18.43 from memory, rather than working directly from the corresponding GMcn text.



Parallel Passages for Signals Tracing: GMcn 19.1, 2, 3–5, 6, 7, 8–10

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A265. Zacchaeus	19.2, 6, 8–10	19.1–10	18.11

Parallel Verses for Signals Tracing: GMcn 19.1

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
19.1 not present in QnLk1 <sup>632</sup>	Lk2 19.1. καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ. [CINP]

<sup>632</sup> Lk2 19.1 is unattested according to R (430), but it was likely not present. Its introductory participial phrase of movement and placename (Jericho) are characteristic of LkR2.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.2. «καὶ ἄνθρωπος ὀνόματι» Ζακχαῖος «ἦν τελώνης πλούσιος» <sup>633</sup>	Lk2 19.2. καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος· [QnLk1-Lk2]

<sup>633</sup> The name "Zacchaeus" / *Zacchaei* in Lk1 19.2 is attested by T (*Marc.* 4.37.1; R 5.77). QnLk1 characteristically uses the generic "human" / ἄνθρωπος, which here serves as a necessary introduction and a substitution for the characteristic Lk2 lemma "man/male" / ἀνὴρ (IDD 1.1). The use of the dative "by name" / ὀνόματι as a character introduction formula is elsewhere evident in QnLk1 (e.g., 16.20).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
19.3–5 not present in QnLk1 <sup>634</sup>	<p>Lk2 19.3. καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστὶν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. [CINP]</p> <p>Lk2 19.4. καὶ προδραμῶν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτὸν ὅτι ἐκείνης ἡμελλεν διέρχεσθαι. [CINP]</p> <p>Lk2 19.5. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατὰβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. [CINP]</p>

<sup>634</sup> Lk2 19.3–5 are unattested according to R (430), but these verses were likely not present in Lk1. A thick cluster of Lk2 features is evident: the lemmata "sycamore tree" / συκομορέα, "place" / τόπον, "today" / σήμερον, and accusative *pros* / πρὸς@pa (IDD 1.1); the language of haste ("running" / προδραμῶν and "hurrying" / σπεύσας), dramatization, focus on hospitality decorum, and imitation of the Euripidean *Bacchae* (climbing a tree to spy on the god and his devotees) (IDD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.6. «καὶ» ὑπεδέξατο αὐτὸν <sup>635</sup>	Lk2 19.6. καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων. [QnLk1·Lk2]

<sup>635</sup> Part of Lk1 19.6 is paraphrased by T: "Receiving into his house, he fed the lord" / *exceptum domo sua pascens dominum* (Marc. 4.37.1; R 5.77). The language of "hurrying" / *σπεύσας* in its opening phrase and of "rejoicing" / *χαίρων* are characteristic of LkR2 (IDD 1.1, 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
19.7 not present in QnLk1 <sup>636</sup>	Lk2 19.7. καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι παρὰ ἁμαρτωλῶν ἀνδρῶν εἰσῆλθεν καταλύσαι. [CINP]

<sup>636</sup> Lk2 19.7 is unattested according to R (430), but it was likely not present in Lk1. The complaint against the protagonist is characteristic of LkR2 (IDD 1.4), as is its vocabulary of "grumbling" / διεγόγγυζον, "sinner" / ἁμαρτωλῶν (IDD 1.1).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.8. «καὶ λέγει» τὰ ἡμίση τῶν ὑπαρχόντων ἰσοῦς πτωχοῖς ἰσοῦς δίδωμι καὶ εἴ τι νὸς τι ἐσυκοφάντησα τετραπλοῦν ἀποδίδωμι <sup>637</sup>	Lk2 19.8. σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· ἰδοὺ τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τι νὸς τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. [QnLk1·Lk2]

<sup>637</sup> Lk1 19.8 is both closely paraphrased and quoted by T: "He was promising this fully, offering half his substance for all works of mercy... saying, 'And if I have snatched away anything by false claim, I will pay back quadruple'" / *hoc cum maxime promittebat in omnia misericordiae opera dimidium substantiae offerens... dicendo: et si cui quid per calumniam eripui quadruplum reddo* (Marc. 4.37.1; R 5.77). Characteristic Lk2 features added include: "behold" / ἰδοὺ (IDD 1.1); the accusative πρὸς, especially with a verb of speaking (IDD 1.1, 1.2); and the nominative participle + δέ introductory bigram / @vp\w{2}n\* δέ@ (IDD 1.2).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.9. «καὶ Ἰησοῦς λέγει» σήμερον σωτηρία τούτῳ τῷ οἴκῳ <sup>638</sup>	Lk2 19.9. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· [QnLk1-Lk2]

<sup>638</sup> Lk1 19.9 is quoted by T: "Thus the lord said, "Today salvation to this house" / *itaque dominus: hodie inquit salus huic domui* (Marc. 4.37.1; R 5.77). The word "today" / *σήμερον* only appears here in Qn; the Zacchaeus story may thus have inspired the numerous eschatological uses of that term in Lk2 (IDD 1.1).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 19.10. ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός <sup>639</sup>	Lk2 19.10. ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός. [QnLk1·Lk2]	Mt2 18.11. [ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου <b>ζητῆσαι καὶ</b> σῶσαι τὸ ἀπολωλός] [QnLk1Lk2·Mt2]

<sup>639</sup> Lk1 19.10 is quoted by T: "When indeed he says, 'For the son of man has come to save what was lost'" / *cum vero dicit: venit enim filius hominis salvum facere quod periit* (Marc. 4.37.2; R 4.4.81). The words "to seek and" / *ζητῆσαι καὶ* are unattested. Operating from the assumption of GMcn being subsequent to Lk2, R leaves it as a possible element in his reconstruction (430), while V (227\*), Braun (SC 456:459n9), TS (118–119), and B (120) omit it. The overt theme of seeking "the lost" (as a perfect participle) was elsewhere apparently absent from Qn but characteristic of Lk2 (cf. 15.6, 15.9, 15.32), suggesting that the Zacchaeus story of Qn was a major inspiration behind the editing of the threefold narratives of finding "what was lost" in Lk2 15.

Parallel Passages for Signals Tracing: GMcn 19.11–27

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk2 (117–138)	Mt2 (140s)
A266. Pounds fable	19.11, 13, 22–23, 26	13.34	19.11–27	25.14–30

Parallel Verses for Signals Tracing: GMcn 19.11–17

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 19.11. παραβολή<sup>640</sup> 19.12<sup>641</sup> QnLk1 19.13. δούλους ἔδωκεν αὐτοῖς μνᾶς<sup>642</sup> 19.14–17<sup>643</sup></p>	<p>Mk1 13.34. ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δούς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἐκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή.</p>	<p>Lk2 19.11. ἀκούοντων δὲ αὐτῶν ταῦτα προσθεῖς [CINP] Lk2 19.11b. εἶπεν παραβολὴν Lk2 19.11c. διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοῦ ὅτι παραχρῆμα μέλλει ἢ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι. [CINP] Lk2 19.12. εἶπεν οὖν· ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. [CINP] Lk2 19.13. καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς· πραγματεύσασθε ἐν ᾧ ἔρχομαι. [CINP] Lk2 19.14. οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς. [CINP] Lk2 19.15. καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο. [CINP] Lk2 19.16. παρεγένετο δὲ ὁ πρῶτος λέγων· κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς. [CINP] Lk2 19.17. καὶ εἶπεν αὐτῷ· εὐγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. [CINP]</p>	<p>Mt2 25.14. ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, Mt2 25.15. καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως Mt2 25.16. πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε. Mt2 25.17. ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο. Mt2 25.18. ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὠρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. Mt2 25.19. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ’ αὐτῶν. Mt2 25.20. καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα. Mt2 25.21. ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.</p>

<sup>640</sup> The word "comparison" / *parabola* in Lk1 19.11 is attested in T (R 5.78), but much of the verse's content was likely not present in Lk1, reflecting instead characteristic LkR2 features including an opening participial phrase, a placename (Jerusalem), and foreshadowing (of the meaning of the forthcoming fable). Most of the content of this fable is also unattested for GMcn (19.12, 14–21, 24–25, 27), and all of these verses except 19.25 are included in *CEQ*. While our fourth hypothesis leads us to practice rigorous skepticism about unattested content being in Qn, much of this content, especially given its often doubled Matthean parallels and GThom 41 parallel, merits careful consideration for possible restoration to Q once we have attained greater clarity about the vocal stratum patterns of Qn, Mt1, Lk2, and Mt2.

<sup>641</sup> Lk2 19.12 is unattested according to R (430), but most of it was likely not present. Characteristic Lk2 features include: a lemma with the root "turn" / *στρέφ* (IDD 1.2); a focus on aristocracy, affairs of state, and an *exitus-reditus* journey (IDD 1.4). 19.12–13, 15–24 and 26 are adduced as evidence of a consciousness of a delayed *parousia* in Q (Fleddermann, 158), but such concerns are absent from Qn and reflect instead the work of LkR2.

<sup>642</sup> Lk1 19.13 is attested in T (R 5.78). Again, the LkR2 characteristic nominative participle + *δέ* introductory bigram goes unattested (IDD 1.2).

<sup>643</sup> Lk2 19.14–17 are unattested along with the entirety of Lk2 19.14–17 according to R (430), but.... Several lemmata are characteristic of Lk2: "lesser" / *ἐλαχύς*. Several grammatical features are also characteristic of Lk2: the superlative (IDD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
<p>19.18–21<sup>644</sup></p> <p>QnLk1 19.22. αὐστηρὸς ἄϊρων ὁ οὐκ ἔθηκα καὶ θερίζων ὁ οὐκ ἔσπειρα<sup>645</sup></p> <p>QnLk1 19.23. ἴσὺν τόκῳ ἴ 19.24–25<sup>646</sup></p> <p>QnLk1 19.26. «λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος» καὶ ὁ ἔχει ἄρθήσεται<sup>647</sup></p> <p>19.27<sup>648</sup></p>	<p>Lk2 19.18. καὶ ἦλθεν ὁ δεῦτερος λέγων· ἡ μνα̃ σου, κύριε, ἐποίησεν πέντε μνα̃ς. [CINP]</p> <p>Lk2 19.19. εἶπεν δὲ καὶ τούτῳ· καὶ σὺ ἐπάνω γίνου πέντε πόλεων. [CINP]</p> <p>Lk2 19.20. καὶ ὁ ἕτερος ἦλθεν λέγων· κύριε, ἰδοὺ ἡ μνα̃ σου ἦν εἶχον ἀποκειμένην ἐν σουδαρίῳ. [CINP]</p> <p>Lk2 19.21. ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὁ οὐκ ἔθηκας καὶ θερίζεις ὁ οὐκ ἔσπειρας. [CINP]</p> <p>Lk2 19.22. λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἶμι, αἴρων ὁ οὐκ ἔθηκα καὶ θερίζων ὁ οὐκ ἔσπειρα;</p> <p>Lk2 19.23. καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; ἀγῶ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.</p> <p>Lk2 19.24. καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ’ αὐτοῦ τὴν μνα̃ν καὶ δότε τῷ τὰς δέκα μνα̃ς ἔχοντι [CINP]</p> <p>Lk2 19.25. καὶ εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνα̃ς- [CINP]</p> <p>Lk2 19.26. λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται.</p> <p>Lk2 19.27. πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ’ αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου. [CINP]</p>	<p>Mt2 25.22. προσελθὼν [δὲ] καὶ ὁ τὰ δύο τάλαντα εἶπεν· κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.</p> <p>Mt2 25.23. ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.</p> <p>Mt2 25.24. προσελθὼν δὲ καὶ ὁ ἐν τάλαντον εἰληφώς εἶπεν· κύριε, ἔγνω σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας,</p> <p>Mt2 25.25. καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῆ· ἴδε ἔχεις τὸ σόν.</p> <p>Mt2 25.26. ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· πονηρὲ δοῦλε καὶ ὀκνηρέ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;</p> <p>Mt2 25.27. ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.</p> <p>Mt2 25.28. ἄρατε οὖν ἀπ’ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα.</p> <p>Mt2 25.29. τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται, τοῦ δὲ μὴ ἔχοντος καὶ ὁ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.</p> <p>Mt2 25.30. καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.</p>

<sup>644</sup> Lk2 19.14–21 are unattested according to R (430), but.... Characteristic Lk2 features include: the lemmata "behold" / ἰδοὺ (IDD 1.1).

<sup>645</sup> Lk1 19.22 is attested in T (R 5.78). Characteristic Lk2 features include: "mouth" / στόμα (IDD 1.1).

<sup>646</sup> Lk2 19.23–25 are unattested according to R (430), but.... Characteristic Lk2 features include: the lemmata "commit" / πράσσω (IDD 1.1).

<sup>647</sup> Lk1 19.26 is attested in T (R 5.78).

<sup>648</sup> Lk2 19.27 is unattested according to R (430), but...

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A269. Triumphal entry	——	12.12–19	19.28–40	11.1–10	21.1–11, 14–16

Parallel Verses for Signals Tracing: GMcn 19.28–36

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
19.28–36 not present in QnLk1 <sup>649</sup>	<p>Jn1 12.12. τῆ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἔλθων εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα [Jn1c]</p> <p>Jn1 12.13a. ἔλαβον τὰ βαῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ [Jn1c]</p> <p>Jn1 12.14. εὐρῶν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ’ αὐτό, καθὼς ἐστιν γεγραμμένον· [Jn1c]</p> <p>Jn1 12.15. μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. [Jn1c]</p>	<p>Lk2 19.28. καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα. [Jn1·Lk2?]</p> <p>Lk2 19.29. καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[ν] πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν [CENP]</p> <p>Lk2 19.30. λέγων· ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ἧ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ’ ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. [CENP]</p> <p>Lk2 19.31. καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· διὰ τί λύετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει. [CENP]</p> <p>Lk2 19.32. ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὔρον καθὼς εἶπεν αὐτοῖς. [CENP]</p> <p>Lk2 19.33. λύντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· τί λύετε τὸν πῶλον; [CENP]</p> <p>Lk2 19.34. οἱ δὲ εἶπαν· ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει. [CENP]</p> <p>Lk2 19.35. καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιδίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. [CENP]</p> <p>Lk2 19.36. πορευομένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. [CENP]</p>	<p>Mk2 11.1. καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ [Lk2·Mk2]</p> <p>Mk2 11.2. καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον ἐφ’ ὃν οὐδεὶς οὐπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε. [Lk2·Mk2]</p> <p>Mk2 11.3. καὶ ἐάν τις ὑμῖν εἴπῃ· τί ποιεῖτε τοῦτο; εἶπατε· ὁ κύριος αὐτοῦ χρεῖαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε. [Lk2·Mk2]</p> <p>Mk2 11.4. καὶ ἀπῆλθον καὶ εὔρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου καὶ λύουσιν αὐτόν. [Lk2·Mk2]</p> <p>Mk2 11.5. καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς· τί ποιεῖτε λύοντες τὸν πῶλον; [Lk2·Mk2]</p> <p>Mk2 11.6. οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφῆκαν αὐτούς. [Lk2·Mk2]</p> <p>Mk2 11.7. καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ’ αὐτόν. [Lk2·Mk2]</p> <p>Mk2 11.8. καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. [Lk2·Mk2]</p>	<p>Mt2 21.1. καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς [Lk2Mk2·Mt2]</p> <p>Mt2 21.2. λέγων αὐτοῖς· πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εὐρήσετε ὄνον δεδεμένον καὶ πῶλον μετ’ αὐτῆς· λύσαντες ἀγάγετέ μοι. [Lk2Mk2·Mt2]</p> <p>Mt2 21.3. καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρεῖαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς. [Lk2Mk2·Mt2]</p> <p>Mt2 21.4. τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ρῆθὲν διὰ τοῦ προφήτου λέγοντος· [Mt2c]</p> <p>Mt2 21.5. εἶπατε τῇ θυγατρὶ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἷον ὑποζυγίου. [Jn1·Mt2?]</p> <p>Mt2 21.6. πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς [Lk2·Mt2]</p> <p>Mt2 21.7. ἤγαγον τὴν ὄνον καὶ τὸν πῶλον καὶ ἐπέθηκαν ἐπ’ αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. [Lk2Mk2·Mt2]</p> <p>Mt2 21.8. ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ ὁδῷ. [Lk2Mk2·Mt2]</p>

<sup>649</sup> Lk2 19.28 is unattested and Lk2 19.29–46 were not present according to R (430), but all of this content was likely not present. E says that Marcion "deceptively cut out" / παρέκοψεν passages including this one, which he summarizes as: "the one about the donkey and Bethphage" / τὸ περὶ τῆς ὄνου καὶ Βηθφαγῆ (*Pan.* 42.11.6 νγ (53); 42.11.17 Σχ. νγ (53); restated in "Ελ. νγ (53); GCS 31:114, 145). The summary is certainly brief and does not define precise start and stop points, but instead picks out two distinctive words found in Lk2 19.29, 19.33, and 19.35. Be that as it may, Lk2 19.28 makes sense as the start of the passage, clearly reflects typical LkR2 transitional phrasing, and perhaps even contains a characteristic Lk2 reference to Jewish ritual piety in Jesus making *aliyah*, "ascending into Jerusalem" / ἀναβαίνων εἰς Ἱεροσόλυμα. MkR2 clearly expands the Lk2 narrative while omitting much of Lk2 19.39–40 (see the following page). MtR2 synthesizes the Lk2 and Mk2 narratives while adding new LXX references and even a new animal so as to picture Jesus as fulfilling scripture (even misinterpreted Hebrew parallelisms)!



Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
19.37–40 not present in QnLk1 <sup>650</sup>	<p>Jn1 12.13b. και ἐκραύγαζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [και] ὁ βασιλεὺς τοῦ Ἰσραήλ. [Jn1c]</p> <p>Jn1 12.16. ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ’ ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ’ αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. [Jn1c]</p> <p>Jn1 12.17. ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ’ αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. [Jn1c]</p> <p>Jn1 12.18. διὰ τοῦτο [και] ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. [Jn1c]</p> <p>Jn1 12.19. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς· θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν. [Jn1c]</p>	<p>Lk2 19.37. ἐγγίζοντας δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, [CENP]</p> <p>Lk2 19.38a. λέγοντες· <u>εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου.</u> [Jn1·Lk2]    Lk2 19.38b. ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις. [CENP]</p> <p>Lk2 19.39. καὶ <u>τινες τῶν Φαρισαίων</u> [Jn1·Lk2]    Lk2 19.39b. ἀπὸ τοῦ ὄχλου [CENP]    Lk2 19.39c. <u>εἶπαν</u> [Jn1·Lk2]    Lk2 19.39d. πρὸς αὐτόν· διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. [CENP]</p> <p>Lk2 19.40. καὶ ἀποκριθεὶς εἶπεν· λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν. [CENP]</p>	<p>Mk2 11.9a. καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες [Mk2c]    Mk2 11.9b. <u>ἐκραζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.</u> [Jn1·Mk2]</p> <p>Mk2 11.10. <u>εὐλογημένη ἡ ἐρχομένη βασιλεία</u> [Jn1·Mk2]    Mk2 11.10b. τοῦ πατρὸς ἡμῶν Δαυίδ· [Mk2c]    11.10c. <u>ὡσαννά ἐν τοῖς ὑψίστοις.</u> [Lk2·Mk2]</p>	<p>Mt2 21.9. οἱ δὲ ὄχλοι <u>οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἐκραζον λέγοντες· ὡσαννά τῷ υἱῷ Δαυίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννά ἐν τοῖς ὑψίστοις.</u> [Jn1Lk2Mk2·:Mt2]</p> <p>Mt2 21.10. καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· τίς ἐστίν οὗτος; [Mt2c]</p> <p>Mt2 21.11. οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας. [Mt2c]</p> <p>Mt2 21.12–13. [see A273]</p> <p>Mt2 21.14. καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. [Mt2c]</p> <p>Mt2 21.15. ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννά τῷ υἱῷ Δαυίδ, ἠγανάκτησαν [Mt2c]</p> <p>Mt2 21.16. καὶ εἶπαν αὐτῷ· ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· ναί. οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; [Mt2c]</p>

<sup>650</sup> See the note on the page above regarding this content not being present. Characteristic Lk2 features include: the bigram "great voice" / φωνή@n μέγας@a, "about everything" / περί@pg πᾶς@aigmpn, "everything which" / πᾶς@a\*p\* ὅς@rr\w{2}p (IDD 1.2).



Parallel Passages for Signals Tracing: GMcn 19.41–44

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A270. Jerusalem lament 2	———	19.41–44

Parallel Verses for Signals Tracing: GMcn 19.41–44

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
19.41–44 not present in QnLk1 <sup>651</sup>	<p>Lk2 19.41. και ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ’ αὐτήν [CENP]</p> <p>Lk2 19.42. λέγων ὅτι εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. [CENP]</p> <p>Lk2 19.43. ὅτι ἤξουσιν ἡμέραι ἐπὶ σὲ καὶ παρεμβалоῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν, [CENP]</p> <p>Lk2 19.44. καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ’ ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου. [CENP] [see A287 for more parallels]</p>

<sup>651</sup> Lk2 19.29–46 are not present in Lk1 according to R (430). E says that Marcion "deceptively cut out" / παρέκοψεν several passages, including this one, which he summarizes as "the one about the city" / τὸ περὶ τῆς πόλεως (*Pan.* 42.11.6 νγ (53); 42.11.17 Σχ. νγ (53); restated in Ἑλ. νγ (53); GCS 31:114, 145). The passage is saturated with characteristic LkR2 terms and phrases, including the lemma "see" as a participle / ὁράω@νρ, "city" / πόλις, "now" / νῦν, "oppressed" / συνέχω (IDD 1.1). The lemma "oversight" / ἐπισκοπή is a gospel *hapax legomenon*, while the lemmata "put up" / παρεμβάλλω, "palisade" / χάρακα, "surround" / περικυκλώω and "raze" / ἐδαφίζω are all NT *hapax legomena* (IDD 1.1). Characteristic Lk2 phrases include: Jesus "drew near" / ἤγγισεν a city (cf. Lk2 7.12, 18.35, 19.29, 24.28), the bigram "that day" / ἡμέρα@n\* οὗτος@r, the trigram "the things that make for peace" / τὰ πρὸς εἰρήνην (Lk2 14.32), and the trigram "your children" / τὰ τέκνα σου (Lk2 13.34) (IDD 1.2). That last trigram is found in an earlier Lk2 oracle over Jerusalem (13.34–35) with clear connections to this passage, both depicting Jesus as a second Jeremiah in keeping with the theological historiography not only of the Deuteronomic history and Jeremiah, but also Josephus. That "they will not leave stone on stone" is reminiscent of Roman military practice to flatten conquered walls and towers as stages in the siege of a city as detailed by Josephus. While Gramaglia (83–94) correctly notes the absence of this passage from GMcn, he incorrectly includes this passage among his list of synoptic materials.





Parallel Passages for Signals Tracing: Mt2 21.18–22

SQE. Shorthand	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A272. Fig tree cursed	———	21.18–19	11.12–14
A275. Fig tree withered	———	21.20–22	11.20–26

Parallel Verses for Signals Tracing: Mt2 21.18–22

Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Lk2 13.6–9 [see A207 for fig tree fable]	<p>Mt2 21.18. πρωτὶ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπέινασεν.</p> <p>Mt2 21.19. καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ’ αὐτὴν καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ· μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.</p> <p>Mt2 21.20. καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;</p> <p>Mt2 21.21. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῶ ὄρει τούτῳ εἴπητε· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται.</p> <p>Mt2 21.22. καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.</p>	<p>Mk3 11.12. καὶ τῇ ἐπαύριον ἐξεληθόντων αὐτῶν ἀπὸ Βηθανίας ἐπέινασεν.</p> <p>Mk3 11.13. καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν, εἰ ἄρα τι εὐρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ’ αὐτὴν οὐδὲν εὔρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων.</p> <p>Mk3 11.14. καὶ ἀποκριθεὶς εἶπεν αὐτῇ· μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.</p> <p>Mk3 11.20. καὶ παραπορευόμενοι πρωτὶ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν.</p> <p>Mk3 11.21. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῶ· ῥαββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται.</p> <p>Mk3 11.22. καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ.</p> <p>Mk3 11.23. ἀμὴν λέγω ὑμῖν ὅτι ὅς ἂν εἴπη τῶ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῆ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται, ἔσται αὐτῶ.</p> <p>Mk3 11.24. διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν.</p> <p>Mk3 11.25. καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφή ὑμῖν τὰ παραπτώματα ὑμῶν.</p> <p>Mk3 11.26. [εἰ δὲ ὑμεῖς οὐκ ἀφίετε οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν]</p>

Parallel Passages for Signals Tracing: GMcn 19.47b–48

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
A274. Conspiracy	———	19.47b–48	11.18–19

Parallel Verses for Signals Tracing: GMcn 19.47b–48

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
19.47b–48 not present in QnLk1 <sup>653</sup>	<p>Lk2 19.47b. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ [CINP]</p> <p>Lk2 19.48. καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων. [CINP]</p>	<p>Mk3 11.18. καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. [Lk2·Mk3]</p> <p>Mk3 11.19. καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως. [Mk3c]</p>

<sup>653</sup> Lk2 19.47b–48 are unattested according to R (430), but these verses were likely not present in Lk1. Characteristic Lk2 features include: "people" / *λαός* (*bis*), "for" / *γάρ*, and the archaized form of "all" / *ἅπας* (IDD 1.1); focus on affairs of state, aristocrats, and *realpolitik* (IDD 1.4). These features are alternatively adopted, reworded, and/or expanded by MkR3.

Parallel Passages for Signals Tracing: GMcn 20.1–8

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A276. Authority questioned	20.1–8	20.1–8	11.27–33	21.23–27

Parallel Verses for Signals Tracing: GMcn 20.1–2

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 20.1. ῥοὶ Φαρισαῖοι<sup>654</sup></p> <p>QnLk1 20.2. «ἔλεγον αὐτῷ ἐν ποίᾳ ἐξουσία ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;»<sup>655</sup></p>	<p>11.27. καὶ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι</p> <p>11.28. καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσία ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς;</p>	<p>21.23. καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσία ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;</p>	<p>Lk2 20.1. καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις</p> <p>Lk2 20.2. καὶ εἶπαν λέγοντες πρὸς αὐτόν· εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσία ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;</p>	<p>11.27. καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι</p> <p>11.28. καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσία ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς;</p>	<p>21.23. καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσία ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;</p>

<sup>654</sup> The interlocutors of this episode in Lk1 20.1 are attested as "the Pharisees" by T (R 4.4.82).

<sup>655</sup> Lk2 20.2 was not attested according to R (430), but...



Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 20.3. «ὁ δὲ εἶπεν αὐτοῖς ἐρωτήσω ὑμᾶς λόγον καὶ εἶπατέ μοι»<sup>656</sup></p> <p>QnLk1 20.4. τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ ἀνθρώπων<sup>657</sup></p>	<p>11.29. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·</p> <p>11.30. τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.</p>	<p>21.24. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς κάγω λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι κάγω ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·</p> <p>21.25a–b. τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων</p>	<p>Lk2 20.3. ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· ἐρωτήσω ὑμᾶς κάγω λόγον, καὶ εἶπατέ μοι·</p> <p>Lk2 20.4. τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ ἀνθρώπων;</p>	<p>11.29. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἓνα λόγον, καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·</p> <p>11.30. τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἢ ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.</p>	<p>21.24. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς κάγω λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι κάγω ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·</p> <p>21.25a–b. τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων</p>

<sup>656</sup> Lk2 20.3 was not attested according to R (430), but.... . LkR2 characteristic features include: the nominative participle + δέ introductory bigram (IDD 1.2).

<sup>657</sup> Lk1 20.4 is attested in T (R 4.4.82).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.5. «ἐὰν εἴπωμεν» ἐξ οὐρανοῦ διὰ τί οὐκ ἐπιστεύσατε αὐτῷ <sup>658</sup>	11.31. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἔρεϊ· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;	21.25c–e. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἔρεϊ ἡμῖν· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;	Lk2 20.5. οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἔρεϊ· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;	11.31. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἔρεϊ· διὰ τί [οὐκ] οὐκ ἐπιστεύσατε αὐτῷ;	21.25c–e. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἔρεϊ ἡμῖν· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;

<sup>658</sup> Lk1 20.5 is attested in T (R 5.79).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 20.6. «ἀλλὰ εἴπωμεν» (ἐξ) ἀνθρώπων «ὁ ὄχλος» «λιθάσει ἡμᾶς»<sup>659</sup></p>	<p>11.32. ἀλλὰ εἴπωμεν· ἐξ ἀνθρώπων· ἐφοβοῦντο τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.</p>	<p>21.26. ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.</p>	<p>Lk2 20.6. ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γὰρ ἐστὶν Ἰωάννην προφήτην εἶναι.</p>	<p>11.32. ἀλλὰ εἴπωμεν· ἐξ ἀνθρώπων· ἐφοβοῦντο τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.</p>	<p>21.26. ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.</p>

<sup>659</sup> Lk1 20.6 is attested in T (R 5.79).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 20.7<sup>660</sup></p> <p>QnLk1 20.8. οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ<sup>661</sup></p>	<p>11.33. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.</p>	<p>21.27. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.</p>	<p>Lk2 20.7. καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.</p> <p>Lk2 20.8. καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.</p>	<p>11.33. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἶδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.</p>	<p>21.27. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.</p>

<sup>660</sup> Lk1 20.7 is attested "but not insight into wording can be gained" according to R (5.79), citing T.

<sup>661</sup> Lk1 20.8 is attested in T (R 5.79).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A278. Husbandmen fable	——	20.9–19	12.1–12	21.33–46

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.9–12 not present in QnLk1 <sup>662</sup>	<p>Lk2 20.9. ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· ἄνθρωπός [τις] ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἰκανούς. [CINP]</p> <p>Lk2 20.10. καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. [CINP]</p> <p>Lk2 20.11. καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κάκεινον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. [CINP]</p> <p>Lk2 20.12. καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. [CINP]</p>	<p>Mk2 12.1. καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν· ἀμπελῶνα ἄνθρωπος ἐφύτευσεν καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήμιον καὶ ὠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν. [Lk2·Mk2]</p> <p>Mk2 12.2. καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος· [Lk2·Mk2]</p> <p>Mk2 12.3. καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. [Lk2·Mk2]</p> <p>Mk2 12.4. καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κάκεινον ἐξεφαλίσαν καὶ ἠτίμασαν. [Lk2·Mk2]</p> <p>Mk2 12.5. καὶ ἄλλον ἀπέστειλεν· κάκεινον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτένοντες. [Lk2·Mk2]</p>	<p>Mt2 21.33. ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.34. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.35. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.36. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. [Lk2Mk2·:Mt2]</p>

<sup>662</sup> Lk2 20.9–17 was not present according to R (430), based on E: "Again he cut off the things about the vineyard leased to farmers and 'therefore, what is the stone that the builders rejected?'" / πάλιν ἀπέκοψε τὰ περὶ τοῦ ἀμπελῶνος τοῦ ἐκδεδομένου γεωργοῖς καὶ τό τί οὖν ἐστὶ τό λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες; (*Pan.* 42.11.6 νε (55); 42.11.17 Σχ. νε (55); GCS 31:115, 146). A dense cluster of characteristic LkR2 features are in evidence: "begin" / ἀρχω and "people" / λαός (IDD 1.1); accusative πρὸς, especially with verbs of speaking (IDD 1.1, 1.2); the bigram "begins to speak" / ἀρχω@\* \*4 λέγω@vnp, and crasis, here καί+ἐκεῖνος (IDD 1.2); gratuitous numerical references, especially using ordinal numbers, and a prolonged, distant *exitus-reditus* journey, "going abroad a long time" / ἀπεδήμησεν χρόνους ἰκανούς (IDD 1.4). Note also the participial form of "wounded" / τραυματίσαντες (Lk2 20.12), just as seen in the Lk2 fable of the Good Samaritan. The patterns of expansion and synthesis across the strata are well in evidence. MkR2 12.1 adds to the Lk2 narrative several new details about the owner's investment in the land, "he put a wall around it and dug a winepress and built a tower" / καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήμιον καὶ ὠκοδόμησεν πύργον. The number of persons sent also increases from LkR2 (three) to MkR2 (three and "many others" / πολλοὺς ἄλλους). MkR2 12.5 is the first to introduce the idea that some of these emissaries are "killed" / ἀποκτένοντες. MtR2 simultaneously repeats, condenses, and expands these MkR2 features, apparently having the first three slaves sent in a group (21.35), only to be followed by a bigger group later (21.36). MtR2 not only has the MkR2 "killed" / ἀπέκτειναν, but also adds "stoned" / ἐλιθοβόλησαν.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.13–18 not present in QnLk1 <sup>663</sup>	<p>Lk2 20.13. εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται. [CINP]</p> <p>Lk2 20.14. ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. [CINP]</p> <p>Lk2 20.15a. καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. [CINP]</p> <p>Lk2 20.15b. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; [CINP]</p> <p>Lk2 20.16. ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο. [CINP]</p> <p>Lk2 20.17. ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; [CINP]</p> <p>Lk2 20.18. πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν. [CINP]</p>	<p>Mk2 12.6. ἔτι ἓνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν [Lk2·Mk2]</p> <p>Mk2 12.6b. αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι [Mk2c]</p> <p>Mk2 12.6c. ἐντραπήσονται τὸν υἱόν μου. [Lk2·Mk2]</p> <p>Mk2 12.7. ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. [Lk2·Mk2]</p> <p>Mk2 12.8. καὶ λαβόντες ἀπέκτειναν αὐτόν καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος. [Lk2·Mk2]</p> <p>Mk2 12.9a. τί [οὖν] ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; [Lk2·Mk2]</p> <p>Mk2 12.9b. ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. [Lk2·Mk2]</p> <p>Mk2 12.10. οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. [Lk2·Mk2]</p> <p>Mk2 12.11. παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; [Mk2c]</p>	<p>Mt2 21.37. ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων· ἐντραπήσονται τὸν υἱόν μου. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.38. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ, [Lk2Mk2·:Mt2]</p> <p>Mt2 21.39. καὶ λαβόντες αὐτόν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.40. ὅταν οὖν ἔλθῃ [Mt2c]</p> <p>Mt2 21.40b. ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει [Lk2·Mt2]</p> <p>Mt2 21.40c. τοῖς γεωργοῖς ἐκεῖνοις; [Mt2c]</p> <p>Mt2 21.41a. λέγουσιν αὐτῷ· κακοὺς κακῶς [Mt2c]</p> <p>Mt2 21.41b. ἀπολέσει αὐτοὺς καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις [Lk2·Mt2]</p> <p>Mt2 21.41c. γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. [Mt2c]</p> <p>Mt2 21.42a-b. λέγει αὐτοῖς ὁ Ἰησοῦς· οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. [Lk2Mk2·:Mt2]</p> <p>Mt2 21.42c. παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; [Mk2·Mt2]</p> <p>Mt2 21.43. διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθναι ποιοῦντι τοὺς καρποὺς αὐτῆς. [Mt2c]</p> <p>Mt2 21.44. [καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ λικμήσει αὐτόν.]</p>

<sup>663</sup> See the footnote on the page above about the absence of Lk2 20.13–17 from Lk1. Lk2 20.18 is unattested according to R (430), but it was likely not present. Notice how E moves sequentially from elenchus 53 (*Pan.* 42.11.17 Ἔλ. νγ (53); GCS 31:145) and scholion 54 (*Pan.* 42.11.6 νδ (54); 42.11.17 Σχ. νδ (54); GCS 31:115, 145)—which both note that Lk2 20.19 was present—to scholion 55 (*Pan.* 42.11.6 νε (55); 42.11.17 Σχ. νε (55); GCS 31:115, 146) and its assertion that Lk2 20.9–17 was absent. While not precisely in the correct order, it suggests that E backtracked here and that Lk2 20.18 was also not present in GMcn. Furthermore, Lk2 20.18 reads well as a concluding summary for Lk2 20.9–17. Across all of these verses, we also see numerous characteristic LkR2 features: the lemmata "each other" / ἀλλήλους, accusative *pros* / πρὸς@pa, "therefore" / οὖν, "gaze upon" / ἐμβλέπω, "seeing" as a participle / ὁράω@vp, "stone" / λίθος (*bis*), and "fall" / πίπτω (*bis*) (IDD 1.1); transitional participle + δέ bigrams, an arthrous substantival participle split with δέ, and an optative verb / @vo (IDD 1.2); laying hands on a person, character emotion and internal character knowledge (IDD 1.4); and an LXX quotation (IDD 1.5). Notice the clear presence of all three signal types in Mt2, together with clear MtR2 expansions and new elements introduced in 21.41, 43–44, 46.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 20.19. ἔγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ<sup>664</sup> καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν<sup>664</sup></p>	<p>Lk2 20.19. καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην. [QnLk1·Lk2]</p>	<p>Mk2 12.12. καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον. [QnLk1Lk2·:Mk2]</p>	<p>Mt2 21.45. καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει. [Lk2·Mt2]  Mt2 21.46. καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον. [QnLk1Lk2Mk2·:Mt2]</p>

<sup>664</sup> Lk1 20.19 is quoted by E in a scholion, "And they sought to throw hands upon him and were afraid" / καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν (*Pan.* 42.11.6 νδ (54); 42.11.17 Σχ. νδ (54); GCS 31:115, 145), and in the elenchus of the previous scholion, immediately following the segment found in Lk2 20.1, "But so that he may be rebuked by his own mouth, he says, 'It happened on one of the days as he was teaching in the temple they sought to throw hands upon him and were afraid, just as after this section 54 has' / ἵνα δὲ ἐλεγχθῆ ἀπὸ τοῦ ἰδίου στόματος, φησὶν ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ, ἐζήτησαν ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν, ὡς ἔχει τὸ μετὰ τοῦτο κεφάλαιον νδ (*Pan.* 42.11.17 Ἐλ. νγ (53); GCS 31:145). Notice that the verse as clearly quoted by E makes no mention of the preceding parable, which E had previously said was absent, and yet which other gospel strata clearly refer back to in this verse as a fable designed to shame them. Note also several characteristic Lk2 additions not attested for GMcn: "people" / λαός, "chief-priests" / ἀρχιερεῖς, especially in the plural form (IDD 1.1); accusative πρὸς / πρὸς@pa, especially with a verb of speaking (IDD 1.1, 1.2); a word with ἀρχι- in the root, and the bigram "that hour" (IDD 1.2); as well as gratuitous and verisimilitudinous chronological detail (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 20.20–26

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A280. Caesar's tribute	20.19, 24–25	12.13–17	22.15–22	20.20–26

Parallel Verses for Signals Tracing: GMcn 20.19

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 20.19. ἔγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ <sup>665</sup> καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν <sup>665</sup>	12.13. καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.	22.15. τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.	Lk2 20.19. καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

<sup>665</sup> For Lk1 20.19, see the footnote on the page above.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
20.20–23 <sup>666</sup>	<p>12.14. καὶ ἐλθόντες λέγουσιν αὐτῷ· διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν;</p> <p>12.15a. ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· τί με πειράζετε;</p>	<p>22.16. καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἱερουσαλιμαίων λέγοντες· διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,</p> <p>22.17. εἶπε οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;</p> <p>22.18. γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν· τί με πειράζετε, ὑποκριταί;</p>	<p>Lk2 20.20. καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.</p> <p>Lk2 20.21. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·</p> <p>Lk2 20.22. ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ;</p> <p>Lk2 20.23. κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς·</p>

<sup>666</sup> Lk2 20.20–23 are unattested according to R (430), but... LkR2 characteristic features include: the nominative participle + δέ introductory bigram (IDD 1.2).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 20.24. δηνάριον (τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν;) «οἱ δὲ εἶπαν αὐτῷ» Καίσαρος <sup>667</sup>	Mk1 12.15b. φέρετέ μοι δηνάριον ἵνα ἴδω. Mk1 12.16. οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· τίνος ἢ εἰκῶν αὕτη καὶ ἡ ἐπιγραφὴ; οἱ δὲ εἶπαν αὐτῷ· Καίσαρος.	Mt1 22.19. ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. Mt1 22.20. καὶ λέγει αὐτοῖς· τίνος ἢ εἰκῶν αὕτη καὶ ἡ ἐπιγραφὴ; Mt1 22.21a. λέγουσιν αὐτῷ· Καίσαρος.	Lk2 20.24. δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; οἱ δὲ εἶπαν· Καίσαρος.

<sup>667</sup> Lk1 20.24 is attested in T (R 5.80).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 20.25. <ὁ δὲ εἶπεν αὐτοῖς> ἀπόδοτε τὰ Κάσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ <sup>668</sup>	Mk1 12.17a. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.	Mt1 22.21b. τότε λέγει αὐτοῖς· ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.	Lk2 20.25. ὁ δὲ εἶπεν πρὸς αὐτούς· τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

<sup>668</sup> Lk1 20.25 is attested in T (R 4.4.83).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
20.26 <sup>669</sup>	Mk1 12.17b. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.	Mt1 22.22. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπήλθαν.	Lk2 20.26. καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

<sup>669</sup> Lk2 20.26 is unattested according to R (431). Characteristic Lk2 features include: the lemmata "word" / ῥῆμα, "people" / λαός, and "be amazed" / θαυμάζω (IDD 1.1).



Parallel Passages for Signals Tracing: GMcn 20.27–29, 30–32, 33–36, 37–38, 39, 40

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
A281. Resurrection question	20.27–29, 33–36, 39		22.23–33	20.27–40	12.18–27

Parallel Verses for Signals Tracing: GMcn 20.27

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.27. ῥῶ Σαδδουκαῖοι ῶ λέγοντες ἀνάστασιν μῆ εἶναι <sup>670</sup>	Mk1 12.18. καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μῆ εἶναι, καὶ ἐπηρώτων αὐτόν λέγοντες·	22.23. ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μῆ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν	Lk2 20.27. προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ [ἀντι]λέγοντες ἀνάστασιν μῆ εἶναι, ἐπηρώτησαν αὐτόν	12.18. καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μῆ εἶναι, καὶ ἐπηρώτων αὐτόν λέγοντες·

<sup>670</sup> Lk1 20.27 is attested in T (5.81).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.28. Ῥωϋσῆς ἔγραψεν <sup>671</sup>	Mk1 12.19. διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῆ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	22.24. λέγοντες· διδάσκαλε, Μωϋσῆς εἶπεν· ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.	Lk2 20.28. λέγοντες· διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	12.19. διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῆ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

<sup>671</sup> Lk1 20.28 is attested in T (5.81).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
<p>QnLk1 20.29. ἑπτὰ ἀδελφοὶ ῥαβῶν ἡ                      γυναῖκα<sup>672</sup></p> <p>QnLk1 20.30.</p> <p>QnLk1 20.31.<sup>673</sup></p> <p>20.32<sup>674</sup></p>	<p>Mk1 12.20. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν                      γυναῖκα καὶ ἀποθνήσκων οὐκ ἀφήκεν σπέρμα·</p> <p>12.21. καὶ ὁ δεύτερος ἔλαβεν αὐτήν καὶ ἀπέθανεν μὴ                      καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως·</p> <p>12.22. καὶ οἱ ἑπτὰ οὐκ ἀφήκαν σπέρμα. ἔσχατον                      πάντων καὶ ἡ γυνὴ ἀπέθανεν.</p>	<p>22.25. ἦσαν δὲ παρ’ ἡμῖν ἑπτὰ ἀδελφοί· καὶ                      ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων                      σπέρμα ἀφήκεν τὴν γυναῖκα αὐτοῦ τῷ                      ἀδελφῷ αὐτοῦ·</p> <p>22.26. ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος                      ἕως τῶν ἑπτὰ.</p> <p>22.27. ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή·</p>	<p>Lk2 20.29. ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ                      πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος·</p> <p>Lk2 20.30. καὶ ὁ δεύτερος</p> <p>Lk2 20.31. καὶ ὁ τρίτος ἔλαβεν αὐτήν,                      ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα                      καὶ ἀπέθανον.</p> <p>Lk2 20.32. ὕστερον καὶ ἡ γυνὴ ἀπέθανεν.</p>	<p>12.20. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος                      ἔλαβεν γυναῖκα καὶ ἀποθνήσκων οὐκ                      ἀφήκεν σπέρμα·</p> <p>12.21. καὶ ὁ δεύτερος ἔλαβεν αὐτήν καὶ                      ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ                      τρίτος ὡσαύτως·</p> <p>12.22. καὶ οἱ ἑπτὰ οὐκ ἀφήκαν σπέρμα.                      ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.</p>

<sup>672</sup> Lk1 20.29 is attested in T (5.81).

<sup>673</sup> Lk1 20.30–31 are attested but "no insight into wording can be gained" according to R (431).

<sup>674</sup> Lk2 20.32 is unattested according to R (431).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.33. ἐν τῇ ἀναστάσει ἑτίνος αὐτῶν γίνεται γυνή <sup>675</sup>	Mk1 12.23. ἐν τῇ ἀναστάσει [ὅταν ἀναστῶσιν] τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.	22.28. ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.	Lk2 20.33. ἡ γυνή οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.	12.23. ἐν τῇ ἀναστάσει [ὅταν ἀναστῶσιν] τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

<sup>675</sup> Lk1 20.33 is attested in T (5.81).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.34. ἀποκριθεὶς οἱ υἱοὶ τούτου τοῦ αἰῶνος γαμοῦσιν καὶ ᾿γαμίσκονται <sup>676</sup>	12.24. ἔφη αὐτοῖς ὁ Ἰησοῦς· οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;	22.29. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·	Lk2 20.34. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται,	12.24. ἔφη αὐτοῖς ὁ Ἰησοῦς· οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;

<sup>676</sup> Lk 20.34 is attested in T. "He responded, "Thus the sons of this age marry" / *respondit igitur huius quidem aevi filios nubere* (Marc. 4.38.5); "The sons of this age marry and are married" / *fili huius aevi nubunt et nubuntur* (Marc. 4.38.8; R 5.81).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
<p>QnLk1 20.35. οὓς κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τῆς κληρονομίας καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ᾠγαμίζονται<sup>677</sup></p> <p>QnLk1 20.36. οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν, ἰσάγγελοι γὰρ εἰσιν ᾠκαὶ υἱοὶ εἰσιν ᾠθεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες<sup>678</sup></p>	<p>12.25. ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.</p>	<p>22.30. ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.</p>	<p>Lk2 20.35. οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται.</p> <p>Lk2 20.36. οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γὰρ εἰσιν καὶ υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.</p>	<p>12.25. ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.</p>

<sup>677</sup> Lk 20.35 is attested in T. "Those whom god has made worthy of that age..." / *quos vero dignatus sit deus illius aevi possessione et resurrectione a mortuis neque nubere neque nubi, quia nec morituri iam sint, cum similes angelorum sint dei, resurrectionis filii facti* (Marc. 4.38.5); "Whom yet god has made worthy of that age..." / *nacti enim scripturae textum ita in legendo decucurrerunt: quos autem dignatus est deus illius aevi, deo adiungant, quo alium deum faciant illius aevi, cum sic legi oportet* (Marc. 4.38.7; R 4.4.84).

<sup>678</sup> Lk 20.36 is attested in T (R 4.4.84).



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
20.37–38 not present in QnLk1 <sup>679</sup>	<p>Mt1 22.31. <i>περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος.</i> [Mt1c]</p> <p>Mt1 22.32. <i>ἐγὼ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων.</i> [Mt1c]</p>	<p>Lk2 20.37. <i>ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσε ἐπὶ τῆς βάρτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ.</i> [Mt1·Lk2]</p> <p>Lk2 20.38. <i>θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν.</i> [Mt1·Lk2]</p>	<p>Mk2 12.26. <i>περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάρτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων· ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ [ὁ] θεὸς Ἰσαὰκ καὶ [ὁ] θεὸς Ἰακώβ;</i> [Mt1Lk2·Mk2]</p> <p>Mk2 12.27. <i>οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε.</i> [Mt1·Mk2]</p>

<sup>679</sup> Lk2 20.37–38a is not present and 20.38b is unattested according to R (431), based on E, but all of this content was likely not present. E oddly notes the omission twice, claiming that it is "because the savior repeated the comparison, it has been inserted twice by us" / *διὰ τὸ δευτερώσαι τὸν σωτήρα τὴν παραβολήν, διττῶς παρ' ἡμῶν ἐντέτακται* (*Pan.* 42.11.17 "Ελ. νζ (57); GCS 31:146). Of the two, the second notice is a more condensed and less accurate quotation. "He deceptively cut out the part, "That the dead are raised Moses reported at the bush, just as he says, 'the lord, the god of Abraham and Isaac and Jacob.' He is god of the living and not the dead" / *Ἀπέκοψε τό ὅτι δὲ ἐγείρονται οἱ νεκροί Μωϋσῆς ἐμήνυσε ἐπὶ τῆς βάρτου, καθὼς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. θεὸς δὲ ἐστὶ ζώντων καὶ οὐχι νεκρῶν* (*Pan.* 42.11.6 νς (56); 42.11.17 Σχ. νς (56); GCS 31:115, 146); "He did not have, "That the dead are raised even Moses reported, saying, 'god of Abraham and god of Isaac and god of Jacob of the living'" / *οὐκ εἶχε ταῦτα ὅτι δὲ ἐγείρονται οἱ νεκροί καὶ Μωϋσῆς ἐμήνυσε λέγων θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ θεὸν ζώντων* (*Pan.* 42.11.6 νζ (57); 42.11.17 Σχ. νζ (57); GCS 31:115, 146). While R (330) and TS (120) are correct that E does not attest the concluding phrase, "For all are alive to him" / *πάντες γὰρ αὐτῷ ζῶσιν*, as not present, it belongs to the same unit of thought as the portion explicitly indicated as not present. While Harnack's incorrect *a priori* assumptions led him (330\*) to claim that this phrase was "erased" / *getilgt* by Marcion, he was correct that it was most likely not present in GMcn. Characteristic Mt1 features include the lemmata "read" / *ἀναγινώσκω* and "saying" / *ῥηθὲν* (IDD 1.1). Lk2R changes the Mt1 reference to Exodus by adding more narrative setting and changing the direct divine speech to mediated divine speech through Moses, perhaps in the interest of divine circumlocution and/or to focus on human mediators as spokespersons for the divine. Mk2 synthesizes wording and framing from both Mt1 and Lk2, while adding extra details ("in the book" / *ἐν τῇ βίβλῳ*, "you are much deceived" / *πολὺ πλανᾶσθε*) and emphasizing the Mt1 rendition of direct divine speech, yet conveyed through the written text, "how it said god said to him" / *πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων*, taking the antecedent of *εἶπεν* here as the book rather than the "bush" / *βάρτου*.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
<p>QnLk1 20.39. ἄτινες τῶν ᾠ γραμματέων εἶπαν διδάσκαλε καλῶς εἶπας<sup>680</sup></p> <p>20.40 not present in QnLk1<sup>681</sup></p>	<p>22.33. καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.</p>	<p>Lk2 20.39. ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν· διδάσκαλε, καλῶς εἶπας.</p> <p>Lk2 20.40. οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. [CINP]</p>	

<sup>680</sup> Lk1 20.39 is attested in T (R 5.81).

<sup>681</sup> Lk2 20.40 is unattested according to R (431), but it was likely not present in Lk1. It instead reflects the characteristic LkR2 emphasis on the silent response of the rhetorical opponents of Jesus.

Parallel Passages for Signals Tracing: GMcn 20.41, 42–43, 44

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A283. David's son?	20.41, 44	20.41–44	12.35–37a	22.41–46

Parallel Verses for Signals Tracing: GMcn 20.41

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.41. «καὶ λέγει αὐτοῖς» ῥ᾽ πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν; <sup>682</sup>	Lk2 20.41. εἶπεν δὲ πρὸς αὐτούς· πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν; [QnLk1·Lk2]	Mk2 12.35. καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ· πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυὶδ ἐστίν; [QnLk1·Mk2]	Mt2 22.41. συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς [Mk2·Mt2] Mt2 22.42. λέγων· τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνας υἱὸς ἐστίν; λέγουσιν αὐτῷ· τοῦ Δαυὶδ. [QnLk1Lk2Mk2·Mt2] Mt2 22.43. λέγει αὐτοῖς· πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων· [QnLk1Lk2Mk2·Mt2]

<sup>682</sup> Lk1 20.41 and 20.44 are jointly and successively paraphrased by T: "If then the scribes have been considering that the messiah is David's son, yet David himself calls him lord, how [can this apply] to the messiah? David was not striking an error of the scribes, but instead procuring honor for the messiah, the messiah whom David was confirming as lord more than son" / *si autem scribae Christum filium David existimabant ipse autem David dominum eum appellat quid hoc ad Christum? non David errorem scribarum obtundebat sed honorem Christo David procurabat quem dominum Christum magis quam filium David confirmabat* (Marc. 4.38.10; R 5.82). The opening improvised restoration to 20.41 is a necessary transition from the previous episode and based on LkR2, with the verb of speaking rendered in the present instead of aorist tense in keeping with typical Qn patterns. Note that MkR2 adds introductory material, including Jesus "answering" / ἀποκριθεὶς, "teaching in the temple" / διδάσκων ἐν τῷ ἱερῷ, and making "scribes" / γραμματεῖς dialectical interlocutors. MtR2 swaps in the "Pharisees" / Φαρισαίων instead as interlocutors and transforms the introduction into a rapid-fire dialectic in which Jesus peppers his rivals with two opening questions and elicits their response (Mt2 22.42).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.42–43 not present in QnLk1 <sup>683</sup>	<p>Lk2 20.42. αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν· εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, [CINP]</p> <p>Lk2 20.43. ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. [CINP]</p>	<p>Mk2 12.36. αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ· εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου. [Lk2·Mk2]</p>	<p>22.44. εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου; [Lk2Mk2·Mt2]</p>

<sup>683</sup> Lk2 20.42–43 are unattested according to R (431), but they were likely not present in Lk1, or Mk1 or Mt1 for that matter. As noted above, these verses were skipped in T's successive paraphrase of Lk1 20.41 and 20.44. LkR2 here makes a characteristic insertion of an LXX quotation, followed by MkR2 who adds the phrase "holy spirit" / τῷ πνεύματι τῷ ἁγίῳ, and ultimately transformed into a rhetorical question by MtR2.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.44. Δαυιδ κύριον αὐτὸν καλεῖ, «καὶ πῶς αὐτοῦ» (υἱός) «ἐστίν»; <sup>684</sup>	Lk2 20.44. Δαυιδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστίν; [QnLk1·Lk2]	Mk2 12.37a. αὐτὸς Δαυιδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστίν υἱός; [QnLk1·Lk2]	Mt2 22.45. εἰ οὖν Δαυιδ καλεῖ αὐτὸν κύριον, πῶς υἱός αὐτοῦ ἐστίν; [QnLk1Lk2·Mt2] Mt2 22.46. καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

<sup>684</sup> Lk1 20.44 is clearly paraphrased by T (*Marc.* 4.38.10; R 5.82; see quotation above). The closing explicit restoration and improvised restorations to 20.44 are based on T's use of a rhetorical question and his mention of the "son" / *filium* tradition in the above quotation, as well as consistent attestation of this tradition across later strata. B offers essentially the same reconstruction: "David... calls him a master; so how is he his child?" (122). Note the longer, unique conclusion to this episode in Mt2 22.46, which clarifies and celebrates the Socratic dialectical victory of Jesus over his rivals.

Parallel Passages for Signals Tracing: GMcn 20.45–47

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A284. Scribes/Pharisees cursed	——	20.45–47	12.37b–40	23.1–36

Parallel Verses for Signals Tracing: GMcn 20.45–46b

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>20.45–46a not present in QnLk1<sup>685</sup></p> <p>QnLk1 11.46. «καὶ ὑμῖν τοῖς νομικοῖς οὐαί» ὅτι φορτίζετε «τοὺς ἀνθρώπους» φορτία δυσβάστακτα «καὶ» τῷ δακτύλῳ «οὐ» «ἐτόλμων κινήσαι» [see A194]</p>	<p>Lk2 20.45. ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς [αὐτοῦ]. [CINP]</p> <p>Lk2 20.46a. προσέχετε ἀπὸ τῶν γραμματέων [CINP]</p> <p>Lk2 11.46. ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. [QnLk1·Lk2] [see A194]</p>	<p>Mk2 12.37b. καὶ [ὁ] πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. [Lk2·Mk2]</p> <p>Mk2 12.38a. καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν· βλέπετε ἀπὸ τῶν γραμματέων [Lk2·Mk2]</p>	<p>Mt2 23.1. τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ [Lk2Mk2·Mt2]</p> <p>Mt2 23.2. λέγων· ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. [Mt2c]</p> <p>Mt2 23.3. πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. [Mt2c]</p> <p>Mt2 23.4. δεσμεύουσιν δὲ φορτία βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά. [QnLk1Lk2·Mt2] [see A194]</p>

<sup>685</sup> Lk2 20.45–46a are unattested according to R (431), but these verses were likely not present in Lk1. They contain numerous LkR2 characteristics, such as "the people" / τοῦ λαοῦ (IDD 1.1) and collective action, i.e., "all" / παντὸς of the people "listening" / ἀκούοντος (IDD 1.4).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.46b not present in QnLk1 <sup>686</sup>	Lk2 20.46b. τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, [CINP]	Mk2 12.38bc. τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς [Lk2·Mk2] Mk2 12.39. καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, [Lk2·Mk2]	Mt2 23.5. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, [Mt2c] Mt2 23.6. φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς [Lk2·Mt2] Mt2 23.7. καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί. [Lk2·Mt2]

<sup>686</sup> Lk2 20.46b–c is unattested according to R (431), but this verse was likely not present in Lk1. They contain numerous LkR2 characteristics, such as the lemmata "wish/want" / θέλω (IDD 1.1), references to clothing and a concern with social status (IDD 1.4).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 6.40. οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον (οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ) [see A081]</p> <p>QnLk1 11.52. (οὐαὶ ὑμῖν γραμματεῖς) «ὅτι ἤρατε» τὴν κλεῖδα τῆς γνώσεως ἑαυτοῦ οὐκ εἰσῆλθατε καὶ (οὐδὲ) τοὺς εἰσερχομένους ἀφίετε” [see A194]</p>	<p>Lk2 6.40. οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον· <b>κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.</b> [!QnLk1Mt1:Lk2] [see A081]</p> <p>Lk2 11.52. οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε. [!QnLk1:Lk2] [see A194]</p> <p>Lk2 14.11. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [see A215]</p> <p>Lk2 18.14. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ’ ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [!QnLk1:Lk2] [see A237]</p>	<p>_____</p>	<p>Mt2 23.8. ὑμεῖς δὲ μὴ κληθῆτε ραββί· εἷς γὰρ ἔστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοὶ ἔστε. [Mt2c]</p> <p>Mt2 23.9. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γὰρ ἔστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος. [Mt2c]</p> <p>Mt2 23.10. μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητῆς ὑμῶν ἔστιν εἷς ὁ Χριστός. [Mt2c]</p> <p>Mt2 23.11. ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. [cp. Jn2 13.12–17]</p> <p>Mt2 23.12. <b>ὅστις δὲ ὑψώσῃ ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσῃ ἑαυτὸν ὑψωθήσεται.</b> [!Lk2:Mt2] [see A215, A237]</p> <p>Mt2 23.13. οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. [!QnLk1Lk2:Mt2] [see A194]</p>
<p>20.47 not present in QnLk1<sup>687</sup></p>	<p>Lk2 20.47. οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα. [CINP]</p>	<p>Mk2 12.40. <b>οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα.</b> [Lk2:Mk2]</p>	<p>Mt2 23.14. [οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι <b>κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι</b> διὰ τοῦτο <b>λήψεσθε περισσότερον κρίμα.</b>] [Lk2:Mt2]</p> <p>see A194 for additional parallels between Lk2 and Mt2 23.15–36</p>

<sup>687</sup> Lk2 20.47 is unattested according to R (431), but this verse was likely not present in Lk1. Characteristic Lk2 vocabulary includes: "crime" / κρίμα (IDD 1.1).

Parallel Passages for Signals Tracing: GMcn 21.1–4

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
A286. Widow's mite	——	21.1–4	12.41–44

Parallel Verses for Signals Tracing: GMcn 21.1–4

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
21.1–4 not present in QnLk1 <sup>688</sup>	<p>Lk2 21.1. ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίου. [CINP]</p> <p>Lk2 21.2. εἶδεν δὲ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο [CINP]</p> <p>Lk2 21.3. καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων ἔβαλεν. [CINP]</p> <p>Lk2 21.4. πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν. [CINP]</p>	<p>Mk3 12.41a. καὶ καθίσας κατέναντι τοῦ [Mk3c]</p> <p>Mk3 12.41b. γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. [Lk2·Mk3]</p> <p>Mk3 12.41c. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά. [Lk2·Mk3s]</p> <p>Mk3 12.42a. καὶ ἐλθοῦσα μία [Mk3c]</p> <p>Mk3 12.42b. χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, [Lk2·Mk3]</p> <p>Mk3 12.42c. ὃ ἐστὶν κοδράντης. [Mk3c]</p> <p>Mk3 12.43a. καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ [Mk3c]</p> <p>Mk3 12.43b. εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων ἔβαλεν [Lk2·Mk3]</p> <p>Mk3 12.43b. τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον. [Mk3c]</p> <p>Mk3 12.44. πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν ὅλον τὸν βίον αὐτῆς. [Lk2·Mk3]</p>

<sup>688</sup> Lk2 21.1–6 are entirely unattested according to R (431), but Lk2 21.1–4 in particular were most likely not present in Lk1. This passage has a cluster of characteristic LkR2 features: the comparative term "more" / πλείον (IDD 1.1); the nominative participle + δέ introductory bigram (IDD 1.2); as well as a focus on Jewish temple piety and ethical synkrisis (IDD 1.4). The tradition only appears in two strata, making the signals more difficult to triangulate and sequence, but in keeping with the aforementioned signature features and the additional sequencing criteria of rhetorical and conceptual simplicity and complexity, Lk2 appears to have broadcast the earliest form of the signals, followed by Mk3, which copies and expands Lk2 in several ways, including the addition of a currency calculation and translation ("two lepta" / λεπτὰ δύο = "a quadrans" / κοδράντης), perhaps inspired by the usage of the latter term in Mt1 5.26.

Parallel Passages for Signals Tracing: GMcn 21.5–6

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A287. Jerusalem's fall	———	21.5–6	13.1–2	24.1–2

Parallel Verses for Signals Tracing: GMcn 21.5–6

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
21.5–6 not present in QnLk1 <sup>689</sup>	<p>Lk2 21.5. καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται εἶπεν· [CINP]</p> <p>Lk2 21.6. ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται. [CINP]</p>	<p>Mk2 13.1. καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. [Lk2·Mk2]</p> <p>Mk2 13.2. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ. [Lk2·Mk2]</p>	<p>Mt2 24.1. καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσήλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομάς τοῦ ἱεροῦ. [Lk2Mk2·:Mt2]</p> <p>Mt2 24.2. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται. [Lk2Mk2·:Mt2]</p>

<sup>689</sup> Lk2 21.1–6 are entirely unattested according to R (431), but Lk2 21.5–6 in particular were most likely not present in Lk1. This passage has a dense cluster of characteristic LkR2 vocabulary, grammar and themes: the lemmata "beautify" or "put in order" / κοσμέω, "throw down" or "ruin" / καταλύω, "stone" / λίθος (*bis*), and "votive offering" / ἀνάθημα (NT *hapax*); the opening participial phrase (IDD 1.2); as well as the portrayal of Jesus as a second Jeremiah and the prediction of the fall of Jerusalem. Note the clear parallels with A270, another originally LkR2 passage (Lk2 19.41–44).

Parallel Passages for Signals Tracing: 21.7–11

<i>SQE. Shorthand</i>	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A288. End signs	21.7–11	13.3–8, 21–23	24.3–8, 11, 23–26	21.7–11	13.3–8, 21–23

Parallel Verses for Signals Tracing: GMcn 21.7

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt1 (90s)	Mk3 (140s)
QnLk1 21.7. «καί λέγουσιν αὐτῷ» ἰοί μαθηταὶ ἰ «πότε ταῦτα ἔσται;» <sup>690</sup>	Lk2 21.7. ἐπηρώτησαν δὲ αὐτὸν λέγοντες· διδάσκαλε, πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;	24.3. καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες· εἰπέ ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος;	13.3. καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας· 13.4. εἰπὸν ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα;

<sup>690</sup> Lk1 21.7 is attested in T (R 4.4.85). R applies to Lk1 the opening Lk2 phrase, "Now they asked him" / ἐπηρώτησαν δὲ αὐτὸν.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt1 (90s)	Mk3 (140s)
<p>QnLk1 21.8. «καί λέγει αὐτοῖς» πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἔγώ εἰμι ὁ χριστός<sup>691</sup></p>	<p>Lk2 21.8. ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι, καί· ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε ὀπίσω αὐτῶν.</p>	<p>24.4. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· βλέπετε μὴ τις ὑμᾶς πλανήσῃ· 24.5. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.</p>	<p>13.5. ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μὴ τις ὑμᾶς πλανήσῃ· 13.6. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.</p>

<sup>691</sup> Lk1 21.8 is attested in T (R 4.4.86).



Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 21.9. πολέμους δεῖ ταῦτα γενέσθαι <sup>692</sup>	24.6. μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ τέλος.	Lk2 21.9. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.	13.7. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὐπω τὸ τέλος.

<sup>692</sup> Lk1 21.9 is attested in T (R 4.4.86).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 21.10. βασιλεία ἐπὶ βασιλείαν καὶ ἔθνος ἐπ’ ἔθνος<sup>693</sup></p> <p>QnLk1 21.11. λοιμοὶ καὶ λιμοὶ σεισμοὶ τε φόβητρά τε καὶ σημεῖα ἀπ’ οὐρανοῦ<sup>694</sup></p>	<p>24.7. ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους·</p> <p>24.8. πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.</p>	<p>Lk2 21.10. τότε ἔλεγεν αὐτοῖς· ἐγερθήσεται ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,</p> <p>Lk2 21.11. σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ’ οὐρανοῦ σημεῖα μεγάλα ἔσται.</p>	<p>13.8. ἐγερθήσεται γὰρ ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοὶ· ἀρχὴ ὠδίνων ταῦτα.</p>

<sup>693</sup> Lk1 21.10 is attested in T (R 4.4.87).

<sup>694</sup> Lk1 21.11 is attested in T (R 4.4.87).

Parallel Passages for Signals Tracing: GMcn 21.20, 21–24

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A290a. Desolation	21.20	21.20	24.15	13.14
A290b. Fleeing Judea	————	21.21–24	24.15–22	13.15–20

Parallel Verses for Signals Tracing: GMcn 21.20

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 21.20. «ὅταν ἴδητε Ἱερουσαλήμ) κυκλουμένην ὑπὸ στρατοπέδων «γνώτε ὅτι ἤγγικεν» ἢ ἐρήμωσις αὐτῆς <sup>695</sup>	Mk1 13.14a–b. «ὅταν δὲ ἴδητε Ἱερουσαλήμ κυκλουμένην ὑπὸ στρατοπέδων γνώτε ὅτι ἤγγικεν ἢ ἐρήμωσις αὐτῆς» [‡Qn·Mk1]	Mt1 24.15. «ὅταν δὲ ἴδητε Ἱερουσαλήμ κυκλουμένην ὑπὸ στρατοπέδων γνώτε ὅτι ἤγγικεν ἢ ἐρήμωσις αὐτῆς» [‡QnLk1·Mt1]	Lk2 21.20. ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ, τότε γνώτε ὅτι ἤγγικεν ἢ ἐρήμωσις αὐτῆς. [QnLk1·Lk2]	Mt2 24.15. ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως [QnLk1·Mt2] Mt2 24.15b. τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω [Mt2c]	Mk3 13.14a. ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἐστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοεῖτω [QnLk1Mt2·Mk3]

<sup>695</sup> Lk1 21.20 is closely paraphrased by T: "but after that revealing the time of military destruction, when Jerusalem would begin to be surrounded by armies" / *sed monstrato dehinc tempore excidii <cum> coepisse<t> vallari exercitibus Hierusalem (Marc. 4.39.9; SC 456:482; Evans 484 has cum, coepisset)*. The explicit and improvised restorations take cues from the better attested parallel in QnLk1 21.30.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
21.21–24 not present in QnLk1 <sup>696</sup>	<p>Lk2 21.21. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, [CENP]</p> <p>Lk2 21.22. ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. [CENP]</p> <p>Lk2 21.23. οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, [CENP]</p> <p>Lk2 21.24. καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν. [CENP]</p>	<p>Mt2 24.16. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη [Lk2·Mt2]</p> <p>Mt2 24.17. ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, [Mt2c]</p> <p>Mt2 24.18. καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. [Mt2c]</p> <p>Mt2 24.19. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. [Lk2·Mt2]</p> <p>Mt2 24.20. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω. [Mt2c]</p> <p>Mt2 24.21a. ἔσται γὰρ τότε θλίψις μεγάλη [Lk2·Mt2]</p> <p>Mt2 24.21b. οἶα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται. [Mt2c]</p> <p>Mt2 24.22a. καὶ εἰ μὴ ἐκολοβώθησαν [Mt2c]</p> <p>Mt2 24.22b. αἱ ἡμέραι ἐκείναι, [Lk2·Mt2]</p> <p>Mt2 24.22c. οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται [Mt2c]</p> <p>Mt2 24.22d. αἱ ἡμέραι ἐκείναι. [Lk2·Mt2]</p>	<p>Mk3 13.14b. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη [Lk2·Mk3]</p> <p>Mk3 13.15. ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἄραι τι ἐκ τῆς οἰκίας αὐτοῦ, [Mt2·Mk3]</p> <p>Mk3 13.16. καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. [Mt2·Mk3]</p> <p>Mk3 13.17. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. [Lk2·Mk3]</p> <p>Mk3 13.18. προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος· [Mt2·Mk3]</p> <p>Mk3 13.19. ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις οἶα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἢν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται. [Lk2Mt2·Mk3]</p> <p>Mk3 13.20. καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὗς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. [Lk2Mt2·Mk3]</p>

<sup>696</sup> Lk2 21.21–22 were not present and Lk2 21.23–24 are unattested according to R (432), based on E: "Again he deceptively cut out these things, 'Then those in Judea will flee to the mountains' etc., through what follows until 'all that has been written is fulfilled'" / *πάλιν παρέκοψε ταῦτα τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ τὰ ἐξῆς, διὰ τὰ ἐπιφερόμενα ἐν τῷ ῥητῷ ἕως πληρωθῆναι πάντα τὰ γεγραμμένα* (*Pan.* 42.11.6 νθ (59); 42.11.17 Σχ. νθ (59); GCS 31:115, 147). But these verses were all most likely not present in GMcn. E's indications mostly quote material from 21.21–22, and while "until" / ἕως could be a paraphrase of "days" / ἡμέραι in 21.22, it may well be a restatement and conflation with the word "until" / ἄχρι from 21.24. These verses together evidence a thick cluster of signature LkR2 features: the lemmata "country" / χώρα, "vengeance" / ἐκδίκησις, "write" / γράφω, "stomach|womb" / γαστήρ, "people" / λαός, "necessity" / ἀνάγκη, "anger" / ὀργή, "mouth" / στόμα, "nation" / ἔθνος (*bis*, both in the plural), "trample" / πατέω, and two different lemmata for "fulfill" / πίμπλημι / πληρώω (IDD 1.1); a split arthrous participle, split arthrous imperatives, the bigram "that day" / ἐκεῖνος@\* \*1 ἡμέρα@\* or 'ἡμέρα@\* \*1 ἐκεῖνος@, the participial bigram "what was written" / ὁ@\* γράφω@vp, and a periphrastic participle / εἰμί@\w+ \w+@vp (IDD 1.2); the placename Jerusalem, historiographical retrospect/details, and focus on salvation history (IDD 1.4). It also contains rare lemmata such as "lead captive" / αἰχμαλωτίζω as well as three successive third person plural imperatives / @vd\w{2}3p, a form found only here in Mark and Matthew in its parallels derived from Lk2 (IDD 1.2). While we label Mt2 24.17–18 as clear Mt2 signals, they effectively break out and restate the threefold Lk2 plural imperatives, making the final two singular and changing the settings, but still keeping the Lk2 split arthrous imperative clauses.

Parallel Passages for Signals Tracing: GMcn 21.25–28

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)	Mt2 (140s)
A292. Son of man comes	21.25–28	21.25–28	13.24–27	24.29–31

Parallel Verses for Signals Tracing: GMcn 21.25–26

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
<p>QnLk1 21.25. «καὶ ἔσονται» σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς καὶ ἐπὶ τῆς γῆς συνοχὴ ἔθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου<sup>697</sup></p> <p>QnLk1 21.26. προσδοκίας ἁκακῶν τῶν ἐπερχομένων τῷ κόσμῳ (καὶ) αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται</p>	<p>Mk1 13.24. ἀλλὰ μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς [Qn·Mk1]</p> <p>Mk1 13.25. καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις «τῶν οὐρανῶν» σαλευθήσονται. [Qn·Mk1]</p>	<p>Mt1 24.29. 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. [QnMk1·Mt1]</p>	<p>Lk2 21.25. καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἔθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου [QnLk1·Lk2]</p> <p>Lk2 21.26. ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. [QnLk1·Lk2]</p>	<p>Mk3 13.24. ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς [QnMk1Mt1·Mk3]</p> <p>Mk3 13.25. καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.</p>

<sup>697</sup> Lk1 21.25–26 are together closely paraphrased by T: "He now describes the signs of the final end, portents of sun and moon and stars, and on earth the anguish of nations stupefied as by the roar of a sea wave by the expectation of evils threatening the world, and even that the powers of the heavens must be shaken" / *signa iam ultimi finis enarrat, solis et lunae siderumque prodigia et in terra angustias nationum obstupescantium velut a sonitu maris fluctuantis pro expectatione imminentium orbi malorum quod et ipsae vires caelorum concuti habeant* (Marc. 4.39.9; SC 456:482, 484; Evans 484). The correction "and a wave" / καὶ σάλου in place of "swelling" / κυμαίνουσας is a simplification that aligns with Lk2. T's use of the participle *fluctuantis* did not merit the wooden participial restoration by V (231\*), followed by R (432), of the rare lemma *κυμαίνω*, which appears nowhere in the NT (IDD 1.1). The correction "to the world" / τῷ κόσμῳ instead of "to the inhabited world" / τῇ οἰκουμένῃ is based on the respective typical lemmata of Qn and Lk2 (IDD 1.1).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 21.27. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς<sup>698</sup></p>	<p>Mk1 13.26. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.</p> <p>13.27 not present in Mk1</p>	<p>Mt1 24.30. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.</p> <p>24.31 not present in Mt1</p>	<p>Lk2 21.27. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.</p>	<p>Mk2 13.26 same as Mk1</p> <p>Mk2 13.27. καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυναξεί τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.</p>	<p>Mt2 24.30. καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.</p> <p>Mt2 24.31. καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυναξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν.</p>

<sup>698</sup> Lk1 21.27 is quoted verbatim in T. "After these things what, lord? 'And then they will see the son of man coming on the clouds with great power" / *post haec quid dominus? et tunc videbunt filium hominis venientem de caelis cum plurima virtute* (Marc. 4.39.10; SC 456:484; Evans 486).



Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 21.28. ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς διότι ἔγγιζει ἡ ἀπολύτρωσις ὑμῶν <sup>699</sup>	Lk2 21.28. ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.

<sup>699</sup> Lk1 21.28 is closely paraphrased and quoted multiple times in T: "Yet when these things happen, get yourselves up and lift your heads, because your redemption is approaching" / *cum autem haec fient erigētis vos et levabitis capita quoniam adpropinquabit redemptio vestra* (Marc. 4.39.10; SC 456:484; Evans 486); *erecturos scilicet se et capita levaturos in tempore regni redemptos* (Marc. 4.39.12; SC 456:486; Evans 486).

Parallel Passages for Signals Tracing: GMcn 21.29–33

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (90s)
A293. Fig tree fable	21.29–33	21.29–33	13.28–32	24.32–36

Parallel Verses for Signals Tracing: GMcn 21.29–30

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 21.29. παραβολὴν ἴδετε τὴν συκῆν καὶ τὰ δένδρα πάντα<sup>700</sup></p> <p>QnLk1 21.30. ὅταν προβάλωσιν τὸν καρπὸν γινώσκουσιν οἱ ἄνθρωποι ὅτι τὸ θέρος ἤγγικεν<sup>701</sup></p>	<p>Lk2 21.29. καὶ εἶπεν παραβολὴν αὐτοῖς· ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα·</p> <p>Lk2 21.30. ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν</p>	<p>Mk2 13.28. ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἀπαλὸς γένηται καὶ ἐκφύη τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·</p>	<p>Mt2 24.32. ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·</p>

<sup>700</sup> Lk1 21.29 is quoted in T. "Finally consider the example of the same comparison: 'Behold the fig tree and all trees'" / *in summa ipsius parabolaē considera exemplum: adspice ficum et arbores omnes* (Marc. 4.39.16; SC 456:490; Evans 488).

<sup>701</sup> Lk1 21.30 is quoted in T. "When they bring forth fruit, people know that summer has approached" / *cum fructum protulerint intellegunt homines aestatem adpropinquasse*; (Marc. 4.39.16; SC 456:490; Evans 488).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.31. οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα ᾗ γίνεσθαι <sup>702</sup> γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ <sup>702</sup>	Lk2 21.31. οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ.	Mk2 13.29. οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.	Mt2 24.33. οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

<sup>702</sup> Lk1 21.31 is quoted twice by T: "Certainly in the time of the kingdom, to which this comparison will apply. 'Therefore, you also, when you see all these things happen, know god's kingdom has drawn near!'" / *in tempore scilicet regni de quo subiecta erit ipsa parabola. sic et vos cum videritis omnia haec fieri scitote adpropinquasse regnum dei* (Marc. 4.39.10-11; SC 456:484, 486; Evans 486); "So also you, when you see these things happen, know god's kingdom is near" / *sic et vos cum videritis haec fieri scitote in proximo esse regnum dei* (Marc. 4.39.16; SC 456:490; Evans 488). V (232\*) and R (432) both render T's infinitive "to happen" / *fieri* to conform to the Lk2 participle "what happened" / *γινόμενα*, a term notably absent from Mt2 as a QnLk1 receptor. Given participial forms of *γίνομαι* are frequently attested for Lk2 but nowhere for QnLk1 (IDD 1.1), we opt for a more literal translation of the infinitive *γίνεσθαι*, elsewhere attested in QnLk1 21.19.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.32. «λέγω ὑμῖν» ἵ οὐ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ εἰ μὴ πάντα γένηται <sup>703</sup>	Lk2 21.32. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται.	Mk2 13.30. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται.	Mt2 24.34. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.

<sup>703</sup> Lk1 21.32 is attested in T: "Now he foists that heaven and earth will not pass except everything be finished" / *adhuc ingerit non transiturum caelum ac terram nisi omnia peragantur* (Marc. 4.39.18; SC 456:492; Evans 490).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.33. ὁ οὐρανὸς καὶ ἡ γῆ ῥα παρελεύσεται ὁ δὲ λόγος μου ῥα μένει εἰς τὸν αἰῶνα <sup>704</sup> [see A226]	Lk2 21.33. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. [QnLk1·Lk2] [see A226]	Mk2 13.31. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. [QnLk1Lk2·Mk2] [see A226] Mk2 13.32. περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. [Mk2c]	Mt2 24.35. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. [QnLk1Lk2·Mt2] [see A226] Mt2 24.36. περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ μόνος. [Mk2·Mt2]

<sup>704</sup> Lk1 21.33 is attested in T (R 4.4.91).

Parallel Passages for Signals Tracing: GMcn 21.34–35a, 35b–36

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A295. Take heed, watch (Luke)	21.34–35a	21.34–36	13.33–37	24.43–51
A294. Take heed, watch (Mark)		19.12–13	13.33–37	25.13–15

Parallel Verses for Signals Tracing: GMcn 21.34

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.34. ᾿προσέχετε ᾿ μήποτε ᾿ βαρηθῶσιν ᾿ αἱ καρδίαι ὑμῶν ᾿ ἐν ᾿ κραιπάλη καὶ μέθη καὶ βιωτικαῖς μερίμναις καὶ ἐπιστῆ ᾿ ἐφ ᾿ ὑμᾶς αἰφνίδιος <sup>705</sup>	Lk2 21.34. προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλη καὶ μέθη καὶ μερίμναις βιωτικαῖς καὶ ἐπιστῆ ᾿ ἐφ ᾿ ὑμᾶς αἰφνίδιος ἢ ἡμέρα ἐκεῖνη	Mk2 13.33. βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρὸς ἐστίν. Mk2 13.34. ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἐκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή.	Mt2 24.43. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾿ ἴδει ὁ οἰκοδεσπότης ποία φυλακῆ ὁ κλέπτῃς ᾿ ἔρχεται, ᾿ γρηγόρησεν ᾿ ἂν καὶ οὐκ ᾿ ἂν εἶασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. Mt2 24.44. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ᾿ ἢ οὐ δοκεῖτε ᾿ ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ᾿ ἔρχεται. Mt2 24.45. τίς ᾿ ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ;

<sup>705</sup> Lk1 21.34 is thoroughly paraphrased by T: "And the students are admonished, lest their heart ever be weighed down with intoxication and drunkenness and worldly cares, and that day press quickly upon them like a snare" / *admoneantur et discipuli ne quando graventur corda eorum crapula et ebrietate et saecularibus curis et insistat eis repentinus dies ille velut laqueus* (Marc. 4.39.18; SC 456:492; Evans 490). Several GMcn editors anachronistically restore the characteristic Lk2 reflexive "yourselves" / ἑαυτοῖς (IDD 1.1) at the start of the verse and the characteristic phrase "on that day" / ἢ ἡμέρα ἐκεῖνη (IDD 1.2) at the conclusion, neither of which are present in T's close and lengthy paraphrase. Notice that the command to "watch out" / βλέπετε is present in Mark without the reflexive.



Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>QnLk1 12.40. γίνεσθε ἕτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται [see A203]</p> <p>QnLk1 21.35a. ὡς παγίς<sup>706</sup></p> <p>21.35b–36 not present in QnLk1<sup>707</sup></p>	<p>Lk2 12.40. καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. [see A203]</p> <p>Lk2 21.35. ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. [QnLk1·Lk2]</p> <p>Lk2 21.36. ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου. [CINP]</p>	<p>Mk2 13.35. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ,</p> <p>Mk2 13.36. μὴ ἐλθῶν ἐξαίφνης εὕρη ὑμᾶς καθεύδοντας.</p> <p>Mk2 13.37. ὁ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε.</p>	<p>Mt2 24.46. μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθῶν ὁ κύριος αὐτοῦ εὕρησει οὕτως ποιοῦντα·</p> <p>Mt2 24.47. ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.</p> <p>Mt2 24.48. ἐὰν δὲ εἶπη ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος,</p> <p>Mt2 24.49. καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίη δὲ καὶ πίνη μετὰ τῶν μεθυόντων,</p> <p>Mt2 24.50. ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,</p> <p>Mt2 24.51. καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.</p>

<sup>706</sup> The first two words of Lk1 21.35a are attested as the conclusion of the above sentence: "like a snare" / *velut laqueus* / ὡς παγίς (*Marc.* 4.39.18; SC 456:492; Evans 490). The traditional versification should not elicit an impression of T's testimony being patchy here.

<sup>707</sup> Lk2 21.35b–36 are unattested according to R (432). For now we bracket them as not present in Lk1, but we will reconsider this material for QnLk1 once our vocal strata analysis is more complete.

Parallel Passages for Signals Tracing: GMcn 21.37–38

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
A301. Temple teaching	21.37–38	8.1–2	21.37–38

Parallel Verses for Signals Tracing: GMcn 21.37

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
QnLk1 21.37. “καθ’ ἡμέραν” ἐν τῷ ἱερῷ “ἐδίδασκεν” τὰς «δὲ» νύκτας “ἐπορεύθη” εἰς ἐλαιῶν <sup>708</sup>	Jn2 8.1. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. [QnLk1·Jn2]	Lk2 21.37. ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν. [QnLk1Jn2·Lk2]

<sup>708</sup> Lk1 21.37 is closely paraphrased by T. "But indeed each day he was teaching in the temple... At night he would withdraw to (the mount of) Olives" / *sed enim per diem in templo docebat... ad noctem vero in Elaeonem secedebat* (Marc. 4.39.19; SC 456:494; Evans 490). We correct "the days" / τὰς ἡμέρας to "daily" / καθ’ ἡμέραν based on the use of this formula elsewhere in QnLk1 (11.3, 16.9) and as a more precise rendering of T's *per diem*.

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
QnLk1 21.38. «καὶ» ἤλθον ὄρθρου ἰκούειν αὐτοῦ <sup>709</sup>	Jn2 8.2. ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. [QnLk1·Jn2]	Lk2 21.38. καὶ πᾶς ὁ λαὸς ὄρθριζεν πρὸς αὐτόν ἐν τῷ ἱερῷ ἰκούειν αὐτοῦ. [QnLk1Jn2·Lk2]

<sup>709</sup> Lk1 21.38 is attested in T. "There were also proper times for hearing. It was befitting at dawn" / *erant horae quoque auditorio competentes. diluculo conveniendum erat* (Marc. 4.39.19; R 5.87). QnLk1 elsewhere apparently had the word "at dawn" / ὄρθρου (QnLk1 24.1), which finds a perfect match here in the Jn2 receptor and is a more precise rendering of T's *diluculo* / "at dawn" than the Lk2 lemma "rising at dawn" / ὄρθρίζω. While R viewed the verbal form as "unproblematic" (258), it is an NT *hapax legomenon* that more likely reflects Lk2 than QnLk1.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A305. Pascha approaches	22.1, 19.47, 21.37	11.47–55	22.1–2, 21.37	14.1–2	26.1–5

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.1. πάσχα <sup>710</sup> 22.2 <sup>711</sup>	<p>Jn1 11.47. συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον· τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;</p> <p>Jn1 11.48. ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.</p> <p>Jn1 11.49. εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· ὑμεῖς οὐκ οἴδατε οὐδέν,</p> <p>Jn1 11.50. οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.</p> <p>Jn1 11.51. τοῦτο δὲ ἀφ’ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,</p> <p>Jn1 11.52. καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ’ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν.</p> <p>Jn1 11.53. ἀπ’ ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.</p> <p>Jn1 11.54. ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπήλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν, κάκει ἔμεινεν μετὰ τῶν μαθητῶν.</p> <p>Jn1 11.55. ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτούς.</p>	<p>Lk2 19.47–48 see A274</p> <p>Lk2 21.37 see A301</p> <p>Lk2 22.1. ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἢ λεγομένη πάσχα. [QnLk1Jn1:Lk2]</p> <p>Lk2 22.2. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν. [QnLk1Jn1:Lk2]</p>	<p>Mk2 11.18–19 see A274</p> <p>Mk2 14.1. ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν·</p> <p>Mk2 14.2. ἔλεγον γάρ· μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.</p>	<p>Mt2 26.1. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ·</p> <p>Mt2 26.2. οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.</p> <p>Mt2 26.3. τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα</p> <p>Mt2 26.4. καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν·</p> <p>Mt2 26.5. ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.</p>

<sup>710</sup> Lk1 22.1 is attested in T (R 5.88).

<sup>711</sup> Lk2 22.2 is unattested according to R (432).

Parallel Passages for Signals Tracing: GMcn 22.3–6

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A307. Betrayal by Judas	22.3–5	14.10–11	26.14–16	22.3–6

Parallel Verses for Signals Tracing: GMcn 22.3–6

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)
<p>QnLk1 22.3. «καὶ» ἰούδας<sup>712</sup></p> <p>QnLk1 22.4. συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς<sup>713</sup></p> <p>QnLk1 22.5. «καὶ ἐπηγγείλαντο αὐτῷ» ἀργύριον «δοῦναι»<sup>714</sup></p> <p>22.6 not present in QnLk1<sup>715</sup></p>	<p>14.10. καὶ Ἰούδας Ἰσκαριώθ ὁ εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς.</p> <p>14.11. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.</p>	<p>26.14. τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς</p> <p>26.15 not present in Mt1</p> <p>26.16. καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ.</p>		<p>Lk2 22.3. εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα</p> <p>Lk2 22.4. καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ αὐτόν.</p> <p>Lk2 22.5. καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.</p> <p>Lk2 22.6. καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.</p>	<p>26.15. εἶπεν· τί θέλετέ μοι δοῦναι, καγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.</p>

<sup>712</sup> Lk1 22.3 is attested by E and T. E briefly mentions "Judas" in his elenchus on Lk1 22.4: "He conferred, who other than Judas? What did he do other than betray the savior?" / *συνελάλησεν, τίς ἄλλ' ἢ Ἰούδας; τὸ τί ποιῆσαι ἄλλ' ἢ παραδοῦναι τὸν σωτήρα*; (*Pan.* 42.11.17 "Ελ. ξ (60); GCS 31:147). T apparently implies that Judas as a student (i.e., not a stranger) is the one who betrayed Jesus: "He could have been betrayed by any stranger you please" / *poterat et ab extraneo quolibet tradi* (*Marc.* 4.40.2; SC 456:496). Subsequent to his running commentary, T specifically notes the omission in GMcn of the Lk2 tradition vilifying and demonizing Judas: "For it is written in my [gospel] satan entered into Judas" / *scriptum est enim apud me Satanam in Iudam introisse* (*Marc.* 5.6.7; SC 483:154). Both B (123) and R (5.89) find in T's first attestation a justification for possibly reconstructing "being one of the number of the twelve" / *ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα*, but K (1114) omits it as LkR2 redaction, and N (172) renders it as dubious. In my view, "one of the twelve" was not present in QnLk1, but instead was first introduced into the signal cascade with MkR1, and LkR2 expanded on it by adding a participle "being" / *ὄντα* and the word "number" / *ἀριθμοῦ*. T's attestation certainly indicates betrayal by someone familiar to Jesus, but that does not require an overt mention of twelve students, a tradition which is missing from Qn but emphatically stressed in Mk1 and later strata. We also correct R's accusative form (derived from the LkR2 participial phrase) to the nominative form for the name of Judas, in keeping with the Markan and Matthean strata.

<sup>713</sup> Lk1 22.4 is quoted verbatim by E: "He conferred with the soldiers about how he would hand him over to them" / *συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῶ αὐτοῖς* (*Pan.* 42.11.6 ξ (60); 42.11.17 Σχ. ξ (60); restated in 42.11.17 "Ελ. ξ (60); GCS 31:115, 147). T also confirms this verse, particularly the word "hand over" or "betray" (see above).

<sup>714</sup> Lk1 22.5 is paraphrased by T: "He could also have been betrayed without reward" / *poterat et sine praemio tradi* (*Marc.* 4.40.2; SC 456:496). B (124), R (5.89), K (1114), and N (172) concur that this establishes the word "silver" / *ἀργύριον*. While R omits any verb, BKN posit the Lk2 verb "agreed" / *συνέθεντο*. Given that *συ*-prefixed verbs are generally characteristic of Lk2, I opt instead here for the Mk1 verb "promised" / *ἐπηγγείλαντο* as more likely.

<sup>715</sup> Lk2 22.6 is unattested according to R (432), but it was likely not present in Lk1. Its signature LkR2 features include the terms "without" / *ἄτερ* (IDD 1.1), the genitive articular infinitive / *ὁ@dg\w+ \w+@vn* (IDD 1.2).

Parallel Passages for Signals Tracing: GMcn 22.7–14

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A308. Pascha preparations	22.8, 14	14.12–17	26.17–20	22.7–14

Parallel Verses for Signals Tracing: GMcn 22.7, 8

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.7 <sup>716</sup> QnLk1 22.8. ῥκαὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἐτοιμάσατε ἵνα φάγωμεν τὸ πάσχα <sup>717</sup>		26.17. τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;	Lk2 22.7. ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, [ἐν] ἧ ἔδει θύεσθαι τὸ πάσχα· Lk2 22.8. καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών· πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν.	14.12. καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυσον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγης τὸ πάσχα;	

<sup>716</sup> Lk2 22.7 is unattested according to R (432).

<sup>717</sup> Lk1 22.8 is quoted by E: "And he said to Peter and to the others, 'After leaving prepare so we can eat the pasch' / καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἐτοιμάσατε ἵνα φάγωμεν τὸ Πάσχα (*Pan.* 42.11.6 ξα (61); *Pan.* 42.11.17 Σχ. ξα (61); restated in ῥΕλ. ξα (61); GCS 31:115, 148).



Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.9–13 not present in QnLk1 <sup>718</sup>		<p>Mt1 26.18. ὁ δὲ εἶπεν· ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἶπατε αὐτῷ· ὁ διδάσκαλος λέγει· ὁ καιρὸς μου ἐγγύς ἐστιν, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.</p> <p>Mt1 26.19. καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ ἠτοίμασαν τὸ πάσχα.</p>	<p>Lk2 22.9. οἱ δὲ εἶπαν αὐτῷ· ποῦ θέλεις ἐτοιμάσωμεν;</p> <p>Lk2 22.10. ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται,</p> <p>Lk2 22.11. καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;</p> <p>Lk2 22.12. κάκεινος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.</p> <p>Lk2 22.13. ἀπελθόντες δὲ εὔρον καθὼς εἰρήκει αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα.</p>	<p>Mk2 14.13. καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ</p> <p>Mk2 14.14. καὶ ὅπου ἐὰν εἰσέλθῃ εἶπατε τῷ οἰκοδεσπότη ὅτι ὁ διδάσκαλος λέγει· ποῦ ἐστὶν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;</p> <p>Mk2 14.15. καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἐτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν.</p> <p>Mk2 14.16. καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὔρον καθὼς εἶπεν αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα.</p>	

<sup>718</sup> Lk2 22.9–13 is unattested according to R (433), but likely not present in Lk1. The QnLk1 narrative flows well from Lk1 22.8 to Lk1 22.14 as a simple command and result. Moreover, Lk2 22.9–13 has many characteristic LkR2 features: the lemmata "behold" / ἰδοὺ, "house-master" / οἰκοδεσπότη, and a "guest room" or "dining room" / κατάλυμα- (IDD 1.1); the trigrams "into the city" / εἰς τὴν πόλιν and "into a house" / εἰς τὴν οἰκίαν (IDD 1.2); collective speech and a rhetorical question by the students (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 22.14–20

SQE. Shorthand	Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	1 Cor (55/100)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A311. Last supper	22.19–20	14.22–24	22.14–15, 17, 19–20	26.26–28	11.22–25	22.15–20	14.22–25	26.26–29

Parallel Verses for Signals Tracing: GMcn 22.14–15

QnLk1 (65–69)	1 Cor (55/100)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
<p>Qn 22.14. <i>καὶ ἀνέπεσεν καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ</i></p> <p>Qn 22.15. <i>καὶ εἶπεν ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν</i><sup>719</sup></p>	<p>1Co 11.23. ... ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἧ παρεδίδοτο</p>	<p>Lk2 22.14. <i>καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ.</i> [Lk1`Lk2]</p> <p>Lk2 22.15. <i>καὶ εἶπεν πρὸς αὐτοῦς· ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν.</i> [Lk1`Lk2]</p>	<p>Mt2 26.20. ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.</p>	<p>Mk2 14.17. <i>καὶ ὁψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.</i></p>

<sup>719</sup> Lk1 22.14–15 is quoted together by E: "And he reclined, and the twelve apostles with him, and he said, 'With desire I have desired to eat this the pasch with you before my suffering'" / *καὶ ἀνέπεσε καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ καὶ εἶπεν ἐπιθυμία ἐπεθύμησα τοῦτο τὸ Πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν* (*Pan.* 42.11.6 ξβ (62); 42.11.17 Σχ. ξβ (62); restated in 42.11.17 Ἔλ. ξβ (62); GCS 31:115, 149). E quotes and restates Lk2 22.15 several times elsewhere (*Pan.* 30.22.3 in GCS nF 10.1:362; *Pan.* 42.11.17 Ἔλ. ξα (61) in GCS 31:149; *Pan.* 51.27.2–3 in GCS 31:298; *Pan.* 77.27.1 in GCS 37:439). None of these supplemental attestations changes the restoration of GMcn here, which makes sense given the alignment of the dominical saying in Lk1 and Lk2. T does not apparently attest Lk1 22.14, but he quotes Lk1 22.15 verbatim: "For this reason he showed his affection, 'With desire I have desired to eat pasch with you before I suffer'" / *ideo et adfectum suum ostendit concupiscentia concupii pascha edere vobiscum antequam patiar* (*Marc.* 4.40.1; SC 456:494, 496; Evans 490 *adfectum* : *affectum, concupii* : *concupivi*). T's attestation of Lk1 22.15 aligns well with that of E.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	1Cor (55/100)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>22.16 not present in QnLk1<sup>720</sup></p> <p>22.17 not present in QnLk1<sup>721</sup></p> <p>22.18 not present in QnLk1<sup>722</sup></p> <p>QnLk1 22.19. (μετά τὸ δειπνήσαι) λαβὼν ἄρτον (εὐλογήσας) ἔδωκεν ἑαυτοῖς (καὶ εἶπεν) τοῦτό ἐστιν τὸ σῶμά μου<sup>723</sup></p> <p>QnLk1 22.20. (καὶ) τὸ ποτήριον ἢ διαθήκη ἐν τῷ αἵματί μου<sup>724</sup></p>	<p>Mk1 14.22. καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. [Qn·Mk1]</p> <p>Mk1 14.23. καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. [Qn·Mk1]</p> <p>Mk1 14.24. καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν. [Qn·Mk1]</p> <p>14.25 not present in Mk1</p>	<p>Mt1 26.26. <u>ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν· λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.</u> [QnMk1·Mt1]</p> <p>Mt1 26.27. καὶ <u>λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων·</u> πίετε ἐξ αὐτοῦ πάντες [QnMk1·Mt1]</p> <p>Mt1 26.28. <u>τοῦτο γὰρ ἐστὶν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον</u> εἰς ἄφεςιν ἁμαρτιῶν. [QnMk1·Mt1]</p> <p>26.29 not present in Mt1</p>	<p>1Co 11.23b. ἔλαβεν ἄρτον</p> <p>1Co 11.24. καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· <u>τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·</u> τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. [Qn·Pl]</p> <p>1Co 11.25. ὡσαύτως καὶ τὸ ποτήριον <u>μετὰ τὸ δειπνήσαι λέγων· τοῦτο τὸ ποτήριον ἢ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·</u> τοῦτο ποιεῖτε, ὡσαύτως ἐὰν πίνετε, εἰς τὴν ἐμὴν ἀνάμνησιν. [Qn·Pl]</p>	<p>Lk2 22.16. λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῆ ἢ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. [CENP]</p> <p>Lk2 22.17. καὶ δεξάμενος ποτήριον <u>εὐχαριστήσας</u> εἶπεν· λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτοὺς [QnMk1·Lk2]</p> <p>Lk2 22.18. λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἢ βασιλεία τοῦ θεοῦ ἔλθῃ. [CINP]</p> <p>Lk2 22.19. καὶ λαβὼν ἄρτον <u>εὐχαριστήσας ἔκλασεν</u> καὶ ἔδωκεν αὐτοῖς λέγων· <u>τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.</u> [QnPl·Lk2]</p> <p>Lk2 22.20. καὶ τὸ ποτήριον <u>ὡσαύτως μετὰ τὸ δειπνήσαι, λέγων·</u> τοῦτο τὸ ποτήριον ἢ <u>καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.</u> [QnPl·Lk2]</p>	<p>Mk2 14.22–24 same as Mk1</p> <p>Mk2 14.25. ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πῖνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ. [Lk2·Mk2]</p>	<p>Mt2 26.26–28 same as Mt1</p> <p>Mt2 26.29. λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πῖνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου. [Lk2Mk2·Mt2]</p>

<sup>720</sup> Lk2 22.16 is not present in Lk1 according to R (433), based on E: "He deceptively cut out the part, 'For I say to you, I will not eat it completely, until it is fulfilled in the kingdom of god'" / παρέκοψε τὸ λέγω γὰρ ὑμῖν οὐ μὴ φάγω αὐτὸ ἀπάρτι ἕως ἂν πληρωθῆ ἐν τῇ βασιλείᾳ τοῦ θεοῦ (*Pan.* 42.11.6 ξγ (63); 42.11.17 Σχ. ξγ (63); GCS 31:115, 150).

<sup>721</sup> Lk1 22.17 is unattested by T and E, but it may be attested in *Adm* (R 7.4.32).

<sup>722</sup> Lk2 22.18 is unattested according to R (433). Note the formulaic/ritualistic repetition of the oath formula in Lk2 22.16 (clearly attested as not present) and here in 22.18, as well as the lack of any reception of 22.16 in Markan and Matthean strata.

<sup>723</sup> Lk1 22.19 is thoroughly described and quoted by T, quoted verbatim in part by Greek *Adm*, not mentioned in Latin *Adm*, and possibly quoted by E. In the sequence of his running commentary, T states: "Bread having been taken and distributed to his disciples, he made it his body, saying, 'This is my body'... Or if for this reason he has modified bread as his body, because he was lacking the reality of a body, therefore he ought to have handed over bread for us" / *acceptum panem et distributum discipulis corpus suum illum fecit, Hoc est corpus meum dicendo... Aut si propterea panem corpus sibi finxit, quia corporis carebat veritate, ergo panem debuit tradere pro nobis* (*Marc.* 4.40.3; SC 456:498; Evans 492); "calling bread his own body" / *corpus suum vocans panem* (*Marc.* 4.40.4; SC 456:500; Evans 494). T also summarizes and quotes from overlapping synoptic content in another treatise, but it makes no difference to the reconstruction of GMcn: "at the time that his body was decreed in bread, 'This is my body'" / *tunc quod et corpus eius in pane censetur. hoc est corpus meum* (*Or.* 6.2; CCSL 1:261). Greek *Adm* reads: "Now taking the bread and cup and blessing" / λαβὼν δὲ ἄρτον καὶ ποτήριον καὶ εὐλογήσας (GCS 4:108; Caspari 2.20). B finds this verse in GMcn partly quoted in E in an elenchus: "after dining, taking such and such, and he said such and such, and it did not allow a place for forgery" / μετὰ τὸ δειπνήσαι λαβὼν τὰδε καὶ τὰδε [καὶ] εἶπεν τοῦτο ἐστὶ τὰδε καὶ τὰδε καὶ οὐκ εἶασεν οὐ<δένα> τόπον τῇ ῥαδιουργίᾳ (*Pan.* 42.11.17 "Ελ. ξα (61); GCS 31:149). While the expression, "after dining" / μετὰ τὸ δειπνήσαι can reasonably be read as E quoting and/or conflating with 1Cor 11.25, I follow BeDuhn to read it as authentic to GMcn, not least because the participle "taking" / λαβὼν aligns precisely with Greek *Adm* and the synoptic term against the 1Cor term "took" / ἔλαβεν. Characteristic Lk2 additions include the archaized possessive "mine" / ἐμός (IDD 1.1) and the noun phrase split by a modifier (IDD 1.2). The phrase "which is given for you" / τὸ ὑπὲρ ὑμῶν διδόμενον, though restored tentatively by R, is not attested for GMcn, and it most likely reflects LkR2 redaction.

<sup>724</sup> Lk1 22.20 is attested by T and Greek *Adm*. Its most thorough attestation is the restatement T, which confirms most of the wording: "Thus also in the mention of a cup establishing covenant sealed in his own blood he has confirmed the substance of a body" / *sic et in calicis mentione testamentum constituens sanguine suo obsignatum substantiam corporis confirmavit* (*Marc.* 4.40.4; SC 456:504; Evans 494). Greek *Adm* apparently summarizes GMcn 22.19 and 22.20 together: "Now taking the bread and cup and blessing" / λαβὼν δὲ ἄρτον καὶ ποτήριον καὶ εὐλογήσας (GCS 4:108; Caspari 2.20), confirming at least the word "cup" / ποτήριον.

Parallel Passages for Signals Tracing: GMcn 22.21–23

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A312/ A310. Betrayal foretold	22.22b	13.21–30	22.21–23	14.18–21	26.21–25

Parallel Verses for Signals Tracing: GMcn 22.21–23

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>22.21–22a not present in QnLk1<sup>725</sup></p> <p>QnLk1 22.22b. οὐαὶ δι' οὗ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου<sup>726</sup></p> <p>22.23<sup>727</sup></p>	<p>Lk2 22.21. πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. [CINP]</p> <p>Lk2 22.22. ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.</p> <p>Lk2 22.23. καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. [CINP]</p>	<p>Mk2 14.18. καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ.</p> <p>Mk2 14.19. ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς· μήτι ἐγώ;</p> <p>Mk2 14.20. ὁ δὲ εἶπεν αὐτοῖς· εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον.</p> <p>Mk2 14.21. ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.</p>	<p>Mt2 26.21. καὶ ἐσθιόντων αὐτῶν εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.</p> <p>Mt2 26.22. καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος· μήτι ἐγώ εἰμι, κύριε;</p> <p>Mt2 26.23. ὁ δὲ ἀποκριθεὶς εἶπεν· ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει.</p> <p>Mt2 26.24. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.</p> <p>Mt2 26.25. ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδὸς αὐτὸν εἶπεν· μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ· σὺ εἶπας.</p>

<sup>725</sup> Lk2 22.21–22a are unattested according to R (433), but it was likely not present. Characteristic Lk2 features include: "however" / πλὴν, "behold" / ἰδοὺ (IDD 1.1).

<sup>726</sup> Lk1 22.22b is quoted by T: "'Woe', he says, 'through whom the son of man is betrayed'" / *vae ait per quem traditur filius hominis* (*Marc.* 4.41.1; SC 456:504; Evans 494).

<sup>727</sup> Lk2 22.23–32 are unattested according to R (433). Characteristic Lk2 features include: the lemmata "commit" / πράσσω (IDD 1.1).



SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mt1 (90s)	Mk3 (75–80)
A313. Disciple rank	———	13.4–5, 12–17	22.24–30	20.20–28, 19.28	10.35–45
A263. Disciple rank	———	13.4–5, 12–17	22.24–30	20.20–28, 19.28	10.35–45

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
22.24–30 not present in QnLk1 <sup>728</sup>	<p>Jn2 13.4. ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβῶν λέντιον διέζωσεν ἑαυτόν.</p> <p>Jn2 13.5. εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.</p> <p>Jn2 13.12. ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν [καὶ] ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς· γινώσκετε τί πεποίηκα ὑμῖν;</p> <p>Jn2 13.13. ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος, καὶ· ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ.</p> <p>Jn2 13.14. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·</p> <p>Jn2 13.15. ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.</p> <p>Jn2 13.16. ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.</p> <p>Jn2 13.17. εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἂν ποιῆτε αὐτά.</p>	<p>Lk2 22.24. ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.</p> <p>Lk2 22.25. ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.</p> <p>Lk2 22.26. ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.</p> <p>Lk2 22.27. τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν.</p> <p>Lk2 22.28. ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·</p> <p>Lk2 22.29. καὶ γὰρ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν,</p> <p>Lk2 22.30. ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλάς κρίνοντες τοῦ Ἰσραήλ.</p>	<p>Mt2 20.20. τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ.</p> <p>Mt2 20.21. ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.</p> <p>Mt2 20.22. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ· δυνάμεθα.</p> <p>Mt2 20.23. λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν [τοῦτο] δοῦναι, ἀλλ' οἷς ἠτοίμασται ὑπὸ τοῦ πατρὸς μου.</p> <p>Mt2 20.24. καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.</p> <p>Mt2 20.25. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.</p> <p>Mt2 20.26. οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ' ὅς ἂν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,</p> <p>Mt2 20.27. καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος·</p> <p>Mt2 20.28. ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.</p> <p>Mt2 19.28. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσραήλ.</p>	<p>Mk3 10.35. καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ· διδάσκαλε, θέλομεν ἵνα ὁ ἂν αἰτήσωμέν σε ποιήσης ἡμῖν.</p> <p>Mk3 10.36. ὁ δὲ εἶπεν αὐτοῖς· τί θέλετέ [με] ποιῆσω ὑμῖν;</p> <p>Mk3 10.37. οἱ δὲ εἶπαν αὐτῷ· δὸς ἡμῖν ἵνα εἰς σου ἐκ δεξιῶν καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.</p> <p>Mk3 10.38. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;</p> <p>Mk3 10.39. οἱ δὲ εἶπαν αὐτῷ· δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε,</p> <p>Mk3 10.40. τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται.</p> <p>Mk3 10.41. καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.</p> <p>Mk3 10.42. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς· οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.</p> <p>Mk3 10.43. οὐχ οὕτως δὲ ἔστιν ἐν ὑμῖν, ἀλλ' ὅς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν ἔσται ὑμῶν διάκονος,</p> <p>Mk3 10.44. καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται πάντων δοῦλος·</p> <p>Mk3 10.45. καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἤλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.</p>

<sup>728</sup> Lk2 22.23–32 are entirely unattested according to R (433), and Lk2 22.24–30 in particular were most likely not present. CEQ does include 22.28 and 22.30, so we will reconsider this material once we have reached a greater state of clarity about the relevant strata. Characteristic Lk2 features include: "nation" / ἔθνος (especially in the plural), the intensive negative adverb οὐχὶ as part of a rhetorical question, and "Israel" / Ἰσραήλ (IDD 1.1); "now it happened" / γίνομαι@v\* δέ@\* narrative transitional bigram, use of crasis, arthrous substantive participle / ὁ@w+ w+@vp (eight times!), periphrastic participle / εἰμί@\* \*1 w+@vp, and future middle verb / @v?fm (IDD 1.2).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A315. Denial predicted	22.33–34	13.36a, 37b–38	13.36–38		22.31–34	14.26–31	26.30–35

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.31–32 <sup>729</sup> QnLk1 22.33 <sup>730</sup> [under evaluation]	Jn1 13.36a. λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; Jn1 13.37b. διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.	Jn2 13.36a same as Jn1 Jn2 13.36b–c. ἀπεκρίθη [αὐτῷ] Ἰησοῦς· ὅπου ὑπάγω οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. Jn2 13.37a. λέγει αὐτῷ ὁ Πέτρος· κύριε, Jn2 13.37b same as Jn1		Lk2 22.31. Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς ἐξήγησατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῆτον. [CINP] Lk2 22.32. ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπη ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. [CINP] Lk2 22.33. ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.	Mk2 14.26. καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. Mk2 14.27. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται· πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται. Mk2 14.28. ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Mk2 14.29. ὁ δὲ Πέτρος ἔφη αὐτῷ· εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.	Mt2 26.30. καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. Mt2 26.31. τότε λέγει αὐτοῖς ὁ Ἰησοῦς· πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ· πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμνῆς. Mt2 26.32. μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Mt2 26.33. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

<sup>729</sup> Lk2 22.23–32 are altogether unattested according to R (433), but 22.31–32 was likely not present. Characteristic LkR2 features include: the lemmata "behold" / ἰδοὺ (IDD 1.1); a lemma with the root "turn" / \*στρέφ\w+@ (IDD 1.2); an intense focus on Petrine authority and his future restoration (IDD 1.4)

<sup>730</sup> Lk1 22.33 is attested but according to R "no insight into wording can be gained" (433). T clearly summarizes 22.33 and 22.34 together: "For even when fixing Peter instead for denial, after he uttered something presumptuously, a jealous god is made clear for you" / *nam et Petrum praesumptorie aliquid elocutum negationi potius destinando zeloten deum tibi ostendit* (Marc. 4.41.2; SC 456:504; Evans 496). Certainly Peter is invoked as the subject of the verse, and a speech act for him is confirmed. Johannine and synoptic content will need to be carefully scrutinized, and characteristic Lk2 features omitted, to recover the most plausible form of this saying.



Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.34. ἀπαρνήση <sup>731</sup>	Jn1 13.38. ἀποκρίνεται Ἰησοῦς· τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.	Jn2 13.38 same as Jn1		Lk2 22.34. ὁ δὲ εἶπεν· λέγω σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.	14.30. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. 14.31. ὁ δὲ ἐκπερισσῶς ἐλάλει· ἐὰν δέῃ με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.	Mt2 26.34. ἔφη αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με. Mt2 26.35. λέγει αὐτῷ ὁ Πέτρος· κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

<sup>731</sup> Lk1 22.34 is attested in T (R 5.91).

Parallel Passages for Signals Tracing: GMcn 22.35–38

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A316. Two swords	———	22.35–38

Parallel Verses for Signals Tracing: GMcn 22.35–38

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
22.35–38 not present in QnLk1 <sup>732</sup>	<p>Lk2 22.35. καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν· οὐθενός. [CENP]</p> <p>Lk2 22.36. εἶπεν δὲ αὐτοῖς· ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. [CENP]</p> <p>Lk2 22.37. λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει. [CENP]</p> <p>Lk2 22.38. οἱ δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς· ἱκανόν ἐστιν. [CENP]</p>

<sup>732</sup> Lk2 22.35–38 was not present according to E: "He deceptively cut out, 'When I sent you, did you lack anything?' etc., 'And this is necessary to complete what was written, that "he was counted among the lawless"" / παρέκοψε τό ὅτε ἀπέστειλα ὑμᾶς, μή τινος ὑστερήσατε; καὶ τὰ ἐξῆς, διὰ τό καὶ τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι, τό καὶ μετὰ ἀνόμων συνελογίσθη (*Pap.* 42.11.6 ξδ (64); 42.11.17 Σχ. ξδ (64); GCS 31:116, 150). GMcn editors concur: R (433). Numerous LkR2 features are evident: the lemmata "for" / γὰρ (*bis*), "now" / νῦν, and "behold" / ἰδοὺ (IDD 1.1); the bigram "what has been written" / τὸ γεγραμμένον (IDD 1.2); LXX quotation, question and answer dialogue, salvation-historical fulfillment (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 22.39–40, 41, 42–46

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A330. Gethsemane	22.41	18.1	12.27, 18.1		22.39–46	14.32–42	26.36–46

Parallel Verses for Signals Tracing: GMcn 22.39–40, 41

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.39–40 <sup>733</sup> QnLk1 22.41. «καὶ αὐτὸς» ἀπεσπᾶσθη ἀπ’ αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο <sup>734</sup>	Jn1 18.1. ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρών ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.	Jn2 12.27. νῦν ἡ ψυχὴ μου τετάρακται, καὶ τί εἶπω; πᾶτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.		Lk2 22.39. καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν, ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. [CINP] Lk2 22.40. γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. [CINP] Lk2 22.41. καὶ αὐτὸς ἀπεσπᾶσθη ἀπ’ αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο	Mk2 14.32. καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· καθίσατε ὧδε ἕως προσεύξωμαι. Mk2 14.33. καὶ παραλαμβάνει τὸν Πέτρον καὶ [τὸν] Ἰάκωβον καὶ [τὸν] Ἰωάννην μετ’ αὐτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν Mk2 14.34. καὶ λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. Mk2 14.35. καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ’ αὐτοῦ ἡ ὥρα,	Mt2 26.36. τότε ἔρχεται μετ’ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς· καθίσατε αὐτοῦ ἕως [οὔ] ἀπελθῶν ἐκεῖ προσεύξωμαι. Mt2 26.37. καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. Mt2 26.38. τότε λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ’ ἐμοῦ. Mt2 26.39a. καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων· πᾶτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ’ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ’ ὡς σύ.

<sup>733</sup> Lk2 22.39–40 is not attested by patristic witnesses according to R (433). These verses have several characteristic LkR2 features: the lemmata "custom" / ἔθος and "place" / τόπος, as well as a participial form of "become" / γίνομαι (IDD 1.1); the expression "according to custom" / κατὰ τὸ ἔθος, a middle participle / @vp?m, and a nominative participle + δέ introductory bigram (IDD 1.2);

<sup>734</sup> Lk1 22.41 is quoted verbatim by E: "He withdrew from them about a stone's throw and getting on his knees he prayed" / ἀπεσπᾶσθη ἀπ’ αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο (*Pan.* 42.11.6 ξε (65); 42.11.17 Σχ. ξε (65); partly restated in 42.11.17 Ἐλ. ξε (65); GCS 31:116, 150). A restatement of Lk2 22.41 in the section on the Arians (*Pan.* 69.60.1; GCS 37:208) has no bearing on the reconstruction of GMcn here.  $\Phi^{69}$ , which has been taken by some scholars as a witness to GMcn, does attest the words "and he" / καὶ αὐτὸς, but this aligns with majority Lk2 mss tradition. Either way, these words are reasonable as an improvised restoration.

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>22.42–44 not present in QnLk1<sup>735</sup></p> <p>QnLk1 22.45. και ἔρχεται και εὐρίσκει αὐτοὺς καθεύδοντας κοιμωμένους ἀπὸ τῆς λύπης [in process / under evaluation]</p> <p>QnLk1 22.46. και εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν [in process / under evaluation]</p>	<p>12.27. νῦν ἡ ψυχὴ μου τετάρακται, και τί εἶπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.</p>		<p>Lk2 22.42. λέγων· <u>πάτερ</u>, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω. [CINP]</p> <p>Lk2 22.43. ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. [CINP]</p> <p>Lk2 22.44. και γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· και ἐγένετο ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. [CINP]</p> <p>Lk2 22.45a. και ἀναστὰς ἀπὸ τῆς προσευχῆς [CINP]</p> <p>Lk2 22.45b. ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, [QnLk1·Lk2?] [CINP-]</p> <p>Lk2 22.46. και εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. [QnLk1·Lk2?] [CINP-]</p>	<p>14.36. και ἔλεγεν· ἀββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.</p> <p>14.37. και ἔρχεται και εὐρίσκει αὐτοὺς καθεύδοντας, και λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;</p> <p>14.38. γρηγορεῖτε και προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.</p> <p>14.39. και πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπὼν.</p> <p>14.40. και πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, και οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ.</p> <p>14.41. και ἔρχεται τὸ τρίτον και λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν και ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν.</p> <p>14.42. ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.</p>	<p>26.39b. πάτερ μου, εἰ δυνατόν ἐστίν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.</p> <p>26.40. και ἔρχεται πρὸς τοὺς μαθητὰς και εὐρίσκει αὐτοὺς καθεύδοντας, και λέγει τῷ Πέτρῳ· οὕτως οὐκ ἴσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;</p> <p>26.41. γρηγορεῖτε και προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής.</p> <p>26.42. πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων· πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῖω, γενηθήτω τὸ θέλημά σου.</p> <p>26.43. και ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.</p> <p>26.44. και ἀφείς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.</p> <p>26.45. τότε ἔρχεται πρὸς τοὺς μαθητὰς και λέγει αὐτοῖς· καθεύδετε [τὸ] λοιπὸν και ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα και ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.</p> <p>26.46. ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.</p>

<sup>735</sup> Lk2 22.42–46 are unattested according to R (433), but Lk2 22.42–45a were most likely not present in Lk1, while any decision about 22.45b–46 hinges significantly on one's evaluation of  $\mathfrak{B}^{69}$  as a possible witness to GMcn. B. Ehrman and M. A. Plunkett made the widely-accepted argument that the drops of blood are a later interpolation to canonical Luke; see "The Angel and the Agony: The Textual Problem of Luke 22:43–44", *CBQ* 45 (1983) 401–416; an argument which led to major revisions to UBS4 and other critical editions. More recently, Clivaz has carefully examined the breadth and depth of evidence for her thorough argument—first suggested by F. Bovon (429n80)—that  $\mathfrak{B}^{69}$  corresponds to GMcn in regard to the absence of Luke 22.42–45a: "The Angel and the Sweat like 'Drops of Blood' (Lk 22:43–44):  $\mathfrak{B}^{69}$  and  $f^{3m}$ ", *HTR* 98.4 (2005): 419–440; [jstor.org/stable/4125275](https://www.jstor.org/stable/4125275). While Lk2 22.43–44 is absent from  $\mathfrak{B}^{75}$  and is relocated in  $f^{13}$  to appear after Matt 26.39, Clivaz crucially notes that Lk 22.44 is present in the neglected early fragment 0171 and that the polemic of Celsus called specific attention to the divergent versions of this tradition (Origen, *Contra Celsum* 2.27). Working from the traditional assumption of Marcion as a later editor of an earlier textual tradition, Clivaz explains the omission in terms of Marcion's theology (431), rather than as an attestation of an earlier version of Luke, as it is read here.

Parallel Passages for Signals Tracing: GMcn 22.47-48, 49-53

SQE. Shorthand	Qn (65-69) Lk1 (80s)	Mk1 (75-80)	Mt1 (90s)	Jn1 (100-110)	GP (115-117)	Lk2 (117-138)
A331. Arrest	22.47-48	14.43-52	26.47-56	18.2-12		22.47-53

Parallel Verses for Signals Tracing: GMcn 22.47

Qn (65-69) Lk1 (80s)	Jn1 (100-110)	GP (115-117)	Lk2 (117-138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.47. και Ἰούδας ἤγγισε καταφιλήσαι αὐτόν <sup>736</sup> [in process / under evaluation]	18.2. 18.3.		Lk2 22.47. ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, και ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτούς και ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτόν.	14.43. και εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἷς τῶν δώδεκα και μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν και ξύλων παρά τῶν ἀρχιερέων και τῶν γραμματέων και τῶν πρεσβυτέρων. 14.44. δεδώκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων· ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτὸν και ἀπάγετε ἀσφαλῶς. 14.45. και ἔλθων εὐθὺς προσελθὼν αὐτῷ λέγει· ῥαββί, και κατεφίλησεν αὐτόν.	26.47. και ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν και μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν και ξύλων ἀπὸ τῶν ἀρχιερέων και πρεσβυτέρων τοῦ λαοῦ. 26.48. ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων· ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτόν. 26.49. και εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν· χαῖρε, ῥαββί, και κατεφίλησεν αὐτόν.

<sup>736</sup> Lk1 22.47 may be summarized by T, but is clearly quoted in E. T states: "It was necessary indeed that the prophetic messiah be betrayed with a kiss" / *debut etiam osculo tradi propheticus scilicet Christus* (Marc. 4.41.2; SC 456:504; Evans 496). E provides far more to consider: "And Judas drew near to kiss him and he said" / και ἤγγισε καταφιλήσαι αὐτόν Ἰούδας και εἶπεν (Pan. 42.11.6 ζς (66); 42.11.17 Σχ. ζς (66); GCS 31:116, 150). In the elenchus he restates this, but makes no reference to a speech act by Judas: "He drew near to master who was in a body and god having taken a body, to kiss real lips and did not think them apparitions" / ἤγγισε σαρκὶ ὄντι δεσπότη και θεῷ σῶμα λαβόντι, καταφιλήσαι ἀληθινὰ χεῖλη και οὐ δοκήσει ὄντα και φαντάζοντα (Pan. 42.11.17 Ἔλ. ζς (66); GCS 31:151). E recounts the story of Judas' betrayal in other sections. In the book against the Cainites, he states, "Thus Judas also says, 'What are you willing to give me, and I will hand him over to him?' And 'Whoever I kiss is the very one, arrest him'. And when the betrayer arrived, 'Friend, rabbi', he said" / οὕτω και ὁ Ἰούδας τί θέλετέ μοι φησί δοῦναι, και ἐγὼ αὐτὸν παραδώσω ὑμῖν; και ὃν ἂν φιλήσω, αὐτός ἐστι, κρατήσατε αὐτόν. και ἔλθων ὁ προδότης χαῖρε ῥαββί ἔλεγε (Pan. 38.4.13; GCS 31:68). In the book against the Manicheans, he states, "and saying to him, 'Hail, rabbi!' and being reproached and hearing, 'Companion, for what have you come?' This Judas imitated Cain" / και λέγων αὐτῷ χαῖρε ῥαββί, και ἐλεγόμενος και ἀκούων, ἑταῖρε, ἐφ' ᾧ πάρει; οὗτος ὁ Ἰούδας ἐμιμήσατο τὸν Κάιν (Pan. 66.63.9-10; GCS 37:102). Both of these references involve elaborate speech acts characteristic of later strata, and neither has any viable material for the reconstruction of GMcn. ZRN restore "and he said" / και εἶπεν as part of this verse, introducing a speech act by Judas, whereas BK place it at the beginning of the next verse, as do I, thus introducing the response of Jesus. Characteristic Lk2 features added include: the lemma "behold" / ἰδοὺ (IDD 1.1).

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.48. <καὶ εἶπεν> «Ἰησοῦς αὐτῷ» φιλήματι παραδίδωσ <sup>737</sup> [in process / under evaluation]	18.4. 18.5. 18.6. 18.7. 18.8. 18.9.		Lk2 22.48. Ἰησοῦς δὲ εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδωσ;	14.46. οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν.	26.50. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· ἐταῖρε, ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

<sup>737</sup> Lk1 22.48 may be briefly summarized, together with Lk1 22.47, by T: "It was necessary indeed that the prophetic messiah be betrayed with a kiss" / *debut etiam osculo tradi propheticus scilicet Christus* (Marc. 4.41.2; SC 456:504; Evans 496). E may briefly quote the opening of this verse, following the clear quotation of Lk1 22.47: "And Judas drew near to kiss him and he said" / καὶ ἤγγισε καταφιλεῖν αὐτόν Ἰούδας καὶ εἶπεν (Pan. 42.11.6 ξς (66); 42.11.17 Σχ. ξς (66); restated in 42.11.17 Ἔλ. ξς (66); GCS 31:116, 150).



Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.49–53 not present in Lk1 <sup>738</sup>	18.9. 18.10. 18.11. 18.12.		<p>Lk2 22.49. ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν· κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; [CENP]</p> <p>Lk2 22.50. καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. [CENP]</p> <p>Lk2 22.51. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ἔατε ἕως τούτου· καὶ ἀψάμενος τοῦ ὠτίου ἰάσατο αὐτόν. [CENP]</p> <p>Lk2 22.52. εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους· ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων; [CENP]</p> <p>Lk2 22.53. καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνετε τὰς χεῖρας ἐπ’ ἐμέ, ἀλλ’ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους. [CENP]</p>	<p>14.47. εἷς δὲ [τις] τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον.</p> <p>14.48. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με;</p> <p>14.49. καθ’ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ’ ἵνα πληρωθῶσιν αἱ γραφαί.</p> <p>14.50. καὶ ἀφέντες αὐτὸν ἔφυγον πάντες.</p> <p>14.51. καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδὸνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν.</p> <p>14.52. ὁ δὲ καταλιπὼν τὴν σινδὸνα γυμνὸς ἔφυγεν.</p>	<p>26.51. καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον.</p> <p>26.52. τότε λέγει αὐτῷ ὁ Ἰησοῦς· ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται.</p> <p>26.53. ἡ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων;</p> <p>26.54. πῶς οὖν πληρωθῶσιν αἱ γραφαί ὅτι οὕτως δεῖ γενέσθαι;</p> <p>26.55. Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ’ ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμενος διδάσκων καὶ οὐκ ἐκρατήσατέ με.</p> <p>26.56. τοῦτο δὲ ὄλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαί τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.</p>

<sup>738</sup> E clearly indicates the absence of the core of this passage: "He deceptively cut out what Peter did, when he struck and severed the ear of the slave of the high priest" / παρέκοψεν ὁ ἐποίησε Πέτρος, ὅτε ἐπάταξε καὶ ἀφείλετο τὸ οὖς τοῦ δούλου τοῦ ἀρχιερέως (*Pan.* 42.11.6 ζζ (67); 42.11.17 Σχ. ζζ (67); GCS 31:116, 151). In the elenchus, E specifies that "the lord taking again the ear healed it" / τὸ ὠτίον ὁ κύριος πάλιν λαβὼν ἰάσατο (*Pan.* 42.11.17 Ἔλ. ζζ (67); GCS 31:151). Lk2 22.49 is unattested, 22.50–51 were not present, and 22.52–53 are unattested according to R (433), but all of this content was likely not present in GMcn. Most likely E was referring to the whole passage as absent by shorthand reference to its most memorable and distinctive elements. Throughout the entire passage we find a dense cluster of Lk2 characteristic features: lemmata such as the participial form of "see" / , and "chief-priest" / (*bis*) (IDD 1.1); nominative participle + δὲ introductory bigrams (*bis*), accusative πρὸς / πρὸς@pa with a verb of speaking (IDD 1.2); and an early orthodox focus on pacifism (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 22.54–62, 63–64, 65, 66–67, 68, 69–71

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A332. Sanhedrin trial	22.63–64, 66–67, 69–71	14.53–72	26.57–68	18.13–24, 25–27, 2.9		22.54–71
A333. Peter's denial		14.66–72	26.69–75			22.56–62

Parallel Verses for Signals Tracing: GMcn 22.54–62

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
22.54–62 <sup>739</sup>	<p>14.66. και ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως</p> <p>14.67. και ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει· και σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.</p> <p>14.68. ὁ δὲ ἠρνήσατο λέγων· οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις· και ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [και ἀλέκτωρ ἐφώνησεν].</p> <p>14.69. και ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι οὗτος ἐξ αὐτῶν ἐστίν.</p> <p>14.70. ὁ δὲ πάλιν ἠρνεῖτο· και μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· ἀληθῶς και ἐξ αὐτῶν εἶ, και γὰρ Γαλιλαῖος εἶ.</p> <p>14.71. ὁ δὲ ἤρξατο ἀναθεματίζειν και ὀμνύναι ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.</p> <p>14.72. και εὐθύς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν· και ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήσῃ· και ἐπιβαλὼν ἔκλαιεν.</p>	<p>26.69. ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· και προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα· και σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.</p> <p>26.70. ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων· οὐκ οἶδα τί λέγεις.</p> <p>26.71. ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη και λέγει τοῖς ἐκεῖ· οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.</p> <p>26.72. και πάλιν ἠρνήσατο μετὰ ὄρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον.</p> <p>26.73. μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· ἀληθῶς και σὺ ἐξ αὐτῶν εἶ, και γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.</p> <p>26.74. τότε ἤρξατο καταθεματίζειν και ὀμνύνειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον· και εὐθέως ἀλέκτωρ ἐφώνησεν.</p> <p>26.75. και ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με· και ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.</p>			<p>Lk2 22.54. συλλαβόντες δὲ αὐτὸν ἤγαγον και εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.</p> <p>Lk2 22.55. περιεψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς και συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.</p> <p>Lk2 22.56. ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς και ἀτενίσασα αὐτῷ εἶπεν· και οὗτος σὺν αὐτῷ ἦν.</p> <p>Lk2 22.57. ὁ δὲ ἠρνήσατο λέγων· οὐκ οἶδα αὐτόν, γύναι.</p> <p>Lk2 22.58. και μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη· και σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη· ἄνθρωπε, οὐκ εἰμί.</p> <p>Lk2 22.59. και διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διῖσχυρίζετο λέγων· ἐπ’ ἀληθείας και οὗτος μετ’ αὐτοῦ ἦν, και γὰρ Γαλιλαῖός ἐστιν.</p> <p>Lk2 22.60. εἶπεν δὲ ὁ Πέτρος· ἄνθρωπε, οὐκ οἶδα ὃ λέγεις· και παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ.</p> <p>Lk2 22.61. και στραφείς ὁ κύριος ἐπέβλεψεν τῷ Πέτρῳ, και ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.</p> <p>Lk2 22.62. και ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.</p>

<sup>739</sup> Lk2 22.52–62 are unattested according to R (433). Any decision about restoring any of this content hinges significantly on one’s evaluation of  $\Phi^{69}$  as a possible witness to GMcn 22.58–62. These verses evidence many characteristic LkR2 features: the participial form of "seeing" / (*bis*), "word" / ῥῆμα (IDD 1.1); nominative participle + then / @vp\w+ δέ introductory bigrams, a lemma with the root "turn" / στρέφ (IDD 1.2); chronological references (IDD 1.4).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
<p>QnLk1 22.63. οἱ συνέχοντες ἐνέπαιζον δέροντες (καὶ)</p> <p>QnLk1 22.64. ῥ'τύπτοντες" (καὶ) λέγοντες προφήτευσον τίς ἐστὶν ὁ παῖσας σε;<sup>740</sup></p>					<p>Lk2 22.63. καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες,</p> <p>Lk2 22.64. καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες· προφήτευσον, τίς ἐστὶν ὁ παῖσας σε;</p>

<sup>740</sup> Lk1 22.63–64 are together quoted verbatim in Greek by E: "Those who had seized him mocked, beating and smiting and saying, 'Prophesy who is the one who disciplined you?' / οἱ συνέχοντες ἐνέπαιζον δέροντες καὶ τύπτοντες καὶ λέγοντες προφήτευσον τίς ἐστὶν ὁ παῖσας σε; (*Pan.* 42.11.6 ξη (68); 42.11.17 Σχ. ξη (68); GCS 31:116, 151). In the elenchus, E provides a blend of paraphrase and quotation: "That they seized and mocked and beat and smote and 'prophesy who is the one who disciplined you', this was not appearance, but demonstrative of bodily joint and enfleshed substance" / ὅτι τὸ συνέχοντες καὶ τὸ ἐνέπαιζον καὶ τὸ δεῖραι καὶ τὸ τύψαι καὶ τὸ προφήτευσον τίς ἐστὶν ὁ παῖσας σε, τοῦτο οὐ δόκησις ἦν, ἀλλὰ ἀφῆς ἐστὶ σωματικῆς καὶ ἐνσάρκου ὑποστάσεως δηλωτικόν (*Pan.* 42.11.17 Ἔλ. ξη (68); GCS 31:151). The emendation and upgrade of τύπτοντες is based verbatim on E, where R had downgraded and transformed the participle into an imperfect active verb, "they were smiting" / ἔτυπτον (6.4.68, 433).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
22.65 <sup>741</sup>					Lk2 22.65. και ἕτερα πολλά βλασφημοῦντες ἔλεγον εἰς αὐτόν.

<sup>741</sup> Lk2 22.65 is unattested according to R (433). It was likely not present, reflecting typical LkR2 vocabulary such as *ἕτερα* instead of *ἄλλα* for "other", the lemma "blaspheme" / *βλασφημέω* and the tendency toward Christological heightening implicit in the latter word.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 22.66. <καὶ> ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον <sup>742</sup>					Lk2 22.66. καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν

<sup>742</sup> Lk1 22.66 is attested in T: "after he was brought to an assembly" / *perductus in consessum* (*Marc.* 4.41.2; SC 456:506; Evans 495).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
<p>QnLk1 22.67. «καὶ λέγουσιν» σὺ εἶ ὁ χριστός; «καὶ λέγει» ἐὰν ἔρω ὑμῖν οὐ πιστεύετε<sup>743</sup></p> <p>22.68 not present in QnLk1<sup>744</sup></p>	<p>Mk1 14.61b. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;</p> <p>Mk1 14.62a. ὁ δὲ Ἰησοῦς εἶπεν· ἐγὼ εἰμι,</p>	<p>Mt1 26.63b. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ· ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζώντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ.</p> <p>Mt1 26.64a. λέγει αὐτῷ ὁ Ἰησοῦς· σὺ εἶπας.</p>			<p>Lk2 22.67. λέγοντες· εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς· ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·</p> <p>Lk2 22.68. ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε.</p>

<sup>743</sup> Lk1 22.67 is summarized and quoted by T: "he is asked whether he is Christ... 'If in fact I tell you', he says, 'you will not believe'" / *an ipse esset Christus interrogator... si dixero enim inquit vobis non credetis* (Marc. 4.41.3; SC 456:506; Evans 495). We correct the subjunctives to indicatives based on T quotation. The emphatic double negative plus subjunctive construction, "will never believe" / οὐ@b μὴ@x πιστεύω@, is restored by R (433, judged as very likely), but this lacks support in T's attestation and is instead characteristic of Lk2 (IDD 1.2). V (234\*) only restores μὴ and not οὐ.

<sup>744</sup> Lk2 22.68 is unattested according to R (433), but it was likely not present. It is redundant, lacks support in any other strata, and invites a Socratic dialogue that does not take place.



Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 22.69. ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ <sup>745</sup>	Mk1 14.62b. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.	Mt1 26.64b. πλὴν λέγω ὑμῖν· ἀπ’ ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.			Lk2 22.69. ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.

<sup>745</sup> Lk1 22.69 is by T, once as a quotation, and again as a paraphrase: "'Henceforth', he says, 'the son of man will be seated at the right side of god's power'" / *abhinc inquit erit filius hominis sedens ad dexteram virtutis dei* (Marc. 4.41.4; SC 456:506; Evans 496); "without doubt god's son, to be seated at god's right side" / *sine dubio dei filium sessurum ad dei dexteram* (Marc. 4.42.1; SC 456:510; Evans 498).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 22.70. «καὶ λέγουσιν» σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; <ὁ δὲ ἔφη> ὑμεῖς λέγετε <sup>746</sup>					Lk2 22.70. εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.

<sup>746</sup> Lk1 22.70 is repeatedly restated and quoted by T: "'Therefore', they said, 'you are the son of god'" / *ergo inquiunt tu dei filius es* (Marc. 4.41.5; SC 456:508; Evans 498); "But he responded, 'You have said, just so'... 'Therefore you are the son of god'... 'Therefore you are the son of god'... 'You have said'" / *sed respondit vos dicitis quasi... ergo tu filius dei es... ergo tu dei es filius... vos dicitis* (Marc. 4.41.5; SC 456:508; Evans 498); "'You have said'" / *vos dicitis* (Marc. 4.42.1; SC 456:510; Evans 498).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
22.71 not present in QnLk1 <sup>747</sup>					Lk2 22.71. οἱ δὲ εἶπαν· τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. [CINP]

<sup>747</sup> Lk2 22.71 was not likely not present in GMcn. V (234\*) and TS (124) both read it as unattested. Braun (SC 456:509n6) read it as implicit in the closing summary of 22.70, "And so this was his proclamation, so that they persisted in that which his proclamation meant" / *et adeo sic fuit pronuntiatio eius ut perseveraverint in eo quod pronuntiatio sapiebat* (Marc. 4.41.5; SC 456:508; Evans 498). Perhaps influenced by Braun, R has it as attested but "no insight into wording can be gained" (433). The action of the interlocutors in QnLk1 23.1 to take him to Pilate is itself a response that makes good sense of T's summary. Furthermore, Lk2 22.71 has a dense cluster of characteristic features: the feminine lemma for "witness" / *μαρτυρία* (contrasted with the neuter *μαρτύριον* in Qn 21.13 and Lk1 5.14, 9.5), as well as the lemmata "necessity" / *χρεία*, "for" / *γὰρ*, and "mouth" / *στόμα* (IDD 1.1).

Parallel Passages for Signals Tracing: GMcn 23.1–3, 4–5

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A334/A336. Pilate trial	23.1–3	15.2–5	27.11–14	18.29–38, 19.8–15		23.1–5

Parallel Verses for Signals Tracing: GMcn 23.1

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.1. ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον <sup>748</sup>					Lk2 23.1. καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.

<sup>748</sup> Lk1 23.1–2 is briefly paraphrased by T, "For when he was brought over to Pilate they began to press that he said he was messiah / *perductum enim illum ad Pilatum onerare coeperunt quod se regem diceret Christum* (Marc. 4.42.1; SC 456:512; Evans 498). The opening phrase is omitted as characteristic LkR2, including the lemmata "all" / ἅπας and "multitude" / πλῆθος (IDD 1.1) and the collective action of a crowd (IDD 1.4). The opening verb makes perfect sense on its own as the action of the sanhedrin mentioned in the previous passage.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.2. «καὶ λέγουσιν» τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας «καὶ» ἡ κελεύοντα ἴ φόρους ἡ μὴ δοῦναι <sup>749</sup> καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα <sup>749</sup>		-----			Lk2 23.2. ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· τοῦτον εὕραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι.

<sup>749</sup> Lk1 23.2 is briefly summarized by T (quoted above), but far more thoroughly attested by E, who devotes two scholia to detail his claim that Marcion added two phrases to this verse: "He added after 'we find this one corrupting the nation', 'and destroying the law and the prophets'" / προσέθετο μετὰ τὸ τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας (*Pan.* 42.11.6 ξθ (69); 42.11.17 Σχ. ξθ (69); GCS 31:116, 151); "An addition after 'ordering not to give tributes', 'and turning aside the women and the children'" / προσθήκη μετὰ τὸ κελεύοντα φόρους μὴ δοῦναι καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα (*Pan.* 42.11.6 ο (70); 42.11.17 Σχ. ο (70); GCS 31:116, 152). The elenchus for the first scholion repeats and expands the claim of insertion: "For here you add what has not been written, flattering yourself... saying that 'we have found this one destroying the law and the prophets', the opposite of this refutes you... since the savior himself said, 'I have not come to destroy the law and the prophets, but to fulfill'. Therefore, the same one who says, 'I have not come to destroy' cannot be accused of destroying. For the saying was not thus, but 'We have found this one turning aside the people, calling himself messiah king'" / ὅταν γὰρ ἐνταῦθα προσθείης τὸ μὴ γεγραμμένον, συκοφαντῶν σεαυτὸν... λέγων ὅτι τοῦτον ἡύραμεν καταλύοντα τὸν νόμον καὶ τοὺς προφήτας, τὸ ἀντιζυγον τοῦτου ἐλέγξει σε... αὐτοῦ τοῦ σωτῆρος λέγοντος οὐκ ἤλθον καταλῦσαι τὸν νόμον καὶ τοὺς προφήτας, ἀλλὰ πληρῶσαι οὐ δύναται τοίνυν ὁ αὐτὸς <ὁ> λέγων οὐκ ἤλθον καταλῦσαι διὰ τὸ καταλύειν κατηγορεῖσθαι. οὐ γὰρ εἶχεν οὕτως τὸ ῥητόν, ἀλλὰ ἡύρομεν τοῦτον διαστρέφοντα τὸν λαόν, λέγοντα ἑαυτὸν Χριστὸν βασιλέα (*Pan.* 42.11.17 Ἔλ. ξθ (69); GCS 31:151). The second elenchus briefly retorts: "for Jesus did not turn aside the women and the children" / οὐ γὰρ ἀπέστρεψεν Ἰησοῦς γυναῖκας ἢ τέκνα (*Pan.* 42.11.17 Ἔλ. ο (70); GCS 31:152). The opening two words "they started to accuse" / ἤρξαντο κατηγορεῖν as reconstructed by V (235\*) and R (5.94, 433, var. ἔρξαντο) do have a reasonable basis in T's phrase, "they began to oppress" / *onerare coeperunt* (see Lk1 23.1). However, both lemmata are highly characteristic of Lk2: "start/rule" / ἄρχω and "accuse" / κατηγορέω (IDD 1.1), especially when combined as a dramatic cue of a speech opening (IDD 1.2), leading us to read T's phrasing as reflecting his own habits and making an improvised restoration to Lk1 of a customary Qn active verb of speaking, "they say" / λέγουσιν. The closing phrase "and calling himself the anointed" / καὶ λέγοντα ἑαυτὸν χριστὸν is not only unattested for GMcn by T and E, but directly noted by E as an alternative, correct reading found in canonical Luke. Contrary to several GMcn editors, we thus omit it, based on E and on its use of the characteristic Lk2 reflexive pronoun "himself" / ἑαυτοῦ (IDD 1.1). Note the similarity of the mention of "the law and the prophets" to 4 Mac 18.10: ὃς ἐδίδασκεν ὑμᾶς ἔτι ὦν σὺν ὑμῖν τὸν νόμον καὶ τοὺς προφήτας.

Parallel Verses for Signals Tracing: GMcn 23.3

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.3. ὁ δὲ Πιλάτος ἠρώτησεν ἰσὺ εἶ 'ὁ χριστός'; σὺ λέγεις <sup>750</sup>		———			Lk2 23.3. ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις.

<sup>750</sup> Lk1 23.3 is closely paraphrased and quoted in T: "Then Pilate asked, 'Are you messiah?' Then: 'You say'" / *Pilato quoque interroganti tu es Christus? proinde tu dicis* (Marc. 4.42.1; SC 456:512; Evans 498).



Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.4–5 not present in QnLk1 <sup>751</sup>					<p>Lk2 23.4. ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὕρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. [CINP]</p> <p>Lk2 23.5. οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασείει τὸν λαὸν διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ᾧδε. [CINP]</p>

<sup>751</sup> Lk2 23.4–5 is unattested according to R (434), but it was likely not present. These verses contain an extremely dense cluster of characteristic LkR2 features: the lemmata "chief-priest" / ἀρχιερεύς, "people" / λαός, and "guilty" / αἴτιος (IDD 1.1); a focus on affairs of state, additional third parties, collective speech, and its evocation of a potentially threatening mob, gratuitous geographical references, rhetorical exaggeration/dramatization, the official pronouncement of innocence, and the imitation of Socrates (IDD 1.4). About the latter, see Greg Sterling, "*Mors philosophi*: The Death of Jesus in Luke", *HThR* 94.4 (2002) 383–402.

Parallel Passages for Signals Tracing: GMcn 23.6, 7–9, 10–12

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A337. Herod trial	23.7–9	15.3–4	27.12			23.6–12

Parallel Verses for Signals Tracing: GMcn 23.6, 7–8

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.6 <sup>752</sup>					Lk2 23.6. Πιλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, [CINP]
23.7a not present in QnLk1 QnLk1 23.7b. ἀνέπεμψεν αὐτὸν ῥεῖ τῷ Ἡρώδῃ <sup>753</sup> 23.7c not present in QnLk1		-----			Lk2 23.7. καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
QnLk1 23.8a. ὁ Ἡρώδης ῥεῖ ἰδεῖν τὸν Ἰησοῦν «καὶ» ῥεῖ ἠὺφράνθη <sup>754</sup> 23.8b not present in QnLk1 <sup>755</sup>					Lk2 23.8a. ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, Lk2 23.8b. ἦν γὰρ ἐξ ἰκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἠλπιζέεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. [CINP]

<sup>752</sup> Lk2 23.6 is unattested according to R (5.95, 264n414), but this verse was likely not present in Lk1. It reflects instead characteristic LkR2 transitional phrasing, affairs of state and Roman jurisprudence (IDD 1.4), essentially providing a legal justification of jurisdiction as necessitating the transfer of the case of Jesus from Pilate to Herod and back. Similar legal transfers based on jurisdiction are repeatedly portrayed in the case of Paul in Acts and likely owe to the influence of the policies of Pliny the Younger on Lk2/Ac, on which see Mark G. Bilby, "Pliny's Correspondence and the Acts of the Apostles: An Intertextual Relationship?", in Joseph Verheyden and John S. Kloppenborg, ed., *Luke on Jesus, Paul and Christianity: What Did He Really Know?*, BTS 29 (Leuven: Peeters, 2017) 147–69, [doi.org/10.5281/zenodo.3745661](https://doi.org/10.5281/zenodo.3745661).

<sup>753</sup> Lk1 23.7b is attested in T: "For when he was sent as if a gift from Pilate to Herod" / *nam et Herodi velut munus a Pilato missus* (*Marc.* 4.42.3; SC 456:512; Evans 498). The correction is based on the use of the dative article and form for Herod's name in T and D, corroborated by N (184), is distinct from the characteristic LkR2 use of the πρὸς + accusative noun bigram ('πρὸς@pa \w+@na; IDD 1.2) which is anachronistically applied by V (235\*), R (434), and K (1175).

<sup>754</sup> Lk1 23.8a is attested in T: "Herod was delighted at last by the sight of Jesus" / *delectatus est denique Herodes viso Iesu* (*Marc.* 4.42.3; SC 456:512; Evans 500). Evans (501) and R (5.95; 434) read *delectatus* incorrectly as a superlative, when it is a perfect participle. Thus, *contra* R, it not an attestation of "exceedingly" / *λίαν*, a word omitted from the reconstruction as a characteristic Lk2 exaggeration. V and R both apply the characteristic Lk2 lemma for "rejoice" / *χαίρω* (IDD 1.1), but the lemma *εὐφραίνω* is a more reasonable rendering, both because it is clearly attested elsewhere in Greek for QnLk1 (16.19), and because the Vulgate translates *εὐφραίνω* with *delectatus* in 1 Mac 11.44 and Ps 76.4, while instances of *χαίρω* in the LXX tend to be translated into Latin with the verbs *gaudeo* (Gen 45.16, 1 Mac 10.26, etc.) or *laeto* (Ex 4.14, 1 Sam 19.5, etc.).

<sup>755</sup> Lk2 23.8b is unattested, but it was likely not present. It contains a compact cluster of several characteristic Lk2 features: the lemmata "sufficient" / *ικανός*, "time" / *χρόνος*, "hope" / *ἐλπίζω*, and the participial form of *γίνομαι* (IDD 1.1); the periphrastic participle, here split, but cp. 'εἰμί@\w+ \w+@vp (IDD 1.2); and internal character motivation/intention (IDD 1.4).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
<p>QnLk1 23.9. ἰαὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ<sup>756</sup></p> <p>23.10–12 not present in QnLk1<sup>757</sup></p>	<p>15.3. καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά.</p> <p>15.4. ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτὸν λέγων· οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν.</p>	<p>27.12. καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.</p>			<p>Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.</p> <p>Lk2 23.10. εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. [CINP]</p> <p>Lk2 23.11. ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. [CINP]</p> <p>Lk2 23.12. ἐγένοντο δὲ φίλοι ὃ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπηρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς. [CINP]</p>

<sup>756</sup> Lk1 23.9 is attested in T. "[B]ut he did not hear any voice from him" / *nec vocem ullam ab eo audivit* (Marc. 4.42.3; SC 456:512; Evans 500).

<sup>757</sup> Lk2 23.10–12 is unattested together with all of Lk2 23.10–17 according to R (434). These verses have numerous LkR2 characteristic features such as: the nominative participle + δέ introductory bigram in 23.11 (IDD 1.2) and affairs of state (IDD 1.4). The claim of newfound political union between Pilate and Herod Antipas could be interpreted as in keeping with the emphasis on reconciliation and harmony in Acts. It could also provide an explanation for Pilate's future death being deserved because of his alliance with Antipas, who was later exiled to Spain for treason against Caligula.

Parallel Passages for Signals Tracing: GMcn 23.13–16

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A338. Pilate exonerates	——	——		18.36b		23.13–16

Parallel Verses for Signals Tracing: GMcn 23.13–16

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.13–16 not present in QnLk1 <sup>758</sup>					<p>Lk2 23.13. Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν [CINP]</p> <p>Lk2 23.14. εἶπεν πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ. [CINP]</p> <p>Lk2 23.15. ἀλλ' οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. [CINP]</p> <p>Lk2 23.16. παιδεύσας οὖν αὐτὸν ἀπολύσω. [CINP]</p>

<sup>758</sup> Lk2 23.13–16 is unattested together with all of Lk2 23.10–17 according to R (434). This passage has a thick cluster of characteristic Lk2 feature, including: the lemmata "before" / ἐνώπιον, "commit" / πράσσω, "people" / λαός, "behold" / ἰδοὺ (*bis*), "therefore" / οὖν (IDD 1.1); accusative *pros*, especially with a verb of speaking (IDD 1.1, 1.2); a lemma with the root "turn" / στρέφ, δέ + participle transition, periphrastic participle (IDD 1.2); affairs of state (IDD 1.4). As in the materials missing from Lk1 and present in Lk2 in A334 and A337 above, this passage reveals an occupation with Roman jurisprudence, quite befitting of the post-Pliny historical setting of Lk2: Jesus is charged with presenting the threat of mob violence (Lk2 23.14), his case is transferred in keeping with proper jurisdiction (Lk2 23.15), Pilate make two additional pronouncements of innocence (Lk2 23.14, 16), the last of which includes Herod in implicit consensus with Pilate (Lk2 23.16).

Parallel Passages for Signals Tracing: GMcn 23.17, 18–19, 20–21, 22–23

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)
A339. Barabbas	23.18–19, 22–23	15.6–14	27.15–23	18.39–40		23.17–23

Parallel Verses for Signals Tracing: GMcn 23.17, 18–19

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>23.17 not present in QnLk1<sup>759</sup></p> <p>QnLk1 23.18. Βαραββᾶν<sup>760</sup></p> <p>QnLk1 23.19. ῥδιὰ στάσιν καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ<sup>761</sup></p>			<p>Lk2 23.17. [[ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα]] [CINP]</p> <p>Lk2 23.18. ἀνέκραγον δὲ παμπληθεὶ λέγοντες· αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·</p> <p>Lk2 23.19. ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.</p>	<p>15.6. κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὃν παρηγοῦντο.</p> <p>15.7. ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.</p> <p>15.8. καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς.</p> <p>15.9. ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων· θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;</p> <p>15.10. ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.</p> <p>15.11. οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.</p>	<p>27.15. κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῶ ὄχλῳ δέσμιον ὃν ἤθελον.</p> <p>27.16. εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον [Ἰησοῦν] Βαραββᾶν.</p> <p>27.17. συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος· τίνα θέλετε ἀπολύσω ὑμῖν, [Ἰησοῦν τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν;</p> <p>27.18. ἤδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.</p> <p>27.19. καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα· μηδὲν σοὶ καὶ τῶ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.</p> <p>27.20. οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.</p> <p>27.21. ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν· τὸν Βαραββᾶν.</p>

<sup>759</sup> Lk2 23.17 is unattested together with all of Lk2 23.10–17 according to R (434), but it was likely not present.

<sup>760</sup> The name "Barabbas" in Lk1 23.18 is attested in T (*Marc.* 4.42.4; SC 456:512; Evans 500).

<sup>761</sup> Lk1 23.19 is attested in T (*Marc.* 4.42.4; SC 456:512; Evans 500). The missing portions are likely characteristic LkR2 redactions: a clarifying phrase about the insurrection "that happened in the city" / τινὰ γενομένην ἐν τῇ πόλει.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)
<p>23.20–21<sup>762</sup></p> <p>23.22 not present in QnLk1<sup>763</sup></p> <p>QnLk1 23.23. «αἰτοῦσιν αὐτὸν σταυρωθῆναι»<sup>764</sup></p>	<p>15.12. ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς· τί οὖν [θέλετε] ποιήσω [ὃν λέγετε] τὸν βασιλέα τῶν Ἰουδαίων;</p> <p>15.13. οἱ δὲ πάλιν ἔκραξαν· σταύρωσον αὐτόν.</p> <p>15.14. ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν· σταύρωσον αὐτόν.</p>	<p>27.22. λέγει αὐτοῖς ὁ Πιλάτος· τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν; λέγουσιν πάντες· σταυρωθήτω.</p> <p>27.23. ὁ δὲ ἔφη· τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες· σταυρωθήτω.</p>	<p>19.4. καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς· ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γινώτε ὅτι οὐδεμίαν αἰτίαν εὕρισκω ἐν αὐτῷ.</p>		<p>Lk2 23.20. πάλιν δὲ ὁ Πιλάτος προσεφώνησεν αὐτοῖς θέλων ἀπολύσαι τὸν Ἰησοῦν.</p> <p>Lk2 23.21. οἱ δὲ ἐπεφώνουν λέγοντες· σταύρου σταύρου αὐτόν.</p> <p>Lk2 23.22. ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὔρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.</p> <p>Lk2 23.23. οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.</p>

<sup>762</sup> Lk2 23.20–21 is unattested according to R (434) but these verses were likely not present in Lk1. They evidence a cluster of characteristic Lk2 features: the lemma "want/desire" / (IDD 1.1); collective speech, extended back and forth dialogue (IDD 1.4). This is further corroborated by the next verse, which explicitly counts out a third exchange between Pilate and the crowd, making the exchange in 23.20–21 the second.

<sup>763</sup> 23.22 is attested for GMcn but "no insight into wording can be gained" according to R (434), but this verse was likely not present. It exudes distinctive LkR2 redactional features: the cardinal number "third" / τρίτον, the legal term "cause" / αἴτιον, the accusative *pros* (IDD 1.1); and yet another formal pronouncement of innocence (IDD 1.4).

<sup>764</sup> Lk1 23.23 is attested but "no insight into wording can be gained" according to R (434). T's brief attestation to Barrabas and the sentencing of Jesus does not clearly picture collective speech or an extended back and forth dialogue between Pilate and the crowd/mob (*Marc.* 4.42.4; SC 456:512; Evans 500). Characteristic Lk2 features include: the bigram "great voice" / φωνή@n\w+ μέγας@a (IDD 1.2) and collective speech (IDD 1.4).



Parallel Passages for Signals Tracing: GMcn 23.24, 25

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Jn1 (110–117)	Lk2 (117–138)
A341. Mob justice	23.25	15.15	27.24–26	19.16		19.16	23.24–25
A342. Soldiers mocking	-----						
A340. Ecce homo	-----	15.17–20a	27.28–31a	19.1–11a, 13–15		19.1–15	

Parallel Verses for Signals Tracing: GMcn 23.24, 25, 26–31

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)
23.24 <sup>765</sup>					Lk2 23.24. καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν. [CINP]
QnLk1 23.25. ἀπέλυσεν <sup>766</sup>					Lk2 23.25. ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἤτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

<sup>765</sup> Lk2 23.24 is unattested according to R (434).

<sup>766</sup> Lk1 23.25 is likely attested in part by T: "And indeed Barrabas most criminal is given life as if a good man, but Christ most righteous is demanded for death as if a murderer" / *et Barrabas quidem nocentissimus vita ut bonus donatur, Christus vero iustissimus ut homicida morti expostulatur* (Marc. 4.42.4; SC 456:512; Evans 500)

Parallel Passages for Signals Tracing: GMcn 23.26–32a

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A343. Carrying the cross	-----	19.17		23.26–32	27.31c–32	15.20c–22
A343b. Daughters of Jerusalem	-----			23.27–31	-----	-----

Parallel Verses for Signals Tracing: GMcn 23.26

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
23.26 <sup>767</sup>	19.17. καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,		Lk2 23.26. καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ’ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ.	27.31c. καὶ ἀπήγαγον αὐτόν εἰς τὸ σταυρῶσαι. 27.32. ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα, τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.	15.20c. καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσωσιν αὐτόν. 15.21. καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ’ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

<sup>767</sup> Lk2 23.26–31 are entirely unattested according to R (434), and 23.26 in particular..

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
23.27–31 not present in QnLk1 <sup>768</sup>	—		<p>Lk2 23.27. ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. [CINP]</p> <p>Lk2 23.28. στραφεὶς δὲ πρὸς αὐτάς [ὁ] Ἰησοῦς εἶπεν· θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ’ ἐμέ· πλὴν ἐφ’ ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, [CINP]</p> <p>Lk2 23.29. ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν· μακάριαι αἱ στείραι καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἔθρεψαν. [CINP]</p> <p>Lk2 23.30. τότε ἄρξονται λέγειν τοῖς ὄρεσιν· πέσετε ἐφ’ ἡμᾶς, καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς. [CINP]</p> <p>Lk2 23.31. ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; [CINP]</p>		

<sup>768</sup> Lk2 23.26–31 are entirely unattested according to R (434), and 23.27–31 were likely not present. LkR2 characteristic features include: the lemmata "people" / λαός, "however" / πλὴν, "behold" / ἰδοὺ, "barren" / στείρα, "belly|womb" / κοιλία, "birth|beget" / γεννάω (IDD 1.1); lemmata with the root ἄρχ- and the root "turn" / στρέφ, nominative participle + δέ introduction/transition bigram and "begins to speak" / ἄρχω@v\w+ λέγω@ bigram (IDD 1.2). On this passage as an imitation of *Iliad* 22, lines 25–89 and 405–409, see Dennis R. MacDonald, "The Breasts of Hecuba and Those of the Daughters of Jerusalem: Luke's Transvaluation of a Famous Iliadic Scene," in Jo-Ann Brant, Charles W. Hedrick, and Chris Shea, eds, *Ancient Fiction: The Matrix of Early Christian and Jewish Narrative*, SBL Symposium Series (Atlanta: SBL Press, 1988), 239–254.

Parallel Verses for Signals Tracing: GMcn 23.32a

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
23.32a <sup>769</sup>			Lk2 23.32a. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον,	27.33. καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,	15.22. καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνευόμενον Κρανίου Τόπος.

<sup>769</sup> Lk2 23.32 is attested according to R (434), but this only applies to content in Lk1 23.32b (see below).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)
A344. Crucifixion 1 (co-crucified, Golgotha, wine, garments, soldiers)	23.32b–33	15.22–27	27.33–38	19.17b–27	19.17b–27	4.10	23.32b–38

Parallel Verses for Signals Tracing: GMcn 23.32b, 33–34

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
<p>23.32b not present in QnLk1<sup>770</sup></p> <p>QnLk1 23.33. και ἔλθόντες εἰς τὸν τόπον λεγόμενον Ἰκράνιου</p> <p>23.34a [see Last Sayings parallel set]</p> <p>23.34b not present in QnLk1<sup>772</sup></p>	<p>Mk1 15.22a. και ἔλθόντες εἰς τὸν τόπον λεγόμενον Κρανίου τόπος [‡Qn·Mk1]</p> <p>15.22b-23 not present in Mk1</p> <p>Mk1 15.24a. «ἑσταύρωσαν» αὐτὸν [Qn·Mk1]</p> <p>15.24b-26 not present in Mk1</p> <p>Mk1 15.27a. και σὺν αὐτῷ δύο ληστές [Qn·Mk1]</p> <p>15.27b not present in Mk1</p>	<p>Mt1 27.33. και ἔλθόντες εἰς τὸν τόπον λεγόμενον Κρανίου Τόπος [QnLk1·Mt1]</p> <p>Mt1 27.35. «ἑσταύρωσαν» αὐτὸν [QnLk1·Mt1]</p> <p>Mt1 27.38. και σὺν αὐτῷ «δύο ληστές» [QnMk1·:Mt1]</p>	<p>Jn1 19.17b. ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἰβραϊστὶ Γολγοθα, [QnLk1·Jn1]</p> <p>Jn1 19.18. ὅπου αὐτὸν ἑσταύρωσαν, και μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν και ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. [QnLk1·Jn1]</p>	<p>GP 4.10. και ἤνεγκον δύο κακούργους και ἑσταύρωσαν ἀνά μέσον αὐτῶν τὸν χυ [QnLk1Jn1·:Pt]</p>	<p>Lk2 23.32b. ἤγοντο δὲ και ἕτεροι κακούργοι δύο σὺν αὐτῷ ἀναίρεθῆναι.</p> <p>Lk2 23.33a. και ὅτε ἤλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον [QnLk1·Lk2]</p> <p>Lk2 23.33b. ἐκεῖ ἑσταύρωσαν αὐτὸν και τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. [QnLk1Jn1·:Lk2]</p> <p>Lk2 23.34a [see Last Sayings parallel set]</p> <p>Lk2 23.34b. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.</p> <p>Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.</p>	<p>Mk2 15.22. και φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστὶν μεθερμηνεύμενον Κρανίου Τόπος.</p> <p>Mk2 15.23. και ἐδίδουν αὐτῷ ἐσμυρτισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.</p> <p>Mk2 15.24. και σταυροῦσιν αὐτὸν και διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρη.</p> <p>Mk2 15.25. ἦν δὲ ὥρα τρίτη και ἑσταύρωσαν αὐτόν.</p> <p>15.26 [see Titulus parallel set]</p> <p>Mk2 15.27. και σὺν αὐτῷ σταυροῦσιν δύο ληστές, ἕνα ἐκ δεξιῶν και ἕνα ἐξ εὐωνύμων αὐτοῦ. [QnLk1Jn1GPLk2·:Mk2]</p>	<p>Mt2 27.33. και ἔλθόντες εἰς τὸν λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,</p> <p>Mt2 27.34. ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· και γευσάμενος οὐκ ἠθέλησεν πιεῖν.</p> <p>Mt2 27.35. σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον,</p> <p>Mt2 27.36. και καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.</p> <p>27.37 see Titulus parallel set</p> <p>Mt2 27.38. τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν και εἷς ἐξ εὐωνύμων. [QnLk1Jn1GPLk2Mk2·:Mt2]</p>

<sup>770</sup> 23.32b was likely not present in QnLk1. See the following note on 23.33 for T's attestation to the "two criminals" / *duo scelesti*. While T's attestation is in the nominative case (as in Lk2 23.32b and Matthew), we read the accusative case (in Mark, the *Gospel of Peter*, and Lk2 23.33) as more likely reflecting QnLk1 as the earlier tradition. Note that there is only one reference to the criminals in T's attestation to GMcn, while Lk2 has two distinct references (23.32 and 23.33).

<sup>771</sup> QnLk1 23.33 is quoted verbatim in E and quoted or closely paraphrased in T: "And after coming to the place called skull place they crucified him" / και ἔλθόντες εἰς τὸν τόπον λεγόμενον κρανίου τόπος ἑσταύρωσαν αὐτὸν (*Pan.* 42.11.6 οα (71); 42.11.17 Σχ. οα (71); GCS 31:116, 152). The elenchus restates and elaborates, pointing out the apparent contradiction of Marcion's docetism and his gospel's crucifixion account: "For one not having flesh cannot be crucified... For if he was really crucified, how do you not see the crucified is tangible and his hands and feet fastened with nails?... For even by you the lord is confessed as nailed to a cross" / ὁ γὰρ μὴ σάρκα ἔχων οὔτε σταυρωθῆναι δύναται... εἰ γὰρ ὄλως ἑσταυρώθη, πῶς οὐ βλέπεις τὸν ἑσταυρωμένον ἀφὴν ἔχοντα και ἥλοις τὰς χεῖρας πηγνύμενον και πόδας;... ἐπειδὴ ὁμολογεῖται και παρὰ σοὶ σταυρῶ προσπαγεῖς ὁ κύριος (*Pan.* 42.11.17 Ἐλ. οα (71); GCS 31:152); "But two evildoers were also fastened with him" / *sed et duo scelesti circumfiguntur illi* (*Marc.* 4.42.4; SC 456:512; Evans 500). R (434) includes the Lk2 reference "one on the right, and one on the left" / ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν, closely paralleled in Mk2 and Mt2, but this is most likely a later tradition derived from Jn1 and the *Gospel of Peter*, which both position Jesus in the "middle" / μέσον without elaborating on the sides/directions. See the excursus below for a fuller discussion of this verse and its significance in the history of scholarship about the relationship of the *Gospel of Peter* to Lk1 and Lk2. I find it fascinating that the expression ἀνά μέσον found in GP 4.10 is repeated frequently in the creation story of LXX Genesis (1.4, 1.6–7, 1.14, 1.18). Perhaps *Peter* visually depicts Jesus here as the lord of creation, with light and darkness or water and air separated and brought into order and full relief with him "in the middle above". One wonders whether its *nomen sacrum* χυ stands in as a double *entendre* for Jesus as "lord" / χύριον and for Golgotha as "skull" / κρανίον, especially given that the latter reference is oddly missing from *Peter* when it was present across other strata (QnLk1, Mk1, Mt1, Jn1). For additional archeological and historical context and related bibliography on "Golgotha" or "Skull place," see Mark G. Bilby, "Golgotha: New Testament", *Encyclopedia of the Bible and Its Reception* 10:580–581 (Boston; Berlin: de Gruyter, 2015), [doi.org/10.5281/zenodo.3746738](https://doi.org/10.5281/zenodo.3746738) [doi.org/10.1515/ebr.golgothacalvary](https://doi.org/10.1515/ebr.golgothacalvary).

<sup>772</sup> T and E contradict each other about the existence of Lk2 23.34b in GMcn. According to T: "Apparently Marcion withdrew the clothing divided by the soldiers granted in parts by lot" / *vestitum plane eius a militibus divisum partim sorti concessum Marcion abstulit* (*Marc.* 4.42.4; SC 456:512; Evans 500). Yet according to E: "and they divided his garments" / και διεμερίσαντο τὰ ἱμάτια αὐτοῦ (*Pan.* 42.11.6 οα (71); 42.11.17 Σχ. οα (71); GCS 31:116, 152). Both can be right. T likely reflects the earlier text of QnLk1, which was missing the Mk1/Mt1 tradition tying the crucifixion to LXX Psalm 22. E apparently quotes from a later edited version of GMcn that had come to include this popular bit of salvation-history and prophetic scriptural fulfillment from the other gospels.

Parallel Passages for Signals Tracing: GMcn 23.33–34

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)
A344. Crucifixion (titulus, garments, mocking)	————	15.23, 26	27.34, 37	19.19–22	19.19–24		23.35–38	15.23, 25–26

Parallel Verses for Signals Tracing: GMcn 23.35–38

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)	
23.35–38 not present in QnLk1 <sup>773</sup>	<p>15.23. καὶ ἐδίδουν αὐτῷ ἐσμυρτισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.</p> <p>15.25 not in Mk1</p> <p>15.26. καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων.</p>	<p>27.34. ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.</p> <p>27.37. καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.</p>	<p>19.19. ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.</p> <p>19.20. τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί.</p> <p>19.21. ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· μὴ γράφῃ· ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν· βασιλεὺς εἰμι τῶν Ἰουδαίων.</p> <p>19.22. ἀπεκρίθη ὁ Πιλάτος· ὁ γέγραφα, γέγραφα.</p>	<p>19.19-22 same as Jn1</p> <p>19.23. οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτῶν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.</p> <p>19.24. εἶπαν οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφή πληρωθῇ [ἡ λέγουσα]· διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.</p>			<p>Lk2 23.35. καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτῆριζον δὲ καὶ οἱ ἄρχοντες λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός.</p> <p>Lk2 23.36. ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ</p> <p>Lk2 23.37. καὶ λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.</p> <p>Lk2 23.38. ἦν δὲ καὶ ἐπιγραφή ἐπ' αὐτῷ· ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.</p>	<p>15.23 same as Mk1</p> <p>15.25. ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.</p> <p>15.26 same as Mk1</p>	

<sup>773</sup> Lk2 23.35–42 are all unattested according to R (434), but Lk2 23.35–38 in particular was most likely not present. Note that E mentions nothing about the mocking and *titulus* in his sequential summary of the crucifixion scene in GMcn, moving immediately from 23.33–34 to 23.45: "And after coming to the place called skull place they crucified him and divided his garments and the sun was darkened" / καὶ ἐλθόντες εἰς τόπον λεγόμενον κρανίου τόπος ἐσταύρωσαν αὐτόν καὶ διμερίσαντο τὰ ἱμάτια αὐτοῦ καὶ ἐσκοτίσθη ὁ ἥλιος (*Pan.* 42.11.6 οα (71); 42.11.17 Σχ. οα (71); GCS 31:116, 152). Numerous characteristic Lk2 features are in evidence: the lemmata "people" / λαός, the lemma and participial form , a lemma with the prefix ἄρχ-, participial forms of the verb "speak" / to introduce speech acts (IDD 1.1, 1.2). The singular ἐκλεκτός...



Parallel Passages for Signals Tracing: GMcn 23.33–34

<i>SQE. Shorthand</i>	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)
A344. Crucifixion (third hour)								

Parallel Verses for Signals Tracing: GMcn 23.33–34

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)

Parallel Passages for Signals Tracing: GMcn 23.33–34

<i>SQE</i> . Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)
A345. Mockery on cross	——	15.27–32a	27.38–43	/19.18, /19.29			23.35–38

Parallel Verses for Signals Tracing: GMcn 23.33–34

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)

Parallel Passages for Signals Tracing: GMcn 23.35–38

<i>SQE. Shorthand</i>	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A340. Beating	————	15.15b–20	27.26b–31a	19.1–3		23.34b

Parallel Verses for Signals Tracing: GMcn 23.35–38

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.34b not present in QnLk1 <sup>774</sup>			————		Lk2 23.34b. διαμεριζόμενοι δὲ τὰ ἰμάτια αὐτοῦ ἔβαλον κλήρους.

<sup>774</sup> Lk2 23.34b is attested as not present by T yet present by E (R 434). T says... (R 5.97). E says... (R 6.4.70).

Parallel Passages for Signals Tracing: Last Sayings of Jesus

SQE. Shorthand	Mk1 (75–80)	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110s)	GP (115–117)	Lk2 (117–138)
Last Sayings	15.34	23.46	27.46	19.25–26a, 26c–28, 30	19.25–26a, 26c–28, 30	4.10, 5.19	23.34a, 43, 46

Parallel Verses for Signals Tracing: GMcn 23.33–34

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110s)	GP (115–117)	Lk2 (117–138)
QnLk1 23.34a <sup>775</sup>			Jn1 19.25. εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή. Jn1 19.26a. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα Jn1 19.26c. λέγει τῇ μητρὶ· γύναι, ἴδε ὁ υἱός σου. Jn1 19.27. εἶτα λέγει τῷ μαθητῇ· ἴδε ἡ μήτηρ σου. καὶ ἀπ’ ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.	Jn2 19.25 same as Jn1 Jn2 19.26. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ· γύναι, ἴδε ὁ υἱός σου. Jn2 19.27–28 same as Jn1 Jn2 19.30 same as Jn1	4.10. 5.19.	Lk2 23.34a. ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν. Lk2 23.43. καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. Lk2 23.46. καὶ φωνήσας φωνῇ <u>μεγάλῃ</u> ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖράς σου παρατίθεται τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν <u>ἐξέπνευσεν</u> .
QnLk1 23.46. καὶ φωνήσας φωνῇ <u>μεγάλῃ</u> ἐξέπνευσεν <sup>776</sup> [still under consideration]	15.34. καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς <u>φωνῇ μεγάλῃ</u> · ελωι ελωι λεμα σαβαχθاني; ὃ ἐστὶν μεθερμηνευόμενον· ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;	27.46. περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς <u>φωνῇ μεγάλῃ</u> λέγων· ἡλι ἡλι λεμα σαβαχθاني; τοῦτ’ ἐστὶν· Θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες;	Jn1 19.28. μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει· διψῶ. Jn1 19.30. ὅτε οὖν ἔλαβεν τὸ ὄξος [ὄ] Ἰησοῦς εἶπεν· τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.			

<sup>775</sup> The last saying in Lk2 23.34a is attested in Ephrem yet unattested in T and E (R 434). Ephrem says... (R 8.20).

<sup>776</sup> The narration of the death of Jesus and his final saying is attested ambiguously by witnesses. T says (R 4.4.96). E says (R 6.4.72). *Adm* says (R 7.4.33). Other witnesses say (R 8.21).

Parallel Passages for Signals Tracing: GMcn 23.39–43

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A346. Co-crucified speak	————	15.32b	23.32–33, 39–43	27.38, 44	19.18, 32	4.10,	

Parallel Verses for Signals Tracing: GMcn 23.32–33

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.39-43 not present in QnLk1 <sup>777</sup>	Mk1 15.32b.	<p>Mt1 27.38. τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.</p> <p>Mt1 26.63. ὁ δὲ Ἰησοῦς <u>ἔσιώπα</u>.</p>	<p>19.18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ’ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.</p>	<p>GP 4.10. καὶ ἤνεγκον <u>δύο κακούργους</u> καὶ ἐσταύρωσαν ἀνὰ <u>μέσον</u> αὐτῶν τὸν κν αὐτὸς δὲ <u>ἔσιώπα</u> ὡς μηδὲν πόνον ἔχων [QnMk1]nPt]</p>	<p>Lk2 23.32. ἤγοντο δὲ καὶ ἕτεροι <u>κακούργοι</u> δύο σὺν αὐτῷ ἀναιρεθῆναι.</p> <p>Lk2 23.33. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς <u>κακούργους</u>, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.</p> <p>Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.</p>

<sup>777</sup> Lk1 23.32 is closely paraphrased by T: "But two evildoers were also fastened with him" / *sed et duo scelesti circumfiguntur illi* (Marc. 4.42.4; SC 456:512; Evans 500).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.39–43 not present in QnLk1 <sup>778</sup>	15.32b.	Mt1 27.44. τὸ δ' αὐτὸ καὶ οἱ ληστὰι οἱ συσταυρωθέντες σὺν αὐτῷ ὠνειδίζον αὐτόν.	19.18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. 19.32. ἦλθον οὖν οἱ στρατιῶται καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ.		Lk2 23.39. εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων· οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. [CENP] Lk2 23.40. ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῆθι σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; [CENP] Lk2 23.41. καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξεν. [CENP] Lk2 23.42. καὶ ἔλεγεν· Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου. [CENP] Lk2 23.43. καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. [CENP]

<sup>778</sup> Lk2 23.39–42 are unattested together with 35–38, and 23.43 was not present, according to R (434). But Lk2 23.39–43 was likely not present in its entirety, a view shared by Ritschl (52), Z (492), V (236\*), TS (126), and B (126), while H (480) and K (1194) include 23.39–42, and N (190) renders it as uncertain. E states that Marcion "deceptively cut out, "Today you will be with me in paradise!" / παρέκοψε σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ (*Pan.* 42.11.6 οβ (72); 42.11.17 Σχ. οβ (72); paraphrased in 42.11.17 Ἐλ. οβ (72); GCS 31:116, 153). As noted above, E also says nothing about the mocking and *titulus* in his sequential summary of the crucifixion scene in GMcn, moving immediately from 23.33–34 to 23.45 (*Pan.* 42.11.6 οα (71); 42.11.17 Σχ. οα (71); GCS 31:116, 152). As I noted in my dissertation and later monograph focused entirely on this passage and its early reception history, several fragments of Eustathius (*frag.* 23–25 in CCSG 51.87–88), which to my knowledge have not previously been noted in the major studies and editions of Marcion's *Gospel*, criticize Marcionites by name for their interpretation of this passage (including Lk2 23.43), "which they are using constructively to support a docetic doctrine of Christ's resurrection" (Bilby, *As the Bandit*, 2A). While I previously cast doubt on the testimony of E based on this ambiguous evidence, I already had a good sense then that "Marcion had no reason to remove the passage" and that it reflected a later redaction to Luke that was dependent on the *Gospel of Peter* (2B). I am now completely convinced that E was correct and attests to the absence of all of Lk2 23.39–43 in the earliest retrievable version of GMcn, that later Marcionite interpretation of Lk2 23.39–43 attested by Eustathius does not provide sufficient counter-evidence to doubt E, and that there was either later significant variation in the text of GMcn for this episode or that his followers felt no qualms about invoking and interpreting the scriptures of their orthodox opponents. This passage contains a tremendously thick cluster of characteristic LkR2 features: lemmata such as "hang" / κρεμάννυμι, "blaspheme" / βλασφημέω, the reflexive pronoun "yourself" / σεαυτοῦ, "other" / ἕτερος, "justly" / δικαίως (gospel *hapax*), "out of place" / ἄτοπος, and "today" / σήμερον (IDD 1.1); δέ + participle bigram and nominative participle + δέ bigram (IDD 1.2); a story within a story, use of litotes, back and forth dialogue, a complaint against the protagonist, the posing of an ethical-philosophical question, ethical synkrisis, repentance, insistence on the innocence of Jesus, minor characters made prominent, a triangulated character, salvation-history fulfillment, and perhaps even a *reditus* complementing an implied *exitus* in LXX Gen. 1–3 (IDD 1.4); LXX intertexts are also evident, esp. to the paradise traditions of Gen. 1–3 and Saul's noble death in 1 Samuel (IDD 1.5). In addition to this stylometric cluster, a strong argument can be made from narrative coherence. Luke 23.39–42 and 23.43 are inextricably linked. Neither makes sense on its own, since 23.43 answers the plea in 23.42. It is thus highly unlikely that Lk2 23.39–42 was present in GMcn while Lk2 23.43 was absent.



Parallel Passages for Signals Tracing: GMcn 23.44–46a, 46b–49

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A347–348. Death	15.33–39	23.44–46a	27.45–54	19.28–30		23.44–49

Parallel Verses for Signals Tracing: GMcn 23.44–46a, 46b–48

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.44. ὥρα ἕκτη καὶ σκότος ἐφ’ τὴν γῆν <sup>779</sup>					Lk2 23.44. καὶ ἦν ἤδη ὥσει ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης
QnLk1 23.45. <καὶ> ἐσκοτίσθη ὁ ἥλιος καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ <sup>780</sup>		24.29. 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.	_____		Lk2 23.45. τοῦ ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

<sup>779</sup> Lk1 23.44 is attested in T (R 4.4.95) and (R 8.21).

<sup>780</sup> Lk1 23.45 is attested in T (R 4.4.95), and (R 8.21). E provides a partial quotation: "and the sun was darkened" / καὶ ἐσκοτίσθη ὁ ἥλιος (*Pan.* 42.11.6 *oa* (71); 42.11.17 *Σχ.* *oa* (71); GCS 31:116, 152).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.46. και φωνήσας φωνῆ μεγάλη ὁ Ἰησοῦς εἶπεν πάτερ εἰς χεῖράς σου ῥ παρατίθημι τὸ πνεῦμά μου ῥ και ῥ ἐξέπνευσεν <sup>781</sup>		-----			Lk2 23.46ac. και φωνήσας φωνῆ μεγάλη ὁ Ἰησοῦς εἶπεν πάτερ εἰς χεῖράς σου παρατίθειμαι τὸ πνεῦμά μου τοῦτο δὲ εἰπὼν ἐξέπνευσεν.
QnLk1 23.47. «ὁ ἑκατοντάρχης εἶπεν» <sup>782</sup>					Lk2 23.47. ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων· ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.
QnLk1 8.2. «και» γυναῖκές «τινες Μαρία» [see A115] QnLk1 8.3. «και Ἰωάννα» γυνή «Χουζᾶ» ἐπιτρόπου Ἡρώδου «και Σουσάννα» διηκόνουν ῥ αὐτῶ ῥ ἀπὸ τῶν ὑπαρχόντων αὐταῖς [see A115] 23.48–49 not present in QnLk1 <sup>783</sup>	Mk1 15.40. ἦσαν δὲ και γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς και <u>Μαρία</u> ἢ Μαγδαληνή και Μαρία ἢ Ἰακώβου τοῦ μικροῦ και Ἰωσήτος μήτηρ και Σαλώμη [‡Qn·Mk1] Mk1 15.41. αἶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῶ και διηκόνουν αὐτῶ, και ἄλλαι πολλαὶ αἶ συναναβᾶσαι αὐτῶ εἰς Ἱεροσόλυμα. [Qn·Mk1]	Mt1 27.55. ἦσαν δὲ ἐκεῖ <u>γυναῖκες</u> πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, <u>αἵτινες ἠκολούθησαν</u> τῷ Ἰησοῦ <u>ἀπὸ τῆς Γαλιλαίας</u> διακονοῦσαι αὐτῶ. [QnMk1·:Mt1] Mt1 27.56. ἐν αἷς ἦν <u>Μαρία ἢ Μαγδαληνή</u> και <u>Μαρία ἢ</u> τοῦ <u>Ἰακώβου</u> και <u>Ἰωσήφ μήτηρ</u> και ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. [‡QnMk1·:Mt1]			Lk2 23.48. και πάντες οἱ συμπαραγερόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. [CINP] Lk2 23.49. εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῶ ἀπὸ μακρόθεν και γυναῖκες αἶ συνακολουθοῦσαι αὐτῶ ἀπὸ τῆς Γαλιλαίας ὀρῶσαι ταῦτα. [CINP]

<sup>781</sup> Lk1 23.46 is attested in T, E, Greek and Latin *Adm*, and (R 8.21). T closely summarizes: "He cried out to the father, that even when dying with his last voice he was fulfilling the prophets. With this said he expired" / *vociferatur ad patrem ut et moriens ultima voce prophetas adimpleret. hoc dicto expiravit* (*Marc.* 4.42.6; SC 456:516; Evans 500). E quotes verbatim: "and yelling with a great yell he expired" / και φωνήσας φωνῆ μεγάλη ἐξέπνευσεν (*Pan.* 42.11.6 ογ (73); 42.11.17 Σχ. ογ (73); restated in 42.11.17 Ἐλ. ογ (73); GCS 31:116, 153). He elaborates in the elenchus: "If he expired, O Marcion, and gave out a great yell, whence did he expire, or what was it that expired?" / εἰ ἐξέπνευσεν, ὦ Μαρκίων, και φωνὴν μεγάλην ἀπέδωκεν, πόθεν ἐξέπνευσεν ἢ τί τὸ ἐκπνέον; (*Pan.* 42.11.17 Ἐλ. ογ (73); GCS 31:153). In his book on the Arians, he also attests to similar, intersynoptic content: "upon the cross he said to the father, 'Into your hands I commit my spirit'... and he expired, the gospel says. When truth speaks that he expired and 'into your hands' and 'my soul has been troubled' and all the other things" / ἐπὶ τοῦ σταυροῦ ἔλεγε τῷ πατρὶ εἰς χεῖράς σου παρατίθημι τὸ πνεῦμά μου... και ἐξέπνευσε φησὶ τὸ εὐαγγέλιον. τὸ δὲ ἐξέπνευσε και εἰς χεῖράς σου και τὸ ἡ ψυχὴ μου τετάρακται και τὰ ἄλλα πάντα τῆς ἀληθείας λεγούσης (*Pan.* 69.49.5–7; GCS 37:198). Greek and Latin *Adm* attest: "And yelling with a great yell Jesus said, 'Father, into your hands I entrust my spirit,' and he expired" / και φωνήσας μεγάλη φωνῆ ὁ Ἰησοῦς εἶπε πάτερ, εἰς χεῖράς σου παρατίθειμαι τὸ πνεῦμά μου, και ἐξέπνευσε (GCS 4:198) // "And yelling with a great yell Jesus said, 'Father, into your hands I commend my spirit.' And when he had said this, he expired" / *et exclamans voce magna Iesus ait pater in manus tuas commendo spiritum meum et cum hoc dixisset expiravit* (Caspari 5.12). The verb used in this last saying of Joshua has several options in the Lk2 mss history, and among these we find παρατίθημι (with V D f') more likely than παρατίθειμαι (*Adm* HRN) or παρατίθειμαι (Z P<sup>75</sup> B x A etc). While E does not attest a last saying here, T likely corroborates the clear attestations in Greek and Latin *Adm* when T speaks of Jesus "with his last voice... fulfilling the prophets." ZVN have τοῦτο δὲ εἰπὼν and R τοῦτο εἰπὼν, which are certainly reasonable based on T's *hoc dicto*, Latin *Adm*'s *et cum hoc dixisset*, and Lk2 mss majority. However, I side with BK to restore the conjunction "and" / και, which I base not only on the attestation of Greek *Adm*, but also the lack of a participial phrase here in E as well as the δὲ + participle / δέ@cc \w+@vp bigram being highly characteristic of LkR2.

<sup>782</sup> Lk2 23.47 is not attested according to R (434), but it was likely present in an early and simple form, given its consistent attestation across synoptic strata. In Qn, the presence of the centurion forms an *inclusio* for the entire gospel, from the first miracle of Joshua to his final breath. This further suggests that the centurion was a known, named figure, as well as a companion to and protector of Joshua. Characteristic LkR2 features include: the nominative participle + δέ introductory bigram and the bigram "what happened" / ὁ@d\w+ γίνομαι@vp (IDD 1.2).

<sup>783</sup> Lk2 23.48–49 are both unattested according to R (434), but they were both likely not present. They are filled with characteristic LkR2 features, such as: *su*-prefixed participles, the bigram "what happened" / ὁ@d\w+ γίνομαι@vp, and a lemma with the root "turn" / στρέφ (IDD 1.2); dramatization, exaggerated distance, language about public spectacle, and solidarity. The episode clearly connects back to three earlier discrete LkR2 lament scenes that cumulatively picture Jesus as a prophet like Jeremiah, predicting the fall of Jerusalem and connecting his own doom to that of the Judean capital. As MacDonald has explored, imitations of Hector of Troy are also likely envisioned and enacted in these verses, which continue with the depiction of epic mourning found in Lk2 23.27–31; see "Breasts of Hecuba," cited above.

Parallel Passages for Signals Tracing: GMcn 23.50–53

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
A350. Funerary honors	15.43–46	23.50–53	27.57–60	19.38–41		23.50–53

Parallel Verses for Signals Tracing: GMcn 23.50–51

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 23.50a. «καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ»<sup>784</sup></p> <p>23.50b not present in QnLk1<sup>785</sup></p> <p>QnLk1 23.51. «ὅς» οὐκ «συνεφωνήθη» τῇ βουλῇ τῶν αὐτῶν<sup>786</sup></p>	<p>Mk1 15.43a. ἐλθὼν Ἰωσήφ [Qn·Mk1]</p>	<p>Mt1 27.57. ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ. [QnLk1·Mt1]</p>	<p>19.38b. Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων [QnLk1Mt1·Jn]</p>		<p>Lk2 23.50a. καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ [QnLk1·Lk2]</p> <p>Lk2 23.50b. βουλευτὴς ὑπάρχων [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος [CINP]</p> <p>Lk2 23.51. οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν— ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ. [QnLk1Mt1·Lk2]</p>	<p>Mk3 15.43a. ἐλθὼν Ἰωσήφ [ὁ] ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτὴς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ [QnMk1Lk1Lk2·Mk3]</p>

<sup>784</sup> Lk1 23.50a is quoted verbatim by E and *Adm*: "And behold a man, Joseph by name" / καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ (*Pan.* 42.11.6 οδ (74); 42.11.17 Σχ. οδ (74); restated in "Ελ. οδ (74); GCS 31:116, 153); "And behold a man, Joseph by name" / καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ (GCS 4:198) // "Behold a man—Joseph by name" / *ecce vir nomine Ioseph* (Caspari 5.12). T corroborates the name "Joseph" / *Ioseph* (*Marc.* 4.42.8; SC 456:518; Evans 502), but provides no other wording in this verse.

<sup>785</sup> Lk2 23.50b is unattested for Lk1, but it was likely not present. None of the witnesses to the surrounding verses (Lk1 23.50a and 23.51) give any indication of this wording, though T's expression "with all piety" / *tota pietate* (*Marc.* 4.42.8; SC 456:518; Evans 502) resonates in a general sense with the Lk2 description of Joseph "living as a good and righteous man" / ὑπάρχων ἀνὴρ ἀγαθὸς καὶ δίκαιος.

<sup>786</sup> Lk1 23.51 is attested in T. "This Joseph, who did not consent to crime with the Jews" / *ille Ioseph qui non consenserat in scelere Iudaeis?* (*Marc.* 4.42.8; SC 456:518; Evans 502). R notes that T's "in (their) crime" / *in scelere* apparently refers to τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, though neither T, nor E (6.4.73), nor *Adm* (7.4.33) evidence this precise wording. In my reconstruction, the Markan term βουλευτὴς / "council-member" likely depends on τῇ βουλῇ being present in Qn, but the phrase "and their practice" / καὶ τῇ πράξει is likely an LkR2 expansion.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.52. τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα <sup>787</sup>	Mk1 15.43b. τολμήσας εἰσῆλθεν πρὸς τὸν Πιλάτον καὶ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. [Qn·Mk1]	Mt1 27.58. οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι. [QnMk1·:Mt1]	19.38a. μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλάτον 19.38c. ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ.		Lk2 23.52. οὗτος <u>προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ</u> [QnLk1Mt1·:Lk2]

<sup>787</sup> Lk1 23.52 is attested in T and *Adm*. The brief reference by T is situated within a rhetorical litany of actions—actions apparently detailed at least in part in GMcn given T's surrounding comments—that make no sense if there was no body. T essentially accuses Marcion of believing that "nothing was begged from Pilate" / *nihil de Pilato postulatum* (*Marc.* 4.42.7; SC 456:516; Evans 502). Greek *Adm* describes Joseph as the one "who begged the body" / *αἰτησάμενος τὸ σῶμα* (GCS 4:198), whereas Latin *Adm* is slightly more descriptive, "begged his body from Pilate" / *petiit a Pilato corpus eius* (Caspari 5.12). B uniquely follows the Greek *Adm* participle, which as a perfect passive does not perfectly align with T's perfect passive participle. The verb used across all synoptic strata seems most likely.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)
QnLk1 23.53. καθελὼν τὸ σῶμα ἔνετύλιξε σινδόνι καὶ ἔθηκεν ἐν μνήματι λαξευτῷ <sup>788</sup>	Mk1 15.46. καὶ ἀγοράσας σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. [Qn·Mk1]	Mt1 27.59. καὶ λαβὼν τὸ σῶμα ὃ Ἰωσήφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι καθαρᾷ Mt1 27.60. καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπήλθεν. [QnMk1·:Mt1]	19.38d. ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ. Jn1 19.41b. μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος [QnMk1Mt1·:Jn1]		Lk2 23.53. καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὐπω κείμενος. [QnMk1Mt1Jn1·:Lk2]

<sup>788</sup> Lk1 23.53 is attested in T (R 5.98), and *Adm* (7.4.33). "lowering the body wrapped it in linen and placed it in a hewn tomb" / καθελὼν τὸ σῶμα ἐνετύλιξε σινδόνι καὶ ἔθηκεν ἐν μνήματι λαξευτῷ (*Pan.* 42.11.6 οδ (74); 42.11.17 Σχ. οδ (74); restated in 42.11.17 Ἐλ. οδ (74); GCS 31:116, 153). Most of E's other references to this story are paraphrases that make no difference for the restoration (*Pan.* 44.3.7 in GCS 31:194; *Pan.* 77.8.2 in GCS 37:423; *Pan.* 77.28.1 in GCS 37:441). But in the section on Origen in the *Panarion*, E gives a close paraphrase that mentions "new tomb" / μνήματι καινῷ, which reads closest to the Lukan (Lk1 and Lk2) tradition and thus informs our reconstruction: "through Joseph he was wrapped in linen and placed in a new tomb he arose, completely that you deny" / τὸ διὰ τοῦ Ἰωσήφ κεκηδευμένον ἐν σινδόνι καὶ ἐν μνήματι καινῷ τεθὲν ἀνέστη, πάντως ὅτι οὐκ ἀρνήση (*Pan.* 64.67.17; GCS 31:511). To chart the influence in reverse, LkR2 borrows "in which no one had been laid" / οὗ οὐκ ἦν οὐδεὶς οὐπω κείμενος from Jn1 19.42, "a new tomb in which no one had ever been placed" / μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος, which borrowed from Mt1 27.60 the description of the Jesus being placed in a "new tomb" / καινῷ... μνημείῳ, which was inspired by the description in Mk1 15.46 of the tomb "having been hewn out of stone" / ὃ ἦν λελατομημένον ἐκ πέτρας, which borrowed from Qn the description of a "hewn tomb" / μνήματι λαξευτῷ.



SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	Lk2 (117–138)	Mk3 (140s)
A352a. Memorializing women	15.47–16.2	23.55–24.1	27.61–28.1		23.54–24.1	

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
<p>23.54 not present in QnLk1<sup>789</sup></p> <p>QnLk1 23.55. &lt;καί&gt; αἱ γυναῖκες<sup>790</sup></p> <p>QnLk1 23.56. ὑποστρέψασαι ἡσύχασαν τὸ σάββατον κατὰ τὸν νόμον<sup>1</sup></p> <p>QnLk1 24.1. «καί» «πρὶν πρωὶ» ἦλθον ἐπὶ τὸ μνήμα «καί» ἠτοίμασαν ἀρώματα<sup>791</sup></p>	<p>15.47 not present in Mk1</p> <p>Mk1 16.1–2. καὶ λίαν πρωὶ τῆ μιᾷ τῶν σαββάτων αἱ «γυναῖκες» ἠγόρασαν ἀρώματα «καί» ἔρχονται ἐπὶ τὸ μνημεῖον [Qn·Mk1]</p>	<p>Mt1 27.61. ἦν δὲ ἐκεῖ Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου. [Mk1·Mt1]</p> <p>Mt1 28.1. ὁψὲ δὲ σαββάτων εἰς μίαν σαββάτων ἦλθεν Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. [Mk1·Mt1]</p>		<p>Lk2 23.54. καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν. [CINP]</p> <p>Lk2 23.55. κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνελθουσῶν ἐκ τῆς Γαλιλαίας αὐτῶν, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ [QnMt1·Lk2]</p> <p>Lk2 23.56. ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώματα καὶ μύρα. καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.</p> <p>Lk2 24.1. τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνήμα ἦλθον φέρουσαι ἃ ἠτοίμασαν ἀρώματα. [QnMk1·Lk2]</p>	<p>Mt2 28.1. ὁψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων ἦλθεν Μαριάμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.</p>	<p>Mk3 15.47. ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσήτος ἐθεώρουν ποῦ τέθειται. [Lk2·Mk3]</p> <p>Mk3 16.1. καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.</p> <p>Mk3 16.2. καὶ λίαν πρωὶ τῆ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.</p>

<sup>789</sup> Lk2 23.54 is not attested according to R (434).

<sup>790</sup> Lk1 23.55–56 are attested in T (R 5.98) and E. "And the women returning rested on the sabbath according to the law" / καὶ ὑποστρέψασαι αἱ γυναῖκες ἡσύχασαν τὸ σάββατον κατὰ τὸν νόμον (*Pan.* 42.11.6 οε (75); 42.11.17 Σχ. οε (75); restated in the elenchus, 42.11.17 Ἔλ. οε (75); GCS 31:116, 153). The explicit restoration of "and" / καί is based on the quotation by E. While "the women" / αἱ γυναῖκες are omitted in two manuscripts (V M) of the *Panarion*, both the scholion and elenchus in all manuscripts confirm their presence, and the clearly attested plural feminine participle supports their inclusion as the subject of the participle. Another paraphrase by E mentions "the women" as witnesses of the burial, but this reflects Lk2 rather than Lk1: "At the same time the women also could see where the remains were left, so that they could honor them with myrrhs and perfumes, as at the start" / ἅμα δὲ καὶ αἱ γυναῖκες εἶχον ἰδεῖν ποῦ κατελείφθη τὰ λείψανα, ἵνα αὐτὰ τιμῶσι διὰ μύρων καὶ ἀρωμάτων, ὡς τὸ πρῶτον (*Pan.* 44.3.8; GCS 31:194). Another loose paraphrase has no bearing on the reconstruction (*Pan.* 56.2.7; GCS 31:341). While not as developed as Lk2, Lk1 has overtly positive references to Torah-observance and sabbath-keeping by followers of Joshua that run directly counter to claims that Marcion edited its text with an antinomian or anti-Jewish bent. Other characteristic Lk2 features absent from Lk1 include: "command" / ἐντολή, "Galilee" / Γαλιλαία, "behold" / θεάομαι (IDD 1.1); a participle + δέ / @vp\w+ δέ transition and periphrastic participle / εἰμί@\w+ \w+@vp (IDD 1.2). Notice also that LkR2 adds the poignant word "myrrh" / μύρα, which appears in later strata (IDD 1.1).

<sup>791</sup> Lk1 24.1 is closely paraphrased by T. "Before light they gathered at the tomb with preparations of fragrance" / ante lucem convenerunt ad sepulcrum cum odororum paratura (*Marc.* 4.43.1; SC 456:518; Evans 502). Note that QnLk1 24.1 describes the women preparing the spices once, apparently at the memorial site, but Lk2 23.56 doubles the references to preparing spices, emphasizing that the women prepared them before the sabbath and prior to their journal to the memorial site, making them more scrupulous observers of Torah, in keeping with the characteristic Lk2 emphasis on Jewish ritual piety (IDD 1.4).



Parallel Passages for Signals Tracing: GMcn 24.3–7, 8, 9

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
A352b. Missing body	24.3–7, 9	16.5–6	27.61–28.1		24.3–9

Parallel Verses for Signals Tracing: GMcn 24.3

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
24.2 not present in QnLk1 <sup>792</sup> QnLk1 24.3. «και» οὐχ εὔρον τὸ σῶμα <sup>793</sup>	Mk1 16.6. ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. [Qn·Mk1?]	Mt1 28.2. και ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβάς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. 28.6. οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο. [Mk1·Mt1]		Lk2 24.2. εὔρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου, [Mt1·Lk2] Lk2 24.3. εἰσελθοῦσαι δὲ οὐχ εὔρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ [QnLk1·Lk2]

<sup>792</sup> Lk2 24.2 is not attested according to R (435), but it was likely not present. The theme of the stone is borrowed from Mt1 28.2.

<sup>793</sup> Lk1 24.3 is attested in T (R 5.99).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
QnLk1 24.4. «καὶ ἰδοὺ» δύο ἄνδρες ἔν ἐσθῆτι λαμπρᾶ <sup>794</sup>	Mk1 16.5. καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιῶν περιβεβλημένον στολὴν λευκὴν, καὶ ἐξεθαμβήθησαν. [Qn·Mk1?]	Mt1 28.3. ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. [Mk1·Mt1]	—	Lk2 24.4a. καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου [CINP] Lk2 24.4b. καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτύσει. [QnLk1Mt1·Lk2]

<sup>794</sup> Lk1 24.4 is quoted by E and apparently paraphrased by T. Both of E's quotations align: "Those in shining clothes said" / εἶπαν οἱ ἐν ἐσθῆτι λαμπρᾶ (*Pan.* 42.11.6 ος (76); 42.11.17 Σχ. ος (76); GCS 31:117, 153). T may refer to the introduction of these two figures when he speaks of angels, before proceeding into a quotation of 24.6: "Can it be that the angels said the same things to the women, 'Remember the things which he spoke to you in Galilee'...?" / *an eadem et angeli ad mulieres memoramini quae locutus sit vobis in Galilaea* (*Marc.* 4.43.5; SC 456:522; Evans 504 *an : nam*). The opening transitional phrase "and it happened when they were perplexed about this" / ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου is restored by R (235), it is wholly unattested in the GMcn witnesses. Characteristic Lk2 features include: "be perplexed" / ἀπορέω, "behold" / ἰδοὺ (IDD 1.1); the prepositional infinitive / ἐν@pd δ@w+ ἀπορέω@vn (IDD 1.2); focus on character emotion/thought (IDD 1.4). Note the verbatim parallel of the "two men" / δύο ἄνδρες with that same bigram clearly attested in Greek at QnLk1 9.30, which strongly suggests the appearance of Moses and Elijah yet again.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
QnLk1 24.5. «καὶ λέγουσιν αὐταῖς» τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν <sup>795</sup>	Mk1 16.6a. ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον [Qn·Mk1]	Mt1 28.5. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν· <u>μὴ φοβεῖσθε</u> ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν <u>τὸν ἐσταυρωμένον</u> ζητεῖτε· [QnMk1·:Mt1]		Lk2 24.5. <u>ἐμφόβων δὲ γενομένων αὐτῶν</u> καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν <u>εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν·</u> [QnLk1Mt1·:Lk2]

<sup>795</sup> Lk1 24.5 is quoted verbatim by E: "Why do you seek the living among the dead?" / τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; ἠγέρθη (*Pan.* 42.11.6 ος (76); 42.11.17 Σχ. ος (76); GCS 31:117, 153). The opening reflects a dense cluster of characteristic Lk2 features: the lemma "face" / πρόσωπον (IDD 1.1); the accusative πρὸς / πρὸς@pa, especially with a verb of speaking (IDD 1.1, 1.2); δέ + participial transition / δέ \w+@vp (IDD 1.2); and character emotion (IDD 1.4).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
QnLk1 24.6. ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ἡμῖν ἔτι ὡν ἐν τῇ Γαλιλαίᾳ <sup>796</sup>	Mk1 16.6b. ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. [Qn·Mk1]	-----		Lk2 24.6. οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη. μνήσθητε ὡς ἐλάλησεν ἡμῖν ἔτι ὡν ἐν τῇ Γαλιλαίᾳ [QnMk1·:Lk2]

<sup>796</sup> Lk1 24.6 is attested in T and E. T provides a mix of introductory summary and verbatim quotation: "Can it be that the angels said the same things to the women: 'Remember the things which he spoke to you in Galilee!?' / *an eadem et angeli ad mulieres: memoramini quae locutus sit vobis in Galilaea* (Marc. 4.43.5; SC 456:522; Evans 504 *an : nam*). E also provides a quotation: "He was raised. Remember the things which he spoke when he was still with you" / ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ἔτι ὡν μεθ' ὑμῶν (*Pan.* 42.11.6 ος (76); 42.11.17 Σχ. ος (76); paraphrased in 42.11.17 Ἔλ. ος (76); GCS 31:117, 153–54). In the first *Panarion* quotation, "with you" / μεθ' ὑμῶν is omitted by mss V and M. Those words are also omitted from our restoration, given their absence from T.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
<p>QnLk1 24.7. ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου (παθεῖν καὶ) παραδοθῆναι καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.<sup>797</sup></p> <p>24.8 not present in QnLk1<sup>798</sup></p>	<p>—</p>	<p>Mt1 20.9. οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1 Jn]</p>		<p>Lk2 24.7. λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. [QnLk1 Lk2]</p> <p>Lk2 24.8. καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. [CINP]</p> <p>Lk2 24.26. οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;</p>

<sup>797</sup> Lk1 24.7 is clearly quoted by T and E. T has: "saying that it was necessary for the son of man to be handed over and be crucified and on the third day resurrect" / *dicens quod oportet tradi filium hominis et crucifigi et tertia die resurgere?* (*Marc.* 4.43.5; SC 456:522, 524; Evans 504). E has: "that it was necessary for the son of man to suffer and to be handed over" / ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παθεῖν καὶ παραδοθῆναι (*Pan.* 42.11.6 ος (76); 42.11.17 Σχ. ος (76); paraphrased in 42.11.17 Ἔλ. ος (76); GCS 31:117, 153–54). Notice that the characteristic LkR2 term "sinners" / ἀμαρτωλῶν is missing from Lk1 here.

<sup>798</sup> Lk2 24.8 is unattested according to R (435), but it was likely not present in Lk1. Characteristic Lk2 features include: the plural "sinners" / ἀμαρτωλός@{3}p, "word" / ῥῆμα (IDD 1.1); remembrance and internal character thought.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
<p>QnLk1 24.9a. ὑποστρέψασαι ἀπὸ τοῦ μνημείου<sup>799</sup></p>		<p>Mt1 28.8. καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. [QnMk1.:Mt1]</p>		<p>Lk2 24.9. καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς. [QnLk1Mt1.:Lk2]</p>



SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
A353. Women emissaries	24.9–11	20.1, 11b–17a, 18	20.1–18	24.10–12	16.9–11

Parallel Verses for Signals Tracing: GMcn 24.10–11, 12

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
<p>QnLk1 24.9a. ὑποστρέψασαι ἀπὸ τοῦ μνημείου</p> <p>QnLk1 24.10a. «ἡ Μαρία ἢ Ἰακώβου καὶ Ἰωάννα καὶ αἱ ἄλλαι»</p> <p>QnLk1 24.9b. ἀπήγγειλαν ᾿ταῦτα πάντα ᾿ (τοῖς μαθηταῖς)<sup>800</sup></p> <p>24.10b–11a not present in QnLk1</p> <p>QnLk1 24.11b. ᾿ καὶ ἠπίστουν αὐταῖς<sup>801</sup></p> <p>24.12 not present in QnLk1<sup>802</sup></p>	<p>Mk1 16.8. καὶ ἐξελοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ. [Qn·Mk1]</p>	<p>Mt1 28.8. καὶ ἀπελοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. [QnMk1·:Mt1]</p>	<p>Jn1 20.1. τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἢ Μαγδαληνὴ ἔρχεται πρῶτῃ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.</p> <p>Jn2 20.2–11a not in Jn1</p> <p>Jn1 20.11b–13. [two angels console Mary Magdalene]</p> <p>Jn1 20.14–17a. [Jesus appears to Mary Magdalene]</p> <p>Jn1 20.18. ἔρχεται Μαριάμ ἢ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι ἐώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ. [QnLk1·Jn1]</p>	<p>Jn2 20.1 same as Jn1</p> <p>Jn2 20.2. τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς καὶ λέγει αὐτοῖς· ἦραν τὸν κύριον ἐκ τοῦ μνημείου καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν. [Jn2c]</p> <p>Jn2 20.3. ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἦρχοντο εἰς τὸ μνημεῖον. [Jn2c]</p> <p>Jn2 20.4. ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον [Mt1·Jn2]</p> <p>Jn2 20.5. καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. [Jn2c]</p> <p>Jn2 20.6. ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα [Jn2c]</p> <p>Jn2 20.7. καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.</p> <p>Jn2 20.11–13. [two angels console Mary Magdalene]</p> <p>Jn2 20.14–17a. [Jesus appears to Mary Magdalene]</p> <p>Jn2 20.18 same as Jn1</p>	<p>Lk2 8.3. Μαρία ἢ καλουμένη Μαγδαληνὴ, ἀφ᾿ ἧς δαιμόνια ἐπτά ἐξεληλύθει</p> <p>Lk2 24.9. καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἔνδεκα καὶ πᾶσιν τοῖς λοιποῖς. [QnLk1Mt1·:Lk2] [cp. Mt1 28.16]</p> <p>Lk2 24.10. ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἢ Ἰακώβου καὶ αἱ λοιπαὶ [‡QnMk1Lk1·:Lk2]</p> <p>Lk2 24.10b. σὺν αὐταῖς. ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα [CINP]</p> <p>Lk2 24.11a. καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, [CINP]</p> <p>Lk2 24.11b. καὶ ἠπίστουν αὐταῖς. [QnLk1·Lk2]</p> <p>Lk2 24.12. ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα, καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός. [Jn2·Lk2]</p>	<p>Mk3 16.9. ἀναστὰς δὲ πρῶτῃ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρία τῇ Μαγδαληνῇ, παρ᾿ ἧς ἐκβεβλήκει ἐπτά δαιμόνια. [Jn1·Mk2]</p> <p>Mk3 16.10. ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ᾿ αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν. [QnLk1Jn2·:Mk2]</p> <p>Mk3 16.11. κάκεινοι ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ᾿ αὐτῆς ἠπίστησαν. [QnLk1Lk2·:Mk2]</p>

<sup>800</sup> Lk1 24.9–10 are together paraphrased by T: "And returning from the tomb and from that vision of angels the women... were certainly to report back the lord's resurrection" / *revertentes quoque a sepulcro mulieres et ab illa angelorum visione... ad renuntiandam scilicet domini resurrectionem* (Marc. 4.43.2; SC 456:520; Evans 504); "the disbelief of the students was persisting" / *incredulitas discipulorum perseverabat* (Marc. 4.43.3; SC 456:520; Evans 504); "being doubtful of the faith of the resurrection announced to them by women" / *dubios de fide resurrectionis annuntiatae sibi a feminis* (Marc. 4.43.5; SC 456:524; Evans 504); All GMcn editors concur on the presence of 24.9, but 24.10 is more complicated. H (482), Z (493), and N (196) restore all of the corresponding Lk2 content, K (1224) restores only the women's names, TS (127) notes only the word "disciples" / *discipuli*, V (238\*) considered the verse to be attested without wording, and R (435) claimed it was unattested. Some of the content of 24.10 was most likely present in some form, given that T clearly indicates *multiple women witnesses* of the risen Jesus and their *collective announcement* of the resurrection to the students. Treating the content as separate verses is not particularly helpful, since the versification is a much later convention based on the text of Lk2. The content attested by T is most reasonably encapsulated in a single sentence, thus the combination of the verse numbers here. The same feminine plural aorist participle seen here ("returning" / ὑποστρέψασαι) is clearly attested in Greek by E for Lk1 23.56, confirming it as the best rendering for Ts' participle *revertentes*. Some list of women's names is likely, given the corresponding Lk2 placement, as well as the corresponding lists found slightly earlier in the narratives of Mk1 and Mt1, both receptors of Qn. Note that this is the only list of women's names in QnLk1 since 8.2–3! While the bigram "all these things" / ταῦτα πάντα is not explicitly attested, it is clearly attested elsewhere in QnLk1 (IDD 1.2) and here is most likely indicated when T refers to the "lord's resurrection" / *domini resurrectionem*. The second part of Lk2 24.10 reads as a summarizing restatement of 24.9 and is omitted here. Note that T makes no mention of "the eleven" as found in Lk2 24.9 or even "the apostles" as found in Lk2 24.10. He only mentions "the women" and "the students". This warrants the explicit restoration of the customary dative formula "to the students" / τοῖς μαθηταῖς at the end of 24.9–10, matching the Mt1 and Jn1 receptors perfectly and standing in as a reasonable antecedent for the dative speech addressee construction at the end of Lk2 24.9, which in Lk2 24.10 is swapped with the characteristic LkR2 *pros* + accusative formula / πρὸς@pa \*1 \w+@na\* with a verb of speaking (IDD 1.1, 1.2).

<sup>801</sup> The upgrade to Lk1 24.11 is based on T, "the disbelief of the students was persisting" / *incredulitas discipulorum perseverabat* (Marc. 4.43.3; SC 456:520; Evans 504) and Marc. 4.43.5 quoted just above. Characteristic Lk2 features omitted from the reconstruction of Lk1 include: "before" / ἐνώπιον and "word" / ῥῆμα (IDD 1.1).

<sup>802</sup> Lk2 24.12 is unattested according to R (435), but it was likely not present. It instead reflects a dense cluster of characteristic LkR2 features such as: the lemma "be amazed" / θαυμάζω, the accusative *pros* / πρὸς@pa, and the reflexive pronoun / ἑαυτοῦ@rx (IDD 1.1); the bigram "what happened" / τὸ γεγονός / ὁ@w+ γίνομαι@vp bigram and "then" + participle / δέ@cc \w+@vp transition (IDD 1.2); and a focus on Peter, haste, and dramatization (IDD 1.4).

SQE. Shorthand	Qn (65–69)	Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
A355. Sighting by two	24.25	24.13, 15, 18, 21a, 25, 30–31, 35	20.9, 21.4, 21.13	24.13–35	16.12

Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Lk1 24.13. δύο ἐξ αὐτῶν (ἀπῆλθόν) <sup>803</sup> 24.14 not present in QnLk1 <sup>804</sup> Lk1 24.15. καὶ Ἰησοῦς (συνήνητησεν αὐτοῖς) <sup>805</sup> 24.16 not present in QnLk1 <sup>806</sup> 24.17 not present in QnLk1 <sup>807</sup> 24.18 not present in QnLk1 <sup>808</sup>	Jn2 21.4. πρῶτας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ μέντοι ἤδειςαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν. [Jn2c] Jn2 20.2–7 [after seeing the rock removed, Mary Magdalene tells Peter, who goes to the tomb with the beloved disciple]	Lk2 24.13. καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἱερουσαλήμ, ἧ ὄνομα Ἐμμαοῦς, [Lk1·Lk2] Lk2 24.14. καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. [CINP] Lk2 24.15a. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν [CINP] Lk2 24.15b. καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς, [Lk1·Lk2] Lk2 24.16. οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. [Jn2·Lk2] Lk2 24.17. εἶπεν δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. [CINP] Lk2 24.18. ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεοπάς εἶπεν πρὸς αὐτόν· σὺ μόνος παροικεῖς Ἱερουσαλήμ καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; [CINP]	Mk3 16.12. μετὰ δὲ ταῦτα <i>δυσὶν ἐξ αὐτῶν περιπατοῦσιν</i> ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευόμενοις <i>εἰς</i> ἀγρόν· [Lk1]Jn2Lk2·:Mk2]

<sup>803</sup> Lk1 24.13 is clearly attested by T and E. "For when two of them were taking a journey" / *nam cum duo ex illis iter agerent* (Marc. 4.43.3; SC 456:522; Evans 504). E confirms the presence of two persons, but the attestation is problematic, given that E does not precisely differentiate between present and absent content: "He deceptively cut out what was said to Cleopas and the other" / *παρέκοψε τὸ εἰρημένον πρὸς Κλεόπαν καὶ τὸν ἄλλον* (Pan. 42.11.6 οζ (77); 42.11.17 Σχ. οζ (77); GCS 31:117, 154). The explicit restoration of "they left" / *ἀπῆλθόν* is based on T saying that they "took a trip" / *iter agerent*, the later appearance of this verb and form in Lk2 24.24, and its attested presence elsewhere in QnLk1 (IDD 1.1). Characteristic Lk2 features include: "behold" / *ἰδοὺ* (IDD 1.1); verisimilitudinous and gratuitous geographical/itinerary details, including distances and placenames, as well as the beginning of an *exitus-reditus* journey (IDD 1.4).

<sup>804</sup> Lk2 24.14 is not attested according to R (435), but it was likely not present. It may be part of the content that E ambiguously indicated was absent. It reflects LkR2 characteristic features such as the lemma "each other" / *ἀλλήλων* (IDD 1.1), an antrous substantive participle / *ὁ@w+ \w+@vp* and the bigram "about everything" / *περὶ@pg πᾶς@aigmpn* (IDD 1.2).

<sup>805</sup> Lk1 24.15 is attested in T and E: "and the lord had adhered to them" / *et dominus eis adhaesisset* (Marc. 4.43.3; SC 456:522; Evans 504); "he met with them" / *συνήνητησεν αὐτοῖς* (Pan. 42.11.6 οζ (77); 42.11.17 Σχ. οζ (77); GCS 31:117, 154). Characteristic Lk2 features include: the transitional bigram "and it happened" / *καὶ ἐγένετο*, prepositioned articular infinitive / *ἐν@pd ὁ@dd\w+ \w+@vn*, and *su*-prefixed verb (*bis*) (IDD 1.2).

<sup>806</sup> Lk1 24.16 is attested "but no insight into wording can be gained" according to R (435). It may be part of the content E ambiguously indicated was absent. T says... (R 5.100).

<sup>807</sup> Lk2 24.17 is not attested according to R (435), but it was likely not present. It may be part of the content E ambiguously indicated was absent. Moreover, it reflects LkR2 characteristic features such as: lemma "each other" / *ἀλλήλων* (IDD 1.1); the accusative *πρὸς*, especially to indicate speech addressees (IDD 1.1, 1.2).

<sup>808</sup> Lk2 24.18 is minimally attested according to R (435), who is of the view that only the name "Cleopas" / *Κλεοπάς* can be restored. E does indeed mention the name, but apparently does so as part of content missing from GMcn. "He deceptively cut out what was said to Cleopas and the other, when he met with them" / *παρέκοψε τὸ εἰρημένον πρὸς Κλεόπαν καὶ τὸν ἄλλον ὅτε συνήνητησεν αὐτοῖς* (IDD 1.2). In his section against Saturnilus, E mentions the savior "appearing to Nathaniel and Cleopas" / *ὤφθαι κατὰ τὴν ὁδὸν τοῖς περὶ τὸν Ναθαναὴλ καὶ τὸν Κλεόπαν* (Pan. 23.6.5; GCS nF 10.1:255), but this reflects a later insertion into Lk2, rather than an earlier tradition reflective of Lk1. Characteristic LkR2 features include: the participle + "but" / *@vp δέ* introductory bigram and "which happened" / *ὁ@w+ γίνομαι@vp* bigram (IDD 1.2).

Qn (65-69)	Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
Qn 24.25. ὧ ἀνόητοι και βραδεῖς τῆ καρδιά	24.19 not present in QnLk1 <sup>809</sup>		Lk2 24.19. και εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῶ· τὰ περι Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ και λόγῳ ἐναντίον τοῦ θεοῦ και παντὸς τοῦ λαοῦ, [CINP]
	24.20 not present in QnLk1 <sup>810</sup>		Lk2 24.20. ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς και οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου και ἐσταύρωσαν αὐτόν. [CINP]
	Lk1 24.21a. ἡμεῖς δὲ ἔνομιζομεν ὅτι αὐτός ἐστιν ὁ λυτρωτῆς τοῦ Ἰσραηλ <sup>811</sup> [Lk1c]		Lk2 24.21. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε και σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο. [Lk1·Lk2]
	24.22–24 not present in QnLk1 <sup>812</sup>	Jn2 20.9. οὐδέπεω γὰρ ἤδειςαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]	Lk2 24.22. ἀλλὰ και γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον, [CINP]
	Lk1 24.25. «και εἶπεν αὐτοῖς» ὧ ἀνόητοι και βραδεῖς τῆ καρδιά τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἔλάλησα ἔμῃν <sup>813</sup> [Qn·Lk1]		Lk2 24.23. και μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἤλθον λέγουσαι και ὀπτασίαν ἀγγέλων ἐωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν. [CINP] [cf. Lk2 24.1–9]
	Lk1 24.26. ὅτι ἔδει ταῦτα παθεῖν (τὸν χριστὸν); [Lk1c]		Lk2 24.24. και ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον και εὗρον οὕτως καθὼς και αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. [CINP] [cf. Lk2 24.10–12]
24.27 not present in QnLk1 <sup>814</sup>		Lk2 24.25. και αὐτὸς εἶπεν πρὸς αὐτούς· ὧ ἀνόητοι και βραδεῖς τῆ καρδιά τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· [QnLk1·Lk2]	
			Lk2 24.26. οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν και εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; [Jn2·Lk2]
			Lk2 24.27. και ἀρξάμενος ἀπὸ Μωϋσέως και ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περι ἑαυτοῦ. [Lk1Jn·:Lk2]
			Lk2 24.45. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς· [Lk1Jn2·:Lk2]

<sup>809</sup> Lk2 24.19 is attested but "no insight into wording can be gained" according to R (435), but it was likely not present. It may have been part of the content E ambiguously indicated was absent, and it clearly reflects characteristic LkR2 features such as Socratic dialogue, historiographical retrospect, a placename (Nazareth), and dependence on the *Antiquities* of Josephus. For the sequential, dense, and linguistically unique set of parallels between the Lk2 version of the Emmaus Road story and the *Antiquities*, see G. J. Goldberg, "The Coincidences of the Emmaus Road Narrative of Luke and the Testimonium of Josephus", *JSP* 13 (1995) 59–77. That much of the Testimonium Flavianum was a later interpolation into the *Antiquities* is likely, and the relationship of this interpolation to the editorial work of Lk2 should be scrutinized.

<sup>810</sup> Lk2 24.20 is not attested according to R (435), but it was likely not present. It reflects LkR2 characteristic features such as the enclitic "and" / τε (IDD 1.1); lemmata with the root "rule/begin" / ἀρχ\w+@ (*bis*) (IDD 1.2).

<sup>811</sup> Lk1 24.21a is closely paraphrased by T: 'We were thinking', they said, 'that he was Israel's redeemer' / *putabamus inquit ipsum esse redemptorem Israhelis* (*Marc.* 4.43.3; SC 456:522; Evans 504). Regarding the preference for "we were thinking" / ἔνομιζομεν over "we had hoped" / ἠλπίζομεν, as R notes (267) the IGNTF "indicates that it is also attested by the Arabic and Persian Diatessaron, as well as Ambrosiaster." Following T and V, the noun "redeemer" / λυτρωτῆς is preferable to the LkR2 infinitive "to redeem" / λυτροῦσθαι, given that the verb μέλλω that stages the infinitive and the middle infinitive itself are both highly characteristic of LkR2 (IDD 1.1, 1.2).

<sup>812</sup> Lk2 24.22–24 are unattested according to R (435), but they were likely not present. They reflect LkR2 characteristic features such as the lemmata: "vision" / ὀπτασία (IDD 1.1); the bigram "not finding" / μὴ@x εὐρίσκω@vp (IDD 1.2).

<sup>813</sup> Lk1 24.25 is attested by T, E, and Greek and Latin *Adm.* T says: "He was made plain to them, 'O dullards and sluggards in heart in not believing everything that was told to you'" / *plane invecus est in illos: O insensati et tardi corde in non credendo omnibus quae locutus est ad vos* (*Marc.* 4.43.4; SC 456:522; Evans 504). E quotes and carefully distinguishes between Lk1 and Lk2 here, quoting first extensively from Lk2, then briefly from Lk1: 'O dullards and sluggards to believe in everything on which the prophets spoke. Were not these things necessary to suffer?' And in place of 'on which the prophets spoke' he put 'on which I spoke to you'" / τό ὧ ἀνόητοι και βραδεῖς τοῦ πιστεύειν πᾶσιν, οἷς ἐλάλησαν οἱ προφῆται οὐχὶ ταῦτα ἔδει παθεῖν; και ἀντὶ δὲ τοῦ ἐφ' οἷς ἐλάλησαν οἱ προφῆται ἐποίησεν ἐφ' οἷς ἐλάλησα ὑμῖν (*Pan.* 42.11.6 οζ (77); 42.11.17 Σχ. οζ (77); restated in 42.11.17 Ἔλ. οζ (77); GCS 31:117, 154–55). Greek *Adm* attests: "O dullards and sluggards in heart to believe in all that I said unto you that it was necessary for the Christ to suffer these things" / ὧ ἀνόητοι και βραδεῖς τῆ καρδιά τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησα πρὸς ὑμᾶς ὅτι ἔδει ταῦτα παθεῖν τὸν Χριστὸν (GCS 4:198). Latin *Adm* has additional material: "O irrational and slow heart to believe in everything that I said to you! Has it not been written [that] Christ [is] to suffer and thus to enter into his glory?" / *o insensate et tardi corde ad credendum de omnibus quae locutus sum vobis! Nonne ita scriptum est, pati Christum et sic introire in gloriam suam?* (Caspari 5.12). As Steve Reece ("Aesop," 'Q' and 'Luke,'" *NTS* 61 (2016) 357–77) observes, the expression "O dullards and sluggards in heart" / ὧ ἀνόητοι και βραδεῖς τῆ καρδιά happens to occur "verbatim, in the same iambic trimeter, in two poetic versions of animal fables attributed to the famous Greek fabulist Aesop", specifically "The Fox and the Goat in the Well" and "The Frogs at the Wedding of the Sun". It reads perfectly as the conclusion of Qn and closure of its Aesop *inclusio*. Though the accusative *pros* / πρὸς@pa speech introduction formula is present in Greek *Adm* πρὸς ὑμᾶς and suggested by T's *ad vos*, both E and Latin *Adm* uses the dative *vobis*. The use of the accusative *pros* / πρὸς@pa for speech addressees is highly characteristic of Lk2 (IDD 1.1, 1.2) and is corrected to the dative. The Greek text quoted by E ("which I spoke to you" / ἐλάλησα ὑμῖν) is quite precisely noted as a variant from the text of Lk2.

<sup>814</sup> Lk2 24.27 is unattested according to R (435), but it was likely not present. It may have been part of the content E ambiguously indicated was absent. In the *Panarion* section against Saturnilus, E says the savior "admonished them from the psalms and from the prophets" / τούτους νενουθετηκέναι ἀπὸ τῶν ψαλμῶν και ἀπὸ τῶν προφητῶν (*Pan.* 23.6.5; GCS nF 10.1:255), but this reflects Lk2, not Lk1. Characteristic LkR2 features include: a reflexive pronoun / ἑαυτοῦ (IDD 1.1); a lemma with the root "rule/begin" / ἀρχ-, middle participle / @vp?m, and "the things concerning" / ὁ@danp περι@pg bigram (IDD 1.2); an overt reference to Jewish scriptural piety and implied literacy of the protagonist (IDD 1.4).



Lk1 (80s)	John (100–117)	Lk2 (117–138)	Mk3 (140s)
<p>24.28–30a not present in QnLk1<sup>815</sup></p> <p>Lk1 24.30b. (ὅτε) ἔκλασε τὸν ἄρτον<sup>816</sup> [Lk1c]</p> <p>Lk1 24.31. ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν [Lk1c]</p> <p>24.32–35 not present in Lk1<sup>817</sup></p> <p>QnLk1 24.11. καὶ ἠπίστουν αὐταῖς</p> <p>Lk1 24.41. ἔτι δὲ ἀπιστούντων αὐτῶν</p>	<p>Jn1 21.13. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. [Lk1·Jn]</p>	<p>Lk2 24.28. καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι. [CINP]</p> <p>Lk2 24.29. καὶ παρεβιάσαντο αὐτὸν λέγοντες· μείνον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστὶν καὶ κέκλικεν ἡδὴ ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μείναι σὺν αὐτοῖς. [CINP]</p> <p>Lk2 24.30. καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν <u>τὸν ἄρτον</u> εὐλόγησεν καὶ <u>κλάσας ἐπέδίδου αὐτοῖς</u> [Lk1Jn·Lk2]</p> <p>Lk2 24.31. <u>αὐτῶν δὲ διηνοιχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν</u>· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. [Lk1·Lk2]</p> <p>Lk2 24.32. καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν <u>τὰς γραφάς</u>; [Lk1Jn·Lk2]</p> <p>Lk2 24.33. καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ καὶ εὔρον ἠθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, [CINP]</p> <p>Lk2 24.34. λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. [CINP]</p> <p>Lk2 24.35. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. [CINP]</p>	<p>Mk3 16.13. κάκεινοι ἀπελθόντες <u>ἀπήγγειλαν τοῖς λοιποῖς</u>· οὐδὲ ἐκείνοις ἐπίστευσαν. [Lk1Lk2·Mk2]</p>

<sup>815</sup> Lk2 24.28–29 are unattested according to R (435), but they were likely not present. It may have been part of the content E ambiguously indicated was absent. They clearly reflect a dense cluster of characteristic LkR2 features such as: the accusative *pros* / πρὸς@pa (IDD 1.1); a bigram about approaching a place, an articular infinitive (IDD 1.2); hospitality decorum, gratuitous and verisimilitudinous geographical/itinerary details, and the mid-point on an *exitus-reditus* journey (IDD 1.4).

<sup>816</sup> Lk1 24.30–31 are together attested by E: "But he has been reproved, because 'when he broke the bread their eyes were opened and they knew him'" / ἐλέγχεται δὲ ὅτι ὅτε ἔκλασε τὸν ἄρτον, ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν (*Pan.* 42.11.6 οζ (77); 42.11.17 Σχ. οζ (77); GCS 31:117, 154). E provides the basis in Lk1 24.30 for the explicit restoration of "when", the correction to an active verb from the participial form ("breaking" / κλάσας) that R (like HZN) rendered because of overdependence on Lk2, and the upgrade of confidence of that and the final two words. E also provides the basis in Lk1 24.31 for the opening upgrade and correction to R (αὐτῶν δὲ διηνοιχθησαν, again slavishly following Lk2 over a clear, verbatim attestation), and the upgrade of "him" / αὐτόν as the object of the final verb. While in the first scholion, mss V and M omitted αὐτόν (*Pan.* 42.11.6 οζ (77); GCS 31:117), the second scholion has it (*Pan.* 42.11.17 Σχ. οζ (77); GCS 31:154), and the elenchus repeats it twice (*Pan.* 42.11.17 Ἐλ. οζ (77); GCS 31:154), as does the Lk2 receptor here. Characteristic Lk2 features added include: the rare lemma "open wide" / διανοίγω (IDD 1.1).

<sup>817</sup> Lk2 24.32–35 are unattested according to R (435), but they were likely not present. They reflect LkR2 characteristic features such as: "each other" / ἀλλήλων (IDD 1.1); the accusative *pros* / πρὸς@pa, especially with a verb of speaking (IDD 1.1, 1.2); a verb with the root "turn" / στρέφω, a periphrastic participle / εἰμί \w+@vp (IDD 1.2), and the conclusion of an *exitus-reditus* journey (IDD 1.4).

Parallel Passages for Signals Tracing: GMcn 24.36–43

SQE. Shorthand	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
A365. Sighting in Jerusalem	24.37–39, 41–43	28.9–10	20.9, 19–23, 21.12–13	24.36–43

Parallel Verses for Signals Tracing: GMcn 24.36, 37

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
24.36 not present in Lk1 <sup>818</sup> Lk1 24.37. «καὶ» ῥῥδοκοῦσιν ῥῥ αὐτὸν ῥῥ φάντασμα ῥῥ εἶναι ῥῥ <sup>819</sup> [Lk1c]	28.9. καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῶ. 28.10. τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, ἀκεῖ με ὄψονται.	Jn2 20.19. τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων Jn2 20.20, 24–29. [Jesus shows the disciples and Thomas that he has a body and is not just a ghost/spirit]	Lk2 24.36. ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν. [Lk1Jn2:Lk2?] Lk2 24.37. πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. [Lk1Jn2:Lk2?] [Lk1Mt1:Lk2?]

<sup>818</sup> 24.36 is unattested according to R (435), but it was likely not present in Lk1. The opening participial phrase and greeting "peace be with you" / are both characteristic of Lk2 (IDD 1.2).

<sup>819</sup> Lk1 24.37 is closely attested in T, Greek and Latin *Adm*, and possibly E and Jerome as well. T closely paraphrases in Latin: "When they were doubting whether he was a phantom, or indeed believing he was a phantasm" / *cum haesitantibus eis ne phantasma esset immo phantasma credentibus* (*Marc.* 4.43.6; SC 456:524; Evans 504). The attestations of Greek and Latin *Adm* are somewhat different: "They thought him to be a fantasy" / *δοκοῦσιν αὐτὸν φαντασίαν εἶναι* (GCS 4:198) // "When they themselves thought him to be a phantasm" / *cum et ipsi putarent eum phantasma esse* (Caspari 5.12). E may also recount this specific word in a much earlier elenchus following his comment on Lk1 9.44 (see above): "The impression 'of a son of man who is even handed over into men's hands' is not of an apparition or phantasm" / *Υἱοῦ ἀνθρώπου καὶ παραδοθησομένου εἰς χεῖρας ἀνθρώπων οὐ δοκήσεως ἢ ἔμφασις οὐδὲ φαντασίας* (*Pan.* 42.11.17 "Ελ. κ (20); GCS 31:132). Jerome may invoke the distinctive term *phantasma* from the GMcn resurrection account when he describes the escape from Nazareth found near the outset of his gospel: "Besides, even before the resurrection, when they had led him from Nazareth to cast him down from mountain's brow, he crossed through their midst, that is, he escaped from their hands. Can it be that like Marcion we say that his nativity was in a phantasm, because contrary to nature he who was grasped has escaped?" / *alioquin et ante resurrectionem cum eduxissent eum de Nazareth ut praecipitarent de supercilio montis transivit per medios id est elapsus est de manibus eorum. nunquid iuxta Marcionem dicere possumus quod et nativitas eius in phantasmate fuerit quia contra naturam qui tenebatur elapsus est?* (*c. Ioannem Hierosolymitanum* (CPL 612, ed. Vallarsi) 34, PL 23:404 [444C]). Despite the attestation of Greek *Adm* and possible attestation of E, the fact that the lemma *φαντασία* only occurs elsewhere in the NT once (in Acts 25:23), the numerous and consistent Latin attestations of the lemma *phantasma*, the unique attestation of *φάντασμα* here in ms D, and the two occasions of *φάντασμα* in two later gospel strata, Mk2 6.49 and Mt2 14.26, favor *φάντασμα* as the better reading for GMcn here. The later episodes of Jesus walking on the sea were likely influenced by the earlier Lk1 resurrection narrative, which fits quite well within ancient cosmogonies and anthropophagic mythologies.

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
Lk1 24.38. «καὶ» (εἶπεν) «αὐτοῖς» τί τεταραγμένοι ἐστέ καὶ τί διαλογισμοὶ ἀναβαίνουσιν ἔν τῃ καρδίᾳ ὑμῶν; <sup>820</sup> [Lk1c]		---	Lk2 24.38. καὶ εἶπεν αὐτοῖς· τί τεταραγμένοι ἐστέ καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; [Lk1·Lk2]

<sup>820</sup> Lk1 24.38 is multiply attested in T, E, and *Adm*. Apparently owing to his tendency to elide quotations, E has only, "Why are you troubled?" / τί τεταραγμένοι ἐστέ (*Pan.* 42.11.6 ση (78)); 42.11.17 Σχ. ση (78); GCS 31:117, 155), before proceeding to the next verse. Among GMcn editors, this omission is only followed by K. *Adm* provides a fuller quotation in both Greek and Latin: "Why are you troubled? And why are disputes arising in your heart?" / τί τεταραγμένοι ἐστέ; καὶ ἵνα τί διαλογισμοὶ ἀναβαίνουσιν εἰς τὴν καρδίαν ὑμῶν; (GCS 4:198) // "He says, 'Why are you troubled? And why are disputes arising in your hearts'" / *dicit: quid conturbatis estis? et quare cogitationes ascendunt in cordibus vestris?* (Caspari 5.12; STA 1:84). T also quotes this verse verbatim: "Why are you troubled? And why do considerations arise in your heart?" / *quid turbati estis? et quid cogitationes subeunt in corda vestra?* (*Marc.* 4.43.6; SC 456:524; Evans 504, 506). The confirmation of T together with Greek and Latin *Adm* has led the majority of GMcn editors to restore the entire verse. The opening explicit restoration is based on the verb of speaking attested in Latin *Adm*. The surrounding improvised restorations are syntactically necessary, are in keeping with typical Lk1 stylometric patterns, and are similarly restored by all GMcn editors except TsR. The correction corresponds to a highly contested variant: ἐν τῇ καρδίᾳ (so Z  $\mathfrak{P}^{75}$  A B D) : εἰς τὴν καρδίαν (*Adam* 5.12/Gk VN) : ἐν ταῖς καρδίαις (H plur) : εἰς τὰς καρδίας (R). T attests to the plural accusative, Greek *Adm* to the singular accusative, and Latin *Adm* to the plural dative. We read the plural dative (with a verbatim parallel in Lk2 21.14 not attested for Lk1) as an LkR2 redaction, and the singular dative as the most reasonable option, present in early Lk2 manuscripts and stylometrically consistent with Lk1 patterns.

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
<p>Lk1 24.39. ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός ὅτι πνεῦμα ὁστᾶ οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα<sup>821</sup> [Lk1c]</p> <p>24.40 not present in Lk1<sup>822</sup></p>		<p>Jn2 20.20. καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. [Lk1 Jn2?]</p>	<p>Lk2 24.39. ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός. <u>ψηλαφήσατέ</u> με καὶ ἴδετε, ὅτι πνεῦμα <u>σάρκα</u> καὶ ὁστᾶ οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. [Lk1Jn2:Lk2]</p> <p>Lk2 24.40. καὶ <u>τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας</u>. [Lk1Jn2:Lk2]</p>

<sup>821</sup> Lk1 24.39 is multiply attested in T (R 4.4.97), E, and *Adm* (R 7.4.35). E has "Look at my hands and my feet, because a spirit does not have bones, just as you see me having" / ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι πνεῦμα ὁστᾶ οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα (*Pan.* 42.11.6 ση (78)); 42.11.17 Σχ. ση (78); GCS 31:117, 155). The second scholion and elenchus have a different form of the word "bones" (ὁστᾶ) compared to the first scholion (ὁστᾶ). Citations outside of E's main section on Marcion, implicitly or explicitly drawing the term from Lk2, tend to align with the latter: ὁστᾶ (*Pan.* 64.64.7 in GCS 31:504) vs. ὁστᾶ (*Ancor.* 91.6 in GCS nF 10.1:112; *Pan.* De incarnatione 3.4 in GCS nF 10.1:231; *Pan.* 69.67.3 in GCS 37:215; *Pan.* 77.9.5 in GCS 37:424). The former also appears in D and minuscules 33 and 157, all of which commends it as the more likely tradition for Lk1. The phrase "touch me and see" / ψηλαφήσατέ με καὶ ἴδετε is missing from the quotation in the latter. LkR2 added that phrase under the influence of the Jn2 Thomas narrative.

<sup>822</sup> Lk2 24.40 is unattested according to R (436), but it was likely not present. It reflects a continuation of the LkR2 redaction seen in Lk2 24.39 and its adoption of motifs from the Jn2 narrative about doubting Thomas.



Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
Lk1 24.41. ἔτι δὲ ἀπιστούντων αὐτῶν «εἶπεν αὐτοῖς ἔχετε» τι βρώσιμον; <sup>823</sup> [Lk1c]		Jn2 21.12. λέγει αὐτοῖς ὁ Ἰησοῦς· <u>δεῦτε ἀριστήσατε</u> . οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. [Lk1·Jn2?]	Lk2 24.41. ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς· ἔχετε τι βρώσιμον ἐνθάδε; [Lk1·Lk2]
Lk1 24.42. «οἱ δὲ ἐπέδωκαν αὐτῷ» ῥῖχθῦος <sup>824</sup> [Lk1c]		Jn2 21.13. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὄψάριον ὁμοίως. [Lk1·Jn2?]	Lk2 24.42. οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος· [Lk1·Lk2]
Lk1 24.43. «καὶ λαβῶν» ῥῥαγεν <sup>1</sup> [Lk1c]			Lk2 24.43. καὶ λαβῶν ἐνώπιον αὐτῶν ἔφαγεν. [Lk1·Lk2]

<sup>823</sup> Lk1 24.41 is closely paraphrased by T: "But yet even when they still did not believe he desired food so that he might show them that he had teeth" / *atquin adhuc eis non credentibus propterea cibum desideravit ut se ostenderet etiam dentes habere* (Marc. 4.43.8; R 5.101). Characteristic Lk2 terms include: "be amazed" / *θανμάζω* (IDD 1.1).

<sup>824</sup> The tradition in Lk1 24.42–43 of Jesus eating fish is attested in Armenian by Eznik: "So too, those ones will not eat fish now, but there in the resurrection, just as he too after his resurrection ate the fish which he found among the fisherman" (*De deo* 407; R 8.22). See also Ignatius, *Smyrneans* 3.2 and Gregory, *Reception*, 71. Characteristic Lk2 terms omitted from the reconstruction of Lk1 are: "before" / *ἐνώπιον* (IDD 1.1).

Parallel Passages for Signals Tracing: Mark 16.14-20

SQE. Shorthand	Lk1 (80s)	Mt1 (90s)	Jn2 (110-117)	Lk2 (117-138)	Mk3 (140s)
A363. Longer Ending of Mark	24.47	28.17, 19	20.9, 21.22	24.44-52	16.14-20

Parallel Verses for Signals Tracing: GMcn 24.44-46

Lk1 (80s)	Jn2 (110-117)	Lk2 (117-138)	Mk3 (140s)
<p>24.44-46 not present in Lk1<sup>825</sup></p> <p>QnLk1 24.6. ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ἑμῖν ἔτι ὧν ἐν τῇ Γαλιλαίᾳ]</p> <p>QnLk1 24.31. ἡ αὐτῶν δὲ διηνοίχθησαν ἡ οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν ἡ αὐτόν᾽</p>	<p>Jn2 20.9. οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]</p>	<p>Lk2 24.44. εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. [Lk1]Jn2·:Lk2]</p> <p>Lk2 24.45. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς·</p> <p>Lk2 24.46. καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ [Jn2·Lk2]</p>	<p>Mk3 16.14. ὕστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγγεγεμένον οὐκ ἐπίστευσαν.</p> <p>Mk3 16.16. ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται.</p> <p>Mk3 16.17. σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς,</p> <p>Mk3 16.18. [καὶ ἐν ταῖς χερσίν] ὄφεις ἀροῦσιν καὶ θανάσιμόν τι πίωσιν οὐ μὴ αὐτοῦς βλάβῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἔξουσιν.</p> <p>Mk3 16.20. ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργούontos καὶ τὸν λόγον βεβαιούontos διὰ τῶν ἐπακολουθούontων σημείων.</p>

<sup>825</sup> See note on the page below.

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
<p>Lk1 24.47. κηρυχθῆναι εἰς πάντα τὰ ἔθνη<sup>826</sup> [Lk1c]</p> <p>24.48–52 not present in Lk1<sup>827</sup></p>	<p>Mt1 28.19. πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος [Lk1·Mt1]</p> <p>Mt1 28.17. καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.</p>	<p>Jn2 21.22. λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.</p>	<p>Lk2 24.47. καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἅφεςιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ [Lk1Mt1·Lk2]</p> <p>Lk2 24.48. ὑμεῖς μάρτυρες τούτων. [CINP]</p> <p>Lk2 24.49. καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ’ ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν. [CINP]</p> <p>Lk2 24.50. ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. [CINP]</p> <p>Lk2 24.51. καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ’ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. [CINP]</p> <p>Lk2 24.52. καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης [Mt1·Lk2]</p>	<p>Mk3 16.15. καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. [Lk1Mt1·Mk2]</p> <p>Mk3 16.19. ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. [Lk2·Mk2]</p>

<sup>826</sup> See note on the page below.

<sup>827</sup> See note on the page below.

Parallel Passages for Signals Tracing: GMcn 24.44–46, 47, 48–52

SQE. Shorthand	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
A365. Ending of Luke	24.47	28.17, 19	20.9, 21.22	24.44–52	16.15, 19

Parallel Verses for Signals Tracing: GMcn 24.44–46, 47, 48–53

Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
<p>24.44–46 not present in Lk1<sup>828</sup></p> <p>QnLk1 24.6. ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ἑμῖν ἔτι ὧν ἐν τῇ Γαλιλαίᾳ<sup>1</sup></p> <p>Lk1 24.31. ἑαυτῶν δὲ διηνοιχθησαν<sup>1</sup> οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν ἑαυτόν<sup>1</sup></p>	<p>Jn2 20.9. οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]</p>	<p>Lk2 24.44. εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι <u>δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς</u> περὶ ἐμοῦ. [Lk1Jn2·:Lk2]</p> <p>Lk2 24.45. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι <u>τὰς γραφάς</u>.</p> <p>Lk2 24.46. καὶ εἶπεν αὐτοῖς ὅτι οὕτως <u>γέγραπται</u> παθεῖν τὸν χριστὸν καὶ <u>ἀναστῆναι</u> ἐκ <u>νεκρῶν</u> τῇ τρίτῃ ἡμέρᾳ [Jn2·Lk2]</p>

<sup>828</sup> Lk2 24.44–46 are unattested according to R (436), but they were probably not present in Lk1. A thick cluster of characteristic LkR2 features are evident: the lemmata "fulfill" / πληρῶ, "write" / γράφω, "then" / τότε, and "open wide" / διανοίγω (IDD 1.1); accusative πρὸς / πρὸς@pa, especially with a verb of speaking (*bis*) (IDD 1.1, 1.2); articular infinitive, the bigram "what was written" / ὁ@d\w+ γράφω@vp, a gratuitous chronological reference, and the use of an ordinal number (IDD 1.2); Mt1 influence, salvation-historical fulfillment, literacy of protagonists, LXX/TaNaKh devotion, and education as illumination (IDD 1.4).

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
<p>Lk1 24.47. κηρυχθῆναι εἰς πάντα τὰ ἔθνη<sup>829</sup></p> <p>24.48–53 not present in Lk1<sup>830</sup></p>	<p>Mt1 28.19. πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος [Lk1·Mt1]</p> <p>Mt1 28.17. καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.</p>	<p>Jn2 21.22. λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.</p>	<p>Lk2 24.47. καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἱερουσαλήμ [Lk1Mt1·Lk2]</p> <p>Lk2 24.48. ὑμεῖς μάρτυρες τούτων. [!CINP]</p> <p>Lk2 24.49. καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν. [!CINP]</p> <p>Lk2 24.50. ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. [!CINP]</p> <p>Lk2 24.51. καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. [!CINP]</p> <p>Lk2 24.52. καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλήμ μετὰ χαρᾶς μεγάλης [Mt1·Lk2]</p> <p>Lk2 24.53. καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.</p>	<p>Mk3 16.15. καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. [Lk1Mt1·Mk3]</p> <p>Mk3 16.19. ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. [Lk2·Mk3]</p>

<sup>829</sup> T quotes Lk1 24.47 as the final verse of Marcion's *Gospel*: "accordingly also sending apostles to preach to all nations" / *siquidem et apostolos mittens ad praedicandum universis nationibus* (*Marc.* 4.43.9; R 5.102).

<sup>830</sup> Lk2 24.48–53 are unattested (R 436), but these verses were not present. Lk1 24.47 is noted by T as the last verse of Marcion's *Gospel*. Furthermore, Lk2 24.48–53 reflects a dense cluster of characteristic LkR2 themes: a lemma with the root "turn" / στρέφ (IDD 1.2); being witnesses/martyrs/μάρτυρες, the future sending of the spirit as the promise of god, the apostles receiving "power from on high", placenames (Bethany), the ascension, worshipping Jesus, and Jerusalem temple piety (IDD 1.4). For additional Lk2 parallels for the longer ending of Mark, specifically Mk3 16.17–18, see A180 and A363 above.

### 3.7. Indexed Data Dictionary: Vocal Strata Profiles





1. a (adjective)

2. n (normal) s (possessive) d (demonstrative) q (interrogative) i (indefinite) c (cardinal) o (ordinal) m (numeral) r (relative)

3. n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

4. m (masculine) f (feminine) n (neuter)

5. s (singular) p (plural) d (dual)

6. c (comparative) s (superlative) n (no degree)

1. b (adverb)

1. c (conjunction)

2. c (coordinating) s (subordinating)

1. d (definite article)

2 (case). n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

3 (gender). m (masculine) f (feminine) n (neuter)

4. (number). s (singular) p (plural) d (dual)

1. i (interjection)

1. n (noun)

2. (case). n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

3. (gender). m (masculine) f (feminine) n (neuter)

4. (number). s (singular) p (plural) d (dual)

5. (type). p (proper) c (common)

1. p (prepositions)

2 (case). g (genitive) d (dative) a (accusative)

1. r (pronoun)

2. (type). p (personal) r (relative) d (demonstrative) q (interrogative) i (indefinite) t (intensive) x (reflexive) e (reciprocal) f (indefinite relative) g (correlative)

3. (case). n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

4. (gender). m (masculine) f (feminine) n (neuter)

5. (number). s (singular) p (plural) d (dual)

1. v (verb)

2. (mood). i (indicative) s (subjunctive) o (optative) d (imperative) n (infinitive) (see below for participles)

3. (tense). p (present) i (imperfect) f (future) a (aorist) x (perfect) y (pluperfect) z (future perfect)

4. (voice). a (active) m (middle) p (passive) e (middle passive)

5. (person). 1 (1st) 2 (2nd) 3 (3rd)

6. (number). s (singular) p (plural) d (dual)

2. p (participle)

3. (tense). p (present) i (imperfect) f (future) a (aorist) x (perfect) y (pluperfect) z (future perfect)

4. (voice). a (active) m (middle) p (passive) e (middle passive)

5. (case). n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

6. (gender). m (masculine) f (feminine) n (neuter)

7. (number). s (singular) p (plural) d (dual)

1. x (particle)

IDD 1.1: Lemmata-Specific Features

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
num	neut																			
num	neut																			
num	neut																			
num	neut																			
num	neut																			
num	neut																			
witness	neut	via*																		
witness	neut	vix*																		
geo	bad	n		ἄβυσσος, ου, ή	#48	#8	#0	#1: 8.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	vd\w{3}p		ἀγαπάω	#3	#6	#1: 6.27	#0	#1: 6.35	#0	#0	#0	#0	#1: 5.44	#0	#0	#0	#0	#0	
social	good	vd\w{3}s		ἀγαπάω	#6	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	vi\w{3}p		ἀγαπάω	#17	#6	#1: 11.43	#0	#1: 6.32a	#0	#0	#0	#0	#0	#0					Jn 3.19, 8.42, 12.42, 14.28
social	good	vi\w{3}s		ἀγαπάω	#129	#23	#1: 10.27	#0	#4: 7.5, 7.42, 7.47, 16.13	#0				5.43						Mt 6.24, 19.19, 22.37, 22.39, Mk 10.21, 12.30, 12.31, Jn 3.16, 3.35, 10.17, 11.5, 13.1, 13.23, 13.34, 14.21, 14.23, 14.31, 15.9, 15.12, 17.23, 17.24, 17.26, 19.26, 21.7, 21.15, 21.16, 21.20
social	good	vn*		ἀγαπάω	#19	#6	#0	#0	#0	#0				#0	#0	#0	#0	#0	#0	Mk 12.33
social	good	vo*		ἀγαπάω	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	vp\w{4}p		ἀγαπάω	#49	#10	#0	#0	#2: 6.32a	#0	#0	#0	#0	#1: 5.46	#0	#0	#0	#0	#0	
social	good	vp\w{4}s		ἀγαπάω	#45	#19	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 13.1, 14.21, 14.24
social	good	vs\w{3}p		ἀγαπάω	#1	#7	#0	#0	#0	#0	#0	#0	#0	#1: 5.46	#0					Jn 13.34, 14.15, 15.12, 15.17
social	good	vs\w{3}s		ἀγαπάω	#1	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 14.23
social	good	a		ἀγαπητός, ή, όν	#25	#51	#0	#0	#2: 3.22, 20.13	#1: 15.25						#0	#0	#0		Mt 3.17, 12.18, 17.5, Mk 1.11, 9.7, 12.6
liquid vessel	good	n		ἀγγείον, ου, τό	#22	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0		Mt 25.4
comm	neut	v		ἀγγέλλω	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 20.18
vessel	good	n		ἄγγος, ους, τό	#6	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0		Mt 13.48
body	neut	n		ἀγκάλη, ης, ή	#3	#0	#0	#0	#1: 2.28	#0	#0	#0	#0	#0	#0	#0	#0	#0		
fishing	good	v		ἄγκιστρον, ου, τό	#5	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0		Mt 17.27
piety	good	n		ἀγνισμός, οὔ, ό	#5	#0	#0	#0	#0	#1: 21.26	#0	#0	#0	#0	#0	#0	#0	#0		
ignorance	bad	v		ἀγνοέω	#21	#17			#1: 9.45	#2: 13.27, 17.23	#0		9.32							
thought	neut	a		ἄγνωστος, ον	#4	#0	#0	#0	#0	#1: 17.23	#0	#0	#0	#0	#0	#0	#0	#0		
lit	bad	a		ἀγράμματος, ον	#0	#0	#0	#0	#0	#1: 4.13	#0	#0	#0	#0	#0	#0	#0	#0		
house	bad	v		ἀγραυλέω	#0	#0	#0	#0	#1: 2.8	#0	#0	#0	#0	#0	#0	#0	#0	#0		

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
violence	bad	v		ἀγρεύω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.13
geo, agri	neut	n		ἀγρός, οὔ, ό	#226	#0	14.18c	c9.12u	#8: 8.34, 12.28, 14.18, 15.15, 15.25, 17.7, 17.31, 23.26	#1: 4.37		5.14, 6.36,	6.56, 10.29, 10.30	6.28, 6.30	11.8	#0	#0	#0	Mt 13.24, 13.27, 13.31, 13.36, 13.38, 13.44, 19.29, 22.5, 24.18, 24.40, 27.7, 27.8, 27.10, Mk 13.16, 15.21, 16.12
action	neut	vnap		ἄγω	#2	#0	#0	#0	#1: 18.40	#3: 5.21, 25.6, 25.17	#0	#0	#0	#0	#0	#0	#0	#0	
emotion	bad	n		ἀγωνία, ας, ή	#3	#0	#0	#0	#1: 22.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	bad	n		ἀδικία, ας, ή	#216	#17	#1: 16.9	#0	#3: 13.27, 16.8, 18.6	#2: 1.18, 8.23	#0	#0	#0	#0	#0				Jn 7.18
chron	neut	b		ἀεί	#13	#6	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v		ἀθροίζω	#15	#0	#0	#0	#1: 24.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἄϊδιος, ον	#2	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety, sickness	bad	v		αἰμορροέω	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 9.20
favor	good	v		αἰρετίζω	#28	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 12.18
knowledge	neut	v		αἰσθάνομαι	#11	#0	#0	#0	#1: 9.45	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		αἰτέω	#85	#13	#8: 6.30, 11.9, 11.10, 11.11, 11.12, 12.48, 23.23c, 23.52	#0	#3: 1.63, 11.13, 23.25c	#10: 3.2, 3.14, 7.46, 9.2, 12.20, 13.21, 13.28, 16.29, 25.3, 25.15				7.7, 7.8, 7.9, 7.10, 7.11					Mt 5.42, 6.8, 14.7, 18.19, 20.20, 20.22, 21.22, 27.20, 27.58; Mk 6.22, 6.23, 6.24, 6.25, 10.35, 10.38, 11.24, 15.8, 15.42; Jn 4.9, 4.10, 11.22, 14.13, 14.14, 15.7, 15.16, 16.23, 16.24, 16.26
legal	bad	a		αἴτιος, ία, ον	#8	#1			23.4, 23.14, 23.22	#1: 19.40	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	n		αἰτίωμα, τος, τό	#0	#0	#0	#0	#0	#1: 25.7	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	a		αἰφνίδιος, ον	#3	#1	21.34c	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
slavery	bad	v		αἰχμαλωτίζω	#22	#3	#0	#0	#1: 21.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
slavery	bad	n		αἰχμάλωτος, ώτου, ό	#25	#0	#0	#0	#1: 4.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		αἰών, αἰώνος, ό	#658	#64	#2: 20.34, 20.35	#0	#5: 1.33, 1.55, 1.70, 16.8, 18.30	#2: 3.21, 15.18									Mt 12.32, 13.22, 13.39, 13.40, 13.49, 21.19, 24.3, 28.20; Mk 3.29, 4.19, 10.30, 11.14; Jn 4.14, 6.51, 6.58, 8.35, 8.51, 8.52, 9.32, 10.28, 11.26, 12.34, 13.8, 14.16
chron	neut	a		αἰώνιος, ία, ον	#157	#37	#1: 18.18	#0	#3: 10.25*, 16.9*, 18.30	#2: 13.46, 13.48									Mt 18.8, 19.16, 19.29, 25.41, 25.46; Mk 3.29, 10.17, 10.30, 16.8; Jn 3.15, 3.16, 3.36, 4.14, 4.36, 5.24, 5.39, 6.27, 6.40, 6.47, 6.54, 6.68, 10.28, 12.25, 12.50, 17.2, 17.3
drama	neut	b		ἀκμήν	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 15.16
nuance	good	n		ἀκριβεια, ας, ή	#5	#0	#0	#0	#0	#1: 22.3	#0	#0	#0	#0	#0	#0	#0	#0	
nuance	good	a		ἀκριβής, ές	#8	#0	#0	#0	#0	#5: 18, 26, 23.15, 23.20, 24.22, 26.5	#0	#0	#0	#0	#0	#0	#0	#0	
nuance	good	b		ἀκριβώς	#3	#2	#0	#0	#1: 1.3	#1: 18.25	#0	#0	#0	#0	2.8	#0	#0	#0	
location	neut	n		ἀκροατήριον, ου, τό	#0	#0	#0	#0	#0	#1: 25.23	#0	#0	#0	#0	#0	#0	#0	#0	
nature, chron	neut	n		ἄλεκτροφωνία, ας, ή	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 13.35

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
truth	good	a		ἀληθινός, ή, όν	#47	#16	#1: c16.11	#0	#0	#0	#0	#0	#0	#0	#0				Jn 1.9, 4.23, 4.37, 6.32, 7.28, 8.16, 15.1, 17.3, 19.35
fish	good	v		ἀλιεύω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 21.3
piety	bad	n		ἀλίσγημα, ατος, τό	#0	#0	#0	#0	#0	#1: 15.20	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		ἀλλαχόθεν	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 10.1
geo	neut	b		ἀλλαχοῦ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.38
group	neut	rea\w{1}p		ἀλλήλων	#25	#36	#0	#0	#9: 2.15, 4.36, 6.11, 8.25, 12.1, 20.14, 24.14, 24.17, 24.32	#6: 4.15, 7.26, 21.6, 26.31, 28.4, 28.25								Mt 24.10, Mk 4.41, 8.16, 9.34, 15.31, Jn 4.33, 6.52, 13.22, 13.34, 15.12, 15.17, 16.17, 19.24	
group	neut	red\w{1}p		ἀλλήλων	#15	#9	#0	#0	#1: 7.32	#1: 19.38	#0	#0	#0	#0	#0				Jn 13.35
group	neut	reg\w{1}p		ἀλλήλων	#9	#12	#0	#0	#1: 23.12	#1: 15.39	#0	#0	#0						Mt 25.32, Jn 5.44, 6.43, 11.56, 13.14, 16.19
identity	bad	a		ἀλλογενής	#46	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
identity	neut	a\w{2}f		ἄλλος, η, ο	#17	#6	#1: 6.29	#0	#0	#0				5.39q		#0	#0	#0	Mt 2.12, 12.13, 13.24, 13.31, 13.33, 19.9, 21.33, 26.71, 27.61, 28.1, Mk 10.11, 12.31, 15.41
identity	neut	a\w{2}m		ἄλλος, η, ο	#51	#29	#3: 7.19, 7.20, 10.1	#1: 9.19m	#4: 7.8, 20.16, 22.59, 23.35	#5: 2.12, 4.12, 15.2, 19.32, 21.34	8.28								Mt 4.21, 8.9, 16.14, 20.3, 20.6, 21.8, 21.36, 21.41, 22.4, 27.42; Mk 4.18, 6.15, 10.12, 11.8, 12.4, 12.5, 12.9, 12.32, 14.58, 15.31; Jn 4.37, 4.38, 5.7, 5.32, 5.43, 7.12, 7.41, 9.9, 9.16, 10.21, 12.29, 14.16, 15.24, 18.15, 18.16, 18.34, 19.18, 20.2, 20.3, 20.4, 20.8, 20.25, 21.2, 21.8, 21.18
identity	neut	a\w{2}n		ἄλλος, η, ο	#29	#8	#0	#0	#0	#2: 19.32, 21.34									Mt 13.5, 13.7, 13.8, 25.16, 25.17, 25.20, 25.22; Mk 4.5, 4.7, 4.8, 4.36, 7.4; Jn 6.22, 6.23, 10.16, 20.30, 21.25
genealogy	neut	a		ἀλλόφυλος, ον	#275	#0	#0	#0	#0	#1: 10.28	#0	#0	#0	#0	#0	#0	#0	#0	
liquid	good	n		ἄλση, ης, ή	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.39
legal	neut	a		ἁμάρτυρος, ον	#0	#0	#0	#0	#0	#1: 14.17	#0	#0	#0	#0	#0	#0	#0	#0	
status	bad	a\w{3}p?		ἁμαρτωλός, όν	#103	#10	#0	#0	#10: 5.30, 5.32, 6.32b, 6.33, 6.34, 7.34, 13.2, 15.1, 15.2, 24.7	#0									Mt 9.10, 9.11, 9.13, 11.19, 26.45, Mk 2.15, 2.16, 2.17, 14.41, Jn 9.31
status	bad	a\w{3}s?		ἁμαρτωλός, όν	#71	#4	#3: 7.37, c15.7, c15.10	#1: c5.8u	#3: 7.39, 18.13, 19.7	#0				#0	#0				Mk 8.38, Jn 9.16, 9.24, 9.25
piety	good	a		ἄμεμπτος, ον	#16	#4	#0	#0	#1h: 1.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	n		ἄμπελοργός, οὔ, ό	#4	#0	#0	#0	#1: 13.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	v		ἄμύνομαι	#10	#0	#0	#0	#0	#1: 7.24	#0	#0	#0	#0	#0	#0	#0	#0	
fish	good	v		ἄμφιβάλλω	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.16
fishing	good	n		ἄμφίβληστρον, ου, τό	#5	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 4.18
clothing	good	v		ἄμφιέζω   ἄμφιάζω	#2	#0	#0	#0	#1: 12.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		ἄμφοδον, ου, τό	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 11.4



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
number	neut	a		ἀμφότεροι, αι, α	#137	#3	#0	#0	#5: 1.6, 1.7, 5.7, 6.39, 7.42	#3: 8.38, 19.16, 23.8	#0	#0	#0			#0	#0	#0	Mt 9.17, 13.30, 15.14	
motion	neut	v	ανά	ἀναβαίνω	#622	#19	#1: 18.10u	#2: 6.12m, 24.38	#8: 2.4, 2.42, 5.19, 9.28*, 18.31, 19.4, 19.28	#19									Mt 5.1, 13.7, 14.23, 14.32, 15.29, 17.27, 20.17, 20.18; Mk 1.10, 3.13, 4.7, 4.8, 4.32, 6.51, 10.32, 10.33, 15.8; Jn 1.51, 2.13, 3.13, 5.1, 6.62, 7.8, 7.10, 7.14, 10.1, 11.55, 12.20, 20.17, 21.11	
legal	neut	v	ανά	ἀναβάλλω	#6	#0	#0	#0	#0	#1: 24.22	#0	#0	#0	#0	#0	#0	#0	#0		
fishing	neut	v	ανά	ἀναβιβάζω	#40	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.48	
witness	good	v	ανά	ἀναβλέπω	#34	#0	#3: 7.22, 18.42, 18.43	#1: 9.16m	#3: 18.41, 19.5, 21.1	#4: 9.12, 9.17, 9.18, 22.13	6.41			14.19					Mt 11.5, 20.34; Mk 7.34, 8.24, 10.51, 10.52, 16.4; Jn 9.11, 9.15, 9.18; Qn and Ac "see again", Lk1 and Lk2, "look up"	
freedom	good	n	ανά	ἀνάβλεψις, εως, ή	#1	#0	#0	#0	#1: 4.18	#0	#0	#0	#0	#0	#0	#0	#0	#0		
comm	bad	v	ανά	ἀναβοάω	#47	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.46	
legal	neut	n	ανά	ἀναβολή, ής, ή	#3	#0	#0	#0	#0	#1: 25.17	#0	#0	#0	#0	#0	#0	#0	#0		
house	neut	n	ανά	ἀνάγαιον, ου, τό	#0	#0	#0	#0	#1: 22.12	#0				#0	#0	#0	#0	#0	Mk 14.15	
lit	neut	n	ανά	ἀναγινώσκω	#61	#7	#0	#0	#3: 4.16, 6.3, 10.26*	#7: 8.28, 8.30, 8.32, 13.27, 15.21, 15.31, 23.34									Mt 12.3, 12.5, 19.4, 21.16, 21.42, 22.31, 24.15; Mk 2.25, 12.10, 12.26, 13.14; Jn 19.20	
authority, compel	bad	v	ανά	ἀναγκάζω	#20	#4	#0	#0	#1: 14.23*	#2: 26.11, 28.19						#0	#0	#0	Mt 14.22; Mk 6.45	
necessity	neut	n	ανά	ἀνάγκη, ης, ή	#42	#14	#0	#0	#2: 14.28, 21.23	#0	#0	#0	#0			#0	#0	#0	Mt 18.7	
identity	neut	v	ανά	ἀναγνωρίζω	#1	#0	#0	#0	#0	#1: 7.13	#0	#0	#0	#0	#0	#0	#0	#0		
motion	neut	v	ανά	ἀνάγω	#109	#2	#0	#0	#3: 2.22, 4.5, 8.22	#17	#0	#0	#0			#0	#0	#0	Mt 4.1	
witness	neut	v	ανά	ἀναδείκνυμι	#19	#0	#0	#0	#1: 10.1	#1: 1.24	#0	#0	#0	#0	#0	#0	#0	#0		
order	good	n	ανά	ἀνάδειξις, εως, ή	#1	#0	#0	#0	#1: 1.80	#0	#0	#0	#0	#0	#0	#0	#0	#0		
legal	bad	v	ανά	ἀναδίδωμι	#2	#0	#0	#0	#0	#1: 23.33	#0	#0	#0	#0	#0	#0	#0	#0		
life	good	v	ανά	ἀναζάω	#0	#1	#0	#0	#1: 15.24	#0	#0	#0	#0	#0	#0	#0	#0	#0		
witness	neut	v	ανά	ἀναζητέω	#3	#0	#0	#0	#2: 2.44, 2.45	#1: 11.25	#0	#0	#0	#0	#0	#0	#0	#0		
ritual	neut	n	ανά	ἀνάθημα, ατος, τό	#1	#0	#0	#0	#1h: 21.5	#0	#0	#0	#0	#0	#0	#0	#0	#0		
shame	bad	n	ανά	ἀναΐδεια, ας, ή	#1	#0	#1: 11.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
violence	bad	n	ανά	ἀναΐρεσις, εως, ή	#5	#0	#0	#0	#0	#1: 8.1	#0	#0	#0	#0	#0	#0	#0	#0		
violence	bad	v	ανά	ἀναιρέω	#82	#2	#0	#0	#2: 22.2, 23.32	#18	#0	#0	#0			#0	#0	#0	Mt 2.16	
posture	good	v	ανά	ἀνακαθίζω	#0	#0	#0	#0	#1: 7.15	#1: 9.40	#0	#0	#0	#0	#0	#0	#0	#0		
motion	neut	v	ανά	ἀνακάμπτω	#13	#1	#0	#0	#1: 10.6	#1: 18.21	#0	#0	#0			#0	#0	#0	Mt 2.12	
posture, hospitality, feast	neut	v	ανά	ἀνάκειμαι	#2	#0	#0	#0	#1: 22.27	#0									Mt 9.10, 22.10, 22.11, 26.7, 26.20; Mk 6.26, 14.18, 16.14; Jn 6.11, 12.2, 13.23, 13.28	
motion	neut	v	ανά	ἀνακλίνω	#1	#0	#0	#0	#2: 2.7, 12.37	#0						#0	#0	#0	Mt 8.11, 14.19; Mk 6.39	
comm	neut	v	ανά	ἀνακράζω	#14	#0	#0	#1: 4.33m	#2: 8.28, 23.18	#0	1.23			#0	#0	#0	#0	#0	Mk 6.49	
	neut	v	ανά	ἀνακρίνω	#6	#8	#0	#0	#1: 23.14	#5: 4.9, 12.19, 17.11, 24.8, 28.18	#0	#0	#0	#0	#0	#0	#0	#0		
legal	bad	n	ανά	ἀνάκρισις, εως, ή	#1	#0	#0	#0	#0	#1: 25.26	#0	#0	#0	#0	#0	#0	#0	#0		

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
posture	neut	v	ανά	ἀνακύπτω	#2	#0	21.28c	#0	#1: 13.11	#0	#0	#0	#0	#0	#0				Jn 8.7, 8.10
honor	good	n	ανά	ἀνάληψις, εως, ή	#1	#0	#0	#0	#1: 9.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	
destroy	bad	v	ανά	ἀναλίσκω	#20	#1	#1: 9.54	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
flavor/flav	bad	a	ανά	ἄναλος, ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.50
motion	neut	v	ανά	ἀναλύω	#17	#1	#1: 12.36c	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	bad	a	ανά	ἀναμάρτητος, ον	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 8.7
memory	good	n	ανά	ἀνάμνησις, εως, ή	#5	#3	#0	#0	#1: 22.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	
persuasion	neut	a	ανά	ἀναντίρρητος, ον	#0	#0	#0	#0	#0	#1: 19.36	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	b	ανά	ἀναντιρρήτως	#0	#0	#0	#0	#0	#1: 10.29	#0	#0	#0	#0	#0	#0	#0	#0	
rest	good	n	ανά	ἀνάπαυσις, εως, ή	#60	#2	#0	#0	#1: 11.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
rest	good	v	ανά	ἀναπαύω	#68	#7	#0	#0	#1: 12.19	#0						#0	#0	#0	Mt 11.28, 26.45; Mk 6.31, 14.41
persuasion	good	v	ανά	ἀναπείθω	#2	#0	#0	#0	#0	#1: 18.13	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	a	ανά	ἀνάπειρος, ον	#2	#0	#0	#0	#2: 14.13c, 14.21c	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ανά	ἀναπέμπω	#0	#1	#1: 23.7	#0	#2: 23.11, 23.15	#1: 25.21	#0	#0	#0	#0	#0	#0	#0	#0	
motion, drama	good	v	ανά	ἀναπηδάω	#10	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.50
posture	neut	v	ανά	ἀναπίπτω	#8	#0	#1: 11.37	#0	#1: 14.10	#0									Mt 15.35, Mk 6.40, 8.6; Jn 6.10, 13.12, 13.25, 21.20
lit	good	v	ανά	ἀναπτύσσω	#5	#0	#0	#0	#1: 4.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fire	neut	v	ανά	ἀνάπτω	#24	#1	#0	#0	#1: 12.49*	#0									#0
violence, mob	bad	v	ανά	ἀνασείω	#0	#0	#0	#0	#1: 23.5	#0				#0	#0	#0	#0	#0	Mk 15.11
emotion, negative	bad	v	ανά	ἀνασκειάζω	#0	#0	#0	#0	#0	#1: 15.24	#0	#0	#0	#0	#0	#0	#0	#0	
motion	good	v	ανά	ἀνασπάω	#4	#0	#0	#0	#1: 14.5	#1: 11.10	#0	#0	#0	#0	#0	#0	#0	#0	
life	good	n	ανά	ἀνάστασις, εως, ή	#6	#14	#5: 14.14, 20.27, 20.33, 20.35, 20.36	#0	#1: 2.34	#11: 1.22, 2.31, 4.2, 4.33, 17.18, 17.32, 23.6, 23.8, 24.15, 24.21, 26.23									Mt 22.23, 22.28, 22.30, 22.31; Mk 12.18, 12.23; Jn 5.29, 11.24, 11.25
emotion, bitter	bad	v	ανά	ἀναστενάζω	#4	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 8.12
history	good	v	ανά	ἀνατάσσομαι	#0	#0	#0	#0	#1: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ανά	ἀνατέλλω	#59	#3	#0	#0	#1: 12.54	#0						#0	#0	#0	Mt 4.16, 5.45, 13.6; Mk 4.6, 16.2
nature, direction	neut	n	ανά	ἀνατολή, ής, ή	#180	#3	#0	#0	#2: 1.78, 13.29	#0				8.11	2.1, 2.2, 2.9	#0	#0	#0	Mt 24.27; Mk 16.8
witness	good	v	ανά	ἀναφαίνω	#6	#0	#0	#0	#1: 19.11	#1: 21.3	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	ανά	ἀναφέρω	#162	#6	#0	#0	#1: 24.51					#0	#0	#0	#0	#0	Mk 9.2
comm, drama	neut	v	ανά	ἀναφωνέω	#5	#0	#0	#0	#1: 1.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
healing	good	n	ανά	ἀνάψυξις, εως, ή	#1	#0	#0	#0	#0	#1: 3.20	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Ἀνδρέας, ου, ό	#0	#0	#0	#0	#1: 6.14	#1: 1.13		3.18	1.29						Mt 4.18, 10.2, Mk 1.16, 13.3, Jn 1.40, 1.44, 6.8, 12.22

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
security	good	a		ἀνέκλειπτος, ον	#0	#0	#0	#0	#1h: 12.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
nature	neut	n		ἄνεμος, ου, ό															
necessity	neut	a		ἀνένδεκτος, ον	#0	#0	#0	#0	#1: 17.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	bad	a		ἀνεύθετος, ον	#0	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n		ἄνηθον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.23
social	neut	namp		ἀνήρ, ἀνδρός, ό	#232	#3	#0	#0	#1: 9.32	#15: 6.3, 6.11, 8.3, 9.2, 9.38, 10.5, 10.21, 11.3, 15.22, 15.25, 17.5, 19.37, 21.26, 21.38, 22.4	#0	#0	#0	#0	#0				Jn 4.18
social	neut	ngmp		ἀνήρ, ἀνδρός, ό	#161	#0	#0	#0	#2: 11.31, 14.24	#5: 1.21, 4.4, 5.14, 5.36, 17.12	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	nnmp		ἀνήρ, ἀνδρός, ό	#392	#5	#1: 24.4	#1: 9.14	#7: 5.18, 7.20, 9.30, 11.32, 17.12, 22.63, 24.4	#17: 1.10, 2.5, 2.14, 5.25, 8.2, 8.12, 9.7, 10.17, 10.19, 11.11, 11.20, 17.34, 19.7, 20.30, 21.23, 23.21, 25.24						#0	#0	#0	Mt 12.41, 14.21, 14.35, 15.38, Mk 6.44
social	neut	nnms		ἀνήρ, ἀνδρός, ό	#513	#22	#1: 23.50	#1: 5.12u	#7: 5.8, 8.27, 8.38, 8.41, 9.38, 19.2*, 24.19	#14	#0	#0	#0						Mt 1.19; Jn 1.30, 4.18
piety	good	v		ἀνθομολογέομαι	#5	#0	#0	#0	#1: 2.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	nnms		ἄνθρωπος, ου, ό	#418	#28	6.45, 7.34, 13.19, 14.16, 16.19	4.33, 6.6	2.25, 4.4, 7.8, 9.25, 10.30, 14.2, 14.30, 15.4, 15.11, 16.1, 19.12, 19.21, 19.22, 20.9, 22.10, 23.6, 23.47	#10	#>	#>	#14	#>	#21	#>	#>	#21	run post dataset compilation
posture	neut	vd\w{3}p	ἀνά	ἀνίστημι	#23	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vd\w{3}s	ἀνά	ἀνίστημι	#71	#1	#0	#0	#0	#8: 8.26, 9.6, 9.34, 9.40, 10.26, 12.7, 14.10, 26.16	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vi\w{3}p	ἀνά	ἀνίστημι	#68	#2	#0	#0	#1: 11.32	#2: 6.9, 20.30	#0	#0	#0			#0	#0	#0	Mt 12.41
posture	neut	vi\w{3}s	ἀνά	ἀνίστημι	#232	#2	#2: 10.25T, 11.8T	#0	#5: 4.16, 8.55, 9.8, 9.19, 18.33	#11: 2.24, 2.32, 3.22, 5.36, 5.37, 7.18, 7.37, 9.34, 9.41, 13.34, 26.30									Mt 22.24, Mk 3.26, 5.42, 9.27, 9.31, 10.34, Jn 6.39, 6.40, 6.44, 6.54, 11.23, 11.24, 11.31
posture	neut	vn*	ἀνά	ἀνίστημι	#29	#1	c24.7	#0	#1: 24.46	#2: 10.41, 17.3				#0	#0				Mk 8.31, 9.10, Jn 20.9
posture	neut	vo*	ἀνά	ἀνίστημι	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vp\w{4}p	ἀνά	ἀνίστημι	#16	#0	#0	#0	#3: 4.29*, 22.46, 24.33	#2: 5.6, 23.9				#0	#0	#0	#0	#0	Mk 14.57
posture	neut	vp\w{4}s	ἀνά	ἀνίστημι	#62	#1	#0	#1: c5.28u	#12: 1.39, 4.38, 4.39, 5.25*, 6.8, 11.7, 15.18, 15.20, 17.19, 22.45, 23.1*, 24.12	#20: 1.15, 3.26, 5.17, 5.34, 8.27, 9.11, 9.18, 9.39, 10.13, 10.20, 10.23, 11.7, 11.28, 13.16, 13.33, 14.20, 15.7, 17.31, 22.10, 22.16	2.14c	1.35, 7.24, 10.1	16.9			#0	#0	#0	Mt 9.9, 26.62, Mk 14.60
posture	neut	vs\w{3}p	ἀνά	ἀνίστημι	#10	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mk 12.23, 12.25
posture	neut	vs\w{3}s	ἀνά	ἀνίστημι	#15	#0	#0	#0	#1: 16.31*	#0				#0	#0				Mk 9.9, Jn 6.39
piety	bad	n		ἄνοια, ας, ή	#13	#1	#0	#0	#1: 6.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
resource	good	v		άνοιγω	#170	#30	#3: 11.9, 11.10u, 12.36u		#3: 1.64, 3.21, 13.25c	#16										Mt 2.11, 3.16, 5.2, 7.7, 7.8, 9.30, 13.35, 17.27, 20.33, 25.11, 27.52; Mk 7.35; Jn 1.51, 9.10, 9.14, 9.17, 9.21, 9.26, 9.30, 9.32, 10.3, 10.21, 11.37; 25 of 30 in NT are in Rev
comm	neut	v	άντί	άνταποκρίνομαι	#3	#1	#0	#0	#1: 14.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
dialogue	neut	v	άντί	άντιβάλλω	#1	#0	#0	#0	#1: 24.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
hosp	neut	v	άντί	άντικαλέω	#0	#0	#0	#0	#1: 14.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	bad	v	άντί	άντικειμαι	#13	#6	#0	#0	#2: 13.17, 21.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	p	άντί	άντικρυς	#1	#0	#0	#0	#0	#1: 20.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
econ	neut	v	άντί	άντιμετρέω	#0	#0	#1: 6.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	p	άντί	άντιπέρα	#0	#0	#0	#0	#1: 8.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
conflict	bad	v	άντί	άντιπίπτω	#3	#0	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	
liquid vessel	neut	n		άντλημα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 4.11
conflict	neut	v		άντοφθαλμέω	#1	#0	#0	#0	#0	#1: 27.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		άνωθεν	#23	#4	#0	#0	#1: 1.3	#1: 26.5										Mt 27.51, Mk 15.38, Jn 3.3, 3.7, 3.31, 19.11, 19.23
direction	neut	b		άνωθεν	#23	#4	#0	#0	#1: 1.3	#1: 26.5										Mt 27.51, Mk 15.38, Jn 3.3, 3.7, 3.31, 19.11, 19.23
location	neut	a		άνωτετικός, ον	#0	#0	#0	#0	#0	#1: 19.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	v		άξιόω	#56	#4	#0	#0	#1: 7.7	#2: 15.38, 28.22										
death	bad	v		άπάγχω	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0		Mt 27.5
comm	neut	v	άπο	άπαγγέλλω	#239	#5	#4: 7.22u, 14.21c, 18.37, 24.9	#1: 8.20	#6: 7.18*, 8.34, 8.36, 8.47, 9.36, 13.1	#15										Mt 2.8, 8.33, 11.4, 12.18, 14.12, 28.8, 28.10, 28.11; Mk 5.14, 5.19, 6.30, 16.10, 16.13; Jn 16.25
action	good	n		άπαρτισμός, οϋ, ό	#0	#0	#0	#0	#1bh: 14.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		άπας, ασα, αν	#75	#3	#0	#0	#11: 3.21, 4.6, 4.40, 5.26, 8.37, 9.15, 19.37, 19.48, 20.6, 21.15, 23.1	#12: 2.7, 2.44, 4.31, 4.32, 5.12, 5.16, 10.8, 11.10, 16.3, 16.38, 25.24, 27.33										Mt 6.32, 24.39, 28.11, Mk 1.27, 8.25, 11.32, 16.15, Jn 4.25
social, comm	neut	v		άπασπάζομαι	#1	#0	#0	#0	#0	#1: 21.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	bad	v	άπο	άπελαύνω	#3	#0	#0	#0	#0	#1: 18.16	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	n		άπελεγμός, οϋ, ό	#0	#0	#0	#0	#0	#1: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, expectation	neut	v	άπο	άπελπίζω	#6	#0	#0	#0	#1: 6.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	a		άπερίτμητος, ον	#32	#0	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	
				άπέρχομαι	#217	#12	9.57, 9.59u, 24.13	5.14, 5.25u, 8.31u	1.23, 1.38, 2.15, 5.13*, 7.24, 8.37, 8.39, 9.60*, 10.30, 17.23c, 19.32, 22.4*, 22.13, 24.12, 24.24	#6	#>	#>	#23	#>	#35	#>	#>	#20		
travel	neut	a	άπο	άπόδημος, ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0		Mk 13.34
finance	neut	v	άπο	άποδίδωμι	#204	#16	#3: c12.59,	#0	#4: 7.42, 9.42, 10.35, 16.2	#4: 4.33, 5.8, 7.9, 19.40				5.33		#0	#0	#0		Mt 5.26, 6.4, 6.6, 6.18, 12.36, 16.27, 18.25, 18.26, 18.28,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
							c19.8, c20.25												18.29, 18.30, 18.34, 20.8, 21.41, 22.21, 27.58, Mk 12.17	
action	bad	v	ἀπο	ἀποθλίβω	#1	#0	#0	#0	#1h: 8.45*	#0	#0	#0	#0	#0	#0	#0	#0	#0		
healing	good	n	ἀπο	ἀποκατάστασις, εως, ή	#0	#0	#0	#0	#0	#1: 3.21	#0	#0	#0	#0	#0	#0	#0	#0		
house	bad	v	ἀπο	ἀποκλείω	#38	#0	c13.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
comm	neut	vp\w{3}nms	ἀπο	ἀποκρίνομαι	#36	#0	#1: 7.22	#3: 8.21m, 9.20m, 9.41m	#28: 1.19, 1.35, 3.11, 4.8, 4.12, 5.5, 5.22, 5.31, 6.3, 7.40, 7.43, 9.49, 10.27, 10.41, 11.7, 11.45, 13.2, 13.8, 13.14, 13.25*, 14.3, 15.29, 17.17, 19.40, 20.3, 22.51, 23.3, 23.40, 24.18	#4: 5.29, 8.24, 8.34, 25.9	3.33, 8.29, 9.19									Mt 3.15, 4.4, 8.8, 11.4, 11.25, 12.39, 12.48, 13.11, 13.37, 14.28, 15.3, 15.13, 15.15, 15.24, 15.26, 15.28, 16.2, 16.16, 16.17, 17.4, 17.11, 17.17, 19.4, 19.27, 20.13, 20.22, 21.21, 21.24, 21.29, 21.30, 22.1, 22.29, 24.2, 24.4, 25.12, 25.26, 25.40, 26.23, 26.25, 26.33, 27.21. 27.25, 28.5, Mk 6.37, 9.5, 10.3, 10.24, 10.51, 11.14, 11.22, 12.35, 14.48, 15.2, 15.12
comm	neut	vp\w{2}nmp	ἀπο	ἀποκρίνομαι	#4	#0	#0	#0	#3: 9.19, 17.37, 20.39	#1: 4.19						#0	#0	#0	Mt 21.27, 26.66, Mk 11.33	
resource	neut	v	ἀπο	ἀπολαμβάνω	#6	#4	#2: 6.34, 16.25	#0	#3: 15.27, 18.30, 23.41	#0						#0	#0	#0	Mk 7.33	
resource	bad	v	ἀπο	ἀπόλλυμι	#365	#22	#3: 15.4, 15.8, 19.10	#5: 4.34m, 5.37m, 6.9m, 8.24mu, 9.24m	#16: 9.25, 11.51, 13.3, 13.5, 13.33, 15.6, 15.9, 15.17, 15.24, 15.32, 17.27, 17.29, 17.33, 19.47, 20.16, 21.18	#2: 5.37, 27.34	1.24, 2.22, 3.6, 4.38, 8.35	11.18	8.25, 9.17, 12.14, 16.25					Mt 2.13, 5.29, 5.30, 10.6, 10.28, 10.39, 10.42, 15.24, 18.14, 21.41, 22.7, 26.52, 27.20; Mk 9.22, 9.41, 12.9; Jn 3.16, 6.12, 6.27, 6.39, 10.10, 10.28, 11.50, 12.25, 17.12, 18.9; Qn lost; later strata killed/destroyed		
legal	bad	v	ἀπο	ἀπολογέομαι	#3	#2	c21.14	#0	#1: 12.11	#6: 19.33, 24.10, 25.8, 26.1, 26.2, 26.24	#0	#0	#0	#0	#0	#0	#0	#0		
house	bad	v	ἀπο	ἀπομάσσω	#1	#0	#0	#0	#1: 10.11	#0	#0	#0	#0	#0	#0	#0	#0	#0		
piety	bad	v	ἀπο	ἀπονίπτω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.24	
motion	bad	v	ἀπο	ἀποπίπτω	#10	#0	#0	#0	#0	#1: 9.18	#0	#0	#0	#0	#0	#0	#0	#0		
thought	bad	v	ἀπο	ἀπορέω	#14	#2	#0	#0	#1h: 24.4	#1: 25.20	#0	#0	#0	#0	#0				Jn 13.22	
emotion, anxiety	bad	n	ἀπο	ἀπορία, ας, ή	#10	#0	c21.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
danger, motion	neut	v	ἀπο	ἀπορίπτω	#43	#0	#0	#0	#0	#1: 27.43	#0	#0	#0	#0	#0	#0	#0	#0		
craft	good	v	ἀπο	ἀποστεγάζω	#0	#0	#0	#0	#0	#0	#0	#0	#1: 2.4	#0	#0	#0	#0	#0		
authority, motion	neut	v	ἀπο	ἀποστέλλω	#654	#12	#3: 10.1, 10.16, 14.17c	#1: 9.2	#21: 1.19, 1.26, 4.18, 4.43*, 7.3*, 7.20, 7.27*, 9.48*, 9.52*, 10.3, 11.49, 13.34, 14.32, 19.14, 19.29, 19.32, 20.10, 20.20, 22.8, 22.35, 24.49	#24	#>	#>	#20	#>	#22	#>	#>	#27		
comm	bad	v	ἀπο	ἀποστοματίζω	#0	#0	#0	#0	#1: 11.53	#0	#0	#0	#0	#0	#0	#0	#0	#0		
trade	neut	v	ἀπο	ἀποφορτίζομαι	#0	#0	#0	#0	#0	#1: 21.3	#0	#0	#0	#0	#0	#0	#0	#0		

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
death, drama	bad	v	ἀπο	ἀποψύχω	#1	#0	#0	#0	#1: 21.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	vi		ἄπτω	#44	#1	#0	#3: 5.13, 8.44, 8.46	#4: 7.14, 7.39, 8.47, 15.8	#0	1.41, 5.27, 5.30								Mt 8.3, 8.15, 9.20, 9.29, 14.36, 20.34, Mk 5.31, 6.56, 7.33
social	neut	vn		ἄπτω	#10	#1	#0	#1: 6.19	#0										
social	neut	vp		ἄπτω	#40	#0	#0	#0	#4: 8.16, 8.45, 11.33, 22.51	#1: 28.2	#0	#0	#0	#0	#1: 17.7	#0	#0	#0	
social	neut	vs		ἄπτω	#0	#0	#0	#0	#1: 18.15	#0					9.21	#0	#0	#0	Mt 14.36, Mk 3.10, 5.28, 6.56, 8.22, 10.13
style	neut	x		ἄρα	#73	#31	11.20	8.25c	1.66, 11.48*, 12.42, 18.8, 22.23	#6: 8.22, 8.30, 11.18, 12.18, 17.27, 21.38	4.41c								Mt 7.20, 12.28, 17.26, 18.1, 19.25, 19.27, 24.45; Mk 4.41, 11.13
clothing	good	a		ἄραφος, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.23
trade, idolatry	bad	n		ἀργυροκόπος, ου, ό	#2	#0	#0	#0	#0	#1: 19.24	#0	#0	#0	#0	#0	#0	#0	#0	
authority	good	n		Ἄρεοπαγίτης, ου, ό	#0	#0	#0	#0	#0	#1: 17.34	#0	#0	#0	#0	#0	#0	#0	#0	
animal	neut	n		ἀρήν, ἀρνός, ό	#37	#0	#0	#0	#1: 10.3	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	v		ἀροτριάω	#12	#1	#0	#0	#1: 17.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	n		ἀροτρον, ου, τό	#5	#0	#0	#0	#1: 9.62	#0	#0	#0	#0	#0	#0	#0	#0	#0	
resource, travel	neut	n		ἀρτέμων, ωνος, ό	#0	#0	#0	#0	#0	#1: 27.40	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		ἄρτι	#12	#16	#0	#0	#0	#0	#0	#0	#0						Mt 3.15, 9.18, 11.12, 23.39, 26.29, 26.53, 26.64; Jn 2.10, 5.17, 9.19, 9.25, 13.7, 13.19, 13.33, 13.37, 14.7, 16.12, 16.24, 16.31
chron	neut	a		ἀρχαῖος, αἰα, αἰον	#27	#4	#0	#0	#2: 9.8*, 9.19*	#3: 15.7, 15.21, 21.16	#0	#0	#0			#0	#0	#0	Mt 5.21, 5.33
chron	neut	n		ἀρχή, ἦς, ἦ	#221	#31	#1: 12.11	#0	#2: 1.2, 20.20	#4: 10.11, 11.5, 11.15, 26.4									Mt 19.4, 19.8, 24.8, 24.21; Mk 1.1, 10.6, 13.8, 13.19; Jn 1.1, 1.2, 2.11, 6.64, 8.25, 8.44, 15.27, 16.4; not time but rulers in QnLk 12.11
status	neut	a		ἀρχιερατικός, όν	#0	#0	#0	#0	#0	#1: 4.6	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	n\w{2}p		ἀρχιερεύς, έως, ό	#0	#2	#0	#1: 9.22	#11: 19.47, 20.1, 20.19, 22.2, 22.4, 22.52, 22.66, 23.4, 23.10, 23.13, 24.20	#10: 4.33, 5.24, 9.14, 9.21, 22.30, 23.14, 25.2, 25.15, 26.10, 26.12	8.31	11.18		16.21	2.4				Mt 20.18, 21.15, 21.23, 21.45, 26.3, 26.14, 26.47, 26.59, 27.1, 27.3, 27.6, 27.12, 27.20, 27.41, 27.62, 28.11, Mk 10.33, 11.27, 14.1, 14.10, 14.43, 14.53, 14.55, Jn 11.47, 11.57, 12.10, 18.3, 18.35, 19.6, 19.15, 19.21
status	neut	n\w{2}s		ἀρχιερεύς, έως, ό	#43	#15	#0	#0	#3: 3.2, 22.50, 22.54	#12: 4.6, 5.17, 5.21, 5.27, 7.1, 9.1, 19.14, 22.5, 23.2, 23.4, 23.5, 24.1									Mt 26.3, 26.51, 26.57, 26.58, 26.62, 26.63, 26.65, Mk 2.26, 14.47, 14.53, 14.54, 14.60, 14.61, 14.63, 14.66, Jn 11.49, 11.51, 18.10, 18.13, 18.15, 18.16, 18.19, 18.22, 18.24, 18.26



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
status	neut	n		ἀρχισυνάγωγος, ου, ό	#0	#0	#0	#0	#2: 8.49, 13.14	#3: 13.15, 18.8, 18.17	#0	#4: 5.22, 5.35, 5.36, 5.38	#0	#0	#0	#0	#0	#0		
status	bad	n		ἀρχιτελώνης, ου, ό	#0	#0	#0	#0	#1: 19.2	#0	#0	#0	#0	#0	#0	#0	#0	#0		
chron	neut	b		ἄρτι	#12	#16	#0	#0	#0	#0	#0	#0	#0						Mt 3.15, 9.18, 11.12, 23.39, 26.29, 26.53, 26.64; Jn 2.10, 5.17, 9.19, 9.25, 13.7, 13.19, 13.33, 13.37, 14.7, 16.12, 16.24, 16.31	
drama, speaking cues	neut	v		ἄρχω	#165	#3	#0	#0	#31: 3.8, 3.23, 4.21, 5.21*, 7.15, 7.24*, 7.38*, 7.49, 9.12*, 11.29*, 11.53, 12.1*, 12.45, 13.25*, 13.26*, 14.9, 14.18*, 14.29, 14.30, 15.14, 15.24, 19.37, 19.45, 20.9, 21.28*, 22.23, 23.2*, 23.5, 23.30, 24.27, 24.47	#10: 1.1, 1.22, 2.4, 8.35, 10.37, 11.4, 11.15, 18.26, 24.2, 27.35										Mt 4.17, 11.7, 11.20, 12.1, 14.30, 16.21, 16.22, 18.24, 20.8, 24.49, 26.22, 26.37, 26.74; Mk 1.45, 2.23, 4.1, 5.17, 5.20, 6.2, 6.7, 6.34, 6.55, 8.11, 8.31, 8.32, 10.28, 10.32, 10.41, 10.42, 10.47, 11.15, 12.1, 13.5, 14.19, 14.33, 14.65, 14.69, 14.71, 15.8, 15.18; Jn 8.9, 13.5
status	neut	n		ἄρχων, οντος, ό	#605	#5	#0	#0	#8: 8.41*, 11.15*, 12.58*, 14.1, 18.18*, 23.13, 23.35, 24.20	#10				12.24					Mt 9.18, 9.23, 9.34, 20.25; Mk 3.22c; Jn 3.1, 7.26, 7.48, 12.31, 12.42, 14.30, 16.11; Jn 3.1, 7.26, 7.48, 12.31, 12.42, 14.30, 16.11	
sense	good	n		ἄρωμα, ατος, τό	#16	#1: 24.1	#0	#0	#1: 23.56	#0	16.1	#0	#0	#0	#0				Jn 19.40	
style	bad	a		ἄσημος, ον	#3	#0	#0	#0	#0	#1: 21.39	#0	#0	#0	#0	#0	#0	#0	#0		
sickness	bad	n		ἀσθένεια, ας, ή	#7	#15	#0	#0	#4: 5.15, 8.2, 13.11, 13.12	#1: 28.9	#0	#0	#0			#0	#0	#0	Mt 8.17	
sickness	bad	v		ἀσθενέω	#74	#16	#0	#0	#1: 4.40	#3: 9.37, 19.12, 20.35									Mt 10.8, 25.36, 25.39, Mk 6.56, Jn 4.46, 5.3, 5.7, 6.2, 11.1, 11.2, 11.3, 11.6	
politics	neut	n		Ἀσιάρχης, ου, ό	#0	#0	#0	#0	#0	#1: 19.31	#0	#0	#0	#0	#0	#0	#0	#0		
need	bad	n		ἀσιτία, ας, ή	#0	#0	#0	#0	#0	#1: 27.21	#0	#0	#0	#0	#0	#0	#0	#0		
piety, need	bad	a		ἄσιτος, ον	#0	#0	#0	#0	#0	#1: 27.33	#0	#0	#0	#0	#0	#0	#0	#0		
action	neut	v		ἀσκέω	#1	#0	#0	#0	#0	#1: 24.16	#0	#0	#0	#0	#0	#0	#0	#0		
emotion, joy	good	b		ἀσμένως	#3	#0	#0	#0	#0	#1: 21.17	#0	#0	#0	#0	#0	#0	#0	#0		
social	good	v		ἀσπάζομαι	#12	#36	#1: 10.4	#0	#1: 1.40	#5: 18.22, 20.1, 21.7, 21.19, 25.13				5.47					Mt 10.12, Mk 9.15, 15.18	
location	neut	b		ἄσσον	#0	#0	#0	#0	#0	#1: 27.13	#0	#0	#0	#0	#0	#0	#0	#0		
nature	neut	n		ἀστραπή, ής, ή	#24	#4	#0	#0	#3: 10.18, 11.36, 17.24	#0	#0	#0	#0			#0	#0	#0	Mt 24.27, 28.3	
nature	good	v		ἀστράπτω	#2	#0	#0	#0	#2: 17.24, 24.4	#0	#0	#0	#0	#0	#0	#0	#0	#0		
drama	bad	b		ἀσώτως	#0	#0	#0	#0	#1: 15.13	#0	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	p		ἄτερ	#1	#0	#0	#0	#2: 22.6, 22.35	#0	#0	#0	#0	#0	#0	#0	#0	#0		
piety	bad	a		ἄτοπος, ον	#8	#1	#0	#0	#1: 23.41	#2: 25.5, 28.6	#0	#0	#0	#0	#0	#0	#0	#0		
chron	good	n		αὐγή, ής, ή	#2	#0	#0	#0	#0	#1: 20.11	#0	#0	#0	#0	#0	#0	#0	#0		

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
history	good	n		αυτόπτης, ου, ό	#0	#0	#0	#0	#1: 1.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
identity	neut	r		αυτός, αυτή, αυτό	#15675	#903	#>	#>	#695	#502	#>	#>	#454	#>	#617	#>	#>	#527	
geo	neut	b		αυτοῦ	#9	#0	#0	#0	#1: 9.27	#2: 18.19, 21.4	#0	#0	#0			#0	#0	#0	Mt 26.36
legal	bad	a		αυτόφωρος, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 8.4
identity	neut	b		αυτόχειρ	#0	#0	#0	#0	#0	#1: 27.19	#0	#0	#0	#0	#0	#0	#0	#0	
vision	neut	a		ἄφαντος	#0	#0	#0	#0	#1h: 24.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
character	good	n		ἀφελότης, ητος, ή	#0	#0	#0	#0	#0	#1: 2.46	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	n		ἄφιξις, εως, ή	#1	#0	#0	#0	#0	#1: 20.29	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		ἄφνω	#10	#0	#0	#0	#0	#3: 2.2, 16.26, 28.6	#0	#0	#0	#0	#0	#0	#0	#0	
drama, sickness	bad	n		ἀφρός, οῦ, ό	#0	#0	#0	#0	#1: 9.39	#0	#0	#0	#0	#0	#0	#0	#0	#0	
drama, sleep	bad	v		ἀφυπνώνω	#0	#0	#0	#1: 8.23	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
danger	bad	n		ἀχλύς, ύος, ή	#0	#0	#0	#0	#0	#1: 13.11	#0	#0	#0	#0	#0	#0	#0	#0	
nature	neut	n		βάθος, ους, τό	#23	#5	#0	#0	#1: 5.4	#0						#0	#0	#0	Mt 13.5; Mk 4.5
detail	neut	v		βαθύνω	#3	#0	#0	#0	#1: 6.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
plant, Coptic	neut	n		βαΐιον, ου, τό	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 12.13
action	neut	v		βάλλω	#53	#26	#5: 12.49, 12.58, 14.35u, 16.20, 23.19	#2: 5.37m, 5.38m	#11: 3.9, 4.9L, 12.28L, 13.8, 13.19*, 21.1, 21.2, 21.3, 21.4, 23.25c, 23.34*	#5: 16.23, 16.24, 16.37, 22.23, 27.14	2.22		12.41, 12.42, 12.43, 12.44	4.6, 5.13q, 5.25q, 6.30q, 9.17	3.10				Mk 4.26, 7.27, 7.30, 7.33, 9.22, 9.42, 9.45, 9.47, 11.23, 15.24; Mt 4.18, 5.13, 5.25, 5.29, 5.30, 6.30, 7.6, 7.19, 8.6, 8.14, 9.2, 10.34, 13.42, 13.47, 13.48, 13.50, 15.26, 17.27, 18.8, 18.9, 18.30, 21.21, 25.27, 26.12, 27.6, 27.35; Jn 3.24, 5.7, 8.7, 8.59, 12.6, 13.2, 13.5, 15.6, 18.11, 19.24, 20.25, 20.27, 21.6, 21.7; #24 of NT #26 are Rev
social	good	v		βαπτίζω	#3	#10	#1: c11.38	#0	#7: 3.7, 3.12, 3.16, 3.21, 7.29, 7.30, 12.50	#19: 1.5, 2.38, 2.41, 8.12, 8.13, 8.16, 8.36, 8.38, 9.18, 10.47, 10.48, 11.16, 16.15, 16.33, 18.8, 19.3, 19.4, 19.5, 22.16									Mt 3.6, 3.11, 3.13, 3.14, 3.16, 28.19, Mk 1.4, 1.5, 1.8, 1.9, 6.14, 6.24, 7.4, 10.38, 10.39, 16.16, Jn 1.25, 1.26, 1.28, 1.31, 1.33, 3.22, 3.23, 3.26, 4.1, 4.2, 10.40
piety	good	n		βάπτισμα, ατος, τό	#0	#3	#1: 20.4c	#0	#3: 3.3, 7.29, 12.50	#6: 1.22, 10.37, 13.24, 18.25, 19.3, 19.4						#0	#0	#0	Mt 3.7, 21.25; Mk 1.4, 10.38, 10.39, 11.30
name	good	n		βαπτιστής, οῦ, ό	#0	#0	#0	#1: 9.19	#2: 7.20, 7.33	#0	8.28								Mt 3.1, 11.11, 11.12, 14.2, 14.8, 16.14, 17.13, Mk 6.25
name	neut	n		Βαρθολομαῖος	#0	#0	#0	#0	#1: 6.14	#1: 1.13									Mt 10.3, Mk 3.18
finance	good	a		βαρύτιμος, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 26.7
legal	bad	n		βασανιστής, οῦ, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.34
politics	neut	n		βασίλισσα	#26	#1	#0	#0	#1: 11.31	#1: 8.27	#0	#0	#0	#0	#1: 12.42	#0	#0	#0	
body	neut	n		βάσις, εως, ή	#60	#0	#0	#0	#0	#1: 3.7	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v		βατταλογέω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 6.7
craft	neut	n		βελόνη, ης, ή	#0	#0	#0	#0	#1: 18.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		βιάζω	#14	#0	#1: 16.16	#0	#0	#0	#0	#0	#0	#1: 11.12	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
violence	bad	a		βίαιος, α, ον	#12	#0	#0	#0	#0	#1: 2.2	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n		βιαστής, οὔ, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 11.12
lit	good	n		βιβλίον, ου, τό	#178	#23	#0	#0	#2: 4.17, 4.20	#0									Mt 19.7, Mk 10.4, Jn 20.30, 21.25; Rev #19
lit	good	n		βίβλος, ου, ή	#30	#3	#0	#0	#2: 3.4, 20.42	#3: 1.20, 7.42, 19.19	#0	#0	#1: 12.26	#0	#1: 1.1	#0	#0	#0	
food	good	v		βιβρώσκω	#42	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 6.13
philosophy	neut	n		βίωσις, εως, ή	#1	#0	#0	#0	#0	#1: 26.4	#0	#0	#0	#0	#0	#0	#0	#0	
piety, comm	bad	v		βλασφημέω	#9	#19	#0	#0	#3: 12.10, 22.65, 23.39	#4: 13.45, 18.6, 19.37, 26.11									Mt 9.3, 26.65, 27.39; Mk 2.7, 3.28, 3.29, 15.29; Jn 10.36
necessity	neut	a		βλητέος, α, ον	#0	#0	#0	#0	#1: 5.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v		βοάω	#150	#1	#2: 18.7, 18.38	#0	#2: 3.4, 9.38	#3: 8.7, 17.5, 25.24				#0	#0				Mk 1.3, 15.34; Jn 1.23
social, work	good	v		βοηθέω	#106	#3	#0	#1	#0	#2: 16.9, 21.28						#0	#0	#0	Mt 15.25; Mk 9.22, 9.24
action	neut	n		βολή, ής, ή	#3	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		βορράς, ἄ, ό	#155	#1	#0	#0	#1: 13.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fate	neut	n		βουλή, ής, ή	#165	#3	#0	#0	#2: 7.30, 23.51	#7: 2.23, 4.28, 5.38, 13.36, 20.27, 27.12, 27.42	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		βουνός, οὔ, ό	#89	#0	#0	#0	#2: 3.5, 23.30	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		βραδυπλοέω	#0	#0	#0	#0	#0	#1: 27.7	#0	#0	#0	#0	#0	#0	#0	#0	
amount	neut	a		βραχύς, εἶα, ύ	#18	#3	#0	#0	#1: 22.58	#2: 5.34, 27.28	#0	#0	#0	#0	#0				Jn 6.7
violence	bad	v		βρύχω	#5	#0	#0	#0	#0	#1: 7.54	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	a		βρώσιμος	#3	#0	c24.41	#0	c	#0	#0	#0	#0	#0	#0	#0	#0	#0	
nautical	bad	v		βυθίζω	#1	#1	#0	#0	#1: 5.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	n		βύσσος, ου, ή	#38	#0	c16.19	#0	c	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n		βωμός, οὔ, ό	#43	#0	#0	#0	#0	#1: 17.23	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		Γαββαθα	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.13
geo	neut	n		Γαλιλαία, ας, ή	#27	#0	#1: 24.6	#1: 4.31	#11: 1.26, 2.4, 2.39, 3.1, 4.14, 5.17, 8.26, 17.11, 23.5, 23.49, 23.55	#3: 9.31, 10.37, 13.31				c3.13, c4.18, c4.23, 4.25	2.22, 4.12, 4.15, 4.23				Mt 15.29, 17.22, 19.1, 21.11, 26.32, 27.55, 28.7, 28.10, 28.16, Mk 1.9, 1.14, 1.16, 1.28, 1.39, 3.7, 6.21, 7.31, 9.30, 14.28, 15.41, 16.7, Jn 1.43, 2.1, 2.11, 4.3, 4.43, 4.45, 4.46, 4.47, 4.54, 6.1, 7.1, 7.9, 7.41, 7.52, 12.21, 21.2
social	good	v		γαμίσκω	#0	#0	c20.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	c		γάρ	#1487	#578	#8: 7.33uc, 10.24uc, 16.28A, 17.21T, 18.16A, 19.10T, 20.36Tc, 21.26c	#4: 8.46, 9.24m, 9.26m, 9.44	#80: 1.15, 1.18, 1.30, 1.44, 1.48, 1.66, 1.76, 2.10, 3.8, 4.10L, 5.9*, 5.39, 6.23*, 6.26*, 6.32, 6.33, 6.38*, 6.43*, 6.44, 6.45*, 7.5, 7.6, 7.8, 8.17*, 8.18*, 8.29, 8.40, 8.52, 9.14*, 9.25, 9.48*, 9.50, 10.7*, 10.42, 11.4*, 11.10*,	#73	4.22, 4.25, 8.38	8.36	#63	4.6, 6.21, 6.24, 6.32, 7.8, 10.10, 10.26, 13.12, 16.27	#123; 16.26			#61	Is "for I tell you" / λέγω γάρ ὑμῖν distinctive to LkR2?

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes		
									11.30, 12.12*, 12.23*, 12.30*, 12.34, 12.52, 12.58*, 14.14*, 14.24*, 14.28, 16.2*, 16.13*, 17.24, 18.23, 18.25, 18.32, 19.5, 19.21, 19.48, 20.6, 20.19*, 20.33*, 20.38, 20.40, 20.42, 21.4, 21.8*, 21.9*, 21.15*, 21.23, 21.35*, 22.2, 22.16, 22.18, 22.27, 22.37, 22.59, 22.71, 23.8, 23.12, 23.15, 23.22, 23.34, 23.41												
body	neut	n		γαστήρ, τρός, ή	#66	#3	#0	#0	#2: 1.31, 21.23	#0						#0	#0	#0	Mt 1.18, 1.23, 24.19; Mk 13.17		
style	neut	x		γέ	#159	#10	#0	#2: 5.36, 5.37	#6: 10.6, 11.8, 13.9, 14.32, 18.5, 24.21	#3: 2.18, 8.30, 17.27	#0	#0	#0			#0	#0	#0	6.1, 7.20, 9.17, 17.26		
genealogy	neut	n		γενεά, ᾶς, ή	#186	#5	#1: 11.29	#1: 9.41	#11: 1.48, 1.50, 7.31, 11.30, 11.31, 11.32, 11.50, 11.51, 16.8, 17.25, 21.32	#5: 2.40, 8.33, 13.36, 14.16, 15.21				12.41, 12.42	#0	#0	#0	Mt 1.17, 11.16, 12.39, 12.45, 16.4, 17.17, 23.36, 24.34, Mk 8.12, 8.38, 9.19, 13.30			
life	good	v		γεννάω	#187	#18	#0	#0	#4: 1.13, 1.35, 1.57, 23.29	#7: 2.8, 7.8, 7.20, 7.29, 13.33, 22.3, 22.28				1.2, 1.3, 1.4, 1.5, 1.6, 1.7, 1.8, 1.9, 1.10, 1.11, 1.12, 1.13, 1.14, 1.15, 1.16, 1.20, 2.1, 2.4				Mt 19.12, 26.24; Mk 14.21; Jn 1.13, 3.3, 3.4, 3.5, 3.6, 3.7, 3.8, 8.41, 9.2, 9.19, 9.20, 9.32, 9.34, 16.21, 18.37			
chron	neut	n		γενετή, ῆς, ή	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 9.1		
authority, age	neut	n		γερουσία, ας, ή	#34	#0	#0	#0	#0	#1: 5.21	#0	#0	#0	#0	#0	#0	#0	#0			
elderly	bad	n		γέρων, οντος, ό	#19	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 3.4		
elderly	bad	n		γήρας, ως γήρα, τό	#45	#0	#0	#0	#1: 1.36	#0	#0	#0	#0	#0	#0	#0	#0	#0			
style	neut	vn*		γίνομαι	#85	#17	#2: 21.9, 21.31	#0	#7: 3.22, 9.36, 10.36, 21.7, 21.28c, 21.36, 23.24	#14: 1.22, 4.28, 4.30, 7.39, 10.40, 14.3, 19.21, 20.16, 22.17, 26.22, 26.29, 27.16, 27.29, 27.33									Mt 20.26, 24.6, 26.54; Mk 1.17, 10.43, 13.7; Jn 1.12, 3.9, 5.6, 8.58, 9.27, 12.29, 13.19, 14.29		

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
hist	neut	vp		γίνομαι	#178	#30	#0	#0	#25: 1.2, 2.15, 4.23, 4.42, 6.48, 8.34, 8.35, 8.56, 9.7*, 10.13, 10.32, 13.17, 18.24, 21.31*, 22.40, 22.44, 23.8, 23.19, 23.47, 23.48, 24.5, 24.12, 24.18, 24.22, 24.37	#43									Mt 8.16, 11.21, 11.23, 13.21, 14.6, 14.15, 14.23, 16.2, 18.31, 20.8, 26.6, 26.20, 27.1, 27.54, 27.57, 28.11; Mk 1.32, 4.17, 4.35, 5.14, 6.2, 6.21, 6.26, 6.35, 6.47, 9.33, 13.29, 14.17, 15.33, 15.42, 16.10; Jn 2.9, 6.19, 13.2, 21.4	
hist	neut	vpa\w{3}p		γίνομαι	#38	#5	#0	#0	#8: 1.2, 4.23, 10.13, 23.48, 24.5, 24.18, 24.22, 24.37	#6: 13.5, 15.25, 19.28, 21.17, 27.7, 27.36									Mt 11.21, 11.23, 14.6, 18.31, 27.54, 28.11, Mk 16.10	
hist	neut	vpa\w{3}s		γίνομαι	#83	#16	#0	#0	#8: 4.42, 6.48, 10.32, 18.24, 22.40, 22.44, 23.19, 23.47	#27: 1.16, 1.18, 2.6, 4.11, 7.32, 7.38, 10.4, 10.37, 11.19, 21.11, 12.18, 12.23, 13.32, 15.2, 15.7, 16.27, 16.29, 16.35, 20.3, 21.40, 23.12, 24.25, 25.15, 25.26, 26.4, 26.6, 28.9										Mt 8.16, 13.21, 14.15, 14.23, 16.2, 20.8, 26.6, 26.20, 27.1, 27.57; Mk 1.32, 4.17, 4.35, 6.2, 6.21, 6.26, 6.35, 6.47, 9.33, 14.17, 15.33, 15.42; Jn 21.4
hist	neut	vpp		γίνομαι	#24	#3	#0	#0	#4: 9.7*, 13.17, 21.31, 23.8	#7: 8.13, 12.5, 12.9, 19.26, 23.10, 24.2, 28.6									Mk 6.2, Mk 13.29, Jn 6.19, Jn 13.2	
hist	neut	vpX*		γίνομαι	#35	#5	#0	#0	#5: 2.15, 8.34, 8.35, 8.56, 24.12	#3: 4.21, 5.7, 13.12				#0	#0	#0	#0	#0	Mk 5.14	
food	good	n		γλεῦκος, ους, τό	#1	#0	#0	#0	#0	#1: 2.13	#0	#0	#0	#0	#0	#0	#0	#0		
comm	bad	v		γογγύζω	#15	#1	#0	#0		#0	#0	#0	#0						Mt 20.11; Jn 6.41, 6.43, 6.61, 7.32	
craft	good	n		γναφεύς, έως, ό	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.3	
wisdom	neut	n		γνώστης, ου, ό	#5	#0	#0	#0	#0	#1: 26.3	#0	#0	#0	#0	#0	#0	#0	#0		
lit	good	n		γραφή, ής, ή	#45	#20	#0	#0	#4: 4.21, 24.27, 24.32, 24.45	#7: 1.16, 8.32, 8.35, 17.2, 17.11, 18.24, 18.28									Mt 21.42, 22.29, 26.54, 26.56, Mk 12.10, 12.24, 14.49, Jn 2.22, 5.39, 7.38, 7.42, 10.35, 13.18, 17.12, 19.24, 19.28, 19.36, 19.37, 20.9	
lit	good	v		γράφω	#288	#110	#2: c10.26, c20.28	#0	#18: 1.3, 1.63, 2.23, 3.4, 4.4, 4.8, 4.10, 4.17, 7.27, 16.6, 16.7, 18.31, 19.46, 20.17, 21.22, 22.37, 24.44, 24.46	#11: 1.20, 7.42, 13.29, 13.33, 15.15, 15.23, 18.27, 23.5, 23.25, 24.14, 25.26				4.4, 4.6, 4.7, 4.10	2.5				Mt 11.10, 21.13, 26.24, 26.31, 27.37, Mk 1.2, 7.6, 9.12, 9.13, 10.4, 10.5, 11.17, 12.19, 14.21, 14.27, Jn 1.45, 2.17, 5.46, 6.31, 6.45, 8.8, 8.17, 10.34, 12.14, 12.16, 15.25, 19.19, 19.20, 19.21, 19.22, 20.30, 20.31, 21.24, 21.25	
spirit	bad	n		δαίμων, ονος, ό	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 8.31	
emotion, lament	bad	n		δάκρυον, ου, τό	#34	#5	#2: 7.38, 7.44	#0	#0	#2: 20.19, 20.31	#0	#0	#0	#0	#0	#0	#0	#0		
emotion, lament	bad	v		δακρύω	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.35	
status	good	n		δακτύλιος, ου, ό	#37	#0	#0	#0	#1h: 15.22	#0	#0	#0	#0	#0	#0	#0	#0	#0		
finance	bad	n		δάν(ε)ιον, ου, τό	#4	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.27	
finance	neut	n		δανιστής, οῦ, ό	#0	#0	#0	#0	#1: 7.41	#0	#0	#0	#0	#0	#0	#0	#0	#0		

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
finance	neut	n		δαπάνη, ης, ή	#9	#0	#0	#0	#1: 14.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
necessity	neut	v		δεῖ	#50	#36	#1: 17.25	#1: 9.22m	#17: 2.49, 4.43, 9.22, 11.42, 12.12, 13.14, 13.16, 13.33, 15.32, 18.1, 19.5, 21.9, 22.7, 22.37, 24.7, 24.26, 24.44	#22: 1.16, 1.21, 3.21, 4.12, 5.29, 9.6, 9.16, 14.22, 15.5, 16.30, 17.3, 19.21, 19.36, 20.35, 23.11, 24.19, 25.10, 25.24, 26.9, 27.21, 27.24, 27.26									Mt 16.21, 17.10, 18.33, 23.23, 24.6, 25.27, 26.35, 26.54, Mk 8.31, 9.11, 13.7, 13.10, 13.14, 14.31, Jn 3.7, 3.14, 3.30, 4.4, 4.20, 4.24, 9.4, 10.16, 12.34, 20.9
witness	neut	v		δείκνυμι	#120	#13	17.14	5.14m	20.24c, 22.12, 24.40	#2: 7.3, 10.28	1.44								Mt 4.8, 8.4, 16.21; Mk 14.15; Jn 2.18, 5.20, 10.32, 14.8, 14.9, 20.20
emotion, fear	bad	v		δειλιάω	#17	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 14.27
person	neut	n		δεῖνα, ό, ή, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 26.18
hyperbole, drama	bad	b		δεινῶς	#4	#0	#0	#0	#1: 11.53	#0	#0	#0	#0			#0	#0	#0	Mt 8.6
food	good	v		δειπνέω	#4	#2	#0	#0	#2: 17.8, 22.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
hosp	good	n		δειπνον, ου, τό	#7	#4	c14.12, c14.16, c14.17u, c14.24u	#0	20.46	#0									Mt 23.6, Mk 6.21, 12.39, Jn 12.2, 13.2, 13.4, 21.20
piety	good	n		δεισιδαιμονία, ας, ή	#0	#0	#0	#0	#0	#1: 25.19	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	a		δεισιδαίμων, ον	#0	#0	#0	#0	#0	#1: 17.22	#0	#0	#0	#0	#0	#0	#0	#0	
math	neut	a		δέκα	#294	#7	#0	#0	#10: 13.16, 14.31, 15.8, 17.12, 17.17, 19.13, 19.16, 19.17, 19.24, 19.25	#1: 25.6						#0	#0	#0	Mt 20.24, 25.1, 25.28; Mk 10.41
military	bad	n		δεξιολάβος, ου, ό	#0	#0	#0	#0	#0	#1: 23.23	#0	#0	#0	#0	#0	#0	#0	#0	
ritual	good	v		δέομαι	#94	#6	#0	#1: c9.40u	#7: 5.12, 8.28, 8.38, 9.38, 10.2, 21.36, 22.32	#7: 4.31, 8.22, 8.24, 8.34, 10.2, 21.39, 26.3	#0	#0	#0			#0	#0	#0	Mt 9.38
agri	neut	n		δέσμη, ης, ή	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.30
command, chron	neut	b		δεῦρο	#77	#3	#1: 18.22c	#0	#0	#2: 7.3, 7.34									Mt 19.21, Mk 10.21, Jn 11.43
chron	neut	a		δευτεραῖος, αία, ον	#0	#0	#0	#0	#0	#1: 28.13	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		δεύτερος, α, ον	#147	#28	#0	#0	#3: 12.38, 19.18, 20.30	#5: 7.13, 10.15, 11.9, 12.10, 13.33	#0	#0	#0						Mt 22.26, 22.39, 26.42, 12.21, 12.31, 14.72, Jn 3.4, 4.54, 9.24, 21.16
style	neut	x		δή	#317	#1	#0	#0	#1: 2.15	#2: 13.2, 15.36	#0	#0	#0			#0	#0	#0	Mt 13.23
comm, public	neut	v		δημηγορέω	#2	#0	#0	#0	#0	#1: 12.21	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	v	δια	διαβάλλω	#5	#0	#0	#0	#1: 16.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	neut	n	δια	διάγνωσις, εως, ή	#1	#0	#0	#0	#0	#1: 25.21	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v	δια	διαγογγύζω	#10	#0	#0	#0	#2: 15.2, 19.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v	δια	διαγρηγορέω	#0	#0	#0	#0	#1: 9.32	#0	#0	#0	#0	#0	#0	#0	#0	#0	
give	neut	v	δια	διαδέχομαι	#8	#0	#0	#0	#0	#1: 7.45	#0	#0	#0	#0	#0	#0	#0	#0	
give	neut	v	δια	διαδίδωμι	#11	#0	#0	#0	#2: 11.22, 18.22	#1: 4.35	#0	#0	#0	#0	#0				Jn 6.11
authority, politics	neut	n	δια	διάδοχος, ου, ό	#7	#0	#0	#0	#0	#1: 24.27	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	v	δια	διακαθαίρω	#0	#0	#0	#0	#1: 3.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
agri	neut	v	δια	διακαθαρίζω	#0	#0	#0	#0	#0	#0	#0	#0	#0		3.12	#0	#0	#0	
comm	neut	v	δια	διακατελέγχομαι	#0	#0	#0	#0	#0	#1: 18.28	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v	δια	διακονέω	#0	#12	#1: 8.3	#0	#6: 4.39, 10.40, 12.37, 17.8, 22.26, 22.27	#2: 6.2, 19.22									Mt 4.11, 8.15, 20.28, 25.44, 27.55, Mk 1.13, 1.31, 10.45, 15.41, Jn 12.2, 12.26
legal	bad	v	δια	διακούω	#2	#0	#0	#0	#0	#1: 23.35	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	δια	διακωλύω	#2	#0	#0	#0	#0	#0	#0	#0	#0		3.14	#0	#0	#0	
comm	neut	v	δια	διαλαλέω	#0	#0	#0	#0	#2: 1.65, 6.11*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	δια	διαλείπω	#13	#0	#0	#0	#1h: 7.45	#0	#0	#0	#0	#0	#0	#0	#0	#0	
peace	good	v	δια	διαλλάσσομαι	#10	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 5.24
comm	bad	v	δια	διαλογίζομαι	#12	#0	#0	#1: 6.11uc	1.29, 3.15, 5.21*, 5.22, 12.17, 20.14	#0						#0	#0	#0	Mt 16.7, 16.8, 21.25; Mk 2.6, 2.8, 8.16, 8.17, 9.33, 11.31
comm	bad	n	δια	διαλογισμός, οὔ, ὄ	#24	#6	#0	#0	#5: 2.35, 5.22, 6.8, 9.46, 9.47, 24.38	#0						#0	#0	#0	Mt 15.19, Mk 7.21
destroy	bad	v	δια	διαλύω	#12	#0	#0	#0	#0	#1: 5.36	#0	#0	#0	#0	#0	#0	#0	#0	
dispute	bad	v	δια	διαμάχομαι	#4	#0	#0	#0	#0	#1: 23.9	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	δια	διαμένω	#20	#3	#0	#0	#2: 1.22, 22.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v		διαμερίζω	#20	#0	#1: 12.53	#0	#5: 11.17, 11.18, 12.52, 22.17, 23.34	#2: 2.3, 2.45									Mt 27.35, Mk 15.24, Jn 19.24
violence	bad	n		διαμερισμός, οὔ, ὄ	#2	#0	#1: 12.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
share	neut	v	δια	διανέμω	#1	#0	#0	#0	#0	#1: 4.17	#0	#0	#0	#0	#0	#0	#0	#0	
comm, gesture	neut	v	δια	διανεύω	#2	#0	#0	#0	#1: 1.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
thought, internal	neut	n	δια	διανόημα, ατος, τό	#13	#0	#0	#0	#1h: 11.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	good	v	δια	διανοίγω	#34	#0	#0	#0	#4: 2.23, 24.31*, 24.32, 24.45	#3: 7.56, 16.14, 17.3				#0	#0	#0	#0	#0	
piety	good	v	δια	διανυκτερεύω	#1	#0	#0	#1: 6.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v	δια	διανύω	#1	#0	#0	#0	#0	#1: 21.7	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v	δια	διαπλέω	#0	#0	#0	#0	#0	#1: 27.5	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	v	δια	διαπραγματεύομαι	#0	#0	#0	#0	#1: 19.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
destroy	bad	v	δια	διαρρήγνυμι	#83	#0	#0	#1: 5.6	#1: 8.29	#1: 14.14						#0	#0	#0	Mt 26.65, Mk 14.63
finance	bad	v	δια	διασείω	#1	#0	#0	#0	#1: 3.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
duration	neut	n	δια	διάστημα, ατος, τό	#14	#0	#0	#0	#0	#1: 5.7	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v	δια	διαστρέφω	#33	#1	c23.2	#0	#1: 9.41*	#3: 13.8, 13.10, 20.30	#0	#0	#0	#0	#0	#0	#0	#0	Mt 17.17
emotion, fear, anxiety	bad	v	δια	διαταράσσω	#0	#0	#0	#0	#1: 1.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	v	δια	διατάσσω	#23	#6	#0	#0	#4: 3.13, 8.55, 17.9, 17.10	#5: 7.44, 18.2, 20.13, 23.31, 24.23	#0	#0	#0	#0	#0	#0	#0	#0	
wait	neut	v	δια	διατελέω	#5	#0	#0	#0	#0	#1: 27.33	#0	#0	#0	#0	#0	#0	#0	#0	
	neut	v	δια	διαφέρω	#17	#5	#1: 12.24u	#0	#1: 12.7	#2: 13.49, 27.27				6.26		#0	#0	#0	Mt 10.31, 12.12; Mk 11.16
danger, motion	good	v	δια	διαφεύγω	#15	#0	#0	#0	#0	#1: 27.42	#0	#0	#0	#0	#0	#0	#0	#0	
guard	good	v	δια	διαφυλάσσω	#30	#0	#0	#0	#1h: 4.10	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v	δια	διαχλευάζω	#0	#0	#0	#0	#0	#1: 2.13	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
action	neut	v	δια	διαχωρίζω	#24	#0	#0	#0	#1h: 9.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	n?mp		διδάσκαλος, ου, ό	#0	#5	#0	#0	#1: 2.46	#1: 13.1	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	nams		διδάσκαλος, ου, ό	#0	#1	#1: 6.40	#0	#1: 8.49	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 10.24, Mk 5.35
status	good	nnms		διδάσκαλος, ου, ό	#0	#2	#0	#0	#2: 6.40, 22.11	#0									Mt 9.11, 10.25, 17.24, 23.8, 26.18, Mk 14.14, Jn 3.2, 3.10, 11.28, 13.13, 13.14
status	good	nvms		διδάσκαλος, ου, ό	#0	#0	c18.18, c20.39	#0	#9: 3.12, 7.40, 9.38, 10.25, 11.45, 12.13*, 19.39, 20.21, 20.28*	#0									Mt 8.19, 12.38, 19.16, 22.16, 22.24, 22.36, Mk 4.38, 9.17, 9.38, 10.17, 10.20, 10.35, 12.14, 12.19, 12.32, 13.1, Jn 1.38, 8.4, 20.16
learning	good	n		διδασχί, ής, ή	#1	#13	#0	#1: 4.32	#0	#4: 2.42, 5.28, 13.12, 17.19									Mt 7.28, 16.12, 22.33, 1.22, 1.27, 4.2, 11.18, 12.38; Jn 7.16, 7.17, 18.19
give	good	vn*		δίδωμι	#172	#7	#1: 23.2	#0	#12: 1.73, 1.77, 2.24, 8.55, 11.7*, 11.13*, 12.32, 12.42*, 12.51*, 17.18c, 20.22, 22.5	#6: 5.31, 7.5, 7.39, 19.31, 20.32, 20.35									Mt 7.11, 14.7, 14.9, 19.7, 20.14, 20.23, 20.28, 22.17, 24.45, 26.9, 26.15; Mk 5.43, 10.40, 10.45, 12.14, 14.5, 14.11; Jn 6.52
thought	neut	v		διενθυμέομαι	#0	#0	#0	#0	#0	#1: 10.19	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n	δια	διέξοδος, ου, ή	#31	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.9
motion	neut	v	δια	διεγείρω	#5	#2	#0	#0	#1: 8.24 (bis)	#0	#0	#0	#1: 4.39	#0	#0				Jn 6.18; #2 NT both 2 Pet
travel	neut	v	δια	διέρχομαι	#145	#5	#0	#1: 8.22	#9: 2.15, 2.35, 4.30*, 5.15, 9.6A*, 11.24, 17.11, 19.1, 19.4	#21	4.35								Mt 12.43, 19.24; Mk 10.25; Jn 4.4, 4.15
comm	neut	v	δια	διερωτάω	#0	#0	#0	#0	#0	#1: 10.17	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		διετής, ές	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#1: 2.16	#0	#0	#0	
chron	neut	n		διετία, ας, ή	#0	#0	#0	#0	#0	#2: 24.27, 28.30	#0	#0	#0	#0	#0	#0	#0	#0	
history	good	v	δια	διηγέομαι	#63	#1	#0	#0	#2: 8.39, 9.10	#3: 8.33, 9.27, 12.17	#0	5.16	9.9	#0	#0	#0	#0	#0	
history	good	n	δια	διήγησις, εως, ή	#12	#0	#0	#0	#1: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geography	neut	a		διθάλασος, ον	#0	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	a		δίκαιος, αία, ον	#403	#38	#1: 12.57	#0	#10: 1.6, 1.17, 2.25, 5.32, 14.14*, 15.7*, 18.9, 20.20, 23.47, 23.50	#6: 3.14, 4.19, 7.52, 10.22, 22.14, 24.15									Mt 1.19, 5.45, 9.13, 10.41, 13.17, 13.43, 13.49, 20.4, 23.28, 23.29, 23.35, 25.37, 25.46, 27.19; Mk 2.17, 60.20; Jn 5.30, 7.24, 17.25; Qn 12.57 "what is right/just" not "righteous" person
piety	good	an\w{2}p		δίκαιος, αία, ον	#150	#9	#0	#0	1.6, 1.17, 5.32, 14.14, 15.7, 18.9, 20.20	#1: 24.15									Mt 5.45, 9.13, 13.17, 13.43, 13.49, 23.28, 23.29, 25.37, 25.46; Mk 2.17
piety	good	b		δικαίως	#12	#4	#0	#0	#1: 23.41	#0	#0	#0	#0	#0	#0	#0	#0	#0	
idolatry, piety	neut	a		διοπετής, ές	#0	#0	#0	#0	#0	#1: 19.35	#0	#0	#0	#0	#0	#0	#0	#0	
legal	good	n		διόρθωμα, ατος, τό	#0	#0	#0	#0	#0	#1: 24.2	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		δισχίλιοι	#45	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.13
feast	bad	v		διϋλίζω	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.24

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
violence	bad	v		διχάζω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 10.35
status	good	n		δόξα, ης, ή	#429	#108	#3: 9.31, 12.27c, 17.18c	#0	#10: 2.9, 2.14, 2.32, 4.6, 9.26, 9.32, 14.10, 19.38, 21.27*, 24.26	#4: 7.2, 7.55, 12.23, 22.11									Mt 4.8, 6.29, 16.27, 19.28, 24.30, 25.31; Mk 8.38, 10.37, 13.26; Jn 1.14, 2.11, 5.41, 5.44, 7.18, 8.50, 8.54, 9.24, 11.4, 11.40, 12.41, 12.43, 17.5, 17.22, 17.24
status	bad	na\w{1}p		δοῦλος, ου, ό	#28	#7	c19.13	#0	#2: 15.22, 19.15	#1: 2.18	#0	#0	#0						Mt 21.34, 21.35, 21.36, 22.3, 22.4, 22.6, 25.14, Jn 15.15
status	bad	na\w{1}s		δοῦλος, ου, ό	#47	#2	#0	#0	#9: 2.29, 7.3, 7.10, 14.17, 14.23*, 17.7, 20.10, 20.11, 22.50	#0									Mt 25.30, 26.51, Mk 12.2, 12.4, 14.47, Jn 18.10
status	bad	nd\w{1}p		δοῦλος, ου, ό	#25	#4	#0	#0	#0	#1: 4.29						#0	#0	#0	Mt 22.8, Mk 13.34
status	bad	nd\w{1}s		δοῦλος, ου, ό	#31	#1	#0	#0	#3: 7.8, 14.21*, 17.9	#0	#0	#0	#0						Mt 8.9, Jn 18.10
status	bad	ng\w{1}p		δοῦλος, ου, ό	#48	#2	#0	#0	#0	#0	#0	#0	#0						Mt 18.23, 25.19, Jn 18.26
status	bad	ng\w{1}s		δοῦλος, ου, ό	#52	#3	c12.46	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.27, 24.50
status	bad	nn\w{1}p		δοῦλος, ου, ό	#52	#14	c12.37	#0	#1: 17.10	#1: 16.17	#0	#0	#0						Mt 13.27, 13.28, 22.10, Jn 4.51, 18.18
status	bad	nn\w{1}s		δοῦλος, ου, ό	#80	#14	c12.47	#0	#5: 7.2, 12.43*, 12.45, 14.21*, 14.22*	#0	#0	#0	#0						Mt 10.24, 10.25, 18.26, 18.28, 20.27, 24.45, 24.46, 24.48; Jn 8.34, 8.35, 13.16, 15.15, 15.20
status	bad	nv\w{1}s		δοῦλος, ου, ό	#0	#0	#0	#0	#2: 19.17, 19.22*	#0	#0	#0	#0			#0	#0	#0	Mt 18.32, 25.21, 25.23, 25.26
ability	neut	vipm2p		δύναμαι	#1	#6	#1: 16.13	#0	#2: 5.34*, 12.26	#2: 15.1, 27.31									Mt 6.24, 12.34, 16.3, 20.22; Mk 10.38, 14.7; Jn 5.44, 7.34, 7.36, 8.21, 8.22, 8.43, 13.33, 15.5, 16.12
resource, authority	neut	n		δύναμις, εως, ή	#561	#68	#3: c21.26, 21.27, 22.69	#2: 8.46, 9.1	#10: 1.17, 1.35, 4.14, 4.36, 5.17, 6.19, 10.13, 10.19*, 19.37, 24.49	#10: 1.8, 2.22, 3.12, 4.7, 4.33, 6.8, 8.10, 8.13, 10.38, 19.11						#0	#0	#0	Mt 7.22, 11.20, 11.21, 11.23, 13.54, 13.58, 14.2, 22.29, 24.29, 24.30, 25.15, 26.64; Mk 5.30, 6.2, 6.5, 6.14, 9.1, 9.39, 12.24, 13.25, 13.26, 14.62; Qn only has heavenly (21.26), son of man (21.27), and divine throne (22.69); Lk1 and Lk2 have power given to disciples
geo	neut	n		δυσμή, ης, ή	#60	#1	#0	#0	#2: 12.54, 13.29	#0	#0	#0	#0	#1: 8.11	#0	#0	#0	#0	
style	neut	v		δύνω	#0	#0	#0	#0	#1: 4.40	#0				#0	#0	#0	#0	#0	Mk 1.32
num	neut	a		δύο	#611	#21	#5: 9.30, c16.13, 18.10, 23.32, 24.4	#4: 5.2u, 9.13m, 9.16m, 24.13	#18: 2.24, 3.11, 7.18, 7.41, 9.3, 9.32, 10.1, 10.17, 10.35, 12.6, 12.52, 15.11, 17.34, 17.35, 19.29, 21.2, 22.38	#12: 1.10, 1.23, 1.24, 7.29, 9.38, 10.7, 12.6, 19.10, 19.22, 19.34, 21.33, 23.23				4.18, 4.21, 5.41					Mt 6.24, 8.28, 9.27, 10.10, 10.29, 14.17, 14.19, 18.8, 18.9, 18.16, 18.19, 18.20, 19.5, 19.6, 20.21, 20.24, 20.30, 21.1, 21.28, 21.31, 22.40, 24.40, 24.41, 25.15, 25.17, 25.22, 26.2, 26.37, 26.60, 27.21, 27.38, 27.51, Mk 6.7, 6.9, 6.38, 6.41, 9.43, 9.45, 9.47, 10.8, 11.1, 12.42, 14.1, 14.13, 15.27, 15.38,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
																			16.12, Jn 1.35, 1.37, 1.40, 2.6, 4.40, 4.43, 6.9, 8.17, 11.6, 19.18, 20.4, 20.12, 21.2
geo	neut	n		δύσις, εως, ή	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 16.8
burden	bad	a		δύσκολος	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.24
num	good	a		δώδεκα	#86	#12	c22.3	#3: 6.13, 9.1m, c9.17u	#8: 2.42, 8.1, 8.42, 8.43, 9.12, 18.31, 22.30, 22.47	#4: 6.2, 7.8, 19.7, 24.11									Mt 9.20, 10.1, 10.2, 10.5, 11.1, 14.20, 19.28, 20.17, 26.14, 26.20, 26.47, 26.53, Mk 3.14, 3.16, 4.10, 5.25, 5.42, 6.7, 6.43, 8.19, 9.35, 10.32, 11.11, 14.10, 14.17, 14.20, 14.43, Jn 6.13, 6.67, 6.70, 6.71, Jn 11.9, 20.24
history	good	n		δωδεκάφυλον, ου, τό	#0	#0	#0	#0	#0	#1: 26.7	#0	#0	#0	#0	#0	#0	#0	#0	
arch	neut	n		δώμα, ατος, τό	#27	#0	#0	#0	#3: 5.19, 12.3*, 17.31	#1: 10.9						#0	#0	#0	Mt 10.27, 24.17; Mk 13.15
comm, drama	bad	i		ἔα	#3	#0	#0	#0	#1: 4.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
uncertainty	neut	x		ἐάν	#1173	#128	#8: 7.23, 9.57, 10.22, 12.45u, 14.34u, 16.30, 17.3u, 17.4	#1: 5.12	#18: 4.6, 4.7, 6.33, 6.34, 9.48, 10.6, 13.3, 13.5, 15.8, 16.31c, 17.33c, 19.31, 19.40, 20.5, 20.6, 20.28, 22.67, 22.68	#10	1.40	#>	#32	5.46, 5.47, 8.2, 8.19, 11.6, 18.5, 24.48	#56	#>	#>	#54	
style	neut	rx		ἑαυτοῦ	#595	#141	#6: 9.60, 11.18, 12.57, 16.15, 17.14	#0	#50: 1.24, 2.3, 2.39, 3.8, 7.30, 7.39, 7.49, 9.23, 9.25, 9.47, 9.60, 10.29, 11.17, 11.21*, 11.26, 12.1*, 12.17, 12.21, 12.33*, 12.36*, 13.19*, 13.34, 14.11, 14.26, 14.27, 14.33, 15.17, 15.20, 16.3, 16.5, 16.8, 16.9, 17.3, 18.4, 18.9, 18.11, 18.14*, 19.12, 19.13, 20.5*, 20.20, 21.30*, 21.34*, 22.17*, 22.23, 23.2*, 23.28, 23.35, 24.12, 24.27	#20	#>	#>	#24	#>	#29	#>	#>	#26	QnLk1 9.60 ἑαυτοῦ@rxgmp, 11.18 ἐπί@pa ἑαυτοῦ@rxams, 12.57 ἀπό@pg ἑαυτοῦ@rxgmp, 16.15 δικαιοῶ@vrpanmp ἑαυτοῦ@rxamp 17.3 προσέχω@vdpa2p ἑαυτοῦ@rxdmp 17.14 ἐπιδείκνυμι@vdaa2p ἑαυτοῦ@rxamp; verb of speaking + reflexive singular is soliloquy formula, used often in Lk2 (18.4)
num, LXX	neut	b		ἑβδομηκοντάκις	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.22
motion	neut	v		ἐγγίζω	#154	#7	#6: 10.9, 10.11, 18.35, 21.20u, 22.47, 24.15	#0	#12: 7.12, 12.33*, 15.1, 15.25, 18.40, 19.29, 19.37, 19.41, 21.8, 21.28, 22.1, 24.28	#6: 7.17, 9.3, 10.9, 21.33, 22.6, 23.15						#0	#0	#0	Mt 3.2, 4.17, 10.7, 21.1, 21.34, 26.45, 26.46; Mk 1.15, 11.1, 14.42
lit	good	v		ἐγγράφω	#3	#2	#0	#0	#1: 10.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
life	good	n		ἔγερσις, εως, ή	#3	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.53
drama, violence	bad	a		ἐγκάθετος, ον	#2	#0	#0	#0	#1: 20.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
piety	good	n		ἐγκαίνια, ἰων, τά	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 10.22
emotion	bad	v		ἐγκακέω	#0	#5	#0	#0	#1: 18.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
birth	good	a		ἐγκυος, ον	#1	#0	#0	#0	#1: 2.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
military	bad	v		ἐδαφίζω	#6	#0	#0	#0	#1: 19.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
location	good	n		ἐδαφος, ους, τό	#22	#0	#0	#0	#0	#1: 22.7	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v		ἐθίζω	#2	#0	#0	#0	#1: 2.27	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		ἔθος, ους, τό	#6	#1	#0	#0	#3: 1.9, 2.42, 22.39	#7: 6.14, 15.1, 16.21, 21.21, 25.16, 26.3, 28.17	#0	#0	#0	#0	#0				Jn 19.40
custom	neut	v		ἔθω	#0	#0	#0	#0	#1: 4.16	#1: 17.2						#0	#0	#0	Mt 27.15; Mk 10.1
uncertainty	neut	c		εἰ	#615	#234	#15: 4.27, 10.22, 11.8, 11.13, 11.18, 11.19, 11.20, 12.39, 16.11, 16.12, 16.31, 17.2, 18.19, 19.8, 22.67	#3: 5.21, 5.36, 5.37,	#27: 4.3, 4.9, 4.26, 6.4, 6.32, 7.39, 8.51, 9.13, 9.23, 10.6, 10.13, 11.29*, 11.36, 12.26, 12.28, 12.49*, 13.9, 14.26c, 14.32, 17.6, 17.18*, 18.4, 19.42, 22.42, 23.31, 23.35, 23.37	#17			#28		#50			#46	
vision	good	n		εἰδέα, ας, ἡ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 28.3
num	neut	a		εἴκοσι	#258	#6	#0	#0	#1: 14.31	#2: 1.15, 27.28	#0	#0	#0	#0	#0	#0	#0	#0	
peace	good	n		εἰρήνη, ης, ἡ	#270	#57	#2: 10.5, 12.51	#0	#11: 1.79, 2.14, 2.29, 7.50*, 8.48*, 10.6, 11.21*, 14.32, 19.38, 19.42, 24.36	#7: 7.26, 9.31, 10.36, 12.20, 15.33, 16.36, 24.2			5.34		10.13				Mt 10.34; Jn 14.27, 16.33, 20.19, 20.21, 20.26
peace	good	a		εἰρηνοποιός, όν	#0	#0	#0	#0	#0	#0	#0	#0	#0	#1: 5.9		#0	#0	#0	
num	neut	acafs		εἷς, μία, έν	#111	#12	#3: 9.33, c16.17, c17.22	#0	#1: 15.8*	#3: 12.10, 21.7, 28.13						#0	#0	#0	Mt 5.19, 5.36, 17.4, 19.5, 20.12, 21.19, 26.40, 28.1; Mk 9.5, 10.8, 14.37
num	neut	acams		εἷς, μία, έν	#157	#7	#1: 17.2	#0	#4: 15.19, 15.26, 16.5, 16.13*	#5: 1.22, 1.24, 2.3, 20.31, 23.17									Mt 6.24, 6.27, 10.42, 13.46, 16.14, 18.6, 18.16, 18.28, 21.24, 23.15, 27.15; Mk 8.14, 9.42, 11.29, 12.6, 15.6, 15.27; Jn 8.41, 18.14, 18.39, 20.7, 20.12
num	neut	acans		εἷς, μία, έν	#69	#7	#0	c5.3u	#0	#2: 21.19, 28.25									Mt 5.41, 12.11, 18.5, 25.15, 25.18, 25.24, 27.14; Mk 9.37; Jn 3.27, 7.21, 9.25, 11.52, 17.23, 21.25
num	neut	acdfs		εἷς, μία, έν	#76	#8	#0	#0	#6: 5.12*, 5.17, 8.22, 13.10, 20.1, 24.1	#1: 20.7				#0	#0				Mk 16.2; Jn 20.1, 20.19
num	neut	acdms		εἷς, μία, έν	#67	#4	#0	#0	#6: 4.40*, 11.46*, 12.52, 15.7, 15.10, 15.15	#0	#0	#0	#0			#0	#0	#0	Mt 20.13, 25.40, 25.45
num	neut	acdns		εἷς, μία, έν	#20	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
num	neut	acgfs		εἷς, μία, ἓν	#30	#4	#0	#0	#3: 14.18, 17.34, 22.59	#1: 24.21	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	acgms		εἷς, μία, ἓν	#48	#17	c16.13	#0	#0	#3: 17.26, 17.27, 21.26	#0	#0	#0			#0	#0	#0	Mt 6.24, 18.10
num	neut	acgns		εἷς, μία, ἓν	#33	#6	#0	#0	#1: 10.42	#0	#0	#0	#0			#0	#0	#0	Mt 18.10
num	neut	acnfs		εἷς, μία, ἓν	#94	#4	#0	#0	#1: 17.35	#2: 4.32, 19.34									Mt 5.18, 19.6, 24.41, 26.69, Mk 10.8, 12.42, 14.66; Jn 10.16
num	neut	acnms		εἷς, μία, ἓν	#177	#25	c17.15, 18.19	#0	#7: 7.41, 17.34, 18.10, 22.47*, 22.50, 23.39, 24.18	#3: 2.6, 4.32, 11.26									Mt 8.19, 9.18, 18.24, 19.16, 19.17, 20.21, 22.35, 23.8, 23.9, 23.10, 24.40, 26.14, 26.21, 26.22, 26.47, 26.51, 27.38, 27.48; Mk 2.7, 5.22, 6.15, 8.28, 9.17, 10.17, 10.18, 10.37, 12.28, 12.29, 12.32, 13.1, 14.10, 14.18, 14.19, 14.20, 14.43, 14.47; Jn 1.40, 6.8, 6.70, 6.71, 7.50, 8.9, 10.16, 11.49, 11.50, 12.2, 12.4, 13.21, 13.23, 18.22, 18.26, 19.34, 20.24
num	neut	acnns		εἷς, μία, ἓν	#31	#17	c12.27, c18.22	#0	#1: 12.6	#1: 23.6									Mt 5.18, 5.29, 5.30, 6.29, 10.29, 18.12, 18.14; Mk 4.8, 4.20, 10.21; Jn 1.3, 6.22, 10.30, 17.11, 17.21, 17.22
hospitality	good	v		εἰσκαλέομαι	#0	#0	#0	#0	#0	#1: 10.23	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	v		εἰσπηδάω	#2	#0	#0	#0	#0	#1: 16.29	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	v		εἰστρέχω	#1	#0	#0	#0	#0	#1: 12.14	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		εἶτα	#21	#7	#0	#0	#1: 8.12	#0				#0	#0				Mk 4.17, 4.28, 8.25, Jn 13.5, 19.27, 20.27
num	neut	ac		ἑκατόν	#223	#4	c15.4	#0	#2: 16.6, 16.7	#1: 1.15									Mt 13.8, 13.23, 18.12, 18.28, Mk 4.8, 4.20, 6.40, Jn 19.39, 21.11
chron	neut	a		ἑκατονταετής, ἑς	#1	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
danger, travel	bad	n		ἐκβολή, ἦς, ἡ	#2	#0	#0	#0	#0	#1: 27.18	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n		ἐκδίκησις, εως, ἡ	#74	#5			18.7, 18.8, 21.22	#1: 7.24	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	a		ἐκδοτος, ον	#1	#0	#0	#0	#0	#1: 2.23	#0	#0	#0	#0	#0	#0	#0	#0	
geo, location	neut	b		ἐκεῖ	#719	#11	#3: 12.18u, 13.28c, 17.21	#2: 6.6m, 8.32mu,	#11: 2.6, 9.4, 10.6, 11.26, 12.34, 15.13, 17.23, 17.37, 21.2, 22.12, 23.33*	#6: 9.33, 16.1, 17.14, 19.21, 25.9, 25.14					#28			#22	Mk 1.38, 2.6, 3.1, 5.11, 6.5, 6.10, 6.33, 11.5, 13.21, 14.15, 16.7; Jn 2.1
geo, direction	neut	b		ἐκεῖθεν	#140	#1	c16.26	#0	#2: 9.4, 12.59	#4: 13.4, 18.7, 20.13, 27.12									Mt 4.21, 5.26, 9.9, 9.27, 11.1, 12.9, 12.15, 13.53, 14.13, 15.21, 15.29, 19.15, Mk 6.1, 6.10, 6.11, 7.24, 10.1, Jn 4.43, 11.54
emotion, drama	neut	a		ἐκθαμβος, ον	#1	#0	#0	#0	#0	#1: 3.11	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, amazement	good	v		ἐκθαυμάζω	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.17



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
need	bad	a		ἐκθετος, ον	#0	#0	#0	#0	#0	#1: 7.19	#0	#0	#0	#0	#0	#0	#0	#0	
danger, motion	bad	v		ἐκκολυμβάω	#0	#0	#0	#0	#0	#1: 27.42	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v		ἐκκομίζω	#0	#0	#0	#0	#1h: 7.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
drama, action	neut	v		ἐκκρεμάννυμι	#1	#0	#0	#0	#1: 19.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		ἐκλαλέω	#1	#0	#0	#0	#0	#1: 23.22	#0	#0	#0	#0	#0	#0	#0	#0	
light	good	v		ἐκλάμπω	#7	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.43
shame	bad	v		ἐκμυκτηρίζω	#4	#0	#0	#0	#2: 16.14, 23.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v		ἐκνεύω	#6	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 5.13
drama	neut	b		ἐκπερισσῶς	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.31
haste	neut	v		ἐκπηδάω	#8	#0	#0	#0	#0	#1: 14.14	#0	#0	#0	#0	#0	#0	#0	#0	
complete	good	v		ἐκπληρόω	#3	#0	#0	#0	#0	#1: 13.33	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	n		ἐκπλήρωσις, εως, ή	#1	#0	#0	#0	#0	#1: 21.26	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, astonishment	neut	v		ἐκπλήσσω	#5	#0	#0	#1: 4.32m	#2: 2.48, 9.43	#1: 13.12	1.22					#0	#0	#0	Mt 7.28, 13.54, 19.25, 22.33; Mk 6.2, 7.37, 10.26, 11.18
motion	neut	v		ἐκπορεύομαι	#167	#9	#0	#0	#3: 3.7, 4.22, 4.37	#3: 9.28, 19.12, 25.4									Mt 3.5, 4.4, 15.11, 15.18, 20.29; Mk 1.5, 6.11, 7.15, 7.19, 7.20, 7.21, 7.23, 10.17, 10.46, 11.19, 13.1; #8 NT are Rev
agri	bad	v		ἐκριζόω	#11	#1	#0	#0	#1: 17.6	#0	#0	#0	#0			#0	#0	#0	Mt 13.29, 15.13
violence	bad	v		ἐκταράσσω	#5	#0	#0	#0	#0	#1: 16.20	#0	#0	#0	#0	#0	#0	#0	#0	
character	good	n		ἐκτένεια, ας, ή	#3	#0	#0	#0	#0	#1: 26.7	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v		ἐκχωρέω	#6	#0	#0	#0	#1: 21.21	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	good	n		ἐλαία, ας, ή	#32	#4	c21.37	#0	#3: 19.29, 19.37, 22.39	#0									Mt 21.1, 24.3, 26.30, Mk 11.1, 13.3, 14.26, Jn 8.1
agri	good	n		ἐλαιών, ὠνος, ὀ	#9	#0	#0	#0	#0	#1: 1.12	#0	#0	#0	#0	#0	#0	#0	#0	
quant	neut	a		ἐλαχύς	#34	#8	#0	#0	#3: 12.26, 16.10, 19.17	#0									Mt 2.6, 5.19, 25.40, 25.45; Jn 2.10
motion	neut	n		ἐλευσις, εως, ή	#0	#0	#0	#0	#0	#1: 7.52	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	v		ἐλκώω	#0	#0	c16.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
expect	good	v		ἐλπίζω	#113	#24	#1: 6.34	#0	#2: 23.8, 24.21	#2: 24.26, 26.7	#0	#0	#0			#0	#0	#0	Mt 12.21
style	neut	rx		ἐμαντοῦ	#56	#14	#1: 7.8	#0	#1: 7.7	#4: 20.24, 24.10, 26.2, 26.9	#0	#0	#0	#1: 8.9	#0	#>	#>	#16	
action	neut	v		ἐμβάλλω	#83	#0	#0	#0	#1h: 12.5*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		ἐμβιβάζω	#1	#0	#0	#0	#0	#1: 27.6	#0	#0	#0	#0	#0	#0	#0	#0	
sense, vision	neut	v		ἐμβλέπω	#23	#0			20.17, 22.61	#2: 1.11, 22.11									Mt 6.26, 19.26; Mk 8.25, 10.21, 10.27, 14.67
emotion, anger	bad	v		ἐμμαινομαι	#0	#0	#0	#0	#0	#1: 26.11	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		ἐμπίπρημι	#43	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.7
breath	neut	v		ἐμπνέω	#10	#0	#0	#0	#0	#1: 9.1	#0	#0	#0	#0	#0	#0	#0	#0	
finance	bad	n		ἐμπορία, ας, ή	#10	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.5
finance	neut	n		ἐμπόριον, ου, τό	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.16
position	neut	b		ἐμπροσθεν	#51	#2	#0	#0	#2: 19.4, 19.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
position	neut	pg		ἐμπροσθεν	#108	#9	#4: 7.27, 12.8, 12.9*, 13.26	#0	#5: 5.19, 10.21*, 14.2, 19.27, 21.36	#2: 10.4, 18.17	11.26								Mt 5.16, 5.24, 6.1, 6.2, 7.6, 10.32, 10.33, 11.10, 11.26, 17.2, 18.14, 23.13, 25.32, 26.70, 27.11, 27.29; Mk 2.12, 9.2; Jn 1.15, 1.30, 3.28, 10.4, 12.37
breath	good	v		ἐμφυσάω	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 20.22
poverty	bad	a		ἐνδεής, ἐς	#24	#0	#0	#0	#0	#1: 4.34	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἐνδεκα	#16	#0	#0	#0	#2: 24.9*, 24.33	#2: 1.26, 2.14						#0	#0	#0	Mt 28.16, Mk 16.14
fate	neut	v		ἐνδέχομαι	#2	#0	#0	#0	#1: 13.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	good	a		ἐνδοξος	#66	#2	#0	#0	#2: 7.25, 13.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		ἐνεδρευω	#33	#0	#0	#0	#1: 11.54	#1: 23.21	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	bad	v		ἐνειλέω	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.46
position	neut	v		ἐνειμι	#8	#4	#0	#0	#1: 11.41*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	a		ἐνός, ἄ, ὄν	#3	#0	#0	#0	#0	#1: 9.7	#0	#0	#0	#0	#0	#0	#0	#0	
social	bad	v		ἐνέχω	#4	#1	#0	#0	#1: 11.53	#0				#0	#0	#0	#0	#0	Mk 6.19
direction	neut	b		ἐνθεν	#33	#0	#0	#0	#1: 16.26*	#0	#0	#0	#0			#0	#0	#0	Mt 17.20
chron	neut	n		ἐνιαυτός, οὔ, ὄ	#134	#8	#0	#0	#1: 4.19	#2: 11.26, 18.11	#0	#0	#0	#0	#0				Jn 11.49, 11.51, 18.13
num	neut	a		ἐννέα	#43	#0	#0	#0	#3: 15.4*, 15.7*, 17.17	#0	#0	#0	#0			#0	#0	#0	Mt 18.12, 18.13
comm	neut	v		ἐννεύω	#2	#0	#0	#0	#1: 1.62	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἐννηχος, ον	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.35
location	neut	b		ἐνταῦθα	#30	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		ἐντεῦθεν	#28	#2	#0	#0	#1: 4.9	#0	#0	#0	#0	#0	#0				Jn 2.16, 7.3, 14.31, 18.36, 19.18
piety	neut	n		ἐντολή, ἥς, ἡ	#237	#35	#1: 18.20	#0	#3: 1.6, 15.29, 23.56*	#1: 17.15									Mt 5.19, 15.3, 19.17, 22.36, 22.38, 22.40, Mk 7.8, 7.9, 10.5, 10.19, 12.28, 12.31, Jn 10.18, 11.57, 12.49, 12.50, 13.34, 14.15, 14.21, 15.10, 15.12
location	neut	a		ἐντόπιος, ἰα, ον	#0	#0	#0	#0	#0	#1: 21.12	#0	#0	#0	#0	#0	#0	#0	#0	
divine	neut	n		ἐνύπνιον, ου, τό	#89	#0	#0	#0	#0	#1: 2.17	#0	#0	#0	#0	#0	#0	#0	#0	
position	neut	p		ἐνώπιον	#532	#52	#0	#0	#20: 1.15, 1.17, 1.19, 1.75, 1.76, 4.7, 5.18*, 5.25*, 8.47, 12.6, 12.9*, 13.26*, 14.10, 15.10*, 15.18, 15.21, 16.15*, 23.14, 24.11*, 24.43*	#13: 2.25, 4.10, 4.19, 6.5, 6.6, 7.46, 9.15, 10.30, 10.31, 10.33, 19.9, 19.19, 27.35	#0	#0	#0	#0	#0				Jn 20.30
listen	good	v		ἐνωτίζομαι	#36	#0	#0	#0	#0	#1: 2.14	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἐξ	#85	#5	#0	#0	#2: 4.25 (3+6), 13.14	#3: 11.12, 18.11, 27.37									Mt 17.1, Mk 9.2, Jn 2.6, 12.1
comm	neut	v		ἐξαιτέω	#0	#0	#0	#0	#1: 22.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		ἐξαίφνης	#9	#0	#0	#0	#2: 2.13, 9.39*	#2: 9.3, 22.6				#0	#0	#0	#0	#0	Mk 13.36
action	neut	v		ἐξάλλομαι	#6	#0	#0	#0	#0	#1: 3.8	#0	#0	#0	#0	#0	#0	#0	#0	
drama, suspense	neut	b		ἐξάπινα	#15	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.8
haste	neut	b		ἐξάπινα	#15	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mk 9.8

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
drama	neut	v		ἔξαστράπτω	#4	#0	#0	#0	#1: 9.29 (see ἄστράπτω)	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		ἔξαιτης	#0	#1	#0	#0	#0	#4: 10.33, 11.11, 21.32, 23.30				#0	#0	#0	#0	#0	Mk 6.25
motion	neut	v		ἐξέρχομαι	#699	#31	#5: 7.24, 8.5, 12.59, 14.21cu, 14.23cu	#5: 4.35m, 4.41, 6.19u, 8.46c, 9.6c	#31: 1.22, 2.1, 4.14, 4.36, 4.42*, 5.8, 5.27*, 6.12*, 7.17, 7.25, 7.26, 8.2*, 8.27*, 8.29, 8.33, 8.35, 8.38, 9.4, 9.5*, 10.10*, 11.14*, 11.24, 11.53, 13.31, 14.18*, 15.28, 17.29, 21.37*, 22.39, 22.52, 22.62	#28	#>	#>	#39	#>	#43	#>	#>	#30	
comm	neut	v		ἐξετάζω	#12	#0	#0	#0	#0	#0	#0	#0	#0						Mt 2.8, 10.11; Jn 21.12
violence	bad	v		ἐξολεθρεύω	#207	#0	#0	#0	#0	#1: 3.23	#0	#0	#0	#0	#0	#0	#0	#0	
oath	bad	v		ἐξορκίζω	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 26.63
magic, spirit	good	n		ἐξορκιστής, οὔ, ὄ	#0	#0	#0	#0	#0	#1: 19.13	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v		ἐξορύσσω	#3	#1	#0	#0	#0	#0	#0	#0	#1: 2.4	#0	#0	#0	#0	#0	
shame	bad	v		ἐξουθενέω	#7	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.12
shame	bad	v		ἐξουθενέω	#8	#8	#0	#0	#2: 18.9, 23.11	#1: 4.11	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	n		ἐξοχή, ἦς, ἥ	#1	#0	#0	#0	#0	#1: 25.23	#0	#0	#0	#0	#0	#0	#0	#0	
sleep	bad	v		ἐξυπνίζω	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.11
thought	good	a		ἐξυπνος, ον	#1	#0	#0	#0	#0	#1: 16.27	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		ἔξωθεν	#48	#5	#2: 11.39, 11.40	#0	#0	#0						#0	#0	#0	Mt 23.25, 23.27, 23.28; Mk 7.15, 7.18
num	neut	v		ἐπαθροίζω	#0	#0	#0	#0	#1: 11.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
poverty	bad	v		ἐπαιτέω	#2	#0	#0	#0	#2: 16.3, 18.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	good	v		ἐπακροάομαι	#0	#0	#0	#0	#0	#1: 16.25	#0	#0	#0	#0	#0	#0	#0	#0	
need	neut	b		ἐπάναγκες	#0	#0	#0	#0	#0	#1: 15.28	#0	#0	#0	#0	#0	#0	#0	#0	
curse	bad	a		ἐπάρατος, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.49
house	neut	n		ἔπαυλις, εως, ἥ	#44	#0	#0	#0	#0	#1: 1.20	#0	#0	#0	#0	#0	#0	#0	#0	
chron, cause	neut	cs		ἐπειδή	#20	#5	#0	#0	#2: 7.1, 11.6	#3: 13.46, 14.12, 15.24	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	c		ἐπειδήπερ	#0	#0	#0	#0	#1h: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ἐπι	ἐπεισέρχομαι	#1	#0	#0	#0	#1: 21.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b	ἐπι	ἔπειτα	#2	#13	#0	#0	#1: 16.7	#0	#0	#0	#0	#0	#0				Jn 11.7
location	neut	b	ἐπι	ἐπέκεινα	#18	#0	#0	#0	#0	#1: 7.43	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	n	ἐπι	ἐπενδύτης, ου, ὄ	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 21.7
motion	neut	v	ἐπι	ἐπέρχομαι	#107	#2	#1: 21.26	#0	#2: 1.35, 11.22	#4: 1.8, 8.24, 13.40, 14.19	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v	ἐπι	ἐπερωτάω	#74	#2	#1: 18.18	#2: 8.30mu, 9.18mu	#15: 2.46, 3.10, 3.14, 6.9*, 8.9, 17.20*, 18.40, 20.21, 20.27, 20.40, 21.7*, 22.64*, 23.6, 23.9*	#2: 5.27, 23.34	5.9, 8.27	#>	#25						Mt 12.10, 16.1, 17.10, 22.23, 22.35, 22.41, 22.46, 27.11; Jn 9.23, 18.7
shame	bad	v	ἐπι	ἐπηρέάζω	#0	#1	#0	#0	#1: 6.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
family	neut	v	ἐπι	ἐπιγαμβρεύω	#9	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.24
posture	neut	v	ἐπι	ἐπικαθίζω	#8	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 21.7
danger, travel	bad	v	ἐπι	ἐπικέλλω	#0	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
philosophy	neut	n	ἐπι	Ἐπικούρειος, ου, ὁ	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	n	ἐπι	ἐπικουρία, ας, ἡ	#1	#0	#0	#0	#0	#1: 26.22	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v	ἐπι	ἐπικρίνω	#2	#0	#0	#0	#1: 23.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	ἐπι	ἐπιλαμβάνομαι	#51	#4	#0	#0	#5: 9.47, 14.4, 20.20, 20.26, 23.26	#7: 9.27, 16.19, 17.19, 18.17, 21.30, 21.33, 23.19									Mt 14.31, Mk 8.23
thinking	bad	v	ἐπι	ἐπιλανθάνομαι	#116	#5	#0	#0	#1: 12.6	#0	#0	#0	#1: 8.14	#0	#1: 16.5	#0	#0	#0	
food	bad	v	ἐπι	ἐπιλείχω	#0	#0	#0	#0	#1: 16.21	#0	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	n	ἐπι	ἐπιμέλεια, ας, ἡ	#10	#0	#0	#0	#0	#1: 27.3	#0	#0	#0	#0	#0	#0	#0	#0	
nuance	good	b	ἐπι	ἐπιμελῶς	#15	#0	#0	#0	#1: 15.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm, gesture	good	v	ἐπι	ἐπινεύω	#5	#0	#0	#0	#0	#1: 18.20	#0	#0	#0	#0	#0	#0	#0	#0	
thought	neut	n	ἐπι	ἐπίνοια, ας, ἡ	#8	#0	#0	#0	#0	#1: 8.22	#0	#0	#0	#0	#0	#0	#0	#0	
oath	bad	v	ἐπι	ἐπιорκέω	#2	#0	#0	#0	#0	#0	#0	#0	#0	5.33		#0	#0	#0	
action	neut	v	ἐπι	ἐπιπίπτω	#53	#2	#0	#0	#2: 1.15, 15.20	#6: 8.16, 10.44, 11.15, 19.17, 20.10, 20.37				#0	#0	#0	#0	#0	Mk 3.10
travel	neut	v	ἐπι	ἐπιπορεύομαι	#5	#0	#0	#0	#1h: 8.4	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	v	ἐπι	ἐπιράπτω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 2.21
resources	good	n	ἐπι	ἐπισιτισμός, οὔ, ὁ	#15	#0	#0	#0	#1h: 9.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
order	neut	v	ἐπι	ἐπισκευάζομαι	#7	#0	#0	#0	#0	#1: 21.15	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	n	ἐπι	ἐπισκοπή, ἡς, ἡ	#43	#2	#0	#0	#1: 19.44	#1: 1.20	#0	#0	#0	#0	#0	#0	#0	#0	
agri	bad	v	ἐπι	ἐπισπείρω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.25
social	good	n	ἐπι	ἐπιστάτης, ου, ὁ	#12	#0	#0	#0	#6: 5.5, 8.24, 8.45, 9.33, 9.49, 17.13	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ἐπι	ἐπιστρέφω	#503	#8	#0	#0	#7: 1.16, 1.17, 2.39, 8.55, 17.4, 17.31, 22.32	#10: 9.35, 9.40, 11.21, 14.15, 15.19, 15.36, 16.18, 26.18, 26.20, 28.27									Mt 10.13, 12.44, 13.15, 24.18, Mk 4.12, 5.30, 8.33, 13.16, Jn 21.20
comm	good	n	ἐπι	ἐπιστροφή, ἡς, ἡ	#11	#0	#0	#0	#0	#1: 15.3	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v	ἐπι	ἐπισυνάγω	#49	#0	#0	#0	#3: 12.1, 13.34, 17.37	#0					23.37	#0	#0	#0	Mk 1.33, 13.27; Mt 24.31
haste, drama	neut	v	ἐπι	ἐπισυντρέχω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.25
danger	bad	a	ἐπι	ἐπισφαλής, ἐς	#1	#0	#0	#0	#0	#1: 27.9	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	v	ἐπι	ἐπισχύω	#2	#0	#0	#0	#1: 23.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
order, authority, command	neut	v	ἐπι	ἐπιτάσσω	#36	#1	#1: 14.22	#3: 8.25, 8.31u, 9.14u	#1: 4.36	#1: 23.2	6.39		1.27	#0	#0	#0	#0	#0	Mk 1.27, 6.27, 9.25
comm	bad	v	ἐπι	ἐπιτιμάω	#10	#2	#3: 9.55, 17.3, 18.39*	#4: 4.35m, 4.41, 8.24m, 9.21m	#5: 4.39, 9.42, 18.15, 19.39, 23.40	#0	1.25, 4.39, 8.30	8.32, 8.33, 10.13	9.25	8.26, 16.20u, 17.18, 18.15u	16.22, 19.13	#0	#0	#0	Mt 12.16, 20.31; Mk 3.12, 10.48; Qn rebuke disciples and brothers; Mk1 + later, rebuke spirits, others

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
authority, comm	neut	n	ἐπι	ἐπιτροπή, ἥς, ἡ	#1	#0	#0	#0	#0	#1: 26.12	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	a	ἐπι	ἐπιφανής, ἐς	#21	#0	#0	#0	#0	#1: 2.20	#0	#0	#0	#0	#0	#0	#0	#0	
chron	good	v	ἐπι	ἐπιφώσκω	#0	#0	#0	#0	23.54	#0	#0	#0	#0			#0	#0	#0	Mt 28.1
liquid	good	v	ἐπι	ἐπιχέω	#22	#0	#0	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἐπτὰ	#178	#24	#1: c20.29	#0	#5: 2.36, 8.2, 11.26, 20.31, 20.33	#8: 6.3, 13.19, 19.14, 20.6, 21.4, 21.8, 21.28, 28.14						#0	#0	#0	Mt 12.45, 15.34, 15.36, 15.37, 16.10, 18.22, 22.25, 22.26, 22.26, Mk 8.5, 8.6, 8.8, 8.20, 8.20, 12.20, 12.22, 12.23, 16.9
action	neut	vd		ἐργάζομαι	#11	#1	#0	#0	#0	#0	#0	#0	#0						Mt 21.28; Jn 6.27
action	neut	vi*		ἐργάζομαι	#37	#8	#0	#0	#0	#2: 13.41, 18.3									Mt 25.16, 26.10; Mk 14.6; Jn 5.17, 6.30
action	neut	vn*		ἐργάζομαι	#17	#3	#0	#0	#1: 13.14*	#0	#0	#0	#0	#0	#0				Jn 9.4
action	neut	vp		ἐργάζομαι	#49	#10	#0	#0	#0	#1: 10.35	#0	#0	#0	#1: 7.23	#0				Jn 3.21
action	neut	vs		ἐργάζομαι	#4	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 6.28
action	neut	n		ἐργάτης, ου, ὁ	#4	#5	#2: 10.7, 13.27	#0	#1: 10.2	#1: 19.25	10.10	#0	#0	#0	9.37, 9.38	#0	#0	#0	Mt 20.1, 20.2, 20.8
action	neut	n		ἔργον, ου, τό	#543	#113	#2: 7.18, 11.48	#0	#1: 24.19	#9: 5.38, 7.22, 7.41, 9.36, 13.2, 13.41, 14.26, 15.38, 26.20	11.2, 11.19					#>	#>	#25	Mt 5.16, 23.3, 23.5, 26.10
motion	bad	v		ἐρείδω	#11	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		ἐρεύγομαι	#6	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.35
comm	bad	v		ἐρίζω	#6	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 12.19
animal	bad	n		ἐρίφιον, ου, τό	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 25.33
				ἔρχομαι															
comm	neut	v		ἐρωτάω	#67	#6	#2: 16.27, 23.3	#1: 5.3u	#12: 4.38, 7.3, 7.36*, 8.37, 9.45, 11.37*, 14.18*, 14.19*, 14.32, 19.31, 20.3, 22.68	#7: 1.6, 3.3, 10.48, 16.39, 18.20, 23.18, 23.20						#>	#>	#26	Mt 15.23, 16.13, 19.17, 21.24; Mk 4.10, 7.26, 8.5
chron	neut	n		ἐσπέρα, ας, ἡ	#121	#0	#0	#0	#1: 24.29	#2: 4.3, 28.23	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἐσπερινός, ἡ, ὄν	#8	#0	#1: 12.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Qn <i>hapax</i> not in Lk2
chron	neut	a		ἔσχατος, η, ον	#152	#20	#1: 12.59	#0	#4: 11.26, 13.30, 14.9, 14.10	#3: 1.8, 2.17, 13.47									Mt 5.26, 12.45, 19.30, 20.8, 20.12, 20.14, 20.16, 27.64; Mk 9.35, 10.31, 12.6, 12.22; Jn 6.39, 6.40, 6.44, 6.54, 7.37, 11.24, 12.48; Qn 12.59 "last" for quantity, "last farthing"
chron	neut	b		ἔσχατως	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.23
direction	neut	b		ἔσωθεν	#24	#3	#3: 11.7u, 11.39, 11.40	#0	#0	#0						#0	#0	#0	Mt 7.15, 23.25, 23.27, 23.28; Mk 7.21, 7.23
social	good	n		ἑταῖρος, ου, ὁ	#25	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 20.13, 22.12, 26.50
style	neut	a?f		ἕτερος, α, ον	#42	#7	#0	#0	#5: 4.43, 8.3, 9.56, 16.18*, 17.35	#3: 2.4, 20.15, 27.3									Mt 10.23, Mk 16.12, Jn 19.37

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
style	neut	a?m		ἕτερος, α, ον	#159	#24	#1: 16.13	#0	#16: 7.41, 9.59*, 9.61*, 10.1*, 11.16, 14.19*, 14.20*, 14.31, 16.7, 17.34, 18.10, 19.20, 20.11, 22.58, 23.32*, 23.40	#11: 1.20, 2.13, 2.40, 7.18, 8.34, 12.17, 13.35, 15.35, 17.7, 17.34, 27.1	#0	#0	#0			#0	#0	#0	Mt 6.24, 8.21, 11.3, 15.30, 16.14, 21.30
style	neut	a?n		ἕτερος, α, ον	#35	#3	#0	#1: c5.7u	#8: 3.18, 6.6*, 8.6*, 8.7*, 8.8*, 9.29*, 11.26, 22.65	#3: 4.12, 17.21, 23.6	#0	#0	#0			#0	#0	#0	Mt 11.16, 12.45
chron	neut	b		ἔτι	#516	#41	#3: 14.22, c20.36, 24.6	#0	#13: 1.15, 8.49, 9.42, 14.26, 14.32, 15.20, 16.2, 18.22*, 22.47*, 22.60, 22.71, 24.41, 24.44	#5: 2.26, 9.1, 10.44, 18.18, 21.28									Mt 5.13, 12.46, 17.5, 18.16, 19.20, 26.47, 26.65, 27.63; Mk 5.35, 12.6, 14.43, 14.63; Jn 4.35, 7.33, 11.30, 12.35, 13.33, 14.19, 16.12, 20.1
action	neut	v		ἐτοιμάζω	#166	#11	#2: 22.8, 24.1	#0	#12: 1.17, 1.76, 2.31, 3.4, 9.52, 12.20*, 12.47*, 17.8, 22.9, 22.12, 22.13, 23.56*	#1: 23.23									Mt 3.3, 20.23, 22.4, 25.34, 25.41, 26.17, 26.19; Mk 1.3, 10.40, 14.12, 14.15, 14.16; Jn 14.2, 14.3
chron	neut	n		ἔτος, ους, τό	#600	#16	#0	#1: 3.1	#14: 2.36, 2.37, 2.41, 2.42, 3.23, 4.25, 8.42, 8.43, 12.19, 13.7, 13.8, 13.11, 13.16, 15.29	#11: 4.22, 7.6, 7.30, 7.36, 7.42, 9.33, 13.20, 13.21, 19.10, 24.10, 24.17	#0	5.25, 5.42		9.20	#0				Jn 2.20, 5.5, 8.57
comm	good	v	εὐ	εὐαγγελίζω	#20	#26	#1: c16.16	#1: 9.6A	#8: 1.19, 2.10, 3.18, 4.18, 4.43, 7.22, 8.1, 20.1	#15: 5.42, 8.4, 8.12, 8.25, 8.35, 8.40, 10.36, 11.20, 13.32, 14.7, 14.15, 14.21, 15.35, 16.10, 17.18	#0	#0	#0			#0	#0	#0	Mt 11.5
exclamation	good	b		εὐγε	#9	#0	#0	#0	#1: 19.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
weather	good	n		εὐδία, ας, ή	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 16.2
emotion, joy	good	v	εὐ	εὐδοκέω	#59	#15	#0	#0	#2: 3.22, 12.32*	#0						#0	#0	#0	Mt 3.17, 12.18, 17.5; Mk 1.11
emotion, thought	good	n	εὐ	εὐδοκία, ας, ή	#28	#6	#0	#0	#2: 2.14, 10.21*	#0	#0	#0	#0			#0	#0	#0	Mt 11.26
character	good	v	εὐ	εὐεργετέω	#10	#0	#0	#0	#0	#1: 10.38	#0	#0	#0	#0	#0	#0	#0	#0	
politics	neut	n	εὐ	εὐεργέτης, ου, ό	#6	#0	#0	#0	#1: 22.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	good	a		εὐθετος, ον	#2	#1	#0	#0	#2: 9.62, 14.35*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		εὐθέως	#15	#4	#0	#1: 5.13m	#5: 12.36*, 12.54, 14.5, 17.7, 21.9*	#9: 9.18, 9.20, 9.34, 12.10, 16.10, 17.10, 17.14, 21.30, 22.29									Mt 4.20, 4.22, 8.3, 13.5, 14.22, 14.31, 20.34, 21.2, 24.29, 25.15, 26.49, 26.74, 27.48; Mk 7.35; Jn 5.9, 6.21, 18.27
emotion, joy	good	a		εὐθυμος, ον	#1	#0	#0	#0	#0	#1: 27.36	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, joy	good	b		εὐθύμωσ	#0	#0	#0	#0	#0	#1: 24.10	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		εὐθύς	#69	#1	#0	#0	#3: 3.4, 3.5, 6.49	#4: 8.21, 9.11, 10.16, 13.10	#>	#>	#41						Mt 3.3, 3.16, 13.20, 13.21, 14.27, 21.3; Jn 13.30, 13.32, 19.34
chron	good	v	εὐ	εὐκαιρέω	#0	#1	#0	#0	#0	#1: 17.21									Mk 6.31
chron	good	n	εὐ	εὐκαιρία, ας, ή	#5	#0	#0	#0	#1: 22.6	#0	#0	#0	#0			#0	#0	#0	Mt 26.16
chron	good	a	εὐ	εὐκαιρος, ον	#5	#1	#0	#0	#0	#0									Mk 6.21
peace	good	v	εὐ	εὐνοέω	#3	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 5.25



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
resource	good	v	εὖ	εὐπορέω	#4	#0	#0	#0	#0	#1: 11.29	#0	#0	#0	#0	#0	#0	#0	#0	
finance	good	n	εὖ	εὐπορία, ας, ή	#0	#0	#0	#0	#0	#1: 19.25	#0	#0	#0	#0	#0	#0	#0	#0	
nature, travel	neut	n		εὐρακύλων, ωνος, ό	#0	#0	#0	#0	#0	#1: 27.14	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	via		εὕρισκω	#242	#14	#3: 7.9, c23.2, c24.3	#0	#20: 1.30, 2.46, 4.17, 7.10, 8.35, 9.36, 13.6, 15.6, 15.9, 15.24, 15.32, 17.18, 19.32, 22.13, 22.45, 23.14, 23.22, 24.2, 24.24, 24.33	#15: 5.10, 5.22, 5.23, 7.46, 8.40, 9.33, 13.6, 13.22, 17.23, 19.19, 23.29, 24.12, 24.18, 24.20, 27.28									Mt 1.18, 8.10, 18.28, 20.6, 21.19, 22.10, 26.43, 26.60, 27.32; Mk 1.37, 7.30, 11.4, 11.13, 14.16, 14.40; Jn 2.14, 11.17
action	neut	vif		εὕρισκω	#89	#4	#2: 11.9, c18.8u	#0	#4: 2.12, 12.37, 12.43, 19.30	#0									Mt 7.7, 10.39, 11.29, 16.25, 17.27, 21.2, 24.46; Mk 11.2, 11.13; Jn 7.34, 7.35, 7.36, 10.9, 21.6
action	neut	vii		εὕρισκω	#8	#1	#0	#0	#1: 19.48	#1: 7.11				#0	#0	#0	#0	#0	Mk 14.55
action	neut	vip		εὕρισκω	#20	#2	#1: 11.10	#0	#3: 11.25, 13.7, 23.4	#2: 10.27, 23.9									Mt 7.8, 12.43, 12.44, 26.40, Mk 14.37, Jn 1.41, 1.43, 1.45, 5.14, 18.38, 19.4, 19.6
action	neut	vix		εὕρισκω	#31	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Jn 1.41, 1.45
action	neut	vn		εὕρισκω	#21	#4	#0	#0	#0	#1: 19.1	#0	#0	#0						Mt 18.13
action	neut	vp		εὕρισκω	#77	#2	#2: c15.5, c15.9	#0	#4: 2.45, 5.19, 11.24, 24.23	#10: 4.21, 11.26, 12.19, 13.28, 17.6, 18.2, 21.2, 24.5, 27.6, 28.14	#0	#0	#0						Mt 7.14, 10.39, 13.44, 13.46, Jn 6.25, 9.35
action	neut	vs		εὕρισκω	#88	#9	#0	#0	#5: 6.7*, 9.12*, 12.38, 15.4, 15.8	#2: 5.39, 9.2						#0	#0	#0	Mt 2.8, 22.9, Mk 13.36
geo	neut	n		εὐρύχωρος, ον	#11	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 7.13
agri	good	v		εὐφορέω	#0	#0	#0	#0	#1h: 12.16	#0	#0	#0	#0	#0	#0	#0	#0	#0	
pleasure, resource	neut	v		εὐφραίνω	#238	#6	#3: 12.19u, 16.19, 23.9*	#0	#4: 15.23, 15.24, 15.29, 15.32	#2: 2.26, 7.41	#0	#0	#0	#0	#0	#0	#0	#0	Qn uses term as indictment of rich, where Lk2 evokes celebration
magic, spirit	neut	v		ἐφάλλομαι	#3	#0	#0	#0	#0	#1: 19.16	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἐφήμερος, ον	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0
action	neut	v		ἐφίστημι	#73	#3	#0	#0	#7: 2.9, 2.38, 4.39, 10.40, 20.1, 21.34, 24.4	#11: 4.1, 6.12, 10.17, 11.11, 12.7, 17.5, 22.13, 22.20, 23.11, 28.2	#0	#0	#0	#0	#0	#0	#0	#0	
magic, Aramaic	good	v		ἐφφαθά	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.34
chron	neut	b		ἐχθές	#34	#1	#0	#0	#0	#1: 7.28									Jn 4.52
social	bad	n		ἐχθρα, ας, ή	#24	#5	#0	#0	#1: 23.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	bad	a		ἐχθρός, ά, όν	#425	#14	#1: 6.27	#0	#7: 1.71, 1.74, 6.35, 10.19, 19.27, 19.43, 20.43	#1: 2.35				5.43, 5.44		#0	#0	#0	Mt 10.36, 13.25, 13.28, 13.39, 22.4, Mk 12.36
chron	neut	p		ἔως	#1391	#21	#2: 4.29, 12.59	#1: 9.41m	#24: 1.80, 2.15, 2.37, 4.42, 9.27, 10.15, 11.51, 12.50, 13.8, 13.21, 13.35, 15.4, 15.8, 17.8, 20.43, 21.32*, 22.16, 22.18, 25.21, 26.11, 28.23	#22: 1.8, 1.22, 2.35, 7.45, 8.10, 8.40, 9.38, 11.19, 11.22, 13.20, 13.47, 17.14, 17.15, 21.5, 21.26, 23.12, 23.14, 23.21, 23.23, 25.21, 26.11, 28.23	9.19	17.17							Mt 1.17, 1.25, 2.9, 2.13, 2.15, 5.18, 5.25, 5.26, 10.11, 10.23, 11.12, 11.13, 11.23, 12.20, 13.30, 13.33, 14.22, 16.28, 17.9, 18.21, 18.22, 18.30, 18.34, 20.8, 22.26, 22.44, 23.35, 23.39, 24.21, 24.27,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
									22.34, 22.51, 23.5, 23.44*, 24.49, 24.50										24.31, 24.34, 24.39, 26.29, 26.36, 26.38, 26.58, 27.8, 27.45, 27.51, 27.64, 28.20; Mk 6.10, 6.23, 6.45, 9.1, 12.36, 13.19, 13.27, 14.25, 14.32, 14.34, 14.54, 15.33, 15.38, Jn 2.7, 2.10, 5.17, 9.4, 9.18, 10.24, 13.38, 16.24, 21.22, 21.23
style	neut	n		ζεῦγος, ους, τό	#15	#0	#0	#0	#2: 2.24, 14.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	
resource, travel	neut	n		ζεουκτηρία, ας, ή	#0	#0	#0	#0	#0	#1: 27.40	#0	#0	#0	#0	#0	#0	#0	#0	
resource	bad	v		ζημιόω	#7	#3	#0	#0	#1: 9.25	#0									Mt 16.26; Mk 8.36
motion, thought	neut	v		ζητέω	#304	#23	#7: 6.19, 11.9, 11.10, 12.31, 12.48c, 13.24u, 15.8c	#0	#19: 2.48, 2.49, 5.18*, 9.9, 11.10, 11.16, 11.24, 11.29*, 12.29, 13.6, 13.7, 17.33, 19.3, 19.10, 19.47, 20.19, 22.2, 22.6, 24.5	#10: 9.11, 10.19, 10.21, 13.8, 13.11, 16.10, 17.5, 17.27, 21.31, 27.30								#32	Mt 2.13, 2.20, 6.33, 7.7, 7.8, 12.43, 12.46, 12.47, 13.45, 18.12, 21.46, 26.16, 26.59, 28.5; Mk 1.37, 3.32, 8.11, 8.12, 11.18, 12.12, 14.1, 14.11, 14.55, 16.6; Qn always "seek", Lk2 sometimes "try"
clothing	good	v		ζωννύω	#20	#0	#0	#0	#0	#1: 12.8	#0	#0	#0	#0	#0				Jn 21.18
politics	neut	n		ήγεμονία ας, ή	#7	#0	#0	#1: 3.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
politics	neut	v		ήγέομαι	#165	#21	#0	#0	#1: 22.26	#4: 7.10, 14.12, 15.22, 26.2	#0	#0	#0	#0	2.6	#0	#0	#0	
emotion	good	b		ήδέως	#11	#3	#0	#0	#0	#0		12.37b		#0	#0	#0	#0	#0	Mk 6.20
chron	neut	b		ήδη	#62	#15	#0	#0	#9: 3.9, 7.6*, 11.7c*, 12.49*, 14.17*, 19.37, 21.30*, 23.44*, 24.29	#2: 4.3, 27.9									Mt 3.10, 5.28, 14.15, 14.24, 15.32, 17.12, 24.32; Mk 4.37, 6.35, 8.2, 11.11, 13.28, 15.42, 15.44; Jn 3.18, 4.35, 4.51, 5.6, 6.17, 7.14, 9.22, 9.27, 11.17, 11.39, 13.2, 15.3, 19.28, 19.33, 21.4, 21.14
chron-HF	neut	n		ήμέρα, ας, ή	#2180	#103	#8: 11.3, 12.46, 16.19, 17.22, 17.26, 17.28, 18.7, 24.7	#3: 5.35u, 6.13u, 9.22,	#68: 1.5, 1.7, 1.18, 1.20, 1.23, 1.24, 1.25, 1.39, 1.59, 1.75, 1.80, 2.1, 2.6, 2.21, 2.22, 2.36, 2.37, 2.43, 2.44, 2.46, 4.2, 4.16*, 4.25, 4.42*, 5.17, 5.35, 6.12*, 6.23*, 8.22*, 9.12*, 9.23, 9.28*, 9.36, 9.37*, 9.51, 10.12, 13.14*, 13.16*, 14.5, 15.13, 17.4*, 17.24, 17.27, 17.29, 17.30, 17.31, 18.33, 19.42, 19.43, 19.47, 20.1*, 21.6, 21.22, 21.23, 21.34, 21.37, 22.7, 22.53, 22.66*, 23.7, 23.12, 23.29,	#90	#>	#>	#25	#>	#42	#>	#>	#30	Mt 2.1, 3.1, 4.2, 6.34, 7.22, 9.15, 10.15, 11.12, 11.22, 11.24, 12.36, 12.40, 13.1, 15.32, 16.21, 17.1, 17.23, 20.2, 20.6, 20.12, 20.19, 22.23, 22.46, 23.30, 24.17, 24.22, 24.29, 24.36, 24.37, 24.38, 24.42, 24.50, 25.13, 26.2, 26.29, 26.55, 26.61, 27.40, 27.63, 27.64, 28.15, 28.20; Mk 1.9, 1.13, 2.1, 2.20, 4.27, 4.35, 5.5, 6.21, 8.1, 8.2, 8.31, 9.2, 9.31, 10.34, 13.17, 13.19, 13.20, 13.24, 13.32, 14.1, 14.12, 14.25, 14.49, 14.58, 15.29; Jn 1.39, 2.1, 2.12, 2.19, 2.20, 4.40, 4.43, 5.9, 6.39, 6.40, 6.44, 6.54, 7.37, 8.56, 9.4, 9.14, 11.6, 11.9, 11.17, 11.24,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
									23.54, 24.13*, 24.18*, 24.21*, 24.29, 24.46										11.53, 12.1, 12.7, 12.48, 14.20, 16.23, 16.26, 19.31, 20.19, 20.26; QnLk1 11.3 and 16.19 "daily" not an historical marker, 17.26 "days" in past or future; Lk2 specific days for historiographical sequencing
death	bad	a		ἡμιθανής, ἐς	#1	#0	#0	#0	#1: 10.30	#0	#0	#0	#0	#0	#0	#0	#0	#0	
compare	neut	cs		ἵπερ	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 12.43
name	bad	n		Ἡρώδης, ου, ὁ	#0	#0	#3: 8.3, c23.7, c23.8	#2: 9.7, c9.9u	#7: 1.5, 3.1, 3.19, 13.31, 23.11, 23.12, 23.15	#8: 4.27, 12.1, 12.6, 12.11, 12.19, 12.21, 13.1, 23.35	6.14, 6.16,				2.1, 2.3, 2.7, 2.12, 2.13, 2.15, 2.16, 2.19, 2.22	#0	#0	#0	Mt 14.1, 14.3, 14.6, Mk 6.17, 6.18, 6.20, 6.21, 6.22, 8.15
comm	neut	v		ἡσυχάζω	#49	#1	c23.56	#0	#1: 14.4	#2: 11.18, 21.14	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Θαδδαῖος, ου, ὁ	#0	#0	#0	#0	#0	#0						#0	#0	#0	Mt 10.3, Mk 3.18
emotion, piety	good	n		θάμβος, ους, τό and θάμβος, ου, ὁ	#6	#0	#0	#0	#2: 4.36, 5.9	#1: 3.10	#0	#0	#0	#0	#0	#0	#0	#0	
death	bad	a		θανάσιμος, ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 16.18
emotion, drama	good	a		θαυμάσιος, α, ον	#60	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 21.15
emotion, drama	good	v		θαυμάζω	#57	#8	#0	#0	#13: 1.21, 1.63, 2.18, 2.33, 4.22, 7.9*, 8.25*, 9.43, 11.14*, 11.38*, 20.26, 24.12, 24.41*	#5: 2.7, 3.12, 4.13, 7.31, 13.41				8.27					Mt 8.10, 9.33, 15.31, 21.20, 22.22, 27.14; Mk 5.20, 6.6, 15.5, 15.44; Jn 3.7, 4.27, 5.20, 5.28, 7.15, 7.21
idolatry, piety	bad	n		θεά, ᾶς, ἡ	#2	#0	#0	#0	#0	#1: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	
vision	good	v		θεάομαι	#9	#4	#0	#0	#3: 5.27*, 7.24*, 23.55*	#3: 1.11, 21.27, 22.9									Mt 6.1, 11.7, 22.11, 23.5; Mk 16.11, 16.14; Jn 1.14, 1.32, 1.38, 4.38, 6.5, 11.45
intent, desire	neut	n		θέλημα, ατος, τό	#49	#37	#0	#0	#3: 12.47, 22.42, 23.25	#3: 13.22, 21.14, 22.14									Mt 6.10, 7.21, 12.50, 18.14, 21.31, 26.42; Mk 3.35; Jn 1.13, 4.34, 5.30, 6.38, 6.39, 6.40, 7.17, 9.31
intent, desire	neut	v		θέλω	#159	#72	#2: 6.31T, 11.46T	#3: 5.12m, 5.13m, 9.24m	#23: 1.62, 4.6, 5.39, 8.20*, 9.23, 9.54*, 10.24*, 10.29, 12.49*, 13.31, 13.34, 14.28, 15.28, 16.26, 18.4, 18.13, 18.41, 19.14, 19.27, 20.46, 22.9, 23.8, 23.20	#13	8.35			16.25					Mt 1.19, 2.18, 5.40, 5.42, 7.12, 8.2, 8.3, 9.13, 11.14, 12.7, 12.38, 13.28, 14.5, 15.28, 15.32, 16.24, 17.4, 17.12, 18.23, 18.30, 19.17, 19.21, 20.14, 20.15, 20.21, 20.26, 20.27, 20.32, 21.29, 22.3, 23.4, 23.37, 26.15, 26.17, 26.39, 27.15, 27.17, 27.21, 27.34, 27.43; Mk 1.40, 1.41, 3.13, 6.19, 6.22, 6.25, 6.26, 6.48, 7.24, 8.34, 9.13,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
																			9.30, 9.35, 10.35, 10.36, 10.43, 10.44, 10.51, 12.38, 14.7, 14.12, 14.36, 15.9, 15.12; Jn 1.43, 3.8, 5.6, 5.21, 5.35, 5.40, 6.11, 6.21, 6.67, 7.1, 7.17, 7.44, 8.44, 9.27, 12.21, 15.7, 16.19, 17.24, 21.18, 21.22, 21.23
intent, desire	neut	vd\w{3}s		θέλω	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
intent, desire	neut	vi\w{3}p		θέλω	#22	#13	#1: 6.31	#0	#3: 10.24*, 13.34, 19.14	#1: 7.39									Mt 11.14, 12.38, 17.12, 20.32, 22.3, 23.4, 23.37, 26.15, 27.15, 27.17, 27.21; Mk 9.13, 10.35, 10.36, 15.9, 15.12; Jn 5.35, 5.40, 6.11, 6.21, 6.67, 7.44, 8.44, 9.27, 12.21, 16.19; LkR2 has 2 in aorist
intent, desire	neut	vi\w{3}s		θέλω	#91	#36	#0	#1: 5.13m	#11: 5.39, 9.23, 9.54*, 12.49*, 13.31, 13.34, 15.28, 18.4, 18.13, 18.41, 22.9	#8: 2.12, 7.28, 10.10, 14.13, 16.3, 17.20, 19.33, 25.9									Mt 2.18, 8.3, 9.13, 12.7, 13.28, 15.28, 15.32, 16.24, 17.4, 18.23, 18.30, 19.17, 19.21, 20.14, 20.15, 20.21, 21.29, 23.37, 26.17, 26.39, 27.34, 27.43; Mk 1.41, 3.13, 6.19, 6.25, 6.26, 6.48, 7.24, 8.34, 9.30, 9.35, 10.51, 14.12, 14.36; Jn 1.43, 3.8, 5.6, 5.21, 7.1, 17.24, 21.18
intent, desire	neut	vn*		θέλω	#1	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0
intent, desire	neut	vo*		θέλω	#1	#1	#0	#0	#1: 1.62	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	#0
intent, desire	neut	vp\w{4}p		θέλω	#9	#7	#0	#0	#4: 8.20*, 16.26*, 19.27, 20.46	#0									Mk 12.38
intent, desire	neut	vp\w{4}s		θέλω	#6	#7	#0	#0	#4: 10.29, 14.28, 23.8, 23.20	#3: 18.21, 24.27, 25.9									Mt 1.19, 5.40, 5.42, 14.5
intent, desire	neut	vs\w{3}p		θέλω	#3	#2	#0	#0	#0	#1: 26.5									Mt 7.12, Mk 14.7, Jn 15.7
intent, desire	neut	vs\w{3}s		θέλω	#24	#4	#0	#2: 5.12m, 9.24m	#1: 4.6	#0	8.35			16.25					Mt 8.2, 20.26, 20.27; Mk 1.40, 6.22, 10.43, 10.44; Jn 7.17, 21.22, 21.23
piety	bad	a		θεομάχος, ον	#0	#0	#0	#0	#0	#1: 5.39	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	a		θεοσεβής, ές	#7	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 9.31
name	neut	n		Θεόφιλος, ου, ό	#0	#0	#0	#0	#1: 1.3	#1: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	
health	good	n		θεραπεία, ας, ή	#6	#1	#0	#0	#2: 9.11*, 12.42*										
chron	neut	n		θέρος, ους, τό	#8	#0	#1: 21.30	#0	#0	#0						#0	#0	#0	Mt 24.32, Mk 13.28
sight	neut	vp		θεωρέω	#21	#1	#0	#0	#3: 14.29, 23.35, 23.48	#5: 4.13, 8.13, 9.7, 17.16, 28.6									Mt 27.55, Mk 15.40, Jn 2.23, 6.40, 9.8, 12.45
sight	neut	n		θεωρία, ας, ή	#4	#0	#0	#0	#1: 23.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n		θήκη, ης, ή	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.11
resource	neut	v		θηλάζω	#29	#0	#1: 11.27	#0	#1: 21.23	#0	#0	#0	#1: 13.17		24.19	#0	#0	#0	Mt 21.16
violence	bad	v		θηρεύω	#17	#0	#0	#0	#1h: 11.54	#0	#0	#0	#0	#0	#0	#0	#0	#0	
disturb	bad	v		θορυβάζω	#0	#0	#0	#0	#1: 10.41	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
violence	bad	v		θραύω	#24	#0	#0	#0	#1h: 4.18	#0	#0	#0	#0	#0	#0	#0	#0	#0		
animal	neut	n		θρέμμα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.12	
liquid	bad	n		θρόμβος, ου, ό	#0	#0	#0	#0	#1: 22.44	#0	#0	#0	#0	#0	#0	#0	#0	#0		
piety	good	v		θυμιάω	#66	#0	#0	#0	#1: 1.9	#0	#0	#0	#0	#0	#0	#0	#0	#0		
emotion, anger	bad	v		θυμομαχέω	#0	#0	#0	#0	#0	#1: 12.20	#0	#0	#0	#0	#0	#0	#0	#0		
emotion, anger	bad	n		θυμός, οῦ, ό	#311	#16	#0	#0	#1: 4.28	#1: 19.28	#0	#0	#0	#0	#0	#0	#0	#0		
emotion, anger	bad	v		θυμώω	#64	#0	#0	#0	#0	#0	#0	#0	#0	#0	2.16	#0	#0	#0		
name	neut	n		Θωμάς, ᾶ, ό	#0	#0	#0	#0	#1: 6.15	#1: 1.13									Mt 10.3, Mk 3.18, Lk 6.15, Jn 11.16, 14.5, 20.24, 20.26, 20.27, 20.28, 21.2	
name	good	n		Ίάκωβος, ου, ό	#0	#6	#1: 24.10u	#1: 5.10u	#6: 6.14, 6.15, 6.16, 8.51, 9.28, 9.54	#5: 1.13, 12.2, 12.17, 15.13, 21.18						#0	#0	#0	Mt 4.21, 10.2, 10.3, 13.55, 17.1, 27.56, Mk 1.19, 1.29, 3.17, 3.18, 5.37, 6.3, 9.2, 10.35, 10.41, 13.3, 14.33, 15.40, 16.1	
health	good	v		ιάομαι	#64	#3	#1: 7.7u	#2: 6.19u, 9.2	#8: 5.17, 6.18, 8.47, 9.11*, 9.42, 14.4, 17.15*, 22.51	#4: 9.34, 10.38, 28.8, 28.27									Mt 8.8, 8.13, 13.15, 15.28; Mk 5.29; Jn 4.47, 5.13, 12.40	
possessive	neut	an?fp		ἴδιος, ἰα, ον	#4	#6	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
possessive	neut	an?fs		ἴδιος, ἰα, ον	#29	#11	#0	#0	#2: 9.10*, 10.23*	#9: 1.7, 1.19, 2.6, 2.8, 3.12, 13.36, 23.19, 24.24, 25.19									Mt 9.1, 14.13, 14.23, 17.1, 17.19, 20.17, 24.3, 25.15; Mk 4.34, 6.31, 6.32, 7.33, 9.2, 9.28, 13.3; Jn 4.44, 7.18	
possessive	neut	an?mp		ἴδιος, ἰα, ον	#13	#13	#1: 9.61	#0	#0	#2: 4.23, 24.23									Mt 25.14, Mk 4.34, Jn 1.11, 13.1	
possessive	neut	an?ms		ἴδιος, ἰα, ον	#8	#11	#0	#0	#2: c6.41, c6.44	#1: 1.25	#0	#0	#0	#0	#0				Jn 1.41, 5.18	
possessive	neut	an?np		ἴδιος, ἰα, ον	#11	#3	#0	#0	#1: 18.28	#1: 21.6	#0	#0	#0	#0	#0				Jn 1.11, 8.44, 10.3, 10.4, 10.12, 16.32, 19.27	
possessive	neut	an?ns		ἴδιος, ἰα, ον	#11	#12	#0	#0	#1: 10.34	#3: 4.32, 20.28, 28.30	#0	#0	#0	#0	#0				Jn 5.43, 15.19	
sight	neut	i		ἰδοῦ	#1125		#3: 7.27, 9.30E, 23.50AE	#0	#52: 1.20, 1.31, 1.36, 1.38, 1.44, 1.48, 2.10, 2.25, 2.34, 2.48, 5.12L*, 5.18L*, 6.23*, 7.12*, 7.25L*, 7.34L*, 7.37*, 8.41L*, 9.38, 9.39, 10.3, 10.19*, 10.25*, 11.31, 11.32, 11.41, 13.7, 13.11*, 13.16*, 13.30, 13.32, 13.35, 14.2, 15.29, 17.21c, 17.23c, 18.28, 18.31, 19.2, 19.8, 19.20, 22.10, 22.21, 22.31, 22.38, 22.47*, 23.14, 23.15, 23.29, 24.4, 24.13*, 24.49	#23				#>	#59					Mk 1.2, 3.32, 4.3, 10.28, 10.33, 14.41, 14.42; Jn 4.35, 12.15, 16.32, 19.5; QnLk1 7.27 is quote of Mal 3.1
suffering, liquid	bad	n		ἰδρώς, ὠτος, ό	#3	#0	#0	#0	#1h: 22.44	#0	#0	#0	#0	#0	#0	#0	#0	#0		

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
ritual	neut	v		ἱερατεύω	#27	#0	#0	#0	#1: 1.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
evil, piety	bad	n		ἱερόσυλος, ὁ	#1	#0	#0	#0	#0	#1: 19.37	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἱκανός, ἡ, ὄν	#46	#6	#0	#0	#9: 3.16, 7.6, 7.12, 8.27, 8.32, 20.9, 22.38, 23.8, 23.9	#18: 8.11, 9.23, 9.43, 11.24, 11.26, 12.12, 14.3, 14.21, 17.9, 18.18, 19.19, 19.26, 20.8, 20.11, 20.37, 22.6, 27.7, 27.9						#0	#0	#0	Mt 3.11, 8.8, 28.12; Mk 1.7, 10.46, 15.15
liquid	good	n		ἱκμάς, ἄδος, ἡ	#2	#0	#0	#0	#1: 8.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	v		ἱματίζω	#0	#0	#0	#0	#1: 8.35	#0	#0	#0	#1: 5.15	#0	#0	#0	#0	#0	
style	neut	b		ἱνατί	#0	#1	#0	#0	#1: 13.7	#2: 4.25, 7.26	#0	#0	#0			#0	#0	#0	Mt 9.4, 27.46
name	neut	n		Ἰούδας Ἰακώβου	#0	#0	#0	#0	#1: 6.16	#1: 1.13	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	a		ἰσάγγελος, ον	#0	#0	#1: c20.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
name	bad	n		Ἰσκαριώθ	#0	#0	#0	#0	#1: 6.16*	#0				#0	#0	#0	#0	#0	Mk 3.19, 14.10
name	bad	n		Ἰσκαριώτης, ου, ὁ	#0	#0	#0	#1: 6.16*	#1: 22.3*	#0	#0	#0	#0						Mt 10.4, 26.14, Jn 6.71, 12.4, 13.2, 13.26, 14.22
compare	neut	a		ἴσος, η, ον	#33	#2	#0	#0	#1: 6.34	#1: 11.17									Mt 20.12; Mk 14.56, 14.59; Jn 5.18; only Luke and Acts have preceding \w+@d; only 4 Mac in LXX has same convention
history	neut	n		Ἰσραήλ, ὁ	#2612	#21	#1: 7.9	#1: c24.21	#10: 1.16, 1.54, 1.68, 1.80, 2.25, 2.32, 2.34, 4.25, 4.27, 22.30	#15: 1.6, 2.36, 4.10, 4.27, 5.21, 5.31, 7.23, 7.37, 7.42, 9.15, 10.36, 13.17, 13.23, 13.24, 28.20	#0	#0	#0	#0	#0				Jn 1.31, 1.49, 3.10, 12.13
posture	neut	vd\w{3}p		ἴστημι	#13	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vd\w{3}s		ἴστημι	#31	#1	#0	#0	#1: 6.8	#1: 26.16	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vi\w{3}p		ἴστημι	#154	#9	#0	#1: 8.20	#5: 7.14, 17.12, 23.10, 23.49, 24.17	#6: 1.11, 1.23, 5.27, 6.6, 6.13, 9.7									Mt 12.46, 12.47, 20.6, 26.15; Mk 13.9; Jn 18.18, 19.25
posture	neut	vi\w{3}s		ἴστημι	#370	#11	#0	#1: 9.47m	#7: 4.9, 6.8, 6.17, 8.44, 11.18*, 23.35, 24.36	#7: 3.8, 7.33, 10.30, 17.31, 22.30, 26.6, 26.22	9.36								Mt 2.9, 4.5, 12.25, 12.26, 13.2, 18.2, 25.33, 27.11; Jn 1.26, 1.35, 7.37, 8.44, 18.5, 18.16, 20.11, 20.19, 20.26, 21.4
posture	neut	vn*		ἴστημι	#48	#7	#1: 11.18u	#0	#2: 13.25*, 21.36	#2: 8.38, 12.14				#0	#0	#0	#0	#0	Mk 3.24, 3.25, 3.26
posture	neut	vo*		ἴστημι	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vp\w{4}p		ἴστημι	#35	#6	#0	#1: c5.2u	#1: 9.27	#5: 4.7, 5.20, 5.23, 5.25, 25.18	#0	#0	#0						Mt 6.5, 16.28, 20.3, 20.6, 26.73, 27.47, Jn 8.3, 11.56
posture	neut	vp\w{4}s		ἴστημι	#54	#5	#4: 7.38, 18.11u, 18.13u, c18.40	#1: c5.1u	#2: 1.11, c19.8	#13: 2.14, 4.14, 7.55, 7.56, 11.13, 16.9, 17.22, 21.40, 22.25, 24.20, 24.21, 25.10, 27.21									Mt 20.32, 24.15, Mk 13.14, Jn 3.29, 6.22, 12.29, 18.18, 18.25, 20.14
posture	neut	vs\w{3}p		ἴστημι	#6	#1	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.9
posture	neut	vs\w{3}s		ἴστημι	#28	#1	#0	#0	#0	#1: 7.60	#0	#0	#0			#0	#0	#0	Mt 18.16



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes		
ability	neut	v		ισχύω	#104	#5	#0	#0	#8: 6.48, 8.43, 13.24, 14.6, 14.29, 14.30, 16.3, 20.26	#6: 6.10, 15.10, 19.16, 19.20, 25.7, 27.16									Mt 5.13, 8.28, 9.12, 26.40, Mk 2.17, 5.4, 9.18, 14.37, Jn 21.6		
nuance	neut	b		ἴσως	#10	#0	#0	#0	#1: 20.13	#0	#0	#0	#0	#0	#0	#0	#0	#0			
name		n		Ἰωσῆς, ἢ οἱ ἦτος, ὁ																Mk 6.3, 15.40, 15.47	
lit	neut	n		ἰῶτα, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	5.18	#0	#0	#0	#0			
transition	neut	cs		καθά	#110	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0		Mt 27.10	
agri	neut	v		καθαίρω	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 15.2	
chron	neut	b		καθεξῆς	#0	#0	#0	#0	#2: 1.3, 8.1	#3: 3.24, 11.4, 18.23	#0	#0	#0	#0	#0	#0	#0	#0			
chron	neut	a		καθημερινός, ἡ, ὄν	#1	#0	#0	#0	#0	#1: 6.1	#0	#0	#0	#0	#0	#0	#0	#0			
hyperbole	neut	b		καθόλου	#7	#0	#0	#0	#0	#1: 4.18	#0	#0	#0	#0	#0	#0	#0	#0			
military	neut	v		καθοπλίζω	#9	#0	#0	#0	#1: 11.21	#0	#0	#0	#0	#0	#0	#0	#0	#0			
chron	neut	n		καιρός, οὔ, ὁ	#393	#41	#1: 12.56	#0	#11: 1.20, 4.13, 8.13, 12.42, 13.1, 18.30, 19.44, 20.10, 21.8, 21.24, 21.36	#9: 1.7, 3.20, 7.20, 12.1, 13.11, 14.17, 17.26, 19.23, 24.25										Mt 8.29, 11.25, 12.1, 13.30, 14.1, 16.3, 21.34, 21.41, 24.45, 26.18, Mk 1.15, 10.30, 11.13, 12.2, 13.33, Jn 7.6, 7.8	
nuance	neut	cs		καίτοιγε	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 4.2	
piety	bad	v		κακοποιέω	#27	#2	#0	#0	#1: 6.9	#0	#0	#0	#1: 2.4	#0	#0	#0	#0	#0			
piety	bad	a		κακοποιός, ὄν	#2	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		#3 NT all 1 Pet	
piety	bad	a		κακός, ἡ, ὄν	#365	#36	#1: 16.25	#0	#2: 11.26, 23.22*	#4: 9.13, 16.28, 23.9, 28.5										Mt 9.16, 12.45, 21.41, 24.48, 27.23, 27.64; Mk 2.21, 5.26, 7.21, 15.14; Jn 5.14, 18.23, 18.30; Qn 16.25, "evil things" not evil person(s)	
piety	bad	a		κακοῦργος, ον	#4	#1	#1: 23.32	#0	#2: 23.33, 23.39	#0	#0	#0	#0	#0	#0	#0	#0	#0			
sickness	bad	n		κάκωσις, εως, ἡ	#18	#0	#0	#0	#0	#1: 7.34	#0	#0	#0	#0	#0	#0	#0	#0			
nature	neut	n		κάλαμος, ου, ὁ	#22	#3	#1: 7.24u	#0	#0	#0				11.7		#0	#0	#0		Mt 12.20, 27.29, 27.30, 27.48; Mk 15.19, 15.36	
comm	neut	v		καλέω	#483	#52	#4: 6.46, 14.16, 14.17u, 20.44	#0	#34: 1.13, 1.31, 1.32, 1.35, 1.36, 1.59, 1.60, 1.61, 1.62, 1.76, 2.4, 2.21, 2.23, 5.32, 6.15, 7.11, 8.2*, 9.10*, 14.7, 14.8, 14.9, 14.10, 14.12, 14.13, 14.24, 15.19, 15.21, 19.2*, 19.13, 19.29, 21.37*, 22.3*, 22.25, 23.33*	#18											Mt 1.21, 1.23, 1.25, 2.7, 2.15, 2.23, 4.21, 5.9, 5.19, 9.13, 20.8, 21.13, 22.3, 22.4, 22.8, 22.9, 22.43, 22.45, 23.7, 23.8, 23.9, 23.10, 25.14, 27.8; Mk 1.20, 2.17, 3.31, 11.17; Jn 1.42, 2.2
comm	neut	vp		καλέω	#28	#22	#1: 14.17u	#0	#20: 1.36, 2.21, 6.15, 7.11, 7.39, 8.2*, 9.10*, 10.39, 14.7, 14.8, 14.9, 14.10, 14.12, 14.24, 19.2*, 19.13, 19.29, 21.37*, 22.3*, 23.33*	#15						#0	#0	#0		Lk2 has "invitor" or "invited" in 14.7-24; mostly passive "called" to introduce character or place in a narrative voice; other strata use λεγόμεν- for this; Mt 2.7, 22.3, 22.4, 22.8; Mk 3.31	
food	good	a		καρποφόρος, ον	#3	#0	#0	#0	#0	#1: 14.17	#0	#0	#0	#0	#0	#0	#0	#0			

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes			
style	neut	pa		κατά	#1589	#215	6.23, 6.26, 11.3		1.9, 1.18, 1.38, 2.22, 2.24, 2.27, 2.29, 2.31, 2.39, 2.41, 2.42, 4.16*, 8.1, 8.4*, 8.39, 9.6, 9.10, 9.18*, 9.23, 10.4, 10.23, 10.31, 10.32, 10.33, 13.22, 15.14, 16.19, 17.30, 19.47, 21.11, 22.22, 22.39, 22.53, 23.56	#69												Mt #21; Mk #15; Jn 2.6, 7.24, 8.9, 8.15, 10.3, 18.31, 19.7, 21.25
burden	bad	v	κατα	καταβαρύνω	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0		Mk 14.40		
geo, travel	neut	n	κατα	κατάβασις, εως, ή	#12	#0	#0	#0	#1: 19.37	#0	#0	#0	#0	#0	#0	#0	#0	#0				
comm, public	neut	n	κατα	καταγγελεύς, έως, ό	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0				
lit	neut	v	κατα	καταγράφω	#11	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 8.6		
health, help	good	v	κατα	καταδέω	#8	#0	#0	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	#0				
legal	bad	n	κατα	καταδίκη, ης, ή	#1	#0	#0	#0	#0	#1: 25.15	#0	#0	#0	#0	#0	#0	#0	#0				
violence	bad	v	κατα	καταδιώκω	#88	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0		Mk 1.36		
oath	bad	v	κατα	καταθεματίζω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0		Mt 26.74		
shame, status	bad	v	κατα	καταισχύνω	#74	#11	#0	#0	#1h: 13.17	#0	#0	#0	#0	#0	#0	#0	#0	#0				
posture	neut	v	κατα	κατάκειμαι	#4	#1	#0	#0	#3: 5.25, 5.29, 7.37	#2: 9.33, 28.8	#0	#0	#4: 1.30, 2.4, 2.15, 14.3	#0	#0					Jn 5.3, 5.6		
finance	neut	v	κατα	κατακληρονομέω	#58	#0	#0	#0	#0	#1: 13.19	#0	#0	#0	#0	#0	#0	#0	#0				
violence	bad	v	κατα	κατακόπτω	#22	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0		Mk 5.5		
violence	bad	v	κατα	κατακρημνίζω	#4	#0	#1: 4.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				
legal	bad	v	κατα	κατακρίνω	#8	#7	#0	#0	#2: 11.31, 11.32	#0					12.41, 12.42					Mt 20.18, 27.3, Mk 10.33, 14.64, 16.16, Jn 8.10, 8.11		
posture	neut	v	κατα	κατακύπτω	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 8.8		
violence	bad	v	κατα	καταλιθάζω	#0	#0	#0	#0	#1: 20.6	#0	#0	#0	#0	#0	#0	#0	#0	#0				
identity	neut	a	κατα	κατάλοιπος, ον	#89	#0	#0	#0	#0	#1: 15.17	#0	#0	#0	#0	#0	#0	#0	#0				
violence	bad	v	κατα	καταλύω	#62	#3	#0	#0	#3: 9.12, 19.7, 21.6	#3: 5.38, 5.39, 6.14						#0	#0	#0		Mt 5.17, 24.2, 26.61, 27.40, Mk 13.2, 14.58, 15.29		
wisdom	good	v	κατα	καταμανθάνω	#8	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0		Mt 6.28		
house	neut	v	κατα	καταμένω	#7	#0	#0	#0	#0	#1: 1.13	#0	#0	#0	#0	#0	#0	#0	#0				
gesture	neut	v	κατα	κατανεύω	#0	#0	#0	#1: 5.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				
violence	bad	v	κατα	κατανύσσομαι	#19	#0	#0	#0	#0	#1: 2.37	#0	#0	#0	#0	#0	#0	#0	#0				
violence, mob	bad	v	κατα	καταπατέω	#48	#1	#0	#0	#2: 8.5, 12.1	#0	#0	#0	#0	#0	#0	#0	#0	#0		Mt 5.13, 7.6		
travel	neut	v	κατα	καταπλέω	#0	#0	#0	#0	#1h: 8.26	#0	#0	#0	#0	#0	#0	#0	#0	#0				
shame	bad	v	κατα	καταράομαι	#63	#2	#0	#0	#1: 6.28	#0	#0	#0	#0	#0	#0	#0	#0	#0				
num	neut	v	κατα	καταριθμέω	#3	#0	#0	#0	#0	#1: 1.17	#0	#0	#0	#0	#0	#0	#0	#0				
craft	good	v	κατα	καταρτίζω	#17	#9	#0	#0	#0: 6.40	#0						#0	#0	#0		Mt 4.21, 21.16, Mk 1.19		
evil	bad	v	κατα	κατασοφίζομαι	#3	#0	#0	#0	#0	#1: 7.19	#0	#0	#0	#0	#0	#0	#0	#0				
violence	bad	v	κατα	κατασύρω	#3	#0	#1: 12.58	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
violence	bad	v	κατα	κατασφάζω	#11	#0	#0	#0	#1h: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	#0		
haste	neut	v	κατα	κατατρέχω	#6	#0	#0	#0	#0	#1: 21.32	#0	#0	#0	#0	#0	#0	#0	#0		
evil	bad	n	κατα	καταφρονητής, οὔ, ὁ	#3	#0	#0	#0	#0	#1: 13.41	#0	#0	#0	#0	#0	#0	#0	#0		
comfort, rest	good	v	κατα	καταψύχω	#1	#0	#1: 16.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
idolatry	bad	a	κατα	κατείδωλος, ον	#0	#0	#0	#0	#0	#1: 17.16	#0	#0	#0	#0	#0	#0	#0	#0		
position, geo	neut	p	κατα	κατέναντι	#84	#3	#0	#0	#1: 19.30	#0						#0	#0	#0	Mt 21.2, Mk 11.2, 12.41, 13.3	
resource	bad	v	κατα	κατεσθίω	#139	#7	#1: 8.5	#0	#2: 15.30, 20.47	#0	4.4			13.4					Mk 12.40; Jn 2.17	
bless	good	v	κατα	κατευλογέω	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.16	
violence	bad	v	κατα	κατεφίσταμαι	#0	#0	#0	#0	#0	#1: 18.12	#0	#0	#0	#0	#0	#0	#0	#0		
legal	bad	v	κατα	κατηγορέω	#6	#2	#0	#1: 6.7m	#3: 23.2, 23.10, 23.14	#9: 22.30, 24.2, 24.8, 24.13, 24.19, 25.5, 25.11, 25.16, 28.19									Mt 12.10, 27.12; Mk 15.3, 15.4; Jn 5.45, 8.6	
house	neut	v	κατα	κατοικέω	#602	#15	#0	#0	#2: 11.26, 13.4	#19: 1.19, 1.20, 2.5, 2.9, 2.14, 4.16, 7.2, 7.4, 7.48, 9.22, 9.32, 9.35, 11.29, 13.27, 17.24, 17.26, 19.10, 19.17, 22.12	#0	#0	#0		2.23, 4.13, 12.45	#0	#0	#0		Mt 23.21
house	neut	n	κατα	κατοίκησις, εως, ή	#9	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.3	
house	good	n	κατα	κατοικία, ας, ή	#36	#0	#0	#0	#0	#1: 17.26	#0	#0	#0	#0	#0	#0	#0	#0		
compare	neut	b	κατα	κατωτέρω	#0	#0	#0	#0	#0	#0	#0	#0	#0		2.16	#0	#0	#0		
geo	neut	n		Καφαρναούμ	#0	#0	c7.1u	#1: 4.31	#2: 4.24, 10.15										Mt 4.13, 8.5, 11.23, 17.24, Mk 1.21, 2.1, 9.33, Jn 2.12, 4.46, 6.17, 6.24, 6.59	
craft	neut	n		κειρία, ας, ή	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.44	
command, comm	neut	v		κελεύω	#28	#0	#1: 23.2	#0	#1: 18.40	#17: 4.15, 5.34, 8.38, 12.19, 16.22, 21.33, 21.34, 22.24, 22.30, 23.3, 23.10, 23.35, 25.6, 25.17, 25.21, 25.23, 27.43										Mt 8.18, 14.9, 14.19, 14.28, 18.25, 27.58, 27.64
craft, home	neut	n		κέραμος, ου, ὁ	#1	#0	#0	#0	#1: 5.19	#0	#0	#0	#0	#0	#0	#0	#0	#0		
food, livestock	bad	n		κεράτιον, ου, τό	#0	#0	#0	#0	#1: 15.16	#0	#0	#0	#0	#0	#0	#0	#0	#0		
resource	bad	v		κερδαίνω	#0	#7			9.25	#1: 27.21									Mt 16.26, 18.15, 25.16, 25.17, 25.20, 25.22; Mk 8.36	
finance	neut	n		κέσμα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.15	
finance	neut	n		κερματιστής, οὔ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.14	
violence	bad	v		κεφαλιόω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.4	
garden	neut	n		κηπουρός, οὔ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 20.15	
comm, proselyte	good	n		κήρυγμα, ατος, τό	#4	#6	#0	#0	#1: 11.32	#0	#0	#0	#1: 16.8	#0	#1: 12.41	#0	#0	#0		
monster, LXX	bad	n		κῆτος, ους, τό	#12	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 12.40	
name, Aramaic	good	n		Κηφᾶς, ᾶ, ὁ	#0	#8	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 1.42	
danger, drama	bad	v		κινδυνεύω	#7	#1	#0	#0	#1: 8.23	#2: 19.27, 19.40	#0	#0	#0	#0	#0	#0	#0	#0		
finance, debt	bad	v		κίχρημι	#0	#0	#0	#0	#1: 11.5	#0	#0	#0	#0	#0	#0	#0	#0	#0		

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
lament	bad	v		κλαίω	#148	#11	#3: 6.21, 6.25, 7.38	#0	#6: 7.13, 7.32*, 8.52, 19.41, 22.62, 23.28	#2: 9.39, 21.13					2.18				Mt 26.75, Mk 5.38, 5.39, 14.72, 16.10, Jn 11.31, 11.33, 16.20, 20.11, 20.13, 20.16; in Qn, those who weep are blessed; in Lk2, Jesus weeps and tells others not to weep
house	neut	n		κλινάριον, ου, τό	#0	#0	#0	#0	#0	#1: 5.15	#0	#0	#0	#0	#0	#0	#0	#0	
hospitality, dining	good	n		κλισία, ας, ή	#1	#0	#0	#0	#1: 9.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
nature	bad	n		κλύδων, ωνος, ό	#9	#1	#0	#0	#1: 8.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	#1 Jas 1.6
name	neut	n		Κλωπᾶς, ᾶ, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.24
sleep	bad	n		κοίμησις, εως, ή	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.13
house	neut	n		κοιτών, ώνος, ό	#15	#0	#0	#0	#0	#1: 12.20	#0	#0	#0	#0	#0	#0	#0	#0	
danger, motion	neut	v		κολυμβάω	#0	#0	#0	#0	#0	#1: 27.43	#0	#0	#0	#0	#0	#0	#0	#0	
location, Latin	neut	n		κολωνία, ας, ή	#0	#0	#0	#0	#0	#1: 16.12	#0	#0	#0	#0	#0	#0	#0	#0	
compare	good	b		κομψότερον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.52
emotion, lament	bad	n		κοπετός, ου, ό	#18	#0	#0	#0	#0	#1: 8.2	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v		κοπιάω	#50	#14	#1: u12.27	u5.5c	#0	#1: 20.35	#0	#0	#0						Mt 6.28, 11.28; Jn 4.6, 4.38
agri, manure	bad	n		κοπρία, ας, ή	#12	#0	#0	#0	#1: 14.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri, manure	bad	n		κόπριον, ου, τό	#4	#0	#0	#0	#1: 13.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence, emotion	bad	v		κόπτω	#88	#2	#1: 7.32u	#0	#2: 8.52, 23.27	#0		11.8		11.17	21.8	#0	#0	#0	#2 NT are both Rev; Mt 24.30
animal	neut	n		κόραξ, ακος, ό	#12	#0	#1: 12.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety, Aramaic	neut	t		κορβᾶν	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.11
finance, piety, Hebrew	neut	n		κορβανᾶς, ᾶ, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.6
measure	neut	n		κόρος, ου, ό	#11	#0	#0	#0	#1: 16.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
order	good	v		κοσμέω	#23	#5	#0	#0	#2: 11.25, 21.5	#0	#0	#0	#0		12.44	#0	#0	#0	Mt 23.29, 25.7
order, nature	neut	n		κόσμος, ου, ό	#70	#78	#1: 12.30	#0	#2: 9.25, 11.50	#1: 17.24						#>	#>	#57	Mt 4.8, 5.14, 13.35, 13.38, 16.26, 18.7, 24.21, 25.34, 26.13; Mk 8.36, 14.9, 16.15
Aramaic, magic	good	v		κοῦμ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.41
lessen	neut	v		κουφίζω	#11	#0	#0	#0	#0	#1: 27.38	#0	#0	#0	#0	#0	#0	#0	#0	
vice	bad	n		κραιπάλη, ης, ή	#0	#0	#1: 21.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	neut	n		κράσπεδον, ου, τό	#4	#0	#0	#0	#1: 8.44	#0						#0	#0	#0	Mt 9.20, 14.36, 23.5, Mk 6.56
honor	good	a		κράτιστος, η, ον	#0	#0	#0	#0	#1: 1.3	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		κρεμάννυμι	#34	#1	#0	#0	#1: 23.39	#3: 5.30, 10.39, 28.4	#0	#0	#0	#0	#0	#0	#0	#0	
legal, piety	bad	n		κρίμα, ατος, τό	#249	#20	#0	#0	#3: 20.47, 23.40, 24.20	#1: 24.25									Mt 7.2; Mk 12.40; Jn 9.39
beg	neut	v		κρούω	#3	#1	#5: 11.8, 11.9, 11.10,	#0	#0	#2: 12.13, 12.16	#0	#0	#0	#2: 7.7, 7.8	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes		
							12.36u, 13.25														
house	bad	n		κρύπτη, ης, ή	#0	#0	#0	#0	#1: 11.33	#0	#0	#0	#0	#0	#0	#0	#0	#0			
witness	bad	a		κρυπτός, ή, όν	#19	#6	#1: 8.17	#0	#0	#0										Mt 6.4, 6.6, 10.26; Mk 4.22; Jn 7.4, 7.10, 18.20	
witness	bad	v		κρύπτω	#143	#6	#0	#0	#2: 18.24, 19.42	#0	#0	#0	#0							Mt 5.14, 11.25, 13.35, 13.44, 25.18, 25.25, Jn 8.59, 12.36, 19.38	
resource	neut	v		κτάομαι	#95	#1	#0	#0	#2: 18.12*, 21.19	#3: 1.18, 8.20, 22.28	#0	#0	#0			#0	#0	#0		Mt 10.9	
status	neut	n		κτήτωρ, ορος, ό	#0	#0	#0	#0	#0	#1: 4.34	#0	#0	#0	#0	#0	#0	#0	#0			
direction	neut	b		κυκλόθεν	#88	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0			
fantastic voyage	neut	v		κυλίω	#9	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0		Mk 9.20	
nature	bad	v		κυμαίνω	#5	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0			
piety	neut	n		κύμινον, ου, τό	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0		Mt 23.23	
piety	neg	v		καλύω	#33	#7	#0	#0	#6: 6.29*, 9.49, 9.50, 11.52*, 18.16*, 23.2*	#6: 8.36, 10.47, 11.17, 16.6, 24.23, 27.43										Mt 19.14; Mk 9.38, 9.39, 10.14;	
geo	neut	n		κάμη, ης, ή	#79	#0	#2: 9.52m, 17.12a	#0	#10: 5.17, 8.1, 9.6, 9.12, 9.56, 10.38, 13.22, 19.30, 24.13, 24.28	#1: 8.25			6.56	c10.11	9.35					Mt 14.15, 21.2, Mk 6.6, 6.36, 8.23, 8.26, 8.27, 11.2, Jn 7.42, 11.1, 11.30	
geo	neut	n\w{2}s		κάμη, ης, ή	#3	#0	#2: 9.52, 17.12	#0	#7: 5.17, 8.1, 9.56, 10.38, 19.30, 24.13, 24.28	#0				c10.11						Mt 21.2; Mk 8.23, 8.26, 11.2; Jn 7.42, 11.1, 11.30	
geo	neut	n\w{2}p		κάμη, ης, ή	#76	#0	#0	#0	#3: 9.6, 9.12, 13.22	#1: 8.25										Mt 9.35, 14.15; Mk 6.6, 6.36, 6.56, 8.27	
geo	neut	n		καμπόπολις, εως, ή	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0		Mk 1.38	
feast	bad	n		κάνωψ, ωπος, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0		Mt 23.24	
silence	bad	a		κωφός, ή, όν	#13	#0	#2: c7.22u, 11.14	#0	#1: 1.22	#0						#0	#0	#0		Mt 9.32, 9.33, 11.5, 12.22, 15.30, 15.31, Mk 7.32, 7.37	
name	neut	n		Λάζαρος, ου, ό	#0	#0	#4: 16.20, 16.23, 16.24, 16.25	#0	#0	#0	#0	#0	#0	#0	#0					Jn 11.1, 11.2, 11.5, 11.6, 11.11, 11.14, 11.17, 11.43, 12.1, 12.2, 12.9, 12.10, 12.17	
violence	bad	v		λακάω	#0	#0	#0	#0	#0	#1: 1.18	#0	#0	#0	#0	#0	#0	#0	#0			
violence	bad	v		λακτίζω	#0	#0	#0	#0	#0	#1: 26.14	#0	#0	#0	#0	#0	#0	#0	#0			
comm	neut	v		λαλέω	#1088	#91	#>	#>	#31	#59	#>	#>	#19	#>	#21	#>	#>	#51			
comm	neut	vd\w{3}p		λαλέω	#21	#3	#0	#0	#0	#1: 5.20				#0	#0	#0	#0	#0		Mk 13.11	
comm	neut	vd\w{3}s		λαλέω	#85	#3	#0	#0	#0	#1: 18.9	#0	#0	#0	#0	#0	#0	#0	#0			
comm	neut	vi\w{3}p		λαλέω	#97	#19	#1: 12.3	#0	#2: 2.15, 24.25*	#8: 3.24, 4.31, 11.20, 16.13, 16.32, 19.6, 26.22, 26.31										Mt 12.36, Mk 16.17, Jn 3.11	
comm	neut	vi\w{3}s		λαλέω	#700	#24	#3: 6.45, 24.6, 24.25*	#0	#11: 1.55, 1.64, 1.70, 2.20, 2.38, 2.50, 5.21, 9.11, 11.14, 24.32, 24.44	#16: 2.31, 3.21, 6.10, 7.6, 8.26, 9.6, 9.27, 9.29, 11.14, 18.25, 22.10, 23.9, 26.26, 27.25, 28.21, 28.25											Mt 9.33, 12.34, 13.3, 13.10, 13.13, 13.33, 13.34, 14.27, 23.1, 26.13, 28.18; Mk 2.2, 2.7, 4.33, 4.34, 6.50, 7.35, 8.32, 11.23, 14.9, 14.31; Jn #45

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
comm	neut	vn*		λαλέω	#86	#19	#0	#1: 4.41m	#5: 1.19, 1.20, 1.22, 7.15, 11.37*	#12: 2.4, 4.17, 4.20, 4.29, 5.40, 11.15, 13.42, 13.46, 14.1, 16.6, 21.39, 23.18	1.34								Mt 12.22, 12.34, 12.46, 12.47; Mk 7.37, 12.1, 16.19; Jn 8.26	
comm	neut	vo*		λαλέω	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
comm	neut	vp\w{4}p		λαλέω	#23	#4	#0	#0	#4: 1.45, 2.18, 2.33, 24.36	#11: 2.6, 2.7, 2.11, 4.1, 8.25, 10.46, 11.19, 13.45, 14.25, 16.14, 20.30									Mt 10.20, 15.31; Mk 13.11	
comm	neut	vp\w{4}s		λαλέω	#94	#20	#0	#1: c5.4u	#4: 2.17, 8.49, 22.47*, 22.60	#9: 6.11, 6.13, 7.38, 7.44, 10.7, 10.44, 14.9, 17.19, 22.9									Mt 9.18, 10.20, 12.46, 17.5, 26.47; Mk 5.35, 5.36, 14.43; Jn 1.37, 4.26, 7.18, 8.30, 9.37	
comm	neut	vs\w{3}p		λαλέω	#7	#1	#0	#0	#0	#0						#0	#0	#0	Mt 10.19, Mk 13.11	
comm	neut	vs\w{3}s		λαλέω	#29	#3	#0	#0	#0	#1: 3.22	#0	#0	#0	#0	#0				Jn 8.44, 12.49	
resource	neut	v		λαμβάνω	#1243	#84	#5: 6.34c, 11.10u, 13.19, 20.29, 22.19	#3: 5.5u, 9.16mu, 9.39mu,	#13: 5.26*, 6.4*, 7.16*, 13.21*, 19.12, 19.15, 20.21, 20.28, 20.31, 20.47, 22.17, 24.30, 24.43	#29			#19		#49			#41		
light	good	a		λαμπρός, ά, όν	#7	#7	#0	#0	#1: 23.11	#1: 10.30	#0	#0	#0	#0	#0	#0	#0	#0		
hyperbole	good	n		λαμπρότης, ητος, ή	#6	#0	#0	#0	#0	#1: 26.13	#0	#0	#0	#0	#0	#0	#0	#0		
light	good	b		λαμπρῶς	#0	#0	#1: 16.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
craft	neut	a		λαξευτός, ή, όν	#1	#0	#1: 23.53d	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
social	neut	n		λαός, οῦ, ό	#1832	#36	#1: 7.16	#0	#35: 1.10, 1.17, 1.21, 1.68, 1.77, 2.10, 2.31, 2.32, 3.15, 3.18, 3.21, 6.17, 7.1, 7.29, 8.47, 9.13, 18.43, 19.47, 19.48, 20.1, 20.6, 20.9, 20.19, 20.26, 20.45, 21.23, 21.38, 22.2, 22.66, 23.5, 23.13, 23.14, 23.27, 23.35, 24.19	#47: 2.47, 3.9, 3.11, 3.12, 3.13, 4.1, 4.2, 4.8, 4.10, 4.17, 4.21, 4.25, 4.27, 5.12, 5.13, 5.20, 5.25, 5.26, 5.34, 5.37, 6.8, 6.12, 7.17, 7.34, 10.2, 10.41, 10.42, 12.4, 12.11, 13.15, 13.17, 13.24, 13.31, 15.14, 18.10, 19.4, 21.28, 21.30, 21.36, 21.39, 21.40, 23.5, 26.17, 26.23, 28.17, 28.26, 28.27				c4.23		1.21, 2.4, 2.6, 4.16				Mt 13.15, 15.8, 21.23, 26.3, 26.5, Mt 26.47, 27.1, 27.25, 27.64, Mk 7.6, 14.2, Jn 8.2, 11.50, 18.14; only QnLk1 instance is LXX quotation
comm	neut	v		λέγω	#5581	#289	#>	#>	#453	#216	#>	#>	#248	#>	#414	#>	#>	#369	R #73; V #81	
comm	neut	vd\w{3}p		λέγω	#40	#3	#3: 10.5, 10.9, 10.10	#0	#4: 11.2*, 13.32, 17.10, 20.3	#2: 13.15, 24.20						#0	#0	#0	Mt 10.27, 21.5, 22.4, 26.18, 28.7, 28.13; Mk 11.3, 14.14, 16.7	
comm	neut	vd\w{3}s		λέγω	#134	#2	#2: 7.7u, 12.13	#0	#5: 4.3, 7.40, 10.40, 20.2, 22.67*	#3: 5.8, 22.27, 28.26									Mt 4.3, 8.8, 18.17, 20.21, 22.17, 24.3; Mk 13.4; Jn 10.24, 20.15, 20.17	
comm	neut	via\w{2}p		λέγω	#505	#1	#3: 9.54u, 11.15u, 20.39c	#2: 5.33u, 9.19m	#26: 1.61, 3.12, 6.2, 7.20*, 9.12*, 9.13*, 12.3*, 17.5, 18.26, 19.25, 19.33, 19.34, 19.39, 20.2, 20.16,	#19	#>	#>	#>	#>	#>	#>	#>	#>	Mt #21; Mk #9; Jn #42	



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
									20.24, 22.9, 22.35, 22.38, 22.49, 22.70*, 22.71, 24.5*, 24.19, 24.24, 24.32											
comm	neut	via\w{2}s		λέγω	#3011	#19	#>	#>	#224	#77	#>	#>	#57	#>	#127	#>	#>	#136	R #26 via*; V #30 via*	
comm	neut	vif		λέγω	#359	#17	#2: c12.19u	#0	#15: 4.23, 12.10, 13.25, 13.27, 14.9, 14.10, 15.18, 17.7, 17.8, 17.21, 17.23, 19.31, 20.5, 22.11, 23.29	#1: 23.5						#0	#0	#0	Mt 7.4, 7.22, 13.30, 17.20, 21.3, 21.24, 21.25, 25.34, 25.40, 25.41; Mk 11.29, 11.31	
comm	neut	vii\w{2}p		λέγω	#24	#2	#2: 9.31u, 24.10u	#0	#3: 4.22, 17.6, 22.65	#7: 2.13, 9.21, 12.15, 17.18, 21.4, 28.4, 28.6									Mt 9.11, 9.34, 12.23, 21.11, 26.5, 27.41, 27.47, 27.49; Mk 2.16, 2.24, 3.21, 3.22, 3.30, 4.41, 5.31, 6.14, 6.15, 6.35, 11.5, 11.26, 14.2, 14.31, 14.70, 15.31, 15.35, 16.3; Jn 4.33, 4.42, 5.10, 6.14, 6.42, 7.11, 7.12, 7.25, 7.31, 7.40, 7.41, 8.6, 8.19, 8.22, 8.25, 9.8, 9.9, 9.10, 9.16, 10.20, 10.21, 10.24, 10.41, 11.36, 11.47, 11.56, 12.29, 16.18, 19.3, 19.21, 20.25	
comm	neut	vii\w{2}s		λέγω	#31	#4	#3: 6.20u, 13.14u, 18.1u	#0	#16: 3.7, 3.11, 5.36*, 6.5*, 9.23, 10.2, 12.54*, 13.6, 13.18, 14.7, 14.12*, 16.1, 16.5, 21.10*, 23.34, 23.43	#5: 4.32, 11.16, 13.25, 25.20, 28.17									Mt 9.21, 9.24, 14.4; Mk 2.27, 3.23, 4.2, 4.9, 4.11, 4.21, 4.24, 4.26, 4.30, 5.8, 5.28, 5.30, 6.4, 6.10, 6.16, 6.18, 7.9, 7.14, 7.20, 7.27, 8.21, 8.24, 9.1, 9.24, 9.31, 11.17, 12.35, 12.38, 14.36, 15.12, 15.14; Jn 2.21, 2.22, 5.18, 5.19, 6.6, 6.65, 6.71, 8.23, 8.27, 8.31, 9.9, 12.29, 12.33	
comm	neut	vip\w{2}s		λέγω	#752	#116	#26: 6.27, 6.46, 7.9, 7.14u, 7.26u, 7.28u, 9.33, 10.24, 11.8u, 12.4, 12.5, 12.8, 12.22u, 12.27u, 12.41, 12.44u, 12.51, 12.59u, 16.9,	5.24mu	#42: 3.8, 4.24m, 4.25, 5.39, 7.8, 7.32*, 7.47, 9.27, 10.12, 11.9*, 11.24, 11.45, 11.51, 12.37*, 13.3, 13.5, 13.8, 13.24*, 13.35, 14.24*, 15.7, 15.10, 16.7, 17.34, 18.8, 18.17, 18.29, 19.22, 19.40, 20.21, 20.37, 20.42, 21.3, 22.11, 22.16, 22.18, 22.34, 22.37, 22.60, 23.3, 23.43, 24.36	#13	2.11	#>	#80	#>	#114	#>	#>	#157	R #19 (vip); V #21 (vip)	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
							16.29, 18.6u, 18.14u, 18.19, 19.26u, 20.8, 21.32u													
comm	neut	vip?1p		λέγω	#0	#2	#0	#0	#0	#1: 21.23	#0	#0	#0	#0	#0				Jn 8.48	
comm	neut	vip?2p		λέγω	#15	#0	#1: c22.70	#1: 9.20m	#5: 7.33*, 7.34*, 11.18*, 12.54, 12.55	#0	8.29			16.15					Mt 15.5, 16.2, 23.30; Mk 7.11, 14.71, 15.12; Jn 4.20, 4.35, 8.54, 9.19, 9.41, 10.36	
comm	neut	vip?3p		λέγω	#44	#6	#3: 7.33*, 7.34*, 20.41	#1: 9.18m	#2: 17.37, 24.23	#3: 21.23, 23.8, 24.14	8.27			11.17, 11.18, 11.19, 16.13				Mt 13.28, 13.51, 14.17, 15.12, 15.33, 17.10, 19.7, 19.10, 20.7, 20.22, 20.33, 21.16, 21.31, 21.41, 22.21, 22.42, 23.3, 27.22; Mk 1.30, 1.37, 2.18, 3.32, 4.38, 6.37, 6.38, 8.19, 8.20, 9.11, 11.33, 12.14, 12.18, 12.35, 14.12; Jn 7.26, 8.4, 9.17, 11.8, 11.34, 12.22, 16.29, 20.13, 21.3		
comm	neut	vix		λέγω	#24	#8	#0	#0	#1: 4.12	#3: 8.24, 13.34, 17.28	#0	#0	#0	#0	#0				Jn 4.18, 6.65, 12.50, 14.29, 15.15	
comm	neut	viy		λέγω	#0	#0	#0	#0	#1: 22.13	#1: 20.38	#0	#0	#0	#0	#0				Jn 11.13	
comm	neut	vn*		λέγω	#49	#15	#0	#1: 9.21m	#18: 3.8, 4.21, 5.14, 5.23, 6.42, 7.24, 7.40, 7.49, 8.56, 9.7, 11.27*, 11.29, 12.1, 12.12*, 13.26*, 14.17*, 20.9, 23.30	#8: 2.29, 10.28, 17.18, 17.21, 21.37, 23.30, 24.10									R #5; V #6; Mt 3.9, 4.17, 9.5, 11.7, 13.54, 26.22; Mk 2.9, 9.26, 10.28, 10.32, 10.47, 13.5, 14.19, 14.65, 14.69; Jn 16.12	
comm	neut	vo*		λέγω	#5	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
comm	neut	vp\w{4}p		λέγω	#321	#29	#2: 21.8, 22.64	#3: 4.41u, 5.26u, 8.24u	#37: 1.66, 2.13, 3.10, 3.14, 4.36, 5.21*, 5.30, 7.4, 7.16*, 8.25*, 10.17, 13.25*, 13.31, 14.30, 15.2, 17.13, 18.34, 19.7, 19.14, 19.38, 20.2, 20.5*, 20.14, 20.21, 20.28*, 21.5, 21.7*, 22.67*, 23.2*, 23.5, 23.18*, 23.21, 23.35, 23.37, 24.23, 24.29, 24.34	#31									Mt #50; Mk 1.27, 2.12, 3.11, 5.12, 5.35, 6.2, 7.37, 8.28, 9.11, 10.26, 10.35, 10.49, 11.31, 12.18, 13.6, 14.57, 15.29; Jn 4.31, 4.51, 6.52, 7.15, 9.2, 9.19, 11.3, 12.21, 18.40, 19.6, 19.12	
comm	neut	vp\w{4}s		λέγω	#872	#62	#2: 7.19, 23.2	#3: 4.35mu, 5.12mu, 9.18mu	#57: 1.24, 1.63, 1.67, 2.24, 3.16, 5.8*, 5.13*, 7.6*, 7.20*, 7.39, 8.8*, 8.38, 8.49, 8.54, 9.22*, 9.34*, 9.35*, 9.38*, 10.25*, 11.45*, 12.16*, 12.17, 13.17, 13.27*, 14.3,	#57	1.25	1.7, 1.15	1.24						Mt #85; Mk 1.40, 5.23, 6.25, 8.15, 8.26, 8.27, 9.25, 12.6, 12.26, 14.39, 14.44, 14.58, 14.60, 14.68, 15.4, 15.7, 15.9, 15.36; Jn #32; R #11 (vp); V #12 (vp)	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes			
									14.7, 15.3, 15.6*, 15.9*, 17.4*, 18.2*, 18.3*, 18.13*, 18.16*, 18.18, 18.38*, 19.16, 19.18, 19.20, 19.28, 19.30, 19.42, 19.46, 22.1, 22.8*, 22.19*, 22.20*, 22.42, 22.47*, 22.57, 22.59, 23.3*, 23.39, 23.46, 23.47*, 24.7*, 24.40													
comm	neut	vs\w{3}p		λέγω	#43	#6	#2: 20.5u, 20.6u	#0	#4: 6.26*, 9.54*, 12.11*, 13.35	#0						#0	#0	#0	Mt 5.11, 16.20, 17.9, 21.21, 21.24, 21.25, 21.26, 23.3, 23.39, 24.26, 27.64; Mk 7.36, 8.30, 11.31, 11.32			
comm	neut	vs\w{3}s		λέγω	#89	#14	#0	#0	#4: 11.5*, 11.7, 12.45, 22.67	#0									Mt 2.13, 5.22, 8.4, 12.32, 15.5, 21.3, 24.23, 24.48, 26.63; Mk 1.44, 7.11, 11.3, 11.23, 13.21; Jn 2.5, 3.12, 8.55, 12.27, 12.49			
geo	neut	a		λείος, α, ον	#5	#0	#0	#0	#1: 3.5	#0	#0	#0	#0	#0	#0	#0	#0	#0				
piety	good	v		λειτουργέω	#93	#2	#0	#0	#0	#1: 13.2	#0	#0	#0	#0	#0	#0	#0	#0				
piety	good	n		λειτουργία, ας, ή	#45	#5	#0	#0	#1: 1.23	#0	#0	#0	#0	#0	#0	#0	#0	#0				
body	neut	n		λεπίς, ίδος, ή	#6	#0	#0	#0	#0	#1: 9.18	#0	#0	#0	#0	#0	#0	#0	#0				
sickness	bad	n		λέπρα, ας, ή	#36	#0	#0	#0	#2: 5.12, 5.13	#0	#0	#0	#1: 1.42	#1: 8.3	#0	#0	#0	#0				
sickness	bad	a		λεπρός, ά, όν	#12	#0	4.27, 7.22, 17.12	#0	#0	#0	1.40			8.2					Mt 10.8, 11.5, 26.6; Mk 14.3			
thought	bad	n		λήρος, ού, ό	#1	#0	#0	#0	#1h: 24.11	#0	#0	#0	#0	#0	#0	#0	#0	#0				
drama	neut	b		λίαν	#20	#3	#0	#0	#1: 23.8	#0						#0	#0	#0	Mt 2.16, 4.8, 8.28, 27.14, Mk 1.35, 6.51, 9.3, 16.2			
status	good	n		Λιβερτίνος, ου, ό	#0	#0	#0	#0	#0	#1: 6.9	#0	#0	#0	#0	#0	#0	#0	#0				
violence	bad	v		λιθάζω	#2	#2	#1: 20.6	#0	#0	#2: 5.26, 14.19	#0	#0	#0	#0	#0				Jn 8.5, 10.31, 10.32, 10.33, 11.8			
violence	bad	v		λιθοβολέω	#27	#1	#0	#0	#1: 13.34	#3: 7.58, 7.59, 14.5	#0	#0	#0			#0	#0	#0	Mt 21.35, 23.37			
architecture, geo, violence	neut	n		λίθος, ου, ό	#275	#16	#1: 22.41	#0	#11: 3.8, 4.3, 4.11, 17.2*, 19.40, 19.44, 20.17, 20.18, 21.5, 21.6, 24.2	#2: 4.11, 17.29				4.3, 4.6	3.9				Mt 7.9, 21.42, 21.44, 24.2, 27.60, 27.66, 28.2; Mk 5.5, 12.10, 13.1, 13.2, 15.46, 16.3, 16.4; Jn 8.7, 8.59, 10.31, 11.38, 11.39, 11.41, 20.1			
geo	neut	a		λιθόστρωτος, ον	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.13			
geo, travel	good	n		λιμήν, ένος, ό	#9	#0	#0	#0	#0	#2: 27.8, 27.12	#0	#0	#0	#0	#0	#0	#0	#0				
geo	neut	n		λίμνη, ης, ή	#5	#5	#0	#0	#5: 5.1, 5.2, 8.22, 8.23, 8.33	#0	#0	#0	#0	#0	#0	#0	#0	#0				
direction	neut	n		λίψ, λιβός, ό	#40	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0				
lit	good	a		λόγιος, ία, ιον	#0	#0	#0	#0	#0	#1: 18.24	#0	#0	#0	#0	#0	#0	#0	#0				
violence	bad	n		λόγχη, ης, ή	#11	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.34			
identity	neut	a		λοιπός, ή, όν	#117	#36	#0	#0	#6: 8.10, 12.26, 18.9, 18.11, 24.9, 24.10	#6: 2.37, 5.13, 17.9, 27.20, 27.44, 28.9						#0	#0	#0	Mt 22.6, 25.11, 26.45, 27.49; Mk 4.19, 14.41, 16.13			

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
language	neut	b		Λυκαονιστί	#0	#0	#0	#0	#0	#1: 14.11	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		λυμαίνω	#17	#0	#0	#0	#0	#1: 8.3	#0	#0	#0	#0	#0	#0	#0	#0	
suffer	bad	v		λυπέω	#61	#11	#0	#0	#0	#0									Mt 14.9, 17.23, 18.31, 19.22, 26.22, 26.37; Mk 10.22, 14.19; Jn 16.20, 21.17
compare, benefit	neut	v		λυσιτελέω	#5	#0	#0	#0	#1h: 17.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	n		λυτρωτής, οὔ, ὁ	#4	#0	#0	#0	#0	#1: 7.35	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Μαγδαληνή, ἥς, ἡ	#0	#0	#0	#0	#2: 8.2, 24.10	#0									Mt 27.56, 27.61, 28.1, Mk 15.40, 15.47, 16.1, 16.9, Jn 19.25, 20.1, 20.18
evil	bad	n		μαγεία, ας, ἡ	#0	#0	#0	#0	#0	#1: 8.11	#0	#0	#0	#0	#0	#0	#0	#0	
evil	bad	v		μαγεύω	#0	#0	#0	#0	#0	#1: 8.9	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		μαθήτρια, ας, ἡ	#0	#0	#0	#0	#0	#1: 9.36	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Μαθθαῖος	#0	#0	#0	#0	#1: 6.15	#1: 1.13						#0	#0	#0	Mt 9.9, 10.3, Mk 3.18
geo, space	neut	b		μακρὰ	#75	#2	#0	#0	#2: 7.6, 15.20	#3: 2.39, 17.27, 22.21									Mt 8.30, Mk 12.34, Jn 21.8
geo, travel	neut	b		μακρόθεν	#38	#3	#1: 16.23	#0	#3: 18.13, 22.54, 23.49	#0									Mt 26.58, 27.55; Mk 5.6, 8.3, 11.13, 14.54, 15.40
patience	neut	v		μακροθυμέω	#8	#6	#0	#0	#1: 18.7*	#0									Mt 18.26, 18.29
character	good	b		μακροθύμως	#0	#0	#0	#0	#0	#1: 26.3	#0	#0	#0	#0	#0	#0	#0	#0	
hyperbole, drama, compare	neut	b		μᾶλλον	#49	#49	#2: 11.13 (πόσω μᾶλλον), 12.24u, 12.28	#0	#4: 5.15, 12.24, 12.28, 18.39 (πολλῶ μᾶλλον)	#7: 4.19, 5.14, 5.29, 9.22, 20.35, 22.2, 27.11									Mt 6.26, 6.30, 7.11, 10.6, 10.25, 10.28, 18.13, 25.9, 27.24, Mk 5.26, 7.36, 9.42, 10.48, 15.11, Jn 3.19, 5.18, 12.42, 19.8
emotion, madness	bad	n		μανία, ας, ἡ	#6	#0	#0	#0	#0	#1: 26.24	#0	#0	#0	#0	#0	#0	#0	#0	
idolatry, piety	good	v		μαντεύομαι	#13	#0	#0	#0	#0	#1: 16.16	#0	#0	#0	#0	#0	#0	#0	#0	
name		n		Μάρθα, ας, ἡ	#0	#0	#0	#0	#3: 10.38, 10.40, 10.41	#0	#0	#0	#0	#0	#0				Jn 11.1, 11.5, 11.19, 11.20, 11.21, 11.24, 11.30, 11.39, 12.2
legal	neut	n		μαρτυρία, ας, ἡ	#10	#14	#0	#0	#1: 22.71	#1: 22.18				#0	#0				Mk 14.55, 14.56, 14.59; Jn 1.7, 1.19, 3.11, 3.32, 3.33, 5.31, 5.32, 5.34, 5.36, 8.13, 8.14, 8.17, 19.35, 21.24
legal	neut	n		μαρτύριον, ου, τό	#240	#8	#1: 21.13	#2: 5.14, 9.5,	#0	#2: 4.33, 7.44						#0	#0	#0	Mt 8.4, 10.18, 24.14, Mk 1.44, 6.11, 13.9
violence	bad	v		μαστιζῶ	#3	#0	#0	#0	#0	#1: 22.25	#0	#0	#0	#0	#0	#0	#0	#0	
body	good	n		μαστός, οὔ, ὁ	#34	#1	#1: 11.27	#0	#1: 23.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	a		μεγαλεῖος, α, ον	#15	#0	#0	#0	#0	#1: 2.11	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	n		μεγαλειότης, ητος, ἡ	#4	#1	#0	#0	#1h: 9.43	#1: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	a\w{4}c		μέγας, μεγάλη, μέγα	#22	#15	7.28, 9.46, 12.18u	#0	22.24c, 22.26c, 22.27c	#0									Mt 11.11, 12.6, 13.32, 18.1, 18.4, 20.31, 23.11, 23.17, 23.19; Mk 4.32, 9.34, 12.31; Jn 1.50, 4.12, 5.20, 5.36, 8.53, 10.29, 13.16, 14.12, 14.28, 15.13, 15.20, 19.11

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
status	neut	a\w{3}pn		μέγας, μεγάλη, μέγα	#120	#9	#0	#0	1.49, 21.11**, 23.23*	#2: 6.8, 8.13									Mt 20.25, 24.24; Mk 4.32, 10.42, 13.2; Jn 21.11; Rev is 8 of 9 in NT outside G-A
status	neut	a\w{3}sn		μέγας, μεγάλη, μέγα	#709	#82	#3: 7.16, 16.26, 23.46c	#0	#19: 1.15, 1.32, 1.42, 2.9, 2.10, 4.25, 4.33*, 4.38, 5.29, 6.49, 8.28*, 8.37, 9.48*, 14.16*, 17.15*, 19.37, 21.23, 22.12, 24.52	#27				#>	#29	#>	#>	#17	Mk 1.26, 4.37, 4.39, 4.41, 5.7, 5.11, 5.42, 10.43, 14.15, 15.34, 15.37, 16.4; Mt 2.10, 4.16, 5.19, 5.35, 7.27, 8.24, 8.26, 15.28, 20.26, 22.36, 22.38, 24.21, 24.31, 27.46, 27.50, 27.60; Jn 6.18, 7.37, 11.43, 19.31; check "great voice" in IDD 1.2
vice	bad	v		μεθύσκα	#37	#3	#0	#0	#1: 12.45	#0	#0	#0	#0	#0	#0				Jn 2.10
vice	bad	v		μεθύω	#12	#3	#0	#0	#0	#1: 2.15	#0	#0	#0	#1: 24.49	#0	#0	#0	#0	
chron	neut	v		μέλλω	#44	#39	#0	#1: 9.44	#11: 3.7, 7.2*, 9.31*, 10.1*, 13.9, 19.4, 19.11, 21.7*, 21.36, 22.23, 24.21	#33									Mt 2.13, 3.7, 11.14, 12.32, 16.27, 17.12, 17.22, 20.22, 24.6; Mk 10.32, 13.4; Jn 4.47, 6.6, 6.15, 6.71, 7.35, 7.39, 11.51, 12.4, 12.33, 14.22, 18.32
style	neut	x		μενοῦν	#0	#0	#1: 11.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	neut	n		μεριστής, οὔ, ὄ	#0	#0	#0	#0	#1: 12.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	n		μέρος, ους, τό	#118	#21	#1: 12.46	#0	#3: 11.36, 15.12, 24.42	#7: 2.10, 5.2, 19.1, 19.27, 20.2, 23.6, 23.9									Mt 2.22, 15.21, 16.13, 24.51, Mk 8.10, Jn 13.8, 19.23, 21.6
chron	neut	n		μεσημβρία, ας, ή	#26	#0	#0	#0	#0	#2: 8.26, 22.6									#0
chron	neut	n		μεσονύκτιον, ου, τό	#5	#0	#1: 11.5	#0	#0	#2: 16.25, 20.7									#0
geo	neut	a		μέσος, η, ον	#688	#15	#2: 4.30, 8.7u	#1: 6.8u	#10: 2.46, 4.35, 5.19, 10.3, 17.11, 21.21, 22.27, 22.55, 23.45*, 24.36	#10: 1.15, 1.18, 2.22, 4.7, 17.22, 17.33, 23.10, 26.13, 27.21, 27.27									Mt 10.16, 13.25, 13.49, 14.6, 18.2, 18.20, 25.6; Mk 3.3, 6.47, 7.31, 9.36, 14.60; Jn 1.26, 8.3, 8.9, 19.18, 20.19, 20.26
geo	neut	v		μεσώω	#6	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.14
resource	good	v		μεστόω	#2	#0	#0	#0	#0	#1: 2.13	#0	#0	#0	#0	#0	#0	#0	#0	
resource	neut	v	μετα	μεταδίδωμι	#7	#4	#0	#0	#1: 3.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	v	μετα	μετανοέω	#23	#11	#3: c15.7, c15.10, 16.30	#0	#6: 10.13, 11.32, 13.3, 13.5, 17.3, 17.4	#5: 2.38, 3.19, 8.22, 17.30, 26.20					12.41				Mt 3.2, 4.17, 11.20, 11.21, Mk 1.15, 6.12
piety	neut	n	μετα	μετάνοια, ας, ή	#6	#8	#0	#0	#5: 3.3, 3.8, 5.32, 15.7, 24.47	#6: 5.31, 11.18, 13.24, 19.4, 20.21, 26.20						#0	#0	#0	Mt 3.8, 3.11; Mk 1.4
chron	neut	pg		μεταξύ	#4	#1	#1: 16.26	#0	#1: 11.51	#3: 12.6, 13.42, 15.9	#0	#0	#0						Mt 18.15, 23.25; Jn 4.31
anxiety	bad	v	μετα	μετεωρίζομαι	#9	#0	#0	#0	#1: 12.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
work, social	neut	a		μέτοχος, ον	#7	#5	#0	#1: 5.7u	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#5 Heb
liquid vessel	neut	n		μετρητής, οὔ, ὄ	#6	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.6
style	neut	b		μετρίως	#1	#0	#0	#0	#0	#1: 20.12	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	p		μέχρι	#68	#11	#0	#0	#1: 16.16*	#2: 10.30, 20.7						#0	#0	#0	Mt 11.23, 28.15; Mk 13.30

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
negative	neut	x		μηδέ	#124	#26	#4: 12.22, 14.12u, 16.26, 17.23u?	#0	#1: 3.14 (poetically pairing μηδένα and μηδέ)	#2: 4.18, 21.21 (reported speeches of others!)									Mt 6.25, 7.6, 10.9, 10.10, 10.14, 22.29, 23.10, 24.20; Mk 2.2, 3.20, 6.11, 8.26, 12.24, 13.15; Jn 4.15, 14.27
drama	neut	r		μηδείς, μηδεμία, μηδέν	#52	#43	#1: 10.4	#2: c9.3u, c9.21	#6: 3.13, 3.14, 4.35, 5.14*, 6.35, 8.56	#21: 4.17, 4.21, 8.24, 9.7, 10.20, 10.28, 11.12, 11.19, 13.28, 15.28, 16.28, 19.36, 19.40, 23.14, 23.22, 23.29, 24.23, 25.17, 25.25, 28.6, 28.18						#0	#0	#0	Mt 8.4, 9.30, 16.20, 17.9, 27.19; Mk 1.44, 5.26, 5.43, 6.8, 7.36, 8.30, 9.9, 11.14
chron	neut	b		μηδέποτε	#4	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0
chron	neut	b		μηδέπω	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0
chron	neut	b		μηκέτι	#15	#11	#0	#0	#1: 8.49	#3: 4.17, 13.34, 25.24									Mt 21.19, Mk 1.45, 2.2, 9.25, 11.14; Jn 5.14, 8.11
agri	good	v		μηκύνω	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 4.27
chron	neut	n		μήν, μηνός, ό	#269	#9	#0	#0	#5: 1.24, 1.26, 1.36, 1.56, 4.25	#5: 7.20, 18.11, 19.8, 20.3, 28.11	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b/c		μήποτε	#112	#5	#1: 21.34	#0	#6: 3.15, 4.11, 12.58*, 14.8, 14.12*, 14.29	#2: 5.39, 28.27									Mt 4.6, 5.25, 7.6, 13.15, 13.29, 15.32, 25.9, 27.64; Mk 4.12, 14.2; Jn 7.26
chron	neut	b		μήπω	#0	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
negative	neut	b/c		μήτε	#11	#6	#1: 7.33u*2	#1: 9.3*5	#0	#4: 23.8, 23.12, 23.21, 27.20	#0	#0	#0	5.34j, 5.35j, 5.36j		#0	#0	#0	Mt 5.34, 5.35, 5.36, 11.18
negative	neut			μήτι	#1	#6	#0	#0	#2: 6.39*, 9.13*	#1: 10.47									Mt 7.16, 12.23, 26.22, 26.25; Mk 4.21, 14.19; Jn 4.29, 8.22, 18.35
liquid	good	n		μίγμα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.39
size	neut	a		μικρός	#160	#15	#2: 7.28, 17.2	#0	#3: 9.48, 12.32, 19.3	#2: 8.10, 26.22									Mt 10.42, 11.11, 13.32, 18.6, 18.10, 18.14, 26.39, 26.73; Mk 4.31, 9.42, 14.35, 14.70, 15.40; Jn 7.33, 12.35, 13.33, 14.19, 16.16, 16.17, 16.18, 16.19
geo, Latin	neut	n		μίλιον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	5.41		#0	#0	#0	
thought	good	v		μιμνήσχομαι	#268	#9			1.54, 1.72, 16.25, 23.42, 24.6, 24.8	#2: 10.31, 11.16	#0	#0	#0						Mt 5.23, 26.75, 27.63; Jn 2.17, 2.22, 12.16
emotion	bad	v		μισέω	#172	#14	#2: 6.22, 6.28	#0	#6: 1.71, 6.27, 14.26*, 16.13*, 19.14, 21.17										Mt 5.43, 6.24, 10.22, 24.9, 24.10; Mk 13.13; Jn 3.20, 7.7, 12.25, 15.18, 15.19, 15.23, 15.24, 15.25, 17.14; Qn 6.22, 6.28, 16.13 others hate disciples; Mt1 and Lk2 disciples hate others
death	bad	n		μνήμα, ατος, τό	#19	#1	#2: 23.53, 24.1	#0	#1: 8.27*	#2: 2.29, 7.16	#	#0	#2: 5.3, 5.5	#0	#0	#0	#0	#0	
death	bad	N		μνημείον, ου, τό	#13	#0		#1: 8.27m	11.44, 11.47, 23.55*, 24.2, 24.9, 24.12, 24.22, 24.24	#1: 13.29									Mt 8.28, 23.29, 27.52, 27.53, 27.60, 28.8; Mk 5.2, 6.29, 15.46, 16.2, 16.3, 16.5, 16.8;



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
																			Jn 5.28, 11.17, 11.31, 11.38, 12.17, 19.41, 19.42, 20.1, 20.2, 20.3, 20.4, 20.6, 20.8, 20.11
comm, LXX	bad	a		μογιγάλος, ον	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.32
style	neut	b		μόγισ	#1	#0	#0	#0	#1h: 9.39	#0	#0	#0	#0	#0	#0	#0	#0	#0	
identity	neut	a		μόνος, η, ον	#68	#9	#0	#0	#3: 5.21, 9.36, 24.18	#0									Mtt 14.23, 24.36; Mt 6.47; Jn 6.15, 8.9, 8.16, 12.24, 16.32
idolatry	bad	v		μοσχοποιέω	#0	#0	#0	#0	#0	#1: 7.41	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	a		μυλικός, ή, όν	#0	#0	#0	#0	#1: 17.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	n		μυριάς, άδος, ή	#47	#4	#0	#0	#1: 12.1	#2: 19.19, 21.20	#0	#0	#0	#0	#0	#0	#0	#0	
liquid	good	v		μυρίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.8
num	neut	a		μύριοι, αι, α	#14	#2	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.24
geo	neut	a		Ναζαρηνός, ή, όν	#0	#0	#0	#0	#2: 4.34, 24.19	#0	#0	#0	#4: 1.24, 10.47, 14.67, 16.6	#0	#0	#0	#0	#0	
travel, trade	neut	n		ναύκληρος, ου, ό	#0	#0	#0	#0	#0	#1: 27.11	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	n		ναῦς, acc. ναῦν, ή	#13	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	a\w{4}c		νέος, α, ον	#75	#6	#0	#0	#3: 15.12, 15.13, 22.26	#1: 5.6	#0	#0	#0	#0	#0	#0	#0	#0	
comm, gesture	neut	v		νεύω	#2	#0	#0	#0	#0	#1: 24.10	#0	#0	#0	#0	#0				Jn 13.24
idolatry, piety	neut	n		νεωκόρος, ου, ό	#0	#0	#0	#0	#0	#1: 19.35	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	n		νησίον, ου, τό	#0	#0	#0	#0	#0	#1: 27.16	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	v		νηστεύω	#25	#0	#0	#3: 5.33m, 5.34m, 5.35m	#1: 18.12	#2: 13.2, 13.3	#3: 2.18, 2.19, 2.20	#0	#0	#5: 6.16, 6.17, 6.18, 9.14, 9.15	#0	#0	#0	#0	
liquid vessel	good	n		νιπτήρ, ήρος, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 13.5
finance	neut	n		νόμισμα, ατος, τό	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.19
lit	good	n		νόμος, ου, ό	#410	#107	#4: 10.26, c16.16, c16.17, 23.56*	#0	#5: 2.22, 2.23, 2.24, 2.27, 2.39, 24.44	#17: 6.13, 7.53, 13.15, 13.38, 15.5, 18.13, 18.15, 21.20, 21.24, 21.28, 22.3, 22.12, 23.3, 23.29, 24.14, 25.8, 28.23									Mt 5.17, 5.18, 7.12, 11.13, 12.5, 22.36, 22.40, 23.23, Jn 1.17, 1.45, 7.19, 7.23, 7.49, 7.51, 8.5, 8.17, 10.34, 12.34, 15.25, 18.31, 19.7
sickness	bad	n		νόσος, ου, ή	#11	#0	#0	#1: 9.1	#3: 4.40, 6.18, 7.21	#1: 19.12						#0	#0	#0	Mt 4.23, 4.24, 8.17, 9.35, 10.1, Mk 1.34
animal	neut	n		νοσσιά, άς, ή	#17	#0	#0	#0	#1: 13.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
animal	neut	n		νοσσίον, ου, τό	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.37
animal	neut	n		νοσσός, οὔ, ό	#0	#0	#0	#0	#1: 2.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		νότος, ου, ό	#81	#1	#0	#0	#3: 11.31, 12.55, 13.29	#2: 27.13, 28.13	#0	#0	#0	#0	#1: 12.42	#0	#0	#0	
wisdom	good	b		νουνεχῶς	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.34

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
chron	neut	b		νῦν	#672	#68	#2: 16.25, 22.69	#1: 5.10	#9: 1.48, 2.29, 6.21*, 6.25*, 11.39*, 12.52, 19.42, 22.18, 22.36	#25: 3.17, 4.29, 5.38, 7.4, 7.34, 7.52, 10.5, 10.33, 12.11, 13.11, 13.31, 15.10, 16.36, 16.37, 17.30, 18.6, 20.22, 20.25, 20.32, 22.16, 23.15, 23.21, 24.25, 26.6, 27.22									Mt 24.21, 26.65, 27.42, 27.43; Mk 10.30, 13.19, 15.32; Jn 2.8, 4.18, 4.23, 5.25, 6.42, 8.11, 8.40, 8.52, 9.21, 9.41, 11.8, 11.22, 12.27, 12.31, 13.31, 13.36, 14.29, 15.22, 15.24, 16.5, 16.22, 16.29, 16.30, 17.5, 17.7, 17.13, 18.36, 21.10
chron	neut	n		νύξ, νυκτός, ἡ	#283	#18	#3: 12.20, 18.7, 21.37	#1: 5.5c	#3: 2.8, 2.37, 17.34	#15: 5.19, 9.24, 9.25, 12.6, 16.9, 16.33, 17.10, 18.9, 20.31, 23.11, 23.23, 23.31, 26.7, 27.23, 27.27									Mt 2.14, 4.2, 12.40, 14.25, 25.6, 26.31, 26.34, 28.13; Mk 4.27, 5.5, 6.48, 14.30; Jn 3.2, 9.4, 11.10, 13.30, 19.39, 21.3
violence	bad	v		νύσσω	#3	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.34
chron	neut			νυχθήμερον, ου	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
liquid vessel	good	n		ξέστης, ου, ό	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.4
resource	bad	a		ξηρός, ά, όν	#37	#1	#0	#2: 6.6m, 6.8m	#1: 23.31	#0	#2: 3.1u, 3.3	#0	#0	#1: 12.10		#0	#0	#0	Mt 23.15
resource	neut	n		ξύλον, ου, τό	#274	#8	#0	#0	#2: 22.52, 23.31	#4: 5.30, 10.39, 13.29, 16.24					#0	#0	#0	Mt 26.47, 26.55; Mk 14.43, 14.48	
travel	neut	v		όδευώ	#1	#0	#0	#0	#1h: 10.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		όδοιπορέω	#0	#0	#0	#0	#0	#1: 10.9	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n\w{2}p		όδός, οὔ, ἡ	#280	#6	#1: 14.23	#0	#2: 1.76, 3.5	#3: 2.28, 13.10, 14.16									Mt 22.9, 22.10
geo	neut	n\w{2}s		όδός, οὔ, ἡ	#538	#12	#4: 7.27, 8.5u, 10.4, 18.35c	#1: 9.3mu	#12: 1.79, 2.44, 3.4, 8.12, 9.57*, 10.31, 11.6, 12.58*, 19.36, 20.21, 24.32, 24.35	#17: 1.12, 8.26, 8.36, 8.39, 9.2, 9.17, 9.27, 16.17, 18.25, 18.26, 19.9, 19.23, 22.4, 24.14, 24.22, 25.3, 26.13									Mt 2.12, 3.3, 4.15, 5.25, 7.13, 7.14, 8.28, 10.5, 10.10, 11.10, 13.4, 13.19, 15.32, 20.17, 20.30, 21.8, 21.19, 21.32, 22.16; Mk 1.2, 1.3, 2.23, 4.4, 4.15, 6.8, 8.3, 8.27, 9.33, 9.34, 10.17, 10.32, 10.46, 10.52, 11.8, 12.14; Jn 1.23, 14.4, 14.5, 14.6
smell	neut	v		όζω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.39
direction	neut	b		όθεν	#42	#7	#0	#0	#1: 11.24	#3: 14.26, 26.19, 28.13	#0	#0	#0			#0	#0	#0	Mt 12.44, 14.7, 25.24, 25.26
thought	neut	vp		όϊδα	#51	#31	#1: 9.33	#0	#3: 8.53, 9.47*, 11.17	#4: 2.30, 5.7, 20.22, 24.22									Mt 12.25, 22.29, Mk 5.33, 6.20, 12.15, 12.24, Jn 6.61, 13.1, 13.3, 18.4, 19.28, 21.12
house	neut	n		οικετία, ας, ἡ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 24.45
location	neut	n		οϊκημα, ατος, τό	#3	#0	#0	#0	#0	#1: 12.7	#0	#0	#0	#0	#0	#0	#0	#0	
craft		v		οικοδομέω	#426	#10	#2: 11.47, c12.18	#0	#9: 4.29, 6.48, 6.49, 7.5, 11.48*, 14.28, 14.30, 17.28, 20.17	#4: 7.47, 7.49, 9.31, 20.32									Mt 7.24, 7.26, 16.18, 21.33, 21.42, 23.29, 26.61, 27.40, Mk 12.1, 12.10, 14.58, 15.29, Jn 2.20
trade	neut	n		οικοδόμος, ου, ό	#10	#0	#0	#0	#0	#1: 4.11	#0	#0	#0	#0	#0	#0	#0	#0	
authority, house	neut	v		οικονομέω	#3	#0	#0	#0	#1: 16.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
authority, house	neut	n		οικονόμος, ου, ό	#15	#6	#1: 12.42	#0	#3: 16.1, 16.3, 16.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
house, arch	neut	namp		οἶκος, ου, ό	#110	#1	#0	#0	#1: 16.4	#2: 8.3, 20.20	#0	#0	#0	#0	#0	#0	#0	#0		
house, arch	neut	nams		οἶκος, ου, ό	#616	#10	#3: 7.36, 12.39, 16.27	#1: 6.4m	#15: 1.23, 1.33, 1.40, 1.56, 5.24*, 5.25*, 7.10, 8.39, 8.41, 9.61*, 11.17*, 11.24, 14.1, 15.6*, 18.14*	#11: 2.2, 2.46, 5.42, 7.10, 7.47, 7.49, 10.22, 11.12, 16.15, 16.34, 21.8	2.26								Mt 9.6, 9.7, 12.4, 12.44; Mk 2.11, 3.20, 5.19, 5.38, 7.17, 7.30, 8.3, 8.26, 9.28; Jn 2.16, 7.53	
house, arch	neut	ndmp		οἶκος, ου, ό	#17	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 11.8	
house, arch	neut	ndms		οἶκος, ου, ό	#358	#7	#2: 10.5, c19.9	#0	#3: 1.69, 12.52, 19.5	#6: 7.20, 7.46, 10.2, 10.30, 11.13, 18.8				#0	#0				Mk 2.1, Jn 11.20	
house, arch	neut	ngmp		οἶκος, ου, ό	#22	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
house, arch	neut	ngms		οἶκος, ου, ό	#506	#5	#0	#0	#3: 1.27, 2.4, 11.51	#1: 19.16	#0	#0	#0	#0	#0				Jn 2.17	
house, arch	neut	nnmp		οἶκος, ου, ό	#22	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
house, arch	neut	nnms		οἶκος, ου, ό	#226	#3	#0	#0	#4: 11.17*, 13.35, 14.23*, 19.46	#5: 2.36, 7.42, 11.14, 16.15, 16.31						#0	#0	#0	Mt 21.13, 23.38; Mk 11.17	
geo	neut	n		οἰκουμένη, ης, ή	#47	#6	#0	#0	#3: 2.1, 4.5, 21.26	#5: 11.28, 17.6, 17.31, 19.27, 24.5	#0	#0	#0			#0	#0	#0	Mt 24.14	
chron	neut	v		όκνέω	#10	#0	#0	#0	#0	#1: 9.38	#0	#0	#0	#0	#0	#0	#0	#0		
chron/num	neut	a		όκταήμερος, ον	#0	#1	#0	#0	#0		#0	#0	#0	#0	#0	#0	#0	#0		
num	neut	a		όκτώ	#81	#1	#0	#0	#4: 2.21, 9.28, 9.33, 13.16 (10+8)	#2: 9.33, 25.6 (10+8)	#0	#0	#0	#0	#0				Jn 5.5 (30+8), 20.26	
piety	bad	n		όλιγοπιστία, ας, ή	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	17.20	#0	#0	#0		
piety	bad	a		όλιγόπιστος, ον	#0	#0	#0	#0	#1: 12.28	#0	#0	#0	#0			#0	#0	#0	Mt 6.30, 8.26, 14.31, 16.8	
size, quantity	neut	a		όλίγος, η, ον	#94	#14	#1: 12.48	#0	#4: 5.3*, 7.47, 10.2, 13.23	#10: 12.18, 14.28, 15.2, 17.4, 17.12, 19.23, 19.24, 26.28, 26.29, 27.20						#0	#0	#0	Mt 7.14, 9.37, 15.34, 22.14, 25.21, 25.23; Mk 1.19, 6.5, 6.31, 8.7	
healing	good	n		όλοκληρία, ας, ή	#0	#0	#0	#0	#0	#1: 3.16	#0	#0	#0	#0	#0	#0	#0	#0		
num	neut	a		όλος, η, ον	#243	#26	#2: 10.27, 11.34u	#1: 5.5u	#11: 1.65, 4.14, 7.17, 8.39, 8.43, 9.25, 11.36, 13.21, 23.5, 23.44	#19: 2.2, 2.47, 5.11, 7.10, 7.11, 9.31, 9.42, 10.22, 10.37, 11.26, 11.28, 13.6, 13.49, 15.22, 18.8, 19.27, 21.30, 21.31, 28.30										Mt 1.22, 4.23, 4.24, 5.29, 5.30, 6.22, 6.23, 9.26, 9.31, 13.33, 14.35, 16.26, 20.6, 22.37, 22.40, 24.14, 26.13, 26.56, 26.59, 27.27; Mk 1.28, 1.33, 1.39, 6.55, 8.36, 12.30, 12.33, 12.44, 14.9, 14.55, 15.1, 15.16, 15.33; Jn 4.53, 7.23, 9.34, 11.50, 13.10, 19.23
weather, rain	neut	n		όμβρος, ου, ό	#7	#0	#0	#0	#1h: 12.54	#0	#0	#0	#0	#0	#0	#0	#0	#0		
compare	neut	a		όμοιος, οία, οιον	#81	#20	#5: 7.31u, 7.32u, 13.18, 13.19, 13.21	#0	#4: 6.47, 6.48, 6.49, 12.36	#1: 17.29	11.16, 13.31, 13.33								Mt 13.44, 13.45, 13.47, 13.52, 20.1, 22.39; Jn 8.55, 9.9	
compare	neut	v		όμοιόω	#39	#2	#2: 7.31u, 13.18u	#0	#1: 13.20c	#1: 14.11	7.24, 7.26, 11.16					#0	#0	#0	Mt 6.8, 13.24, 18.23, 22.2, 25.1; Mk 4.30	
compare	neut	v		όμολογέω	#12	#13	#1: 12.8	#0	#0	#3: 7.17, 23.8, 24.14									Mt 7.23, 10.32, 14.7; Jn 1.20, 9.22, 12.42	
trade, social	good	a		όμότεχνος, ον	#0	#0	#0	#0	#0	#1: 18.3	#0	#0	#0	#0	#0	#0	#0	#0		

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
animal	neut	n		ἄντριον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 12.14
shame	bad	v		ὄνειδίζω	#56	#3	#2: 6.22, 6.28u	#0	#0	#0				5.11					Mt 11.20, 27.44, Mk 15.32, 16.14
shame	bad	n		ὄνειδος, ους, τό	#53	#0	#0	#0	#1h: 1.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	n?np		ὄνομα, ατος, τό	#81	#7	#0	#0	#1: 10.20	#2: 1.15, 18.15				10.2		#0	#0	#0	Mk 3.17
social	neut	nans		ὄνομα, ατος, τό	#365	#31	#2: 6.22, 21.17	#0	#2: 1.13, 1.31	#9: 2.21, 8.16, 9.14, 9.15, 9.21, 19.5, 19.13, 22.16, 26.9									Mt 1.21, 1.23, 1.25, 10.22, 10.41, 10.42, 18.20, 24.9, 28.19; Mk 3.16, 3.17, 13.13; Jn 1.12, 2.23, 3.18, 10.3, 12.28, 15.21, 17.6, 17.26
social	neut	ndns		ὄνομα, ατος, τό	#184	#13	#4: 16.20, 19.2, 21.8c, 23.50	#1: 9.48mu	#11: 1.5, 1.59, 1.61, 5.27*, 9.49, 10.17, 10.38, 13.35, 19.38, 24.18, 24.47	#35									Mt 7.22, 12.21, 18.5, 21.9, 23.39, 24.5, 27.32; Mk 5.22, 9.37, 9.38, 9.39, 9.41, 11.9, 13.6, 16.17; Jn 5.43, 10.25, 12.13, 14.13, 14.14, 14.26, 15.16, 16.23, 16.24, 16.26, 17.11, 17.12, 20.31
social	neut	ngns		ὄνομα, ατος, τό	#41	#7	#0	#0	#1: 21.12	#8: 3.16, 4.30, 5.41, 8.12, 9.16, 10.43, 15.26, 21.13	#0	#0	#0			#0	#0	#0	Mt 19.29
social	neut	nnns		ὄνομα, ατος, τό	#311	#11	#0	#1: 8.30m	#10: 1.5, 1.26, 1.27, 1.49, 1.63, 2.21, 2.25, 8.41, 11.2*, 24.13*	#6: 3.16, 4.12, 13.6, 13.8, 15.17, 19.17									Mt 6.9; Mk 5.9, 6.14, 14.32; Jn 1.6, 3.1, 18.10
position	neut	b		ὄπισθεν	#18	#2	#0	#0	#2: 8.44*, 23.26	#0						#0	#0	#0	Mt 9.20, 15.23; Mk 5.27; NT #2 in Rev
position	neut	p		ὀπίσω	#350	#7	#2: 7.38, 9.62	#0	#5: 9.23, 14.27, 17.31, 19.14, 21.8	#2: 5.37, 20.30									Mt 3.11, 4.19, 10.38, 16.23, 16.24, 24.18, Mk 1.7, 1.17, 1.20, 8.33, 8.34, 13.16, Jn 1.15, 1.27, 1.30, 6.66, 12.19, 18.6, 20.14
witness	neut	v		ὀπτάνομαι	#2	#0	#0	#0	#0	#1: 1.3	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	n		ὀπτασία, ας, ἡ	#9	#1	#0	#0	#2: 1.22, 24.23	#1: 26.19									
cooking, craft, meal	neut	a		ὀπτός, ἡ, ὄν	#2	#0	#0	#0	#1h: 24.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	cs		ὀπου	#26	#16	#1: 9.57	#0	#4: 12.33L, 12.34L, 17.37L, 22.11	#2: 17.1, 20.6		6.10	2.4, 4.15, 5.40, 6.55, 6.56, 9.44, 9.46, 9.48	6.19, 6.20, 6.21, 24.28					Mt 8.19, 13.5, 25.24, 25.26, 26.13, 26.57, 28.6; Mk 4.5, 9.18, 13.14, 14.9, 14.14, 16.6; Jn #29; Rev #7
witness	neut	vi\w{1}p		ὀράω	#84	#9	#0	#0	#3: 1.11, 22.43, 24.34	#7: 2.3, 7.2, 7.26, 7.30, 13.31, 16.9, 26.16						#0	#0	#0	Mt 17.3, Mk 9.4
witness	neut	vip		ὀράω															
witness	neut	vpa*		ὀράω	#100	#6	#2: 9.31, 23.8	#1: 5.20m	#29: 1.12, 2.17, 2.48, 5.8, 5.12, 7.13, 7.39, 8.28, 8.34, 8.36, 8.47f, 9.54, 10.31, 10.32, 10.33, 11.38, 13.12, 17.14, 17.15, 18.15, 18.24, 18.43,	#20: 3.3, 3.12, 7.24, 7.31, 7.34, 7.35, 8.18, 9.17, 9.40, 11.23, 12.3, 13.12, 13.45, 14.9, 14.11, 16.19, 16.27, 16.40, 21.32, 28.15	2.5								Mt 2.10, 2.16, 3.7, 5.1, 8.18, 8.34, 9.2, 9.4, 9.8, 9.11, 9.22, 9.23, 9.36, 12.2, 14.26, 18.31, 21.15, 21.19, 21.20, 21.32, 21.38, 26.8, 27.3, 27.24, 27.54, 28.17; Mk 2.16, 5.6, 5.16, 5.22, 6.48, 6.49, 7.2,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
									19.7, 19.41, 20.14, 22.49, 22.56f, 22.58, 23.47										8.33, 9.15, 9.20, 9.25, 10.14, 11.13, 12.28, 12.34, 14.67, 14.69, 15.39; Jn 5.6, 6.14, 11.31, 11.32, 19.26, 20.20, 20.29, 21.21
		vpa\w{3}s		ὁράω															
witness	neut	vpp		ὁράω	#48	#2	#0	#0	#1: 23.49	#0	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	vpX*		ὁράω	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.45, 14.9, 19.35
chron	neut	v		ὀρθρίζω	#64	#0	#0	#0	#1h: 21.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ὀρθρινός, ή, όν	#4	#0	#0	#0	#1h: 24.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		ὄρθρος, ου, ό	#35	#0	#2: 21.38*, 24.1	#0	#0	#1: 5.21	#0	#0	#0	#0	#0				Jn 8.2
geo		n		ὄριον, ου, τό	#265	#0	#0	#0	#0	#1: 13.50			5.17, 7.24, 7.31,		2.16, 4.13, 15.22, 15.39, 19.1	#0	#0	#0	Mt 8.34c, Mk 10.1c
location	good	n		ὄροθεσία, ας, ή	#0	#0	#0	#0	#0	#1: 17.26	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n\w{2}p		ὄρος, ους, τό	#209	#6	#0	#0	#2: 21.21, 23.30	#0						#0	#0	#0	Mt 18.12, 24.16, Mk 5.5, 13.14
geo	neut	n\w{2}s		ὄρος, ους, τό	#407	#10	#3: 4.29, 6.12, 9.28	#2: 8.32uc, 9.37uc,	#5: 3.5, 19.29, 19.37, 21.37, 22.39	#3: 1.12, 7.30, 7.38									Mt 4.8, 5.1, 5.14, 8.1, 14.23, 15.29, 17.1, 17.9, 17.20, 21.1, 21.21, 24.3, 26.30, 28.16; Mk 3.13, 5.11, 6.46, 9.2, 9.9, 11.1, 11.23, 13.3, 14.26; Jn 4.20, 4.21, 6.3, 6.15, 8.1
style	neut	rr		ὄσος, η, ον	#561	#36	#1: 18.22	#0	#8: 4.23*, 4.40*, 8.39*, 9.5*, 9.10*, 11.8*, 12.3*, 18.12*	#17: 2.39, 3.22, 3.24, 4.6, 4.23, 4.28, 4.34, 5.36, 4.37, 9.13, 9.16, 9.39, 10.45, 13.48, 14.27, 15.4, 15.12								Mt 7.12, 9.15, 13.44, 13.46, 14.36, 17.12, 18.18, 18.25, 21.22, 22.9, 23.3, 25.40, 25.45, 28.20; Mk 2.19, 3.8, 3.10, 3.28, 5.19, 5.20, 6.30, 6.56, 7.36, 9.13, 10.21, 11.24, 12.44; Jn 1.12, 4.29, 4.45, 6.11, 10.8, 10.41, 11.22, 16.13, 16.15, 17.7	
body	neut	n		ὄστέον ὄστοῦν, οὔ, τό	#109	#1	#0	#1: 24.39	#0	#0	#0	#0	#0						Mt 23.27; Jn 19.36
identity	neut	rr?f		ὄστις, ήτις, ὄ τι	#54	#30	#1: 12.1	#0	#9: 2.4, 2.10, 7.37, 7.39, 8.3, 8.26, 8.43, 10.42, 23.55	#5: 3.23, 11.28, 12.10, 16.12, 16.16	#0	#0	#0			#0	#0	#0	Mt 25.1, 27.55, 27.62
identity	neut	rr?m		ὄστις, ήτις, ὄ τι	#58	#30	#0	#0	#7: 1.20, 8.15, 9.30*, 14.15, 14.27, 15.7, 23.19*	#17: 5.16, 7.53, 8.15, 9.35, 10.41, 10.47, 11.20, 13.31, 13.43, 16.17, 17.10, 17.11, 21.4, 23.14, 23.21, 23.33, 24.1, 28.18									Mt 2.6, 5.39, 5.41, 7.15, 7.24, 7.26, 10.32, 10.33, 12.50, 13.12, 13.52, 16.28, 18.4, 19.12, 19.29, 20.1, 21.33, 21.41, 22.2, 23.12, 23.27; Mk 4.20, 9.1, 12.18, 15.7; Jn 8.53
identity	neut	rr?n		ὄστις, ήτις, ὄ τι	#15	#4	#0	#0	#3: 12.50, 13.8, 22.16	#0	#0	#0	#0						Mt 5.25; Jn 9.18, 21.25
chron	neut			ὄταν	#196	#34	#6: 6.22, 13.28, 17.22*,	#1: 5.35m	#20: 8.13, 9.26*, 11.2*, 11.21*, 11.24, 11.34*, 11.36, 12.11*,	#2: 23.35, 24.22									Mt 5.11, 6.2, 6.5, 6.6, 6.16, 9.15, 10.19, 10.23, 12.43, 13.32, 15.2, 19.28, 21.40,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
							21.20, 21.30, 21.31		12.54, 12.55*, 14.8, 14.10, 14.12*, 14.13*, 16.4, 16.9*, 17.10, 21.7*, 21.9*, 23.42										23.15, 24.15, 24.32, 24.33, 25.31, 26.29; Mk 2.20, 3.11, 4.15, 4.16, 4.29, 4.31, 4.32, 8.38, 9.9, 11.19, 11.25, 12.23, 12.25, 13.4, 13.7, 13.11, 13.14, 13.28, 13.29, 14.7, 14.25; Jn 2.10, 4.26, 5.7, 7.27, 7.31, 8.28, 8.44, 9.5, 10.4, 13.19, 14.29, 15.26, 16.4, 16.13, 16.21, 21.18
chron	neut	x		ὅτε	#166	#35	#0	#1: 6.3m	#11: 2.21, 2.22, 2.42, 4.25, 6.13, 13.35, 15.30, 17.22*, 22.14*, 22.35, 23.33*	#10: 1.13, 8.12, 8.39, 11.2, 12.6, 21.5, 21.35, 22.20, 27.39, 28.16									Mt 7.28, 9.25, 11.1, 12.3, 13.26, 13.48, 13.53, 19.1, 21.1, 21.34, 26.1, 27.31; Mk 1.32, 2.25, 4.6, 4.10, 6.21, 7.17, 8.19, 8.20, 11.1, 14.12, 15.20, 15.41; Jn 1.19, 2.22, 4.21, 4.23, 4.45, 5.25, 6.24, 9.4, 12.16, 12.17, 13.12, 13.31, 16.25, 17.12, 19.6, 19.8, 19.23, 19.30, 20.24, 21.15, 21.18
style	bad	b		οὐ	#5159	#612	#42: 6.40, 6.43, 6.46, 7.6u, 7.32u, 8.17, 9.53u, 9.58u, 10.24, 11.8, 11.29, 11.38, 11.40, 11.46, 11.52, 12.2, 12.10, 12.24, 12.27, 12.39, 12.40, 12.46, 12.56, 12.59, 13.15, 13.16u, 13.25, 14.14, 16.11, 16.12, 16.13,	#6: 4.41m, 5.31m, 5.36, 5.37, 6.2m, 9.40m	#108: 1.7, 1.15, 1.20, 1.22, 1.33, 1.34, 1.37, 2.7, 2.37, 2.43, 2.49, 2.50, 3.16, 4.2, 4.4, 4.12, 5.32, 6.4, 6.37*, 6.41, 6.42*, 6.44, 6.48, 7.6, 7.44, 7.45*, 7.46*, 8.13, 8.14, 8.19, 8.27, 8.43, 8.47, 8.51, 8.52, 9.13*, 9.27, 9.49, 9.50, 10.19*, 10.40, 10.42, 11.6, 11.7*, 11.44, 12.6, 12.15, 12.17, 12.33, 12.57*, 13.6, 13.7, 13.24*, 13.27*, 13.33, 13.34, 13.35, 14.3, 14.5, 14.6, 14.20*, 14.26, 14.27, 14.30, 14.33, 15.4*, 15.7*, 15.13, 15.28, 16.2*, 16.3*, 17.18*, 17.22*, 18.4*, 18.7*, 18.13*, 18.17, 18.34, 19.3, 19.14, 19.21, 19.23*, 19.44, 19.48, 20.21, 20.22, 20.26, 20.31, 20.38, 21.6, 21.9*, 21.18, 21.33*, 22.16, 22.18, 22.26, 22.34*, 22.53, 22.57, 22.58, 22.60, 22.68,	#104		#108	#173	#250					



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes		
							16.31, 17.20, 18.11u, 19.22, 20.5, 21.15, 21.32, 22.67, 23.51, 24.3, 24.39		23.29, 23.34*, 23.53*, 24.6*, 24.18*, 24.24												
shame	bad	i		οὐά	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0		Mk 15.29	
drama	neut	b		οὐδαμῶς	#7	#0	#0	#0	#0	#0	#0	#0	#0		2.6	#0	#0	#0			
style	neut	r		οὐδείς, οὐδεμία, οὐδέν	#180	#63	#6: 10.22, 12.2, 14.24u, 16.13, 18.19, 23.9	#1: 5.5cu	#27: 1.61, 4.2*, 4.24*, 4.26*, 4.27*, 5.36, 5.37*, 5.39*, 7.28*, 8.16*, 8.43*, 9.36*x2, 9.62*, 10.19*, 11.33*, 15.16, 18.29, 18.34, 19.30, 20.40, 22.35, 23.4, 23.14, 23.15, 23.22, 23.41, 23.53	#27	#>	#>	#25	#>	#19	#>	#>	#53		Lk2 has a virgin womb and virgin tomb	
chron	neut			οὐδέποτε	#4	#3	#0	#0	#1: 15.29	#3: 10.14, 11.8, 14.8										Mt 7.23, 9.33, 21.16, 21.42, 26.33; Mk 2.12, 2.25; Jn 7.46	
chron	neut	b		οὐδέπω	#1	#0	#0	#0	#0	#1: 8.16	#0	#0	#0	#0	#0						Jn 7.39, 19.41, 20.6
chron	neut	b		οὐκέτι	#106	#18	#0	#0	#3: 15.19, 15.21, 20.40	#3: 8.39, 20.25, 20.38										Mt 19.6, 22.46; Mk 5.3, 7.12, 9.8, 10.8, 12.34, 14.25, 15.5; Jn 11.54, 14.19, 14.30, 15.15, 16.10, 16.16, 16.21. 16.25, 17.11, 21.6	
transition	neut	b		οὐκοῦν	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0						Jn 18.37
logic, transition	neut	b		οὐν	#254	#141	#3: 11.13, 16.27, 22.70	#0	#29: 3.7, 3.8, 3.10, 3.18, 4.7, 7.31, 7.42, 8.18, 10.2, 10.40, 11.35, 11.36, 12.26, 13.7, 13.14, 13.18, 14.33, 14.34, 16.11, 19.12, 20.15, 20.17, 20.29*, 20.33*, 20.44*, 21.7*, 21.14*, 23.16, 23.22	#60					#>	#56	#>	#>	#194		Mk 10.9, 11.31, 12.9, 13.35, 15.12, 16.19
chron	neut	b		οὐπω	#8	#7	#0	#0	#1: 23.53	#0											Mt 16.9, 24.6; Mk 4.40, 8.17, 8.21, 11.2, 13.7; Jn 2.4, 3.24, 6.17, 7.6, 7.8, 7.30, 7.39, 8.20, 8.57, 11.30, 20.17
direction	neut	b		οὐρανόθεν	#1	#0	#0	#0	#0	#1: 26.13	#0	#0	#0	#0	#0	#0	#0	#0			
geo	neut	namp		οὐρανός, οὐ, ό																	
geo	neut	nnmp		οὐρανός, οὐ, ό	#21	#6	#0	#0	#0	#0	#0	#0	#0	3.16	#0	#0	#0	#0			
geo	neut	ngmp		οὐρανός, οὐ, ό	#16	#4	c21.26							3.17, 5.3, 5.10,	3.2, 4.17, 7.21						Mt 8.11, 10.7, 11.11, 11.12, 13.11, 13.24, 13.31, 13.33, 13.44, 13.45, 13.47, 13.52,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
														5.19, 5.20					16.19, 18.1, 18.3, 18.4, 18.23, 19.12, 19.14, 19.23, 20.1, 22.2, 23.13, 24.29, 24.31, 24.36, 25.1; Mk 1.11
style	bad	b		οὐχί	#195	#18	12.51, 16.30		1.60, 4.22, 6.39*, 12.6, 13.3, 13.5, 14.28, 14.31, 15.8, 17.8, 17.17, 18.30, 22.27, 23.39, 24.26, 24.32	#2: 5.4, 7.50	#0	#0	#0						Mt 5.46, 5.47, 6.25, 10.29, 12.11, 13.27, 13.56, 18.12, 20.13; Jn 9.9, 11.9, 13.10, 13.11, 14.22; in Qn, "no" as answer to question; in Lk2, start of rhetorical question expecting positive answer
debt, finance	bad	v		ὀφείλω	#16	#21	#1: 11.4	#0	#4: 7.41, 16.5, 16.7, 17.10	#1: 17.29	#0	#0	#0						Mt 18.28, 18.30, 18.34, 23.16, 23.18; Jn 13.14, 19.7
geo, shape	neut	n		ὀφρῦς, ὕος, ἦ	#1	#0	#1: 4.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		ὀχλέω	#2	#0	#0	#0	#0	#1: 5.16	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		ὀχλοποιέω	#0	#0	#0	#0	#0	#1: 17.5	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	n\w{2}p		ὄχλος, ου, ό	#15	#1	#0	#4: 4.42, 5.3u, 8.42, 8.45u	#12: 3.7, 3.10, 5.15, 7.24L*, 9.11*, 9.18*, 11.14*, 11.29*, 12.54*, 14.25*, 23.4*, 23.48*	#7	#0	#1: 10.1	#0	11.7					Mt 4.25, 5.1, 7.28, 8.1, 9.8, 9.33, 9.36, 12.15, 12.23, 12.46, 13.2, 13.34, 13.36, 14.13, 14.15, 14.19, 14.22, 14.23, 15.30, 15.36, 15.39, 19.2, 21.9, 21.11, 21.46, 22.33, 23.1, 26.55, 27.20
social	neut	n\w{2}s		ὄχλος, ου, ό	#36	#3	#2: 11.27, 12.13u	#1: 9.37mu	#23: 5.1*, 5.19, 5.29, 6.17*, 6.19, 7.9*, 7.11, 7.12*, 8.4*, 8.19, 8.40*, 9.12*, 9.16*, 9.37, 9.38*, 12.1*, 13.14*, 13.17*, 18.36*, 19.3, 19.39, 22.6, 22.47*	#15									Mt 8.18, 9.23, 9.25, 13.2, 14.5, 14.14, 15.10, 15.31, 15.32, 15.33, 15.35, 17.14, 20.29, 20.31, 21.8, 21.26, 26.47, 27.15, 27.24; Mk 2.4, 2.13, 3.9, 3.20, 3.32, 4.1, 4.36, 5.21, 5.24, 5.27, 5.30, 5.31, 6.34, 6.45, 7.14, 7.17, 7.33, 8.1, 8.2, 8.6, 8.34, 9.14, 9.15, 9.17, 9.25, 10.46, 11.18, 11.32, 12.12, 12.37, 12.41, 14.43, 15.8, 15.11, 15.15; Jn 5.13, 6.2, 6.5, 6.22, 6.24, 7.12, 7.20, 7.31, 7.32, 7.40, 7.43, 7.49, 11.42, 12.9, 12.12, 12.17, 12.18, 12.29, 12.34; Qn uses ἐκ τοῦ ὄχλου, Lk2 ἀπὸ τοῦ ὄχλου
chron	neut	b		ὀψέ	#4	#0	#0	#0	#0	#0									Mt 28.1; Mk 11.19, 13.35
chron	neut	n		ὀψία, ας, ἦ	#1	#0	#0	#0	#0	#0									Mt 8.16, 14.15, 14.23, 16.2, 20.8, 26.20, 27.57; Mk 1.32, 4.35, 6.47, 11.11, 14.17, 15.42; Jn 6.16, 20.19
violence	bad	v		παγιδεύω	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.15
violence	bad	a		παθητός, ἦ, όν	#0	#0	#0	#0	#0	#1: 26.23	#0	#0	#0	#0	#0	#0	#0	#0	
children	neut	n		παιδάριον, ου, τό	#200	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 6.9
chron	neut	b		παιδιόθεν	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.21

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
age	neut	n		παιδίον, ου, τό	#152	#6	#3: 7.32u, 11.7, 18.16	#2: 9.47u, 9.48	#8: 1.59, 1.66, 1.76, 1.80, 2.17, 2.27, 2.40, 18.17c	#0									Mt 2.8, 2.9, 2.11, 2.13, 2.14, 2.20, 2.21, 11.16, 14.21, 15.38, 18.2, 18.3, 18.4, 18.5, 19.13, 19.14; Mk 5.39, 5.40, 5.41, 7.28, 7.30, 9.24, 9.36, 9.37, 10.13, 10.14, 10.15; Jn 4.49, 16.21, 21.5
chron	neut	b		πάλαι	#8	#4	#0	#0	#1: 10.13	#0						#0	#0	#0	Mt 11.21; Mk 15.44
chron	neut			παλαιός, ά, όν	#17	#7	#0	#2: 5.36m, 5.37m	#1: 5.39	#0	2: 2.21, 2.22	#0	#0	9.16, 9.17		#0	#0	#0	Mt 13.52
solidarity	neut	b		παμπληθεί	#0	#0	#0	#0	#1h: 23.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel, hospitality	good	n		πανδοχείον, ου, τό	#0	#0	#0	#0	#1h: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel, hospitality	good	n		πανδοχεύς, έως, ό	#0	#0	#0	#0	#1h: 10.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
family	good	b		πανοικεί	#0	#0	#0	#0	#0	#1: 16.34	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	b		πανταχ΄	#3	#0	#0	#0	#0	#1: 21.28	#0	#0	#0	#0	#0	#0	#0	#0	
hyperbole	neut	b		πάντη	#2	#0	#0	#0	#0	#1: 24.3	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		πάντοθεν	#11	#1	#0	#0	#1: 19.43	#0				#0	#0	#0	#0	#0	Mk 1.45
chron	neut	b		πάντοτε	#2	#28	#0	#0	#2: 15.31, 18.1	#0									Mt 26.11; Mk 14.7; Jn 6.34, 7.6, 8.29, 11.42, 12.8, 18.20
hyperbole	neut	b		πάντως	#3	#5	#0	#0	#1: 4.23	#2: 21.22, 28.4	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	pa		παρά	#249	#24	#3: 7.38, 8.5u, 18.35	5.1c	#10: 3.13, 5.1c, 5.2, 8.12, 8.35, 8.41, 13.2, 13.4, 17.16, 18.14	#8: 4.35, 5.2, 7.58, 10.6, 10.32, 16.13, 18.13, 22.3	4.4			13.4		#0	#0	#0	Mt 4.18, 13.1, 13.19, 15.29, 15.30, 20.30; Mk 1.16, 2.13, 4.1, 4.15, 5.21, 10.46; "more than" in Lk2 13.2, 4, 18.14; falling "at the feet" in Lk2 8.35, 8.41, 17.16; Qn "alongside the road" 8.5, 18.35
style	neut	pd		παρά	#169	#20	#0	#0	#6: 1.30, 2.52, 9.47, 11.37*, 18.27, 19.7	#8: 9.43, 10.6, 18.3, 21.7, 21.8, 21.16, 26.8, 28.14	#0	#0	#1: 10.27	19.26					Mt 6.1, 8.10, 22.25, 28.15; Jn 1.39, 4.40, 8.38, 14.17, 14.23, 14.25, 17.5, 19.25
style	neut	pg		παρά	#412	#20	#1: 6.34	#1: 6.19	#6: 1.37, 1.45, 2.1, 8.49, 10.7*, 11.16, 12.48	#13: 2.33, 3.2, 3.5, 7.16, 9.2, 9.14, 10.22, 17.9, 20.24, 22.5, 24.8, 26.10, 28.22						#>	#>	#24	Mt 2.4, 2.7, 2.16, 18.19, 21.42; Mk 3.21, 5.26, 8.11, 12.2, 12.11, 14.43, 16.9
action	neut	v	παρα	παραβάλλω	#8	#0	#0	#0	#0	#1: 20.15	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	παρα	παράγω	#14	#3	#0	#0	#0	#0									Mt 9.9, 9.27, 20.30; Mk 1.16, 2.14, 15.21; Jn 9.1
drama			παρα	παράδοξος, ον	#8	#0	#0	#0	#1: 5.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	a	παρα	παραθαλάσσιος, ία, ον	#6	#0	#0	#0	#0	#0	#0	#0	#0	4.13	#0	#0	#0		
need	bad	v	παρα	παραθεωρέω	#0	#0	#0	#0	#0	#1: 6.1	#0	#0	#0	#0	#0	#0	#0	#0	
position, posture, staging	good	v	παρα	παρακαθέζομαι	#0	#0	#0	#0	#1h: 10.39	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm, help	neut	v	παρα	παρακαλέω	#132	#58	#1: 16.25	#2: 8.31m, 8.32m	#4: 3.18, 7.4, 8.41, 15.28	#22	5.10, 5.12								Mt 2.18, 5.4, 8.5, 8.31, 8.34, 14.36, 18.29, 18.32, 26.53; Mk 1.40, 5.17, 5.18, 5.23,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
																			6.56, 7.32, 8.22; Qn = comforted; Mk1 and later = request
hide	bad	v		παρακαλύπτω	#2	#0	#0	#0	#1h: 9.45	#0	#0	#0	#0	#0	#0	#0	#0	#0	
education	good	v	παρα	παρακολουθέω	#2	#2	#0	#0	#1: 1.3	#0	#0	#0	#1: 16.17	#0	#0	#0	#0	#0	
geo		a	παρα	πράλιος, ον	#4	#0	#0	#0	#1: 6.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	a	παρα	παραλυτικός, ή, όν	#0	#0	#0	#3: 5.18m*, 5.20m*, 5.24m*	#0	#0	#3: 2.3, 2.5, 2.10		2.4, 2.9	9.2, 9.6		#0	#0	#0	Mt 4.24, 8.6
sickness	bad	v	παρα	παραλύω	#24	#1	#0	#0	#2: 5.18*, 5.24*	#2: 8.7, 9.33	#0	#0	#0	#0	#0	#0	#0	#0	
crime, legal	bad	v	παρα	παρανομέω	#10	#0	#0	#0	#0	#1: 23.3	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v	παρα	παραπλέω	#0	#0	#0	#0	#0	#1: 20.16	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v	παρα	παραπορεύομαι	#36	#0	#0	#0	#0	#0			11.20			#0	#0	#0	Mt 27.39; Mk 2.23, 9.30, 15.29
piety, chron	good	n	παρα	παρασκευή, ής, ή															
chron	neut	v	παρα	παρατείνω	#7	#0	#0	#0	#0	#1: 20.7	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n	παρα	παρατήρησις, εως, ή	#0	#0	#1h: 17.20c	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	v	παρα	παρατυγχάνω	#0	#0	#0	#0	#0	#1: 17.17	#0	#0	#0	#0	#0	#0	#0	#0	
chron, travel	neut	v	παρα	παραχειμάζω	#0	#2	#0	#0	#0	#2: 27.12, 28.11	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	n	παρα	παραχειμασία, ας, ή	#0	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b	παρα	παραχρήμα	#19	#0	#1: 18.43	#0	#9: 1.64, 4.39, 5.25, 8.44, 8.47, 8.55, 13.13, 19.11, 22.60	#6: 3.7, 5.10, 12.23, 13.11, 16.26, 16.33	#0	#0	#0			#0	#0	#0	Mt 21.19, 21.20
military, violence	bad	v	παρα	παρεμβάλλω	#187	#0	#0	#0	#1h: 19.43	#0	#0	#0	#0	#0	#0	#0	#0	#0	
bother	bad	v	παρα	παρενοχλέω	#17	#0	#0	#0	#0	#1: 15.19	#0	#0	#0	#0	#0	#0	#0	#0	
move		v	παρα	παρέρχομαι	#141	#4	#5: 11.42, 16.17, 18.37, 21.32, 21.33	#0	#3: 12.37, 15.29, 17.7	#2: 16.8, 27.9				5.18					Mt 8.28, 14.15, 24.34, 14.35, 26.39, 26.42, Mk 6.48, 13.30, 13.31, 14.35
chastity	good	n		παρθενία, ας, ή	#12	#0	#0	#0	#1h: 2.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	bad	v	παρα	παρήμι	#19	#1	#0	#0	#1: 11.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	v	παρα	παροίχομαι	#0	#0	#0	#0	#0	#1: 14.16	#0	#0	#0	#0	#0	#0	#0	#0	
compare	bad	v	παρα	παρομοιάζω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.27
compare	neut	a	παρα	παρόμοιος, (α), ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.13
violence	bad	v	παρα	παροτρύνω	#0	#0	#0	#0	#0	#1: 13.50	#0	#0	#0	#0	#0	#0	#0	#0	
feast	bad	n	παρα	παροψίς, ίδος, ή	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.25
style	neut	a\w{2}fpa		πάς, πάσα, πᾶν															
style	neut	a\w{2}fpd		πάς, πάσα, πᾶν															
style	neut	a\w{2}fpg		πάς, πάσα, πᾶν															
style	neut	a\w{2}fpn		πάς, πάσα, πᾶν															
style	neut	a\w{2}fpv		πάς, πάσα, πᾶν															

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
style	neut	a\w{2}fsa		πάς, πάσα, πᾶν																
style	neut	a\w{2}fsd		πάς, πάσα, πᾶν																
style	neut	a\w{2}fsg		πάς, πάσα, πᾶν																
style	neut	a\w{2}fsn		πάς, πάσα, πᾶν																
style	neut	a\w{2}fsv		πάς, πάσα, πᾶν																
style	neut	a\w{2}mpa		πάς, πάσα, πᾶν																
style	neut	a\w{2}mpd		πάς, πάσα, πᾶν																
style	neut	a\w{2}mpg		πάς, πάσα, πᾶν																
style	neut	a\w{2}mpn		πάς, πάσα, πᾶν																
style	neut	a\w{2}mpv		πάς, πάσα, πᾶν																
style	neut	a\w{2}msa		πάς, πάσα, πᾶν																
style	neut	a\w{2}msd		πάς, πάσα, πᾶν																
style	neut	a\w{2}msg		πάς, πάσα, πᾶν																
style	neut	a\w{2}msn		πάς, πάσα, πᾶν																
style	neut	a\w{2}msv		πάς, πάσα, πᾶν																
style	neut	a\w{2}npa		πάς, πάσα, πᾶν																
style	neut	a\w{2}npd		πάς, πάσα, πᾶν																
style	neut	a\w{2}npg		πάς, πάσα, πᾶν																
style	neut	a\w{2}npr		πάς, πάσα, πᾶν																
style	neut	a\w{2}nps		πάς, πάσα, πᾶν																
style	neut	a\w{2}npsd		πάς, πάσα, πᾶν																
style	neut	a\w{2}npsg		πάς, πάσα, πᾶν																
style	neut	a\w{2}npsn		πάς, πάσα, πᾶν																
style	neut	a\w{2}npsv		πάς, πάσα, πᾶν																
violence	bad	v		πατέω	#19	#3	#1: 10.19	#0	#1: 21.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#3 Rev
geo	neut	a		πεδινός, ή, όν	#24	#0	#0	#0	#1: 6.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		πεζεύω	#0	#0	#0	#0	#0	#1: 20.13	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social		v		πείθω	#171	#28	#0	#0	#4: 11.22, 16.31, 18.9, 20.6	#17: 5.36, 5.37, 5.39, 12.20, 13.43, 14.19, 17.4, 18.4, 19.8, 19.26, 21.14, 23.21, 26.26, 26.28, 27.11, 28.23, 28.24										Mt 27.20, 27.43, 28.14
action	neut	v		πειράω	#7	#0	#0	#0	#0	#1: 26.21	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		πέμπτος, η, ον	#59	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
genealogy	neut	n		πενθερός, ου, ό	#12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 18.13
poverty	bad	a		πενιχρός, ά, όν	#3	#0	#0	#0	#1h: 21.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num		a		πενταχόσιοι, αι, α	#57	#1	#0	#0	#1: 7.41	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		πέντε	#217	#4	#1: 16.28	#2: 9.13u, 9.16u	#6: 1.24, 12.6, 12.52, 14.19, 19.18, 19.19	5: 4.4, 7.14, 19.19, 20.6, 24.1									Mt 14.17, 14.19, 16.9, 25.2, 25.15, 25.16, 25.20; Mk 6.38, 6.41, 8.19; Jn 4.18, 5.2, 6.9, 6.13, 6.19	
num	neut	a		πεντεκαδέκατος, η, ον	#22	#0	#0	#1: 3.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		πεντήχοντα	#150	#0	#0	#0	#2: 9.14, 16.6	#1: 13.20				#0	#0					Mk 6.40; Jn 8.57, 21.11

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
location	neut	b	περι	περαιτέρω	#0	#0	#0	#0	#0	#1: 19.39	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	b		πέραν	#98	#0	#0	#1: 8.22	#0	#0									Mt 4.15, 4.25, 8.18, 8.28, 14.22, 16.5, 19.1; Mk 3.8, 4.35, 5.1, 5.21, 6.45, 8.13, 10.1; Jn 1.28, 3.26, 6.1, 6.17, 6.22, 6.25, 10.40, 18.1
geo	neut	n		πέρας, ατος, τό	#56	#2	#0	#0	#1: 11.31	#0	#0	#0	#0	#0	#1: 12.42	#0	#0	#0	
craft, fire	neut	v	περι	περιάπτω	#1	#0	#0	#0	#1h: 22.55	#0	#0	#0	#0	#0	#0	#0	#0	#0	
sight	neut	v	περι	περιβλέπω	#11	#0	#0	#0	#1: 6.10	#0	#0	#2: 3.34, 9.8	#4: 3.5, 5.32, 10.23, 11.11	#0	#0	#0	#0	#0	
clothing	good	v	περι	περιδέω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.44
action	neut	v	περι	περιέχω	#34	#1	#0	#0	#1: 5.9	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing, preparation	neut	v	περι	περιζώννυμι	#42	#3	#1: 12.35	#0	#2: 12.37, 17.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
control	good	a	περι	περικρατής, ές	#0	#0	#0	#0	#0	#1: 27.16	#0	#0	#0	#0	#0	#0	#0	#0	
sight		v	περι	περικρύβω	#0	#0	#0	#0	#1: 1.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
military, violence	bad	v	περι	περικυκλώω	#16	#0	#0	#0	#1h: 19.43	#0	#0	#0	#0	#0	#0	#0	#0	#0	
suffer	bad	a	περι	περίλυπος, ον	#0	#0	#0	#0	#1: 18.23	#0						#0	#0	#0	Mt 26.38; Mk 6.26, 14.34
wait	neut	v	περι	περιμένω	#2	#0	#0	#0	#0	#1: 1.4	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	b		πέριξ	#0	#0	#0	#0	#0	#1: 5.16	#0	#0	#0	#0	#0	#0	#0	#0	
geo, house	neut	v	περι	περιοικέω	#0	#0	#0	#0	#1bh: 1.65	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo, house	neut	a	περι	περίοικος, ον	#6	#0	#0	#0	#1h: 1.58	#0	#0	#0	#0	#0	#0	#0	#0	#0	
lit	neut	n	περι	περιοχή, ής, ή	#25	#0	#0	#0	#0	#1: 8.32	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	περι	περιρήγνυμι	#0	#0	#0	#0	#0	#1: 16.22	#0	#0	#0	#0	#0	#0	#0	#0	
thought, emotion	bad	v	περι	περισπάω	#5	#0	#0	#0	#1h: 10.40	#0	#0	#0	#0	#0	#0	#0	#0	#0	
amount, resource	good	n	περι	περίσσευμα, ατος, τό	#1	#1	#1: 6.45	#0	#0	#0				#1: 12.34	#0	#0	#0	#0	Mk 8.8
amount, resource	good	v	περι	περισεύω	#9	#22	#0	#0	#4: 9.17, 12.15, 15.17, 21.4	#1: 16.5									Mt 5.20, 13.12, 14.20, 15.37, 25.29, Mk 12.44, Jn 6.12, 6.13
action	neut	v	περι	περιτρέπω	#1	#0	#0	#0	#0	#1: 26.24	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	v	περι	περιτρέχω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 6.55
geo	neut	a	περι	περίχωρος	#21	#0	#0	#0	#5: 3.3, 4.14, 4.37, 7.17, 8.37	#1: 14.6		1.28			3.5				Mt 14.35
herb, food	neut	n		πήγανον, ου, τό	#0	#0	#0	#0	#1bh: 11.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri, food	neut	v		πιέζω	#1	#0	#1: 6.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Πιλάτος, ου, ό	#0	#1	#3: 23.1, 23.3, 23.52	#1: 3.1	#8: 13.1, 23.4, 23.6, 23.11, 23.12, 23.13, 23.20, 23.24	#0						#>	#>	#19	Mt 27.2, 27.13, 27.17, 27.22, 27.24, 27.58, 27.62, 27.65; Mk 15.1, 15.2, 15.4, 15.5, 15.9, 15.12, 15.14, 15.15, 15.43, 15.44



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
liquid, action	neut	v		πίμπλημι	#112	#0	#0	#0	#13: 1.15, 1.23, 1.41, 1.57, 1.67, 2.6, 2.21, 2.22, 4.28, 5.7, 5.26, 6.11*, 21.22	#9: 2.4, 3.10, 4.8, 4.31, 5.17, 9.17, 13.9, 13.45, 19.29	#0	#0	#0			#0	#0	#0	Mt 22.10, 27.48
lit	good	n		πινακίδιον, ου, τό	#0	#0	#0	#0	#1h: 1.63	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v		πίπτω	#400	#31	8.5u, 8.7u, 8.8u, 16.21		5.12, 8.14, 8.41, 10.18, 11.17, 13.4, 14.5, 16.17, 17.16, 20.18, 21.24, 23.30	1.26, 5.5, 5.10, 9.4, 10.25, 13.11, 15.16, 20.9, 22.7	4.4, 4.5, 4.7, 4.8			13.4, 13.5, 13.7, 13.8					Mt 2.11, 4.9, 7.25, 7.27, 10.29, 15.14, 15.27, 17.6, 17.15, 18.26, 18.29, 21.44, 24.29, 26.39; Mk 5.22, 9.20, 13.25, 14.35; Qn only seeds and crumbs "fall", tied to gravity and nature cycles; in Lk2 people, satan, tower, animals, letters fall, all in dramatic fashion
piety	good	v		πιστεύω	#85	#65	#3: 16.11, 20.5, 22.67	#0	#6: 1.20, 1.45, 8.12, 8.13, 8.50, 24.25	#35			16.13, 16.14, 16.16, 16.17			#>	#>	#85	Mt 8.13, 9.28, 18.6, 21.22, 21.25, 21.32, 24.23, 24.26, 27.42; Mk 1.15, 5.36, 9.23, 9.24, 9.42, 11.23, 11.24, 11.31, 13.21, 15.32
piety	good	n		πίστις, εως, ή	#57	#189	#4: 7.9, 7.50, 17.19, 18.42	#2: 5.20m, 8.48m	#5: 8.25, 17.5, 17.6, 18.8, 22.32	#14: 3.16, 6.5, 6.7, 11.24, 13.8, 14.9, 14.22, 14.27, 15.9, 16.5, 17.31, 20.21, 24.24, 26.18						#0	#0	#0	Mt 8.10, 9.2, 9.22, 9.29, 15.28, 17.20, 21.21, 23.23; Mk 2.5, 4.40, 5.34, 10.52, 11.22
piety	good	a		πιστός, ή, όν	#72	#50	#2: 16.11, 16.12	#0	#3: 12.42, 16.10, 19.17	#4: 10.45, 13.34, 16.1, 16.15	#0	#0	#0						Mt 24.45, 25.21, 25.23; Jn 20.27
geo	neut	n		πλατύς, εία, ύ	#65	#3	#1: 13.26	#0	#2: 10.10, 14.21c	#1: 5.15	#0	#0	#0			#0	#0	#0	Mt 6.5, 7.13, 12.19
finance	bad	n		πλεονεξία, ας, ή	#8	#8	#0	#0	#1: 12.15	#0				#0	#0	#0	#0	#0	Mk 7.22
num	neut	n		πλήθος, ους, τό	#276	#3	#1: 6.17	c5.6u	#6: 1.10, 2.13, 8.37, 19.37, 23.1, 23.27	#16: 2.6, 4.32, 5.14, 5.16, 6.2, 6.5, 14.1, 14.4, 15.12, 15.30, 17.4, 19.9, 21.36, 23.7, 25.24, 28.3		#2: 3.7, 3.8							Jn 5.3, 21.6
weather, water, disaster	bad	n		πλήμμυρα, ης, ή	#1	#0	#0	#0	#1h: 6.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	b		πλήν	#234	#6	#1: 10.11	#0	#14: 6.24, 6.35, 10.14, 10.20, 11.41, 12.31, 13.33, 17.1, 18.8, 19.27, 22.21, 22.22, 22.42, 23.28	#4: 8.1, 15.28, 20.23, 27.22						#0	#0	#0	Mt 11.22, Mt 11.24, Mt 26.39, Mt 26.64, Mk 12.32
drama	neut	a		πλήρης	#120	#1	#0	#0	#2: 4.1, 5.12	#8: 6.3, 6.5, 6.8, 7.55, 9.36, 11.24, 13.10, 19.28									Mt 14.20, Mt 15.37, Mk 4.28, Mk 8.19, Jn 1.14
salvhist	good	v		πληρώω	#110	#28	#0	#0	#9: 1.20, 2.40, 3.5, 4.21, 7.1, 9.31, 21.24, 22.16, 24.44	#16: 1.16, 2.2, 2.28, 3.18, 5.3, 5.28, 7.23, 7.30, 9.23, 12.25, 13.25, 13.27, 13.52, 14.26, 19.21, 24.27				1.22, 2.15, 2.17, 2.23, 3.15					Mt 4.14, 5.17, 8.17, 12.17, 13.35, 13.48, 21.4, 23.32, 26.54, 26.56, 27.9, Mk 1.15, 14.49, Jn 3.29, 7.8, 12.3, 12.38, 13.18, 15.11, 15.25, 16.6, 16.24, 17.12, 17.13, 18.9, 18.32, 19.24, 19.36

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
divine	neut	n\w{2}p		πνεῦμα, ατος, τό					#3: 4.36, 10.20, 11.26	#3: 8.7, 19.12, 19.13									Mk 1.27, 3.11, 5.13, 8.16, Mt 12.45
direction	neut	b		πόθεν	#46	#3	#1: 13.25c	#0	#3: 1.43, 13.27*, 20.7	#0						#>	#>	#11	Mt 13.27, 13.54, 13.56, 15.33, 21.25; Mk 6.2, 8.4, 12.37
style	neut	a		ποικίλος, η, ον	#25	#6	#0	#0	#1: 4.40	#0			#1: 1.34						Mt 4.24
agri, authority	neut	v		ποιμαίνω	#52	#7	#0	#0	#1: 17.7	#1: 20.28	#0	#0	#0	#0	2.6	#0	#0	#0	Jn 21.16
agri	neut	n		ποίμνιον, ου, τό	#70	#2	#0	#0	#1: 12.32	#2: 20.28, 20.29	#0	#0	#0	#0	#0	#0	#0	#0	
question	neut	a		ποιός, α, ον	#13	#2	#3: 6.34, 12.39, 20.8	#0	#5: 5.19, 6.32, 6.33, 20.2, 24.19	#2: 4.7, 23.34									Mt 19.18, 21.23, 21.24, 21.27, 22.36, 24.42, 24.43; Mk 11.28, 11.29, 11.33, 12.28
geo	neut	n?fp		πόλις, εως, ή	#483	#3	#0	#1: 4.43	#4: 5.12, 13.22, 19.17, 19.19	#5: 5.16, 8.40, 14.6, 16.4, 26.11					9.35				Mt 9.35, 10.23, 11.1, 11.20, 14.13, Mk 6.33, 6.56
geo	neut	nafs		πόλις, εως, ή	#334	#13	#0	#0	#17: 1.26, 1.39, 2.3, 2.4, 2.39, 4.31, 7.11, 8.1, 8.4, 8.34, 8.39, 9.10, 10.1, 10.8, 10.10, 19.41, 22.10	#14: 8.5, 9.6, 12.10, 14.20, 14.21, 15.21, 15.36, 16.11, 16.20, 17.5, 17.16, 19.35, 20.23, 24.12		1.45, 5.14		4.5, 8.33, 9.1	2.23, 10.5, 10.11				Mt 21.18, 22.7, 23.34, 26.18, 27.53, 28.11, Mk 14.13, 14.16, Jn 4.5, Jn 4.8, 4.28, 11.54
geo	neut	ndfs		πόλις, εως, ή	#173	#3	#0	#0	#7: 2.11, 7.37*, 10.12, 18.2*, 18.3*, 23.19*, 24.49	#9: 4.27, 8.8, 8.9, 10.9, 11.5, 16.12, 18.10, 21.29, 22.3	#0	#0	#0			#0	#0	#0	Mt 10.15, 10.23
geo	neut	ngfs		πόλις, εως, ή	#326	#9	#1: 14.21	#0	#7: 2.4, 4.29, 7.12, 8.27, 9.5, 10.11, 23.51	#10: 7.58, 13.50, 14.4, 14.13, 14.19, 16.14, 16.39, 21.5, 21.39, 25.23					10.14				Mt 21.17, 23.34, Mk 11.19, Jn 1.44, 4.30, 4.39, 19.20
geo	neut	nnfs		πόλις, εως, ή	#145	#9	#0	#0	#1: 4.29	#5: 13.44, 16.12, 19.29, 21.30, 27.8		1.33		5.14, 5.35, 8.34, 12.25	21.10				"city" speaks in Mk2 1.33 and Mt2 21.10; #9 in NT outside gospels and Acts are all in Rev
num, hyperbole	neut	a		πολλαπλασίων, ον	#0	#0	#0	#0	#1bh: 18.30	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	n		πολυλογία, ας, ή	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 6.7
num	neut	a\w{4}n		πολύς, πολλή, πολύ	#766	#101	#8: 4.27, 12.19u, 12.47, 13.24u, 14.16, 17.25, 21.8, 21.27t	#3: 5.6u, 8.30m, 9.22m	#33: 1.1, 1.14, 1.16, 2.34, 2.35, 2.36, 3.18, 4.25, 4.41, 5.15, 5.29, 6.17*, 6.23*, 6.35*, 7.11, 7.21, 7.47, 8.3*, 8.4*, 8.29, 9.37, 10.2, 10.24*, 10.40, 10.41, 12.7, 12.48* (x3), 14.25, 15.13, 16.10, 18.39*, 22.65, 23.27	#45				5.12					Mt #47; Mk #49; Jn #36; Lk2 frequently of crowd(s) and in singular; QnLk1 plural
compare	neut	a\w{4}c		πολύς, πολλή, πολύ	#88	#13	#1: 12.23	#0	#9: 3.13, 7.42, 7.43, 9.13, 11.31, 11.32, 11.53, 12.23, 21.3	#19: 2.40, 4.17, 4.22, 13.31, 15.28, 18.20, 19.32, 20.9, 21.10, 23.13, 23.21, 24.4, 24.11, 24.17, 25.6, 25.14, 27.12, 27.20, 28.23				6.25					Mt 5.20, 12.41, 12.42, 20.10, 21.36, 26.53, Mk 12.43, Jn 4.1, 4.41, 7.31, 15.2, 21.15
hyperbole	neut	a\w{4}s		πολύς, πολλή, πολύ	#15	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 11.20, 21.8, Mk 4.1

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
direction	neut	b		πόρρωθεν	#16	#1	#0	#0	#1: 17.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
trade	neut	n		πορφυρόπωλις, ιδος, ή	#0	#0	#0	#0	#0	#1: 16.14	#0	#0	#0	#0	#0	#0	#0	#0	
chron, num	neut	b		ποσάκις	#5	#0	#0	#0	#1: 13.34	#0	#0	#0	#0	23.37	#0	#0	#0	#0	Mt 18.21
num	neut	ai		πόσος, η, ον	#15	#6	#5: 11.13, 12.24u, 12.28u, 16.5, 16.7	#0	#1: 15.17	#1: 21.20						#0	#0	#0	Mt 6.23, 7.11, 10.25, 12.12, 15.34, 16.9, 16.10, 27.13; Mk 6.38, 8.5, 8.19, 8.20, 9.21, 15.4
chron	neut	b		πότε	#65	#27	#1: 17.20	#1: 9.41	#3: c12.36, 21.7, 22.32	#0									Mt 17.17, 24.3, 25.37, 25.38, 25.39, 25.44, Mk 9.19, 13.4, 13.33, 13.35, Jn 6.25, 9.13, 10.24
option	neut	b		πότερον	#12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.17
finance, trade	neut	v		πραγματεύομαι	#2	#0	#0	#0	#1h: 19.13	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v		πράσσω	#38	#17	#0	#0	#6: 3.13, 19.23, 22.23, 23.15, 23.41 (x2)	#13: 3.17, 5.35, 15.29, 16.28, 17.7, 19.19, 19.36, 25.11, 25.25, 26.9, 26.20, 26.26, 26.31	#0	#0	#0	#0	#0				Jn 3.20, 5.29
direction	neut	b		πρηγής	#4	#0	#0	#0	#0	#1: 1.18	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		προαύλιον, ου, τό	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.68
animal	neut	a		προβατικός, ή, όν	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 5.2
animal	neut	n		πρόβατον, ου, τό			10.3*							10.16					
comm	bad	v		προβιβάζω	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 14.8
chron	neut	n		προθεσμία, ας, ή	#0	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm, public	neut	v	προ	προκηρύσσω	#0	#0	#0	#0	#0	#1: 13.24	#0	#0	#0	#0	#0	#0	#0	#0	
legal	neut	v	προ	προμελετάω	#0	#0	c21.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anxiety	bad	v	προ	προμεριμνάω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 13.11
motion	neut	v	προ	προπορεύομαι	#33	#0	#0	#0	#1: 1.76	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	pd		πρός	#68	#1	#0	#0	#1: 19.37	#0				#0	#0				Mk 5.11; Jn 18.16, 20.11, 20.12
style	neut	pa		πρός	#3566	#172	#6: 11.5, 12.58, 16.26, 16.30, 18.3u, 18.16	#1: 9.37mu	#151: 1.13, 1.18, 1.19, 1.27, 1.28, 1.34, 1.43, 1.55, 1.61, 1.73, 1.80, 2.15, 2.18, 2.20, 2.34, 2.48, 2.49, 3.9, 3.12, 3.12, 4.4, 4.11, 4.21, 4.23*, 4.26, 4.36, 4.40*, 4.43*, 5.4*, 5.10*, 5.22, 5.30, 5.31*, 5.33*, 5.34*, 5.36*, 6.3*, 6.9*, 6.11*, 6.47, 7.3*, 7.4*, 7.7*, 7.19*, 7.20*, 7.24*, 7.40, 7.44, 7.50*, 8.4*, 8.13, 8.19,	#121		#61	#41			#88			Qn 11.5, 16.26, 16.30, 18.3, 18.16 and Lk1 9.37 are verb of motion + πρός; 12.58 is action verb + πρός; R #16; V #18

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes			
									8.21*, 8.22*, 8.25*, 8.35, 9.3*, 9.13*, 9.14*, 9.23, 9.33*, 9.41*, 9.43, 9.50, 9.57*, 9.59*, 9.62*, 10.2, 10.23*, 10.26*, 10.29, 10.39, 11.1*, 11.6, 11.39*, 12.1*, 12.3*, 12.15, 12.16*, 12.22*, 12.41*, 12.47*, 13.7, 13.23, 13.34, 14.3, 14.5, 14.6, 14.7, 14.23*, 14.25, 14.26, 14.32, 15.3, 15.18, 15.20, 15.22, 16.1, 16.20*, 17.1*, 17.4*, 17.22*, 18.1*, 18.9, 18.11, 18.31, 18.40, 19.5, 19.8*, 19.9*, 19.13*, 19.29, 19.33, 19.35, 19.39, 19.42, 20.2, 20.3, 20.5*, 20.9, 20.10, 20.14, 20.19*, 20.23, 20.25, 20.41*, 21.38*, 22.15*, 22.23, 22.45, 22.52, 22.56, 22.70*, 23.4, 23.7*, 23.12, 23.14, 23.15, 23.22, 23.28, 24.5*, 24.10, 24.12, 24.14, 24.17, 24.18, 24.25*, 24.29, 24.32, 24.44, 24.50													
chron	neut	n	προ	προσάββατον, ου, τό	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.42			
begging	bad	v	προς	προσαιτέω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 9.8			
motion, status	neut	v	προς	προσαναβαίνω	#10	#0	#0	#0	#1h: 14.10	#0	#0	#0	#0	#0	#0	#0	#0	#0				
finance	bad	v	προς	προσαναλίσκω οι προσαναλώ	#0	#0	#0	#0	#1bh: 8.43	#0	#0	#0	#0	#0	#0	#0	#0	#0				
violence	bad	v	προς	προσαπειλέω	#0	#0	#0	#0	#0	#1: 4.21	#0	#0	#0	#0	#0	#0	#0	#0				
finance	bad	v	προς	προσδαπανάω	#0	#0	#0	#0	#1bh: 10.35	#0	#0	#0	#0	#0	#0	#0	#0	#0				
need	neut	v	προς	προσδέομαι	#6	#0	#0	#0	#0	#1: 17.25	#0	#0	#0	#0	#0	#0	#0	#0				
wait	neut	v	προς	προσδέχομαι	#46	#6	#1: 12.36	#0	#4: 2.25, 2.38, 15.2, 23.51	#2: 23.21, 24.15	#1: 15.43	#0	#0	#0	#0	#0	#0	#0				
chron	neut	v	προς	προσδοκάω	#13	#3	#3: 7.19, 7.20, 12.46	#0	#2: 1.21, 3.15	#4: 3.5, 10.24, 27.33, 28.6									Mt 11.3, 24.50			
comm	neut	v		προσεάω	#0	#0	#0	#0	#0	#1: 27.7	#0	#0	#0	#0	#0	#0	#0	#0				
finance	neut	v	προς	προσεργάζομαι	#0	#0	#0	#0	#1bh: 19.16	#0	#0	#0	#0	#0	#0	#0	#0	#0				
ethics	neut	v	προς	προσέχω	#121	#8	#0	#0	#1: 20.46a	#6: 5.35, 8.6, 8.10, 8.11, 16.14, 20.28	#0	#0	#0			#0	#0	#0	Mt 6.1, 7.15, 10.17, 16.6, 16.11, 16.12			

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
comm	neut	v	προς	προσκαλέομαι	#10	#1	#0	#0	#3: 7.18, 15.26, 16.5	#7: 2.39, 5.40, 6.2, 13.7, 23.17, 23.18, 23.23									Mt 10.1, 15.10, 15.32, 18.2, 18.32, 20.25; Mk 3.13, 3.23, 6.7, 7.14, 8.1, 8.34, 10.42, 12.43, 15.44
house	neut	v	προς	προσκεφάλαιον, ου, τό	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 4.38
social	good	v	προς	προσκληρώ	#0	#0	#0	#0	#0	#1: 17.4	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v	προς	προσκλίνω	#1	#0	#0	#0	#0	#1: 5.36	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n	προς	προσκυνητής, οὔ, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.23
travel, nautical	good	v	προς	προσορμίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 6.53
need	bad	a	προς	πρόσπεινος, ον	#0	#0	#0	#0	#0	#1: 10.10	#0	#0	#0	#0	#0	#0	#0	#0	
violence	neut	v	προς	προσπήγνυμι	#0	#0	#0	#0	#0	#1: 2.23	#0	#0	#0	#0	#0	#0	#0	#0	
drama, act	neut	v	προς	προσποιέω	#4	#0	#0	#0	#1h: 24.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	προς	προσπορεύομαι	#17	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.35
fish	good	n	προς	προσφάγιον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 21.5
chron	neut	b	προς	προσφάτως	#5	#0	#0	#0	#0	#1: 18.2	#0	#0	#0	#0	#0	#0	#0	#0	
touch	neut	v	προς	προσψαύω	#0	#0	#0	#0	#1bh: 11.46	#0	#0	#0	#0	#0	#0	#0	#0	#0	
favor	bad	a	προς	προσωπολήμπτης, ου, ό	#0	#0	#0	#0	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	
sense	neut	n	προς	πρόσωπον, ου, τό	#1205	#34	#2: 7.27, 12.56	#0	#11: 2.31, 5.12*, 9.29*, 9.51, 9.52*, 9.53*, 10.1*, 17.16*, 20.21, 21.35*, 24.5*	#11: 2.28, 3.13, 3.20, 5.41, 6.15, 7.45, 13.24, 17.26, 20.25, 20.38, 25.16						#0	#0	#0	Mt 6.16, 6.17, 11.10, 16.3, 17.2, 17.6, 18.10, 22.16, 26.39, 26.67; Mk 1.2, 12.14, 14.65; Qn face/presence of god and of heaven/sky; Lk2 often has face on the ground in worship
violence	bad	v	προ	προτείνω	#7	#0	#0	#0	#0	#1: 22.25	#0	#0	#0	#0	#0	#0	#0	#0	
persuasion	neut	v	προ	προτρέπω	#5	#0	#0	#0	#0	#1: 18.27	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v	προ	προφθάνω	#20	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 17.25
favor	good	v	προ	προχειροτονέω	#0	#0	#0	#0	#0	#1: 10.41	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		πρωῖ	#182	#0	#0	#0	#0	#1: 28.23									Mt 16.3, 20.1, 21.18; Mk 1.35, 11.20, 13.35, 15.1, 16.2, 16.9; Jn 18.28, 20.1
chron	neut	a		πρωῖνός, ή, όν	#12	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	ao?f*		πρωῖτος, η, ον	#55	#17	#0	#0	#2: 2.2, 15.22	#4: 12.10, 16.12, 17.4, 20.18						#0	#0	#0	Mt 22.38, 26.17, 27.64; Mk 12.28, 12.29, 14.12, 16.9
num	neut	ao?m*		πρωῖτος, η, ον	#115	#15	#0	#0	#6: 13.30, 14.18, 16.5, 19.16, 19.47, 20.29*	#7: 1.1, 13.50, 25.2, 26.23, 27.43, 28.7, 28.17									Mt 10.2, 17.27, 19.30, 20.8, 20.10, 20.16, 20.27, 21.31, 21.36, 22.25; Mk 6.21, 9.35, 10.31, 10.44, 12.20; Jn 1.15, 1.30, 8.7, 19.32, 20.4, 20.8
num	neut	ao?n*		πρωῖτος, η, ον	#59	#8	#0	#0	#1: 11.26	#1: 26.20	#0	#0	#0		12.45				Mt 21.28; Jn 10.40, 12.16, 19.39
authority	bad	n		πρωτοστάτης, ου, ό	#1	#0	#0	#0	#0	#1: 24.5	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		πρωῖτως	#0	#0	#0	#0	#0	#1: 11.26	#0	#0	#0	#0	#0	#0	#0	#0	
body, LXX	neut	n		πτέρνα, ης, ή	#12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 13.18
nature	neut	n		πτέρυξ	#63	#3	#0	#0	#1: 13.34	#0	#0	#0	#0	#0	23.37	#0	#0	#0	
liquid	neut	n		πτύσμα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 9.6
lit	neut	v		πτύσσω		#0	#0	#0	#1: 4.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
violence, LXX	bad	n		πυγμή, ἤς, ἡ	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.3
idolatry, piety	neut	n		πύθων, ωνος, ό	#0	#0	#0	#0	#0	#1: 16.16	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		πυκνός, ἡ, όν	#7	#1	#0	#1: 5.33	#0	#1: 24.26	#0	#0	#0	#0	#0	#0	#0	#0	
request	neut	v		πυνθάνομαι	#13	#0	#0	#0	#2: 15.26, 18.36	#7: 4.7, 10.18, 10.29, 21.33, 23.19, 23.20, 23.34	#0	#0	#0						Mt 2.4; Jn 4.52, 13.24
chron	neut	b		πώποτε	#5	#1	#0	#0	#1: 19.30	#0	#0	#0	#0	#0	#0				Jn 1.18, 5.37, 6.35, 8.33
piety	bad	n		πάρωσις, εως, ἡ	#0	#2	#0	#0	#0	#0	#0	#0	#1: 3.5	#0	#0	#0	#0	#0	
style	neut	b		πῶς	#129	#41	#4: 8.18, 20.41, 20.44, 22.4c	#0	#12: 1.34, 6.42*, 8.36, 10.26*, 11.18*, 12.11*, 12.27*, 12.50, 12.56*, 14.7, 18.24, 22.2	#9: 2.8, 4.21, 8.31, 9.27, 11.13, 12.17, 15.36, 20.18, 27.12	#>	#>	#14	#>	#14	#>	#>	#20	
evil	bad	n		ῥαδιούργημα, ατος, τό	#0	#0	#0	#0	#0	#1: 18.14	#0	#0	#0	#0	#0	#0	#0	#0	
evil	bad	n		ῥαδιουργία, ας, ἡ	#0	#0	#0	#0	#0	#1: 13.10	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	n		ῥακά	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 5.22
liquid	neut	v		ῥέω	#39	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.38
destroy	bad	n		ῥήγμα, ατος, τό	#4	#0	#0	#0	#1: 6.49	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v		ῥήγνυμι	#39	#1	#0	#1: 5.37u	#1: 9.42	#0	2.22			9.17		#0	#0	#0	Mt 7.6, Mk 9.18
comm	neut	n		ῥῆμα, ατος, τό	#514	#14	#0	#0	#18: 1.37, 1.38, 1.65, 2.15, 2.17, 2.19, 2.29, 2.50, 2.51, 3.2, 5.5*, 7.1*, 9.45, 18.34, 20.26, 22.61, 24.8, 24.11	#14									Mt 4.4, 12.36, 18.16, 26.75, 27.14; Mk 9.32, 14.72; Jn 3.34, 5.47, 6.63, 6.68, 8.20, 8.47, 10.21, 12.47, 12.48, 14.10, 15.7, 17.8
legal	neut	n		ῥήτωρ, ορος, ό	#0	#0	#0	#0	#0	#1: 24.1	#0	#0	#0	#0	#0	#0	#0	#0	
translate	neut	b		Ῥωμαῖστί	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.20
health, greeting	good	v		ῥώννυμι	#10	#0	#0	#0	#0	#1: 15.29	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		σάββατον, ου, τό	#111	#2	#3: 13.14, 13.15, 23.56	#6: 6.1m, 6.2m, 6.5m, 6.6m, 6.7m, 6.9m	#10: 13.10, 13.14, 13.15, 13.16c, 14.1, 14.3, 14.5, 18.12, 23.54, 24.1	#10: 1.12, 13.14, 13.27, 13.42, 13.44, 15.21, 16.13, 17.2, 18.4, 20.7	2.23, 2.24, 2.28, 3.2, 3.4			12.1, 12.2, 12.8, 12.10, 12.12					Mt 12.5, 12.8, 12.11, 24.20, 28.1; Mk 1.21, 2.27, 6.2, 16.1, 16.2, 16.9; Jn 5.9, 5.10, 5.16, 5.18, 7.22, 7.23, 9.14, 9.16, 19.31, 20.1, 20.19
fishing	good	n		σαγήνη, ης, ἡ	#7	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.47
Action	neut	v		σαλεύω	#77	#3	#2: 7.24u, 21.26c	#0	#2: 6.38*, 6.48	#4: 2.25, 4.31, 16.26, 17.13						#0	#0	#0	Mt 11.7, 24.29; Mk 13.25
travel, nautical	bad	n		σάλος, ου, ό	#9	#0	#0	#0	#1: 21.25*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
resource	neut	n		σανίς, ίδος, ἡ	#3	#0	#0	#0	#0	#1: 27.44	#0	#0	#0	#0	#0	#0	#0	#0	
house	neut	v		σαρόω	#0	#0	#0	#0	#2: 11.25, 15.8	#0	#0	#0	#0	#0	#1: 12.44	#0	#0	#0	



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
style	neut	rx		σεαυτοῦ	#221	#16	#1: 4.23	#1: 5.14	#4: 4.9, 10.27*, 23.37, 23.39	#3: 9.34, 16.28, 26.1				4.6					Mt 8.4, 19.19, 22.39, 27.40; Mk 1.44, 12.31, 15.30; Jn 1.22, 7.4, 8.13, 8.53, 10.33, 14.22, 17.5, 18.34, 21.18
divine	neut	n		σημεῖον, ου, τό	#115	#15	#3: 11.29, c21.11, c21.25	#0	#6: 2.12, 2.34, 11.16, 11.30, 21.7, 23.8	#13: 2.19, 2.22, 2.43, 4.16, 4.22, 4.30, 5.12, 6.8, 7.36, 8.6, 8.13, 14.3, 15.12			16.17, 16.20						Mt 12.38, 12.39, 16.1, 16.3, 24.3, 24.24, 24.30, 26.48, Mk 8.11, 8.12, 13.4, 13.22, Jn 2.11, 2.18, 2.23, 3.2, 4.48, 4.54, 6.2, 6.14, 6.26, 6.30, 7.31, 9.16, 10.41, 11.47, 12.18, 12.37, 20.30
chron	neut	b		σήμερον	#274	#11	#1: 19.9	#0	#10: 2.11, 4.21, 5.26, 12.28, 13.32, 13.33, 19.5, 22.34, 22.61, 23.43	#9: 4.9, 13.33, 19.40, 20.26, 22.3, 24.21, 26.2, 26.29, 27.33						#0	#0	#0	Mt 6.11, 6.30, 11.23, 16.3, 21.28, 27.8, 27.19, 28.15, Mk 14.30
comm	neut	v		σιγάω	#21	#4	#0	#0	#3: 9.36, 18.39, 20.26	#3: 12.17, 15.12, 15.13	#0	#0	#0	#0	#0	#0	#0	#0	
violence, Latin	bad	n		σικάριος, ου, ό	#0	#0	#0	#0	#0	#1: 21.38	#0	#0	#0	#0	#0	#0	#0	#0	
food	bad	n		σίκερα, τό	#14	#0	#0	#0	#1: 1.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing, Latin	neut	n		σιμικίνθιον, ου, τό	#0	#0	#0	#0	#0	#1: 19.12	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	v		σινιάζω	#0	#0	#0	#0	#1: 22.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	n		σιτίον, ου, τό	#1	#0	#0	#0	#0	#1: 7.12	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	a		σιτιστός, ή, όν	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.4
food	neut	n		σιτομέτριον, ου, τό	#0	#0	#0	#0	#1: 12.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		σιωπάω	#33	#0	#0	#0	#2: 1.20, 19.40	#1: 18.9						#0	#0	#0	Mt 20.31, 26.63, Mk 3.4, 4.39, 9.34, 10.48, 14.61
resource	neut	n		σκευή, ής, ή	#6	#0	#0	#0	#0	#1: 27.19	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		σκηνοπηγία, ας, ή	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.2
trade	good	n		σκηνοποιός, οὔ, ό	#0	#0	#0	#0	#0	#1: 18.3	#0	#0	#0	#0	#0	#0	#0	#0	
evil	bad	a		σκληροτράχηλος, ον	#8	#0	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	
military	bad	n		σκῦλον, ου, τό	#93	#0	#0	#0	#1: 11.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame, decay	bad	a		σκωληκόβρωτος, ον	#0	#0	#0	#0	#0	#1: 12.23	#0	#0	#0	#0	#0	#0	#0	#0	
death, insect	bad	n		σκώληξ, ηκος, ό	#18	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.48
liquid	neut	v		σφυρνίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.23
ritual	bad	n		σαρός, οὔ, ή	#3	#0	#0	#0	#1: 7.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
resource	neut	a		σός, σή, σόν	#115	#3	#0	#0	#4: 5.33*, 6.30*, 15.31, 22.42	#3: 5.4, 24.2, 24.4									Mt 7.3, 7.22, 13.27, 20.14, 24.3, 25.25; Mk 5.19; Jn 4.42, 17.10, 17.17, 18.35
lit	good	n		σοφία, ας, ή	#246	#34	#1: c21.15	#0	#4: 2.40, 2.52, 11.31, 11.49	#4: 6.3, 6.10, 7.10, 7.22					12.42	#0	#0	#0	Mt 11.19, 13.54, Mk 6.2
violence	bad	n		σπεκουλάτωρ, ορος, ό	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 6.27
trade	bad	a		σπερμολόγος, ον	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
emotion	good	v		σπλαγχνίζομαι	#1	#0	#0	#0	#3: 7.13, 10.33, 15.20	#0									Mt 9.36, 14.14, 15.32, 18.27, 20.34; Mk 1.41, 6.34, 8.2, 9.22
emotion	good	n		σπλάγχνον, ου, τό	#17	#9	#0	#0	#1: 1.78	#1: 1.18	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		στάδιον, ου, τό	#0	#2	#0	#0	#1: 24.13	#0	#0	#0	#0						Mt 14.24, Jn 6.19, 11.18

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
military	bad	n		στασιαστής, οὔ, ὁ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.7
finance	good	n		στατήρ, ἥρος, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 17.27
piety	neut	n		στέμμα, ατος, τό	#0	#0	#0	#0	#0	#1: 14.13	#0	#0	#0	#0	#0	#0	#0	#0	
fertility	bad	n		στεῖρα, ας, ἡ	#16	#2	#0	#0	#3: 1.7, 1.36, 23.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	good	n		στιβάς, ἄδος, ἡ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 11.8
chron	neut	n		στιγμή, ἥς, ἡ	#2	#0	#0	#0	#1h: 4.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
light	good	v		στίλβω	#8	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.3
philosophy	neut	a		Στοιχός, ἡ, ὄν	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
body	neut	n		στόμα, ατος, τό	#460	#39	#1: 6.45	#0	#8: 1.64, 1.70, 4.22, 11.54, 19.22, 21.15, 21.24, 22.71	#12: 1.16, 3.18, 3.21, 4.25, 8.32, 8.35, 10.34, 11.8, 15.7, 18.14, 22.14, 23.2	#0	#0	#0						Mt 4.4, 5.2, 12.34, 13.35, 15.11, 15.17, 15.18, 17.27, 18.16, 21.16, Jn 19.29
military	bad	n		στρατόπεδον, ου, τό	#7	#0	#21.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture, drama	neut	v		στρέφω	#42	#1	#0	#0	#7: 7.9, 7.44, 9.55, 10.23, 14.25, 22.61, 23.28	#3: 7.39, 7.42, 13.46									Mt 5.39, 7.6, 9.22, 16.23, 18.3, 27.3, Jn 1.38, 12.40, 20.14, 20.16
action	neut	v		στρωννύω	#9	#0	#0	#0	#1: 22.12	#1: 9.34						#0	#0	#0	Mt 21.8, Mk 11.8, 14.15
family	good	n	συ	συγγένεια, ας, ἡ					1.61										
family	good	n	συ	συγγενίς, ίδος, ἡ	#0	#0	#0	#0	#1: 1.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
hide, sight	bad	v	συ	συγκαλύπτω	#18	#0	#0	#0	#2: 12.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	συ + κατα	συγκαταβαίνω	#4	#0	#0	#0	#0	#1: 25.5	#0	#0	#0	#0	#0	#0	#0	#0	
comm	good	v	συ + κατα	συγκατατίθημι	#3	#0	#0	#0	#1: 23.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	v	συ	συγκαταψηφίζομαι	#0	#0	#0	#0	#0	#1: 1.26	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	συ	συγκινέω	#0	#0	#0	#0	#0	#1: 6.12	#0	#0	#0	#0	#0	#0	#0	#0	
death	bad	v	συ	συγκομίζω	#1	#0	#0	#0	#0	#1: 8.2	#0	#0	#0	#0	#0	#0	#0	#0	
sickness, mourning	bad	v	συ	συγκύπτω	#3	#0	#0	#0	#1: 13.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fate, style	neut	n	συ	συγκυρία, ας, ἡ	#0	#0	#0	#0	#1: 10.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v	συ	συγχράομαι	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.9
violence	bad	n	συ	σύγχυσις, εως, ἡ	#4	#0	#0	#0	#0	#1: 19.29	#0	#0	#0	#0	#0	#0	#0	#0	
agri, food	good	n	συ	συκάμινος, ου, ἡ	#6	#0	#0	#0	#1: 17.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri, food	good	n	συ	συκομορέα, ας, ἡ	#0	#0	#0	#0	#1: 19.4	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri, food	good	n	συ	σῦκον, ου, τό															
comm, discuss	neut	v	συ	συλλογίζομαι	#5	#0	#0	#0	#1: 20.5*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, lament	bad	v	συ	συλλυπέω	#2	#0	#0	#0	#0	#0	#0	#0	#1: 3.5	#0	#0	#0	#0	#0	
legal	bad	n	συ	συμβούλιον, ου, τό	#0	#0	#0	#0	#0	#1: 25.12									Mt 12.14, 22.15, 27.1, 27.7, 28.12; Mk 3.6, 15.1
solidarity	good	n	συ	συμμαθητής, οὔ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.16
help, solidarity	good	v	συ	συμπαράγινομαι	#1	#0	#0	#0	#1: 23.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v	συ	συμπάρειμι	#3	#0	#0	#0	#0	#1: 25.24	#0	#0	#0	#0	#0	#0	#0	#0	
touch	good	v	συ	συμπεριλαμβάνω	#1	#0	#0	#0	#0	#1: 20.10	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	v	συ	συμπίνω	#1	#0	#0	#0	#0	#1: 10.41	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
fall, destroy	bad	v	συ	συμπίπτω	#15	#0	#0	#0	#1: 6.49	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fill	Neut	v	συ	συμπληρώω	#0	#0	#0	#0	#2: 8.23, 9.51	#1: 2.1	#0	#0	#0	#0	#0	#0	#0	#0	
agri	bad	v	συ	συμφύω	#1	#0	#0	#0	#1: 8.7*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
music, joy	good	n	συ	συμφωνία, ας, ή	#6	#0	#0	#0	#1: 15.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	v	συ	συμψηφίζω	#0	#0	#0	#0	#0	#1: 19.19	#0	#0	#0	#0	#0	#0	#0	#0	
ritual	neut	n	συ	συναγωγή, ής, ή	#214	#3	#1: 4.16	#2: 4.31, 6.6u	#13: 4.15, 4.20, 4.28, 4.33, 4.38, 4.44, 7.5, 8.41, 11.43*, 12.11*, 13.10, 20.46, 21.12	#19				4.23	9.35				Mt 6.2, 6.5, 10.17, 12.9, 13.54, 23.6, 23.34; Mk 1.21, 1.23, 1.29, 1.39, 3.1, 6.2, 12.39, 13.9; Jn 6.59, 18.20
social	neut	v	συ	συναλίζω	#0	#0	#0	#0	#0	#1: 1.4	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v	συ	συναλλάσσω	#0	#0	#0	#0	#0	#1: 7.26	#0	#0	#0	#0	#0	#0	#0	#0	
agri	bad	v	συ	συναυξάνω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.30
haste, danger, mob	bad	n	συ	συνδρομή, ής, ή	#2	#0	#0	#0	#0	#1: 21.30	#0	#0	#0	#0	#0	#0	#0	#0	
authority	bad	n	συ	συνέδριον, ου, τό															
violence	bad	v	συ	συνεπιτίθημι	#6	#0	#0	#0	#0	#1: 24.9	#0	#0	#0	#0	#0	#0	#0	#0	
social, motion	neut	v	συ	συνέπομαι	#3	#0	#0	#0	#0	#1: 20.4	#0	#0	#0	#0	#0	#0	#0	#0	
food, solidarity	good	v	συ	συνεσθίω	#4	#2	#0	#0	#1: 15.2	#2: 10.41, 11.3	#0	#0	#0	#0	#0	#0	#0	#0	
thought	good	v	συ	σύνεσις, εως, ή	#123	#5	#0	#0	#1: 2.47	#0				#0	#0	#0	#0	#0	Mk 12.33
violence	bad	v	συ	συνεφίστημι	#0	#0	#0	#0	#0	#1: 16.22	#0	#0	#0	#0	#0	#0	#0	#0	
strain	bad	v	συ	συνέχω	#49	#2	#0	#0	#4: 4.38, 8.37, 8.45, 12.50	#3: 9.57, 18.5, 28.8	#0	#0	#0			#0	#0	#0	Mt 4.24
violence	bad	v	συ	συνθρύπτω	#0	#0	#0	#0	#0	#1: 21.13	#0	#0	#0	#0	#0	#0	#0	#0	
knowledge	good	v	συ	συνήμι	#115	#4	#0	#0	#4: 2.50, 8.10, 18.34, 24.45	#3: 7.25, 28.26, 28.27						#0	#0	#0	Mt 13.13, 13.14, 13.15, 13.19, 13.23, 13.51, 15.10, 16.12, 17.13; Mk 4.12, 6.52, 7.14, 8.17, 8.21
travel	good	v	συ	συνοδεύω	#2	#0	#0	#0	#0	#1: 9.7	#0	#0	#0	#0	#0	#0	#0	#0	
travel	good	n	συ	συνοδία, ας, ή	#2	#0	#0	#0	#1h: 2.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	good	v	συ	συνομιλέω	#0	#0	#0	#0	#0	#1: 10.27	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	v	συ	συναμορέω	#0	#0	#0	#0	#0	#1: 18.7	#0	#0	#0	#0	#0	#0	#0	#0	
emotion	bad	v	συ	συνοχή, ής, ή															
chron	neut		συ	συντέλεια, ας, ή	#79	#1	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.39, 13.40, 13.49, 24.3, 28.20
complete	good	v	συ	συντελέω	#207	#2	#0	#0	#2: 4.2, 4.13	#1: 21.27				#0	#0	#0	#0	#0	Mk 13.4
chron	neut	b	συ	συντόμως	#3	#0	#0	#0	#0	#1: 24.4	#0	#0	#1: 16.8	#0	#0	#0	#0	#0	
family	neut	n	συ	σύντροφος, ου, ό	#2	#0	#0	#0	#0	#1: 13.1	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v	συ	συντυγχάνω	#1	#0	#0	#0	#1h: 8.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	
crime	bad	n	συ	συνωμοσία, ας, ή	#0	#0	#0	#0	#0	#1: 23.13	#0	#0	#0	#0	#0	#0	#0	#0	
military	neut	n		σύσσημον, ου, τό	#5	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.44
piety, sacrifice	neut	n		σφάγιον, ου, τό	#5	#0	#0	#0	#0	#1: 7.42	#0	#0	#0	#0	#0	#0	#0	#0	
hyperbole, drama	neut	b		σφόδρα	#391	#1	#0	#0	#1: 18.23	#1: 6.7						#0	#0	#0	Mt 2.10, 17.6, 17.23, 18.31, 19.25, 26.22, 27.54; Mk 16.4



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
numc	neut	a		τεσσεράκοντα	#0	#9	#0	#0	#1: 4.2	#8: 1.3, 4.22, 7.30, 7.36, 7.42, 13.21, 23.13, 23.21									Mt 4.2; Mk 1.13; Jn 2.20
chron	neut			τεσσερακονταετής, ές	#0	#0	#0	#0	#0	#2: 7.23, 13.18	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		τεταρταίος, α, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.39
authority	neut	v		τετραρχέω	#0	#0	#0	#0	#1: 3.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
authority	neut	n		τετράρχης, ου, ό	#0	#0	#0	#0	#2: 3.19, 9.7	#1: 13.1	#0	#0	#0			#0	#0	#0	Mt 14.1
military	neut	n		τετράδιον, ου, τό	#0	#0	#0	#0	#0	#1: 12.4	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		τετράμηνος, ον	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.35
numc	neut	a		τετραπλοῦς, ἤ, οὔν	#0	#0	#1: 19.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
vision, drama	good	b		τηλαυγῶς	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 8.25
identity	neut	ai\w{2}p		τίς	#7	#3	#0	#0	#2: 13.31, 24.22	#16: 9.19, 10.48, 11.20, 15.2, 15.36, 16.12, 17.5, 17.6, 17.34, 19.1, 24.1, 24.19, 24.24, 25.13, 25.19, 27.1	#0	#0	#0	#0	#0				Jn 12.20
identity	neut	ai\w{2}s		τίς	#64	#25	#6: 11.1, 14.16, 16.19, 16.20, 18.18, 18.35,	#2: 9.8, 9.19	#26: 1.5, 7.2, 7.41, 8.27, 10.25, 10.30, 10.31, 10.33, 10.38, 11.27*, 11.36, 12.16*, 14.2, 15.11, 16.1, 17.12, 18.2, 19.12, 20.9, 21.2, 22.50, 22.56, 22.59, 23.8, 23.19, 23.26	#43									Mt 18.12; Mk 14.47, 14.51, 15.21; Jn 4.46, 5.5, 11.49, 21.5
identity	neut	aq		τίς	#122	#15	#1: 11.11	#1: 8.30m	#8: 4.36, 7.39, 8.9, 12.42, 14.31, 15.4, 15.8, 24.17	#4: 7.49, 10.21, 10.29, 24.20	5.9							Mt 5.46, 7.9, 12.11; Mk 4.30, 6.2; Jn 2.18, 6.30, 18.29	
identity	neut	ri\w{2}p		τίς	#41	#36	#0	#1: 9.7	#12: 6.2, 7.18, 9.8, 9.27, 11.15, 13.1, 18.9, 19.39, 20.27, 20.39, 21.5, 24.24	#17: 6.9, 9.2, 10.23, 12.1, 15.1, 15.5, 15.24, 17.4, 17.18, 17.20, 17.28, 19.9, 19.13, 19.31, 23.9, 23.23, 27.44								Mt 9.3, 12.38, 16.28, 27.47, 28.11, Mk 2.6, 7.1, 7.2, 8.3, 9.1, 11.5, 12.13, 14.4, 14.57, 14.65, 15.35, Jn 6.64, 7.25, 7.44, 9.16, 11.37, 11.46, 13.29; Lk1 and Lk2 have indefinite groups of people	
identity	neut	ri\w{2}s		τίς	#2	#1	#0	#1: 9.7	#2: 9.8, 21.5	#1: 27.44	#0	#0	#0	#0	#0				Jn 20.23
identity	neut	rq\w{2}p		τίς	#20	#6	#0	#0	#1: 24.17	#2: 17.20, 19.15									Mt 12.48, 17.25; Jn 6.64, 10.6, 13.18
identity	neut	rq\w{2}s		τίς	#1149	#107	#>	#>	#99	#48	#>	#>	#>	#>	#>	#>	#>	#>	Mt #79; Mk #66; Jn #66; run after datasets compiled
identity	neut	rq?f		τίς	#29	#5	#0	#0	#2: 7.39, 8.9	#2: 10.21, 17.19						#0	#0	#0	Mt 12.48; Mk 3.33, 6.2
identity	neut	rqd		τίς	#65	#3	11.19, 14.34uc	#0	6.47, 7.31c, 12.20c, 13.18c, 13.20c, 14.34	#1: 4.9			9.50	5.13					Mt 11.16, 12.27; Jn 12.38
identity	neut	rqgmp		τίς	#1	#2	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 17.25
border	neut	n		τοῖχος, ου, ό	#73	#0	#0	#0	#0	#1: 23.3	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		τότε	#281	#17	#2: 6.42, 21.27	#1: 5.35m	#12: 11.24, 11.26, 13.26c*, 14.9, 14.10, 14.21, 16.16*, 21.10*, 21.20, 21.21, 23.30, 24.45	#21	2.20			#>	#89	#>	#>	#25	Mk 3.27, 13.14, 13.21, 12.26, 13.27

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
person	neut	d+n		τοῦνομα	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.57
finance	bad	n		τραπεζίτης, ου, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 25.27
sickness	bad	n		τραῦμα, ατος, τό	#16	#0	#1: 16.21*	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num		a		τρεις, τρία	#336	#19	#2: 9.33, 11.5	#1: 9.22m*	#7: 1.56, 2.46, 4.25 (3+6), 10.36, 12.52, 13.7, 13.21	#14: 5.7, 7.20, 9.9, 10.19, 11.11, 17.2, 19.8, 20.3, 25.1, 28.7, 28.11, 28.12, 28.15, 28.17								Mt2 12.40, 13.33, 15.32, 17.4, 18.16, 18.20, 26.61, 27.40, 27.63, Mk 8.2, 8.31, 9.5, 9.31, 10.34, 14.58, 15.29, Jn 2.6, 2.19, 2.20, 21.11	
resource	good	v		τρέφω	#25	#3	#1: 12.24	#0	#2: 4.16, 23.29	#1: 12.20	#0	#0	#0	6.26		#0	#0	#0	Mt 25.37
craft	neut	n		τρήμα, ατος, τό	#0	#0	#0	#0	#1: 18.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
numc	neut	a		τριάκοντα	#167	#1	#0	#0	#1: 3.23	#0									Mt 13.8, 13.23, 26.15, 27.3, 27.9, Mk 4.8, 4.20, Lk 3.23, Jn 5.5, 6.19
numc	neut	a		τριακόσιοι, αι, α	#86	#0	#0	#0	#0	#0				#0	#0				Mk 14.5, Jn 12.5
chron	neut			τριετία, ας	#0	#0	#0	#0	#0	#1: 20.31	#0	#0	#0	#0	#0	#0	#0	#0	
chron, numo	neut	n		τριετία, ας, ή	#0	#0	#0	#0	#0	#1: 20.31	#0	#0	#0	#0	#0	#0	#0	#0	
pain	bad	v		τρίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.18
chron	neut	a		τρίμηνος, ου	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	n		τρίστεγον, ου, τό	#0	#0	#0	#0	#0	#1: 20.9	#0	#0	#0	#0	#0	#0	#0	#0	
numc	neut	a		τρισχίλιοι, αι, α	#36	#0	#0	#0	#0	#1: 2.41	#0	#0	#0	#0	#0	#0	#0	#0	
numo	neut	a		τρίτος, η, ον	#169	#20	#1: 24.7	#0	#9: 9.22*, 12.38, 13.32, 18.33, 20.12, 20.31, 23.22, 24.21, 24.46	#4: 2.15, 10.40, 23.23, 27.19								Mt 16.21, 17.23, 20.3, 20.19, 22.26, 26.44, 27.64, Mk 12.21, 14.41, 15.25, Jn 2.1, 21.14, 21.17	
help	good	v		τροποφορέω	#0	#0	#0	#0	#0	#1: 13.18	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	n		τροφή, ής, ή	#31	#3	#1: 12.23	#0	#0	#7: 2.46, 9.19, 14.17, 27.33, 27.34, 27.36, 27.38	#0	#0	#0	6.25, 24.45	3-4				Mt 10.10; Jn 4.8
animal, piety, sacrifice	good	n		τρυγών, όνος, ή	#15	#0	#0	#0	#1: 2.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
craft	good	n		τρυμαλιά, ᾶς, ή	#6	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.25
craft	neut	n		τρύπημα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 19.24
violence	bad	v		τύπτω	#41	#1	#0	#0	#4: 6.29*, 12.45, 18.13*, 23.48	#4: 18.17, 21.32, 23.2, 23.3						#0	#0	#0	Mt 24.49, 27.30; Mk 15.19
sight	bad	a		τυφλός, ή, όν	#23	#3	#4: 6.39, 7.22, 14.13u, 18.35	#0	#3: 4.18, 7.21, 14.21	#1: 13.11									Mt 9.27, 9.28, 11.5, 12.22, 15.14, 15.30, 15.31, 20.30, 21.14, 23.16, 23.17, 23.19, 23.24, 23.26; Mk 8.22, 8.23, 10.46, 10.49, 10.51; Jn #16
action	neut	v		τύφω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 12.20
danger, nature	bad	a		τυφωνικός, ή, όν	#0	#0	#0	#0	#0	#1: 27.14	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v		ύβρίζω	#6	#2	#0	#0	#2: 11.45, 18.32	#1: 14.5	#0	#0	#0			#0	#0	#0	Mt 22.6
health	good	v		ύγιαίνω	#37	#9	#0	#0	#3: 5.31, 7.10, 15.27	#0	#0	#0	#0	#0	#0	#0	#0	#0	8x in pastorals!
liquid, agri	good	a		ύγρός, ά, όν	#6	#0	#0	#0	#1: 23.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	a		ύδρωπικός, ή, όν	#0	#0	#0	#0	#1: 14.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	



Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
social	neut	v		ὑπαντάω	#6	#0	#0	#0	#2: 8.27, 14.31	#1: 16.16									Mk 5.2, Mt 8.28, Jn 4.51, 11.20, 11.30, 12.18
style	neut	v		ὑπάρχω	#150	#17	#5: 8.3, 12.33, 12.44, 16.23, c19.8	#0	#10: 7.25, 8.41, 9.48*, 11.13*, 11.21*, 12.15, 14.33, 16.1, 16.14*, 23.50	#14: 2.30, 3.2, 3.6, 4.32, 4.34, 4.37, 5.4, 7.55, 8.16, 10.12, 16.3, 16.20, 16.37, 17.24, 17.27, 17.29, 19.36, 19.40, 21.20, 22.3, 27.12, 27.21, 27.34, 28.7, 28.18	#0	#0	#0			#0	#0	#0	Mt 19.21, 24.47, 25.14; consider additional restorations of this signature Qn word for possessions
liquid, resource	good	v	ὑπερ	ὑπερεκχύννω	#0	#0	#1: 6.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	bad	n	ὑπερ	ὑπερηφανία, ας, ή	#56	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.22
comm	bad	v	ὑπερ	ὑπεροράω	#42	#0	#0	#0	#0	#1: 17.30	#0	#0	#0	#0	#0	#0	#0	#0	
drama	good	b	ὑπερ	ὑπερπερισσῶς	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.37
violence	bad	v	ὑπο	ὑποβάλλω	#1	#0	#0	#0	#0	#1: 6.11	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	v	ὑπο	ὑποδείκνυμι	#58	#0	#0	#0	#3: 3.7, 6.47, 12.5*	#2: 9.16, 20.35	#0	#0	#0			#0	#0	#0	Mt 3.7
secure	good	v	ὑπο	ὑποζώννυμι	#2	#0	#0	#0	#0	#1: 27.17	#0	#0	#0	#0	#0	#0	#0	#0	
deception, evil	bad	v	ὑπο	ὑποκρίνομαι	#10	#0	#0	#0	#1: 20.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	good	n	ὑπο	ὑπολήγιον, ου, τό	#4	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.1
nature	good	v	ὑπο	ὑποπνέω	#0	#0	#0	#0	#0	#1: 27.13	#0	#0	#0	#0	#0	#0	#0	#0	
drama, transition	neut	v	ὑπο	ὑποστρέφω	#17	#3	#3: 17.18, 23.56, 24.9	#0	#18: 1.56, 2.20, 2.43, 2.45, 4.1, 4.14, 7.10, 8.37, 8.39, 8.40, 9.10a, 10.17, 11.24, 17.15, 19.12, 23.48, 24.33, 24.52	#11: 1.12, 8.25, 8.28, 12.25, 13.13, 13.34, 14.21, 20.3, 21.6, 22.17, 23.32	#0	#0	#0	#0	#0	#0	#0	#0	All uses in Qn mean "return", i.e., they indicate motion; LkR2 distinctively uses as a dramatic gesture, for turning of face or body
action	neut	v	ὑπο	ὑποστρωννύω	#0	#0	#0	#0	#1: 19.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
caste	good	v	ὑπο	ὑποτάσσω	#29	#28	#0	#0	#3: 2.51, 10.17, 10.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste, travel	neut	v	ὑπο	ὑποτρέχω	#0	#0	#0	#0	#0	#1: 27.16	#0	#0	#0	#0	#0	#0	#0	#0	
bother, violence	bad	v		ὑπωπιάζω	#0	#1	#1: c18.5u	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	v		ὑφαίνω	#14	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	a		ὑφαντός, ή, όν	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.23
honor, divine	good	a\w{4}s		ὑψιστος, η, ον	#100	#1	#0	#0	#7: 1.32, 1.35, 1.76, 2.14, 6.35*, 8.28, 19.38	#2: 7.48, 16.17						#0	#0	#0	Mt 21.9, Mk 5.7, 11.10
light	good	n		φανός, οϋ, ό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.3
status	neut	n		φαντασία, ας, ή	#6	#0	#0	#0	#0	#1: 25.23	#0	#0	#0	#0	#0	#0	#0	#0	
geo	bad	n		φάραγξ, αγγος, ή	#76	#0	#0	#0	#1: 3.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	n		φάσις, εως, ή	#0	#0	#0	#0	#0	#1: 21.31	#0	#0	#0	#0	#0	#0	#0	#0	
motion	bad	v		φεύγω	#236	#10	#0	#0	#3: 3.7, 8.34, 21.21	#2: 7.29, 27.30			5.14	8.33	3.7				Mt 2.13, 10.23, 23.33, 24.16, 26.56; Mk 13.14, 14.50, 14.52, 16.8; Jn 10.5, 10.12
comm	neut	n		φήμη, ης, ή	#4	#0	#0	#0	#2: 4.14	#0	#0	#0	#0	#1: 9.26	#0	#0	#0	#0	
motion	neut	v		φθάνω	#26	#5	#1: 11.20	#0	#0	#0	#0	#0	#0	#1: 12.28	#0	#0	#0	#0	
help	good	b		φιλανθρώπως	#2	#0	#0	#0	#0	#1: 27.3	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
social	good	v		φιλέω	#33	#4	#0	#0	#2: 20.46, 22.47	#0									Mt 10.37, 23.6, 26.48, Mk 14.44, Jn 5.20, 11.3, 11.36, 12.25, 15.19, 16.27, 20.2, 21.15, 21.16, 21.17
name	good	n		Φίλιππος	#11	#0	#1: 9.59	#0	#2: 3.1, 6.14	#16: 1.13, 6.5, 8.5, 8.6, 8.12, 8.13, 8.26, 8.29, 8.30, 8.31, 8.34, 8.35, 8.38, 8.39, 8.40, 21.8									Mt 10.3, 14.3, Mk 3.18, 6.14, Jn 1.43, 1.44, 1.45, 1.46, 1.48, 6.5, 6.7, 12.21, 12.22, 14.8, 14.9
comm, dispute	bad	n		φιλονεικία, ας, ή	#3	#0	#0	#0	#1: 22.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	a		φίλος, η, ον	#174	#3	#6: 11.5, 11.8, 12.4, c14.12, 16.9, 21.16	#0	#7: 7.34, 11.6, 14.10, 15.6, 15.9, 15.29, 23.12	#3: 10.24, 19.31, 27.3	#0	#0	#0						Mt 11.19, Jn 3.29, 11.11, 15.13, 15.14, 15.15, 19.12
philosophy	good	n		φιλόσοφος, ου, ό	#4	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		φιμόω	#3	#2	#0	#0	#1: 4.35	#0			#2: 1.25, 4.39		22.12				Mt 22.34
emotion, horror	bad	v		φοβέω	#443	#23	#3: 12.4, 12.5, 20.19c	#1: 5.10	#17: 1.13, 1.30, 1.50, 2.9, 2.10, 8.25c, 8.35, 8.50, 9.34*, 9.45, 12.7, 12.32, 18.2c, 18.4*, 19.21c, 22.2, 23.40	#14: 5.26, 9.26, 10.2, 10.22, 10.35, 13.16, 13.26, 16.38, 18.9, 22.29, 23.10, 27.17, 27.24, 27.29									Mt 1.20, 2.22, 9.8, 10.26, 10.28, 10.31, 14.5, 14.27, 14.30, 17.6, 17.7, 21.26, 21.46, 25.25, 27.54, 28.5, 28.10; Mk 4.41, 5.15, 5.33, 5.36, 6.20, 6.50, 9.32, 10.32, 11.18, 11.32, 12.12, 16.8; Jn 6.19, 6.20, 9.22, 12.15, 19.8; Qn is 2 <sup>nd</sup> plural aorist subj/imp; Mt1/Lk2 have 2 <sup>nd</sup> plural present; add IDD 1.2 "fear* god*"
emotion, horror	bad	n		φόβηθρον, ου, τό	#1	#0	c21.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, horror	bad	n		φόβος, ου, ό	#193	#25	#0	#0	#7: 1.12, 1.65, 2.9, 5.26*, 7.16*, 8.37, 21.26*	#5: 2.43, 5.5, 5.11, 9.31, 19.17									Mt 14.26, 28.4, 28.8; Mk 4.41; Jn 7.13, 19.38, 20.19
violence	bad	n		φραγέλιον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.15
wisdom	good	v		φράζω	#3	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 15.15
wisdom	good	b		φρονίμως	#0	#0	#0	#0	#1: 16.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
pride	bad	v		φρυάσσω	#3	#0	#0	#0	#0	#1: 4.25	#0	#0	#0	#0	#0	#0	#0	#0	
wilderness	neut	n		φρύγανον, ου, τό	#6	#0	#0	#0	#0	#1: 28.3	#0	#0	#0	#0	#0	#0	#0	#0	
travel	bad	n		φυγή, ής, ή	#12	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 24.20
chron	neut			φυλακή, ής	#110	#7	#3: 12.38, 12.58, 23.19	#0	#5: 2.8, 3.20, 21.12, 22.33, 23.25	#16									Mt 5.25, 14.3, 14.10, 14.25, 18.30, 24.43, 25.36, 25.39, 25.43, 25.44; Mk 6.17, 6.27, 6.48; Jn 3.24
violence	bad	v		φυλακίζω	#1	#0	#0	#0	#0	#1: 22.19	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n		φυλακτήριον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.5

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
resource	neut	v		φυλάσσω	#447	#12	c18.21	#0	#5: 2.8, 8.29, 11.21, 11.28, 12.15	#8: 7.53, 12.4, 16.4, 21.24, 21.25, 22.20, 23.35, 28.16									Mt 19.20, Mk 10.20, Jn 12.25, 12.47, 17.12	
plant	neut	n		φυτεία, ας, ή	#4	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0		Mt 15.13
agri	good	v		φυτεύω	#47	#4	#0	#0	#4: 13.6, 17.6, 17.28, 20.9	#0						#0	#0	#0		Mt 15.13, 21.33, Mk 12.1
comm	neut	v		φωνή, ῆς, ή	#556	#59	#2: 9.35, 23.46	#0	#11: 1.44, 3.4, 3.22, 4.33*, 8.28*, 9.36, 11.27*, 17.13, 17.15*, 19.37, 23.23	#27										Jn 1.23, 3.8, 3.29, 5.25, 5.28, 5.37, 10.3, 10.4, 10.5, 10.16, 10.27, 11.43, 12.28, 12.30, 18.37
sight	good	v		φωτίζω	#38	#9	#0	#0	#1: 11.36	#0	#0	#0	#0	#0	#0	#1: 1.9	#0	#0		
emotion, joy	good	v		χαίρω	#84	#34	#2: 15.5, 10	#0	#10: 1.14, 1.28, 6.23, 10.20, 13.17, 15.32, 19.6, 19.37, 22.5, 23.8*	#7: 5.41, 8.39, 11.23, 13.48, 15.23, 15.31, 23.26										Mt 2.10, 5.12, 26.49, 27.29, 28.9, Mk 14.11, 15.18, Jn 3.29, 4.36, 8.56, 11.15, 14.28, 16.20, 16.22, 19.3, 20.20
action	neut	v		χαλάω	#4	#1	#0	#0	#2: 5.4, 5.5	#3: 9.25, 27.17, 27.30	#0	#0	#1: 2.4	#0	#0	#0	#0	#0		
liquid vessel	good	n		χαλκίον, ου, τό	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0		Mk 7.4
military	bad	n		χάραξ, ακος, ό	#13	#0	#0	#0	#1: 19.43	#0	#0	#0	#0	#0	#0	#0	#0	#0		
favor	good	v		χαρίζομαι	#12	#12	#0	#0	#3: 7.21, 7.42, 7.43	#4: 3.14, 25.11, 25.16, 27.24	#0	#0	#0	#0	#0	#0	#0	#0		
favor	good	n		χάρις, ιτος, ή	#130	#119	#2: 6.32υ, 6.34	#0	#6: 1.30, 2.40, 2.52, 4.22, 6.33, 17.9	#17: 2.47, 4.33, 6.8, 7.10, 7.46, 11.23, 13.43, 14.3, 14.26, 15.11, 15.40, 18.27, 20.24, 20.32, 24.27, 25.3, 25.9	#0	#0	#0	#0	#0					Jn 1.14, 1.16, 1.17
geo	bad	n		χάσμα, ατος, τό	#1	#0	#1: 16.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
danger, travel	bad	v		χειμάζω	#1	#0	#0	#0	#0	#1: 27.18	#0	#0	#0	#0	#0	#0	#0	#0		
liquid	good	n		χειμαρρος, ου, ό	#91	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 18.1
help	good	a		χειραγωγός, ον	#0	#0	#0	#0	#0	#1: 13.11	#0	#0	#0	#0	#0	#0	#0	#0		
num	neut	a		χιλιάς, άδος, ή	#284	#11	#0	#0	#1: 14.31	#1: 4.4	#0	#0	#0	#0	#0	#0	#0	#0		
num	neut	a		χίλιοι, αι, α	#116	#10	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
shame	bad	v		χλευάζω	#3	#0	#0	#0	#0	#1: 17.32	#0	#0	#0	#0	#0	#0	#0	#0		
emotion, anger	bad	v		χολάω	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 7.23
joy	good	n		χορός, οϋ, ό	#24	#0	#0	#0	#1: 15.25	#0	#0	#0	#0	#0	#0	#0	#0	#0		
food	good	n		χόρτασμα, ατος, τό	#10	#0	#0	#0	#0	#1: 7.11	#0	#0	#0	#0	#0	#0	#0	#0		
scarcity	bad	n		χρεία, ας, ή	#54	#21	#0	#1: 5.31	#6: 9.11, 10.42, 15.7, 19.31, 19.34, 22.71	#5: 2.45, 4.35, 6.3, 20.34, 28.10										Mt 3.14, 6.8, 9.12, 14.16, 21.3, 26.65; Mk 2.17, 2.25, 11.3, 14.63; Jn 2.25, 13.10, 13.29, 16.30
finance	bad	n		χρῆμα, ατος, τό	#40	#0	#0	#0	#1: 18.24	#4: 4.37, 8.18, 8.20, 24.26				#0	#0	#0	#0	#0		Mk 10.23
chron	neut			χρονίζω	#27	#1	#0	#0	#2: 1.21, 12.45	#0	#0	#0	#0	#0	#0	#0	#0	#0		
chron	neut	n		χρόνος, ου, ό	#130	#21	#0	#0	#7: 1.57, 4.5, 8.27, 8.29, 18.4, 20.9, 23.8	#16: 1.6, 1.7, 1.21, 3.21, 7.17, 7.23, 8.11, 13.18, 14.3, 14.28, 15.33,					#2: 2.7, 2.16					Mt 25.19, Mk 2.19, 9.21, Jn 5.6, 7.33, 12.35, 14.9



IDD 1.2: General, Complex, and Compound Morphological and Syntactical Features

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
compare	neut	@a\w{4}	#665	#104	#7: 7.26, 7.28, 11.22, c12.4, c12.18u, 12.23, c12.48	#2: 9.22, 9.46	#30: 3.13, 3.16, 5.23, 7.3, 7.42, 7.43, 9.13*, 9.48, 10.12, 10.14, 11.26, 11.31, 11.32, 11.53, 14.8, 14.10, 15.12, 15.13, 15.25, 16.8, 16.17, 18.25, 20.1, 20.47, 21.3, 22.24, 22.26, 22.27, 22.44, 22.52	#44	8.31, 9.34								Mt 3.11, 5.20, 6.25, 8.12, 9.5, 9.16, 10.15, 11.9, 11.11, 11.22, 11.24, 12.6, 12.41, 12.42, 12.45, 13.32, 15.2, 16.21, 18.1, 18.4, 19.24, 20.10, 20.31, 21.23, 21.36, 22.13, 23.11, 23.15, 23.17, 23.19, 23.23, 25.30, 26.3, 26.47, 26.53, 26.57, 27.1, 27.3, 27.12, 27.20, 27.41, 27.64, 28.12; Mk 1.7, 2.9, 2.21, 4.31, 4.32, 5.26, 7.3, 7.5, 7.36, 10.25, 11.27, 12.31, 12.33, 12.40, 12.43, 14.43, 14.53; Jn 1.50, 2.10, 4.1, 4.12, 4.41, 5.14, 5.20, 5.36, 6.62, 7.31, 7.50, 8.9, 8.53, 9.8, 10.29, 13.16, 14.12, 14.28, 15.2, 15.13, 15.20, 19.11, 21.15, 21.18
hyperbole	neut	@a\w{4}s	#275	#11	#0	#0	#11: 1.3, 1.32, 1.35, 1.76, 2.14, 6.35*, 8.28, 12.26, 16.10, 19.17, 19.38	#6: 7.48, 16.17, 23.26, 24.3, 26.5, 26.25						#0	#0	#0	Mt 2.6, 5.19, 11.20, 21.8, 21.9, 25.40, 25.45; Mk 4.1, 5.7, 11.10
style	neut	'@a\w{1}n\w+\w+@a\w{1}d	#20	#3	#0	#0	#1: 6.34	#2: 5.34, 19.17	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	@nvfp	#16	#1	#0	#0	#1: 23.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	R #0; V #0
style	neut	@nvfs	#116	#4	#3: 7.50, 12.19, 13.12	#1: 9.41	#5: 1.30, 10.13, 10.15, 10.41, 13.34, 22.57	#1: 9.40									Mt 2.6, 4.15, 9.22, 11.21, 11.23, 15.28, 17.17, 23.37, Mk 9.19, Jn 2.4, 4.21, 8.10, 19.26, 20.13, 20.15, 20.16; R #1; V #0
style	neut	@nvmp	#46	#85	#2: 12.56, 13.27	#0	#1: 13.15	#32: 1.11, 1.16, 2.22, 2.29, 2.37, 3.12, 3.17, 4..8, 5.35, 6.3, 7.2, 7.26, 13.15, 13.16, 13.26, 13.38, 14.15, 15.7, 15.13, 16.30, 17.22, 19.25, 19.35, 21.28, 22.1, 23.1, 23.5, 23.6, 27.10, 27.21, 27.25, 28.17	#0	#0	#0			#0	#0	#0	Mt 15.7, 22.18, 23.13, 23.15, 23.23, 23.25, 23.27, 23.29, 23.33; R #2; V #3
style	neut	@nvms	#1127	#25	#>	#>	#75	#42	#>	#>	#24	#>	#63	#>	#>	#54	R #20; V #21
style	neut	@nvnp	#24	#12	#0	#0	#1: 3.7	#0									Mt 3.7, 12.34, 23.33, Mk 10.24, Jn 13.33, 21.5; R #0; V #0
style	neut	@nvns	#84	#2	c16.25	#0	#3: 1.76, 2.48, 15.31	#0						#0	#0	#0	Mk 2.5, Mt 9.2 21.28; R #1; V #1
style	neut	'@pa ȡ@rr	#143	#45	#1: 10.5	#0	#9: 5.25*, 8.47, 9.4, 10.8, 10.10, 13.4, 19.30, 20.18, 22.10	#16: 4.22, 7.4, 10.21, 11.6, 14.23, 15.11, 15.17, 22.24, 23.28, 25.16, 26.7, 26.17, 26.26, 27.25, 27.39, 28.8									Mt 10.11, 12.18, 21.44, 26.50; Mk 11.2; Jn 1.33, 5.45, 6.21, 6.29, 10.35, 18.1, 19.37

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
style	neut	'@pa οὔτος@rd																
style	neut	'@pd ὅς@rr	#243	#61	#0	#0	#10: 1.78, 5.34*, 11.22, 12.1*, 13.14*, 19.13, 19.30, 21.6, 22.7, 23.29	#18										Mt 3.17, 7.2, 11.20, 17.5, 27.56; Mk 2.19, 4.24, 15.40; Jn 1.47, 4.52, 4.53, 5.7, 5.28, 9.14, 11.6, 19.41; mostly ἐν; ἐπί only in Lk 11.22, Ac 7.33
style	neut	'@pd οὔτος@rd																
style	neut	'@pg ὅς@rr	#353	#53	#4: 6.34, 7.27, 17.1, 22.22	#0	#19: 1.4, 1.20, 4.29*, 7.45, 8.2, 8.35, 8.38, 9.9*, 12.3*, 13.7, 13.21, 13.25*, 15.8*, 17.27, 19.44, 21.24, 22.18, 24.21, 24.49	#21										Mt 1.16, 1.25, 11.10, 13.33, 14.22, 17.9, 18.7, 18.34, 24.38, 26.24, 26.36; Mk 13.30, 14.21, 16.9; Jn 1.30, 13.24, 13.38, 17.9; QnLk1 6.34 has παρ' ὧν; QnLk1 7.27 has περὶ οὗ; QnLk1 17.1 and 22.22 both have δι' οὗ
style	neut	@pg οὔτος@rd																
command	neut	@vd	#4295	#505	#>	#>	#206	#93	#>	#>	#108	#>	#210	#>	#>	#100	R #78; V #75	
command, repetition	neut	@vd\w+ \w+@vd	#150	#10	#0	#1: 5.14	#2: 12.19, 23.21	#0										Mt 18.15, 19.21, 26.26, 27.65, 28.10; Mk 2.11, 4.39, 6.38, 8.15, 10.49, 13.33, 16.7; Jn 4.16, 5.8, 9.7, 19.6, 19.15
command	neut	@vd\w{2}p	#1346	#278	#>	#>	#96	#32	#>	#>	#55	#>	#101	#>	#>	#46		
command	neut	@vd\w{2}s	#2464	#126	#>	#>	#101	#51	#>	#>	#46	#>	#85	#>	#>	#51		
command	neut	@vd\w{2}p	#289	#17	#1: 16.29	#0	#4: c12.35, 21.21 (x3)	#4: 16.37, 19.38, 24.20, 25.5	#0	#0	#1: 13.14	#0	#1: 24.16	#0	#0	#0		
command	neut	@vd\w{2}s	#575	#102	#3: 8.8, 11.2, 14.35	#0	#8: 3.11, 7.7*, 9.23, c17.31, 22.26, 22.36, 22.42, 23.35	#8: 1.20, 2.14, 2.36, 2.38, 4.10, 13.38, 21.14, 28.28				6.9, 6.10						Mt 5.16, 5.31, 5.37, 6.3, 8.13, 9.29, 9.30, 10.13, 11.15, 13.9, 13.43, 15.4, 15.28, 16.24, 18.17, 19.6, 19.12, 24.15, 24.17, 24.18, 26.39, 26.42, 27.22, 27.23, 27.42, 27.43; Mk 4.9, 4.23, 7.10, 8.34, 10.9, 13.14, 13.15, 13.16, 15.32; Jn 7.37, 8.7, 12.26, 14.1, 14.27
command	neut	@vi\w{2}p	#1313	#291	#>	#>	#92	#67	#>	#>	#59	#>	#122	#>	#>	#128		
style	neut	@via\w+ \w+@vn	#356	#21	#4: 7.24, 12.39, 12.49, 12.51c	#2: 4.34m, 5.21m	#29: 1.1, 1.19, 1.25, 1.59, 4.16, 6.18, 6.48, 7.15, 7.21, 7.25, 7.26, 7.38*, 8.51, 9.12, 10.24, 10.40, 11.29*, 12.1*, 13.34, 14.6, 14.30, 15.14, 15.24, 19.7, 19.15, 19.45, 20.26, 22.23, 23.24	#34	1.24, 2.7	#>	#31	#>	#25				Jn 1.43, 5.35, 13.5	
style	neut	@vna	#3855	#333	#>	#>	#191	#207	#>	#>	#87	#>	#151	#>	#>	#69	R #55; V #58	
style	neut	@vnap	#470	#43	#7: 12.39, 16.21, 16.22, 17.25, 21.14c, 23.23uc, 24.7	#2: 9.22m, 24.47	#25: 1.54, 1.72, 2.21, 3.7, 3.12, 3.21, 6.18, 8.43, 8.55, 12.50, 13.16, 14.6, 15.16, 15.19, 15.21, 15.32, 18.26, 18.40, 19.15, 21.22, 21.36, 22.37, 23.32*, 24.30*, 24.44	#35									Mt 2.18, 3.13, 3.14, 4.1, 5.14, 5.32, 5.40, 6.1, 14.9, 14.19, 16.21, 18.8, 18.9, 18.25, 19.25, 20.28, 22.46, 23.5, 24.12, 24.43, 26.2, 26.9, 26.32, 27.58, 27.64; Mk 1.4, 3.24, 3.25, 5.43, 7.27, 8.31, 8.36, 9.45, 9.47, 10.26, 10.38, 10.45, 13.10, 14.5, 14.28; Jn 3.4, 3.7, 3.14, 5.35, 10.35, 12.24	
style	neut	@vn\w{1}m	#858	#87	#9: 7.24Tc, 9.61Tc, 11.1T, 12.13T, 18.1T, 18.10T, 18.16Ac, 21.7uc, 21.9T	#1: 6.19E	#39: 1.1, 1.19, 2.3, 2.5, 3.22, 4.18, 4.42*, 4.43*, 5.7, 5.17, 5.21*, 6.1*, 6.12*, 6.19, 9.2*, 9.23, 9.28*, 9.29*, 9.36, 9.51*, 10.1*, 10.35, 10.38, 11.1,	#63									Mt 5.42, 6.5, 11.7, 11.14, 13.2, 14.23, 16.27, 20.1, 20.26, 22.11, 24.6, 26.54; Mk 1.17, 1.45, 2.12, 2.23, 3.20, 4.1, 4.32, 6.46, 10.14, 10.43, 13.7, 15.8, 15.18; Jn 1.12, 3.9, 4.4, 5.6, 6.15,	



Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
							12.45*, 13.14*, 13.33, 14.18*, 17.11, 17.33, 19.4, 20.26, 21.28*, 21.36*, 22.33*, 23.24*, 24.4*, 24.21*, 24.28											7.35, 8.58, 9.4, 9.27, 13.10, 13.19, 13.24, 14.29; Qn uses pray in middle; Lk2 uses wide variety of verbs, especially verbs of motion
style	neut	@vnf	#63	#1	#0	#0	#0	#3: 11.28, 23.30, 24.15, 27.10	#0	#0	#0	#0	#0	#0	#0	#0	#0	R #0; V #0
style	neut	@vnp	#1839	#329	#>	#>	#130	#176	#>	#>	#69	#>	#62	#>	#>	#58		R #43; V #47
style	neut	@vn\w{1}p																
style	neut	@vnpp	#90	#38	#0	#1: 9.44	#12: 1.62, 5.1*, 5.7*, 5.15, 9.7*, 9.33*, 9.51, 12.45*, 15.14, 15.24, 19.11*, 22.7*	#31						#0	#0	#0		Mt 5.13, 8.24, 13.30, 13.54, 14.30, 17.22, 23.7, 26.37, 27.12; Mk 2.15, 4.37, 13.4, 14.19, 14.33;
style	neut	@vnx	#100	#26	#0	#0	#7: 6.48, 10.36, 12.58*, 13.25*, 20.7, 22.34*, 24.23	#9: 8.11, 12.14, 14.19, 16.27, 18.2, 25.25, 26.32, 27.9, 27.13				#0	#0					Mk 5.4*3; Jn 12.18, 12.29, 14.5; R #0; V #0
style	neut	@vo	#460	#35	#0	#0	#10: 1.29, 1.38, 1.62, 3.15, 6.11, 8.9, 9.46, 15.26, 18.36, 20.16, 22.23	#15: 5.24, 8.20, 8.31, 10.17, 17.11, 17.18, 17.27, 20.16, 21.33, 24.19, 25.16, 25.20, 26.29, 27.12, 27.39	#0	#0	#0	#0	#0					Jn 13.25; R #1; V #1
style	neut	@vp	#10384	#1519			#698	#738			#371		#599			#350		R #179; V #179
transition	neut	@vp\w{2}a\w{1}p ðë@	#7	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
transition	neut	@vp\w{2}a\w{1}s ðë@	#10	#2	#0	#0	#0	#0				#0	#0	#0	#0	#0	#0	Mt 26.71
transition	neut	@vp\w{2}d\w{1}p ðë@	#0	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
transition	neut	@vp\w{2}d\w{1}s ðë@	#4	#1	#0	#0	#1: 8.27	#0				#0	#0	#0	#0	#0	#0	Mt 9.28
transition	neut	@vp\w{2}g\w{1}p ðë@	#12	#0	#0	#0	#7: 7.24*, 8.23*, 8.45*, 19.11*, 19.33, 21.28*, 22.55	#12	#0	#0	#0			#0	#0	#0	#0	Mt 2.13, 17.22, 17.24, 22.41, 25.10, 26.26, 28.11
transition	neut	@vp\w{2}g\w{1}s ðë@	#40	#6	#0	#0	#9: 3.15, 4.40*, 4.42*, 8.4*, 15.14, 18.40, 19.36, 19.37, 20.45	#21	#0	#0	#0			#0	#0	#0	#0	Mt 2.19, 8.1, 8.5, 13.21, 17.26, 18.24, 18.25, 24.3, 25.5, 27.19
command	neut	@vp\w{2}n\w{1}p \w+@vd\w{3}p	#42	#5	#0	#0	#6: 7.22, 13.14, 13.32, 17.14, 22.8, 22.46	#2: 5.20, 16.36						#0	#0	#0		Mt 2.8, 11.4, 21.2, 28.7, 28.13; Mk 11.25
transition	neut	@vp\w{2}n\w{1}p ðë@	#61	#10	#0	#0	#25: 2.17, 2.44, 7.20*, 8.24*, 8.25*, 8.33, 8.34, 9.6A*, 9.12*, 9.32, 9.54, 18.15, 19.32, 20.14, 20.16, 20.27*, 20.39*, 22.13, 22.49, 22.54, 23.34, 23.55*, 23.56*, 24.3*, 24.37	#52	#0	#0	#0			#0	#0	#0		Mt 2.10, 6.7, 9.8, 9.13, 10.7, 10.12, 12.14, 13.27, 17.8, 19.25, 20.11, 21.6, 21.15, 26.8, 27.32, 27.35
transition	neut	@vp\w{2}n\w{1}s ðë@	#196	#8	#1: 12.48	#0	#47: 1.22, 1.39, 3.11, 4.38, 5.3, 5.8, 5.12*, 5.22, 6.40*, 7.3, 7.9*, 7.39, 8.28*, 8.47, 8.51, 9.1A*, 9.16, 9.41, 9.49, 9.55*, 10.34, 10.40, 10.41, 11.37, 11.45, 13.12, 13.14, 14.15, 17.17, 17.20, 18.22*, 18.24, 18.31, 18.36, 18.40, 19.8, 19.13, 20.3,	#54				#>	#46					Mk 6.16, 9.25, 10.14, 15.36, 15.39, 16.9; Jn 1.38, 6.61, 8.10, 11.4, 12.14, 19.38; QnLk1 12.48 used as a contrastive formula, not an introductory or transitional formula

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
							20.23, 21.1, 22.40, 22.51, 22.56, 23.11, 23.28, 23.40, 23.47, 24.18											
style	neut	@vp\w{1}p	#2533	#416	#19: 6.25, 6.38, 7.22, 7.24u, 7.25u, 9.31, 12.2, 12.35, 14.18, 16.19, 16.20, 18.11u, 18.14, 21.17, 21.20, 22.19, 23.19, 23.33, 23.51c	#8: 8.21mu, 8.24m, 8.25mu, 8.32mu, 9.12mu, 9.20m, 9.41mu, 24.38	#169: 1.1, 1.17, 1.19, 1.27, 1.28, 1.35, 1.36, 1.42, 1.45, 1.60, 1.74, 2.5, 2.12, 2.16, 2.17, 2.18, 2.21, 2.24, 2.26, 2.27, 2.33, 2.34, 2.40, 2.48, 2.51, 3.11, 3.13, 3.19, 3.21, 4.2, 4.8, 4.12, 4.15, 4.16*, 4.17, 4.18, 4.38, 5.5*, 5.18*, 5.22, 5.24*, 5.29, 5.31*, 6.3*, 6.15, 6.18, 6.40*, 7.8, 7.9*, 7.10, 7.11, 7.22, 7.29, 7.30, 7.40, 7.43, 7.44, 8.2*, 8.6*, 8.7*, 8.8*, 8.29, 8.35, 8.36, 9.10*, 9.13*, 9.19*, 9.25, 9.32*, 9.35*, 9.41, 9.45, 9.49, 9.52*, 9.55*, 10.8, 10.11*, 10.23*, 10.27*, 10.39, 10.41, 11.7*, 11.8*, 11.17*, 11.21*, 11.26, 11.29*, 11.45, 11.50, 12.1*, 12.6, 12.19*, 12.28*, 12.33*, 12.52, 13.2, 13.6, 13.8, 13.14*, 13.23, 13.25*, 13.28*, 13.32, 13.34, 13.35, 14.3, 14.7, 14.8, 14.10, 14.17*, 14.19, 14.21*, 14.24*, 14.25, 15.15, 15.29, 16.18*, 16.19*, 16.20, 17.9, 17.10, 17.14*, 17.17*, 17.20*, 17.37*, 18.2*, 18.31, 18.34, 18.40, 19.2*, 19.8*, 19.20, 19.29, 19.30, 19.32, 19.38, 19.40, 20.3*, 20.6*, 20.17, 20.35, 20.39*, 21.12*, 21.22, 21.24, 21.37*, 22.1*, 22.3*, 22.8*, 22.12, 22.20*, 22.22*, 22.37, 22.47*, 22.51, 22.61, 23.3*, 23.15, 23.25*, 23.28, 23.39, 23.40, 24.2, 24.18*, 24.32, 24.33, 24.37*, 24.44*	#157		#72		#170		#66				
style	neut	@vpa*	#2649	#344	#>	#>	#345	#441	#>	#>	#218	#>	#362	#>	#>	#125	R #59; V #57	
style	neut	@vpaa*	#1876	#214	#>	8.46	#248	#334	#>	#>	#166	#>	#251	#>	#>	#118	R #44; V #43	
style	neut	@vpam*	#356	#71	#0	#2: 6.13, 9.1	#39: 1.2, 4.23*, 4.42*, 6.10*, 6.13*, 6.48, 7.4, 7.18, 7.20, 8.45, 9.11*, 9.47*, 10.13, 10.32, 11.51, 12.9*, 14.4, 14.21*, 15.26, 16.5*, 17.8, 18.24, 22.17*, 22.40*, 22.44, 22.51, 22.52*, 23.5, 23.13, 23.19*, 23.26, 23.47*, 23.48, 24.5*, 24.18*, 24.22, 24.27, 24.37*, 24.47*	#114	#>	#>	#36	#>	#27	#>	#>	#6	R #3; V #3	
style	neut	@vpap	#645	#96	#>	#>	#85	#57	#>	#>	#30	#>	#106	#>	#>	#6	R #12; V #11	

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
style	neut	@vpf*	#65	#5	#0	#0	#1: 22.49	#5: 8.27, 20.22, 22.5, 24.11, 24.17	#>	#>	#1	#>	#0	#>	#>	#1	R #0; V #0
style	neut	@vpp	#7222	#1128	#>	#>	#421	#423	#>	#>	#197	#>	#337	#>	#>	#211	R #104; V #105
style	neut	@vppa*	#5665	#882	#>	#>	#335	#327	#>	#>	#154	#>	#273	#>	#>	#173	R #79; V #77
style	neut	@vppm*	#1602	#239	#>	#>	#82	#118	#>	#>	#41	#>	#51	#>	#>	#33	R #16; V #19
style	neut	@vppp	#647	#167	#>	#>	#52	#57	#>	#>	#22	#>	#38	#>	#>	#23	R #9; V #9
style	neut	@vpx*	#2035	#263	#>	#>	#97	#89	#>	#>	#38	#>	#53	#>	#>	#71	R #15; V #16
style	neut	@vpxa*	#633	#82	#2: 9.33, 19.10	#1: 5.1u	#33: 1.3, 1.7, 1.11, 1.18, 1.19, 2.15, 2.36, 4.16*, 5.2, 5.17, 7.12*, 8.34, 8.35, 8.46*, 8.53, 8.56, 9.27, 9.32, 9.47*, 11.17, 14.10, 14.12*, 15.4*, 15.6*, 15.24, 15.32, 18.9, 18.13*, 19.24, 22.28, 23.55*, 24.12, 24.14	#41	#>	#>	#15	#>	#14	#>	#>	#32	R #3; V #6; Mt 6.5, 10.6, 12.25, 15.24, 16.28, 20.3, 20.6, 21.5, 22.29, 24.15, 25.24, 26.73, 26.75, 27.47; Mk 5.14, 5.15, 5.33, 6.20, 7.30, 9.1, 11.5, 12.15, 12.24, 13.14, 14.47, 14.69, 14.70, 15.35, 15.39; Jn 1.51, 2.9, 3.29, 4.6, 4.45, 6.13, 6.19, 6.22, 6.61, 7.15, 8.31, 11.39, 11.42, 11.44, 11.56, 12.29, 12.37, 13.1, 13.2, 13.3, 14.9, 18.4, 18.18, 18.21, 18.25, 19.26, 19.28, 19.33, 19.35, 20.14, 21.12
style	neut	@vpxm*	#111	#18	#0	#0	#0	#2	#>	#>	#3	#>	#2	#>	#>	#1	R #0; V #0
style	neut	@vpxp	#1370	#176	#10: 6.25, 7.25, 12.2, 12.35, 14.18, 16.18, 16.20, 18.14, 23.51c, 24.38	#0	#54: 1.1, 1.17, 1.27, 1.28, 1.42, 1.45, 2.5, 2.12, 2.24, 2.26, 2.27, 3.13, 4.16*, 4.17, 4.18, 5.18*, 5.24*, 6.38, 6.40*, 8.2*, 8.35, 9.32, 9.35*, 9.41*, 9.45, 11.21*, 11.25, 11.50, 12.6, 12.52, 13.6, 13.34, 13.35, 14.7, 14.8, 14.17*, 14.19*, 14.24, 18.31, 18.34, 19.30, 19.32, 19.38, 20.6*, 20.17, 21.22, 22.12, 22.22*, 22.37, 23.15, 23.25, 24.2, 24.33, 24.44	#52	#>	#>	#22	#>	#37	#>	#>	#39	R #12; V #10
style	neut	@vpy*	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	R #0; V #0
style	neut	@vpz*	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	R #0; V #0
style	neut	@vs\w{2}1p	#380	#96	#7: 7.19, 7.20, 9.33, 9.54, 20.5u, 20.6u, 22.8	#1: 8.22m	#8: 2.15, 3.10, 3.12, 3.14, 9.13*, 15.23, 20.14, 22.9	#7: 2.37, 4.16, 4.17, 15.36, 21.16, 23.14, 27.29									Mt 6.31, 13.28, 17.27, 21.25, 21.26, 21.38, 26.17, 26.46, 27.49; Mk 1.38, 4.30, 4.35, 5.12, 6.37, 9.5, 10.35, 10.37, 11.31, 11.32, 12.7, 12.14, 14.12, 14.42, 15.32, 15.36; Jn 1.22, 6.5, 6.28, 6.30, 11.7, 11.15, 11.16, 11.48, 14.31, 19.24
style	neut	@vs\w{2}1s	#387	#81	#>	#>	4.6, 6.42*, 12.17, 13.8, 15.29, 16.3, 16.4*, 17.8, 18.41, 20.13, 20.43, 22.11, 22.16, 22.18, 22.67, 22.68	#10: 2.25, 2.35, 7.3, 7.34, 8.19, 16.30, 22.10, 24.4, 25.21, 25.26						#>	#>	#34	Mt 2.8, 2.13, 7.4, 9.21, 19.16, 20.32, 22.44, 26.29, 26.36, 26.42, 26.48, 27.17, 27.21, 27.22; Mk 1.38, 5.28, 6.24, 8.3, 10.17, 10.36, 10.51, 12.15, 12.36, 14.14, 14.25, 14.32, 14.44, 15.9, 15.12
style	neut	@vs?2p			#>	#>			#>	#>		#>		#>	#>		
style	neut	@vs?2s			#>	#>			#>	#>		#>		#>	#>		
style	neut	@vs?3p			#>	#>			#>	#>		#>		#>	#>		
style	neut	@vs?3s			#>	#>			#>	#>		#>		#>	#>		

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
style	neut	@vs \w+@vn*	#92	#7	#0	#0	#5: 3.8, 6.7, 12.45, 21.36, 22.34	#2: 9.38, 26.5	#0	#0	#0		1.20, 3.9				Mt 18.13, 24.49; Jn 8.6, 21.22, 21.23	
travel	neut	*πλέω@	#8	#1	#0	#0	#2: 8.23, 8.26	#15: 13.4, 14.26, 15.39, 18.18, 20.6, 20.15, 20.16, 21.3, 27.1, 27.2, 27.4, 27.5, 27.6, 27.7, 27.24	#0	#0	#0	#0	#0	#0	#0	#0	R #1; V #1	
magic	bad	'ἀκάθαρτος@\w+ *1 πνεῦμα@			#0	#0	#2: 4.36, 11.24	#0	#0	#0	#0			#0	#0	#0	Mt 12.43	
exorcism	neut	'ἀπό@\w+ *1 πνεῦμα@ng																
style	neut	'ἀπό@\w+ ῶς@rrg\w{1}p	#5	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'ἀπό@\w+ ῶς@rrg\w{1}s	#50	#6	#0	#0	#7: 7.45*, 8.2*, 8.35, 8.38, 13.7, 13.25, 24.21	#3: 1.25, 20.18, 24.11	#0	#0	#0	#0	#0	#0	#0	#0		
status	neut	'ἀρχ	#1042	#67	#1: 12.11	#1: 9.22m	#29: 1.2, 3.2, 3.23, 8.41*, 8.49, 9.8*, 9.19*, 11.15*, 12.58*, 13.14*, 14.1, 18.18*, 19.2*, 19.47, 20.1, 20.19*, 20.20, 21.28, 22.2, 22.4*, 22.50, 22.52, 22.54, 22.66, 23.4, 23.10, 23.13, 23.35, 24.20	#43			#31		#36				#37	
status	neut	'ἀρχ\w+@	#1166	#68	#1: 12.11	#1: 9.22m	#58: 1.2, 3.2, 3.8, 3.23, 4.21, 5.21, 7.15, 7.24*, 7.38*, 7.49, 8.41, 8.49, 9.8*, 9.12*, 9.19*, 11.15*, 11.29*, 11.53*, 12.1*, 12.45*, 12.58*, 13.14*, 13.25*, 13.26*, 14.1, 14.9, 14.18*, 14.29, 14.30, 15.14, 15.24, 18.18*, 19.2*, 19.37, 19.45, 19.47, 20.1*, 20.9, 20.19*, 20.20, 21.28*, 22.2, 22.4*, 22.23, 22.50, 22.52, 22.54, 22.66*, 23.2*, 23.4, 23.5, 23.10, 23.13, 23.30, 23.35, 24.20x2*, 24.27, 24.47*	#52				9.18, 11.7, 24.49					Mt #48; Mk #56; Jn #39; Qn "rulers" as threatening authority; Lk2 "begin" or "chief" or indiv "ruler"	
status	neut	'ἀρχι	#147	#21	#0	#1: 9.22m	#17: 3.2, 8.49, 13.14*, 19.2*, 19.47, 20.1, 20.19*, 22.2, 22.4*, 22.50, 22.52, 22.54, 22.66, 23.4, 23.10, 23.13, 24.20	#25			#25		#24				#22	17 of 21 NT in Heb
drama	neut	'ἄρχω@\w+ *3 \w+@vn	#87	#1	#0	#0	#23: 3.8, 4.21, 5.21*, 7.15*, 7.24*, 7.38*, 7.49, 9.12*, 11.29, 12.1*, 12.45*, 13.25*, 13.26*, 14.18*, 14.29, 14.30, 15.14, 15.24, 19.45, 21.28*, 22.23, 23.2*, 23.30	#6: 1.1, 2.4, 11.15, 18.26, 24.2, 27.35									Mt 4.17, 11.7, 11.20, 12.1, 14.30, 16.21, 16.22, 18.24, 24.49, 26.2, 26.37, 26.74; Mk 4.45, 2.23, 4.1, 5.17, 5.20, 6.2, 6.7, 7.34, 8.11, 8.31, 8.32, 10.28, 10.32, 10.41, 10.47, 11.15, 12.1, 13.5, 14.19, 14.33, 14.65, 14.69, 14.71, 15.8, 15.18; Jn 13.5	
drama	neut	'ἄρχω@\w+ *3 λέγω@vn	#2	#0	#0	#0	#8: 3.8, 4.21, 7.24, 7.49, 11.29, 12.1, 13.26, 23.30	#0										Mt 11.7, 26.22, Mk 10.28, 10.32, 10.47, 13.5, 14.19, 14.69
chron	neut	'αὐτός@atd\w+ *1 ἡμέρα@nd																

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
chron	neut	'αὐτός@atd\w+ *1 ώρα@nd		#0	#0	#0	#6: 2.38, 10.21*, 12.12*, 13.31, 20.19, 24.33	#2: 16.18, 22.13										
style	neut	'γίνομαι@viam3s δέ@																
cause	neut	'διά@p *1 ó@d\w+ \w+@vn	#30	#3	c18.5	#0	#4: 2.4, 9.7*, 11.8*, 23.8	#3: 4.2, 12.20, 18.2	#0	#0	#0			#0	#0	#0	Mt 24.12	
cause	neut	'διά@pa ó@dans εἰμί@vnpa	#2	#0	#0	#0	#2: 2.4, 11.8	#0	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'διά@pa οὗτος@rd																
magic	good	δύναμις@\w+ ἐξουσία@	#5	#1	#0	#0	#1: 4.36	#1: 8.19						#0	#0	#0	Mt 10.1, Mk 1.27, 6.7	
magic	good	'δύναμις@\w+ θεός@ng	#1	#6	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	1-2 Cor #4; 2 Tim #1; 1 Pt #1	
magic	good	'δύναμις@\w+ κύριος@ng	#5	#0	#0	#0	#1: 5.17	#0	#0	#0	#0	#0	#0	#0	#0	#0		
magic	good	δύναμις@\w+ πνεῦμα@	#9	#11	#0	#0	#4: 1.17, 1.35, 4.14, 4.36	#2: 1.8, 10.38	#0	#0	#0	#0	#0	#0	#0	#0		
	neut	'ἐγγίζω@\w+ *4 πόλις@	#2	#0	#0	#0	#2: 7.12, 19.41	#0	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'εἰμί@\w+ \w+@vp	#280	#28	#0	#2: 5.1, 5.10	#31: 1.20, 1.22, 2.51, 4.16, 4.17, 4.20, 4.31*, 4.38, 4.44, 5.16, 5.17, 5.18, 6.12, 8.2, 9.32, 9.45, 9.53, 11.14, 12.6, 13.11, 14.1, 14.8, 15.24, 19.22, 19.47, 21.17, 21.24, 23.15, 23.51, 23.55, 24.13	#25: 1.13, 1.14, 2.2, 4.31, 4.36, 8.1, 8.13, 9.33, 10.24, 11.11, 13.48, 14.26, 16.9, 16.15, 18.7, 18.25, 20.8, 20.13, 21.3, 21.33, 22.5, 22.19, 22.20, 22.29, 25.14									Mt 1.18, 1.23, 5.25, 9.36, 10.22, 10.26, 13.21, 16.19, 18.18, 24.9; Mk 5.5, 5.41, 8.29, 9.4, 10.32, 13.13, 14.54, 15.22, 15.34, 15.43, 15.46; Jn 1.41, 3.21, 3.24, 3.27, 6.31, 6.45, 6.65, 10.21, 10.34, 12.14, 13.5, 13.23, 16.24, 17.23, 19.11, 19.20, 19.41, 20.30, 21.12	
		'εἰμί@\w+ δέ@\w+ \w+@vp																
		'εἰς ó aiwn*																
	neut	'εἰς ó ἴδιος	#11	#1	#0	#0	#0	#0	#0	#0	#0						Mt 9.1, 22.5; Jn 1.11, 16.32, 19.27	
	neut	'εἰς ó μέσος	#5	#0	#0	c6.8	#2: 4.35, 5.19	#0				#0	#0				Mk 3.3, Jn 20.19, 20.26	
style	neut	'εἰς@\w+ ὅς@rr	#62	#19	#1: 10.5	#0	#4: 9.4, 10.8, 10.10*, 22.10	#6: 7.4, 11.6, 14.23, 26.7, 26.17, 27.39									Mt 10.11, 12.18, 19.6, 21.24; Jn 1.3, 5.45, 6.21, 6.29, 18.1, 19.37	
style	neut	'εἰς@p *1 ó@d\w+ \w+@vn	#68	#48	#0	#0	#1: 5.17	#1: 3.19						#0	#0	#0	Mt 20.19, 26.2, 27.31; Mk 14.55	
style	neut	'εἰς@pa\w+ οὗτος@rd																
chron	neut	'εἰς@pa τέλος@nansc	#54	#1	#0	#0	#1: 18.5	#0						#0	#0	#0	Mt 10.22, 24.13; Mk 13.13	
divine	neut	'ἐκ@\w+ ὁ@d\w{1}s τοῦ οὐρανοῦ@ng\w{1}s																
style	neut	'ἐκ@\w+ ὅς@rr	#20	#8	#0	#0	#0	#1: 15.29	#0	#0	#0			#0	#0	#0	Mt 1.16	
chron	neut	'ἐκεῖνος@\w+ *1 ἡμέρα@																
chron	neut	'ἐκεῖνος@\w+ *1 ώρα@	#0	#1	12.12*	#0	#1: 7.21	#1: 16.33									Mt 10.19, 18.1, 24.36, 26.55, Mk 13.11, Jn 1.39, 4.53, 19.27	
style	neut	'ἐν@p *1 ó@d\w+ \w+@vn	#504	#7	#2: 8.42, 18.35	#0	#29: 1.8, 1.21, 2.6, 2.27, 2.43, 3.21, 5.12*, 8.5*, 8.40, 9.18*,	#5: 2.1, 3.26, 8.6, 9.3, 11.15						#0	#0	#0	Mt 13.4, 13.25, 27.12; Mk 4.4, 6.48	

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes		
							9.29*, 9.33*, 9.34*, 9.36, 9.51, 10.35, 10.38, 11.1*, 11.27*, 11.37*, 12.15, 14.1, 17.11, 17.14*, 19.15, 24.4*, 24.15, 24.30, 24.51												
chron	neut	'έν@p\w{1} *1 χρόνος@	#13	#0	#0	#0	#1: 4.5	#2: 1.6, 1.21	#0	#0	#0	#0	#0	#0	#0	#0			
hyperbole	neut	'έπί@\w+ πᾶς@	#242	#15	#1: 12.44	#1: 24.25	#10: 1.65, 2.20, 3.20, 4.25, 4.36, 9.1*, 9.43, 10.19*, 13.17, 21.35*	#8: 2.17, 4.33, 5.5, 5.11, 8.27, 10.44, 17.26, 19.17	#0	#0	#0			#0	#0	#0		Mt 4.4, 24.47, 27.45	
chron	neut	'έπί@\w+ *1 χρόνος@	#0	#3	#0	#0	#1: 18.4	#0	#0	#0	#0	#0	#0	#0	#0	#0		#3 NT are all "as long as" / ἐφ' ὅσον χρόνον (Rom 7.1, 1 Cor 7.39, Gal 4.1)	
chron	neut	'ἕως@\w+ ἄν@x	#9	#2	#0	#0	#3: 9.27, 20.43, 21.32*	#1: 2.35										Mt 2.13, 5.18, 5.26, 10.11, 10.23, 12.20, 16.28, 22.44, 23.39, 24.34; Mk 6.10, 9.1, 12.36	
chron	neut	'ἡμέρα@\w+ *1 ἐκεῖνος@																	
		'ἡμέρα@\w+ *1 οὗτος@																	
heal	good	'θεραπεύ@\w+ *1 ἀπό@ or 'ἀπό@\w+ *3 θεραπεύ@	#0	#0	#0	#0	#5: 5.15, 6.18, 7.21, 8.2, 8.43	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0		cp Ac 19.12
purpose	bad	'ἵνα μὴ	#125	#54	#0	#1: 8.31m	#6: 8.12, 9.45, 16.28*, 18.5*, 22.32, 22.46	#2: 2.25, 4.17	5.10										Mt 7.1, 12.16, 24.20, 26.5, 26.41; Mk 3.9, 3.12, 13.18, 14.38; Jn #12
style	neut	'καί@\w+ γίνομαι@viam3s	#588	#11	#0	#1: 8.24um	#28: 1.23, 1.41, 1.59, 1.65, 2.15, 2.46, 4.36, 5.12*, 5.17, 6.49, 7.11, 8.1, 9.18*, 9.29*, 9.33, 11.1*, 13.19*, 14.1, 17.11, 17.14*, 19.15, 19.29, 20.1*, 22.44, 24.4, 24.15, 24.30, 24.51	#6: 2.2, 5.5, 5.11, 7.29, 10.13, 21.30						#0	#0	#0			Mt 7.28, 8.26, 9.10, 11.1, 13.53, 19.1, 26.1; Mk 1.9, 2.23, 4.4, 4.39, 9.7, 9.26
crasis	neut	καί+ἄν@b&x	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0			Mk 6.56
crasis	neut	καί+ἔάν@b	#7	#2	#0	#0	#0	#1: 5.15											Mt 21.21, 26.35, Mk 5.28, Jn 8.14, 10.38, 11.25
crasis	neut	καί+ἔάν@cc	#9	#2	#0	#0	#2: 12.38. 13.9	#0	#0	#0	16.18	#0	#0						Jn 8.55
crasis	neut	καί+ἐγώ@	#92	#32	#0	#0	#6: 1.3, 2.48, 11.9, 19.23, 20.3, 22.29	#4: 8.19, 10.28, 22.13, 22.19					2.8						Mt 10.32, 10.33, 11.28, 16.18, 18.33, 21.24, 26.15, Jn 1.31, 1.33, 1.34, 5.17, 6.44, 6.54, 6.56, 6.57, 7.28, 8.26, 10.15, 10.27, 10.28, 10.38, 12.32, 14.16, 14.20, 14.21, 15.4, 15.5, 15.9, 16.32, 17.6, 17.11, 17.18, 17.21, 17.22, 17.26, 20.15, 20.21
crasis	neut	καί+ἐκεῖ@	#4	#0	#0	#0	#0	#5: 14.7, 17.13, 22.10, 25.20, 27.6						#0	#0	#0			Mt 5.23, 10.11, 28.10, Mk 1.35
crasis	neut	καί+ἐκεῖθεν@	#0	#0	#0	#0	#1: 11.53	#8: 7.4, 13.21, 14.26, 16.12, 20.15, 21.1, 27.4, 28.15				#0	#0	#0	#0	#0			Mk 9.30
crasis	neut	καί+ἐκεῖνος@	#4	#4	#0	#0	#4: 11.7, 11.42, 20.11, 22.12	#3: 5.37, 15.11, 18.19											Mt 15.18, 23.23, Mk 12.4, 12.5, 16.11, 16.13, Jn 6.57, 7.29, 10.16, 14.12, 17.24
style	neut	'κατά@\w+@b	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0			



Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
style	neut	'κατά\w+@a*	#123	#3	#0	#0	#0	#1: 15.17	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'κατά\w+@n\w{3}c	#435	#43	#2: 9.58u, 23.45	#0	#5: 2.7, 11.50, 17.27, 19.37, 22.11	#6: 7.5, 7.45, 7.49, 13.41, 17.18, 25.15										Mt 8.20, 13.35, 24.38, 24.39, 25.34, 27.51; Mk 14.14, 15.38; Jn 17.24
style	neut	'κατά\w+@v*	#2433	#169	4.29, 5.7u, 6.37, 7.27, 7.36, 7.38, 7.45, 8.5, 9.54, 16.13, 16.24, 18.14		1.17, 2.51, 3.17, 3.20, 3.22, 5.11*, 5.25*, 5.28*, 5.29, 6.17*, 6.28*, 6.40*, 6.41, 7.37, 8.6*, 8.23*, 8.26, 8.53, 9.12*, 9.14*, 9.15*, 9.16*, 10.15, 10.30, 10.31, 10.34, 10.40, 11.31, 11.32, 12.1*, 12.24*, 12.27*, 12.58*, 13.7, 13.17, 13.19*, 14.8, 15.4*, 15.20, 17.31*, 19.5, 19.6*, 19.7, 19.27, 20.6*, 20.23, 20.31, 20.35*, 21.6, 22.44, 23.55, 24.30*	#89	6.28, 9.24, 13.32				#>	#>	#31		Mt 3.12, 3.16, 4.13, 4.21, 5.13, 5.17, 6.24, 6.28, 7.3, 7.6, 7.25, 7.27, 8.1, 9.24, 11.10, 11.23, 12.7, 12.20, 12.37, 12.41, 12.42, 13.30, 13.32, 13.40, 14.29, 14.30, 16.4, 17.9, 18.6, 19.5, 20.18, 20.25, 21.12, 21.16, 21.17, 23.24, 24.2, 24.17, 25.41, 26.7, 26.49, 26.61, 26.62, 26.74, 27.3, 27.13, 27.40, 27.42, 28.2; Mk 1.2, 1.10, 1.19, 1.30, 1.36, 2.4, 2.15, 3.22, 4.32, 5.5, 5.40, 6.41, 9.9, 9.18, 10.7, 10.33, 10.42, 11.15, 11.21, 12.19, 12.21, 13.2, 13.15, 14.3, 14.40, 14.45, 14.52, 14.58, 114.60, 14.64, 15.29, 15.30, 15.32, 16.16	
style	neut	'κατά@pa \w+@a?a*	#219				8.39, 9.10*, 9.18, 10.23	#12										Mt 14.13, 14.23, 17.1, 17.19, 19.3, 20.17, 24.3; Mk 4.10, 4.34, 6.31, 6.32, 7.33, 9.2, 9.28, 13.3; Jn 21.25
style	neut	'κατά@pa ó@da*	#618	#78	#0	#0	#19: 1.9, 1.38, 2.22, 2.24, 2.27, 2.29, 2.39, 2.42, 4.16*, 6.23*, 6.26, 9.6, 10.4, 10.32, 15.14, 17.30, 22.22*, 22.39, 23.56	#26										Mt 2.16, 9.29, 16.27, 25.15; Mk 7.5; Jn 2.6, 8.15, 18.31, 19.7
style	neut	'λαλέω@\w+ πρὸς@pa	#167	#2	#0	#0	#5: 1.19, 1.55, 2.15, 2.20, 24.44	#4: 3.22, 8.26, 21.39, 26.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	'λέγω@\w+ δέ@\w+ \w+@n* πρὸς@pa	#65	#0	#0	#0	#3: 1.34, 12.16, 22.52	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	62 out of 65 in LXX are in Gen and Exod! Peculiar pattern of one LXX translator.
style	neut	'λέγω@\w+ δέ@\w+ πρὸς@pa	#7	#0	#0	#0	#20: 1.13, 7.50*, 9.13*, 9.14*, 9.23, 9.50, 9.59*, 9.62*, 10.2, 12.15, 12.22, 13.7, 14.7, 15.3, 17.1, 17.22*, 19.9*, 20.41*, 24.17, 24.44	#2: 1.7, 9.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	'λέγω@\w+ πρὸς@pa	#497	#3	#0	#0	#48: 1.61, 2.34, 2.48, 2.49, 3.12, 3.13, 4.21, 4.23*, 4.43*, 5.4, 5.10*, 5.22*, 5.31*, 5.33*, 5.34*, 7.24*, 7.40, 8.21*, 8.22*, 8.25, 9.3, 9.43*, 10.26*, 10.29, 11.5*, 12.1*, 13.23, 14.3, 14.7, 14.25, 18.31, 19.5, 19.8*, 19.13*, 19.39, 20.2, 20.3, 20.23, 20.25*, 22.15*, 23.4, 23.14, 23.22, 24.5*, 24.10*, 24.18*, 24.25*, 24.32	#14: 3.25, 4.8, 4.19, 7.3, 8.20, 9.10, 15.7, 15.36, 18.6, 22.10, 22.21, 22.25, 26.14, 28.17	4.41, 10.26	#0	#1: 3.15							Mk 16.3; Jn 3.4, 4.15, 4.49, 6.5, 12.19
piety	good	'λόγος@n* δ@dgms θεός@ngmsc	#3	#16	#1: 11.28	#0	#1: 5.1, 8.11, 8.21	#11: 4.31, 6.2, 6.7, 8.14, 11.1, 12.24, 13.5, 13.7, 13.46, 17.13, 18.11										Mt 15.6; Mk 7.13; Jn 10.35

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes		
name	neut	Μαρία (mother)					#11: 1.27, 1.30, 1.34, 1.38, 1.39, 1.46, 1.56, 2.5, 2.16, 2.19, 2.34						1.16, 1.18, 1.20, 2.11				Mt 13.55, 27.56, 27.61, 28.1, Mk 6.3, 15.40, 15.47, 16.1		
name	neut	'Μαρία@w+ ὁ@d\w+ 'Ιάκωβος@	#0	#0	#1: 24.10	#0	#0	#0	#1: 16.1	#0	#0	#0	#0	#0	#0	#0			
		'μέγας@a\w+ φωνή@n																	
chron	neut	'μετὰ@p\w+ *1 ὁ@d\w+ \w+@vn	#113	#3	c12.5	#0	#1: 22.20*	#6: 1.3, 7.4, 10.41, 15.13, 19.21, 20.1						#0	#0	#0	Mt 26.32; Mk 1.14, 14.28, 16.19		
style	bad	'μή@x εὐρίσκω@vp	#33	#4	#0	#0	#4: 2.45, 5.19, 11.24, 24.23	#2: 12.19, 17.6	#0	#0	#0	#0	#0	#0	#0	#0			
possess	neut	'μή@x ἔχω@vp	#6	#10	#1: 12.4	#0	#5: 3.11, 7.42, 11.36, 19.26, 22.36	#0										Mt 9.36, 18.25, 22.12, 22.24, 22.25, 25.29; Mk 6.34, 8.1	
comfort, epiphany	good	'μή@x φοβέω@vdpms	#42	#1	#0	#1: 5.10	#4: 1.13, 1.30, 8.50, 12.32*	#2: 18.9, 27.24				#0	#0					Mk 5.36, Jn 12.15	
question	neut	'μή@x τις@	#10	#15	#0	#0	#1: 22.35	#2: 8.31, 27.42										Mt 24.4, Mk 13.5, Jn 3.3, 3.5, 4.33, 5.19, 6.12, 7.48, 15.6, 21.5	
style	neut	'ὁ@w+ \w+@vp	#4066	#565	#36: 6.21, 6.25, 6.27, 6.28, 6.32u, 7.19, 7.20, 8.3, 8.5u, 8.8, 10.16, 10.23, 11.10, 11.27, 11.28, 11.40, 11.41, 11.52, 12.4, 12.33u, 12.44, 12.47, 14.35u, 16.15, 16.18, 16.21, 18.7, 18.39, 19.8, 19.10, 19.26, 20.27, 21.26, 22.63, 22.64, 24.5	#1: 5.31m	#134: 1.1, 1.19, 1.35, 1.36, 1.45, 1.50, 1.65, 1.66, 1.71, 2.5, 2.15, 2.17, 2.18, 2.21, 2.24, 2.27, 2.33, 2.38, 2.47, 3.7, 3.11, 3.13, 4.16*, 4.22, 5.7*, 5.24*, 6.15, 6.18, 6.29*, 6.30*, 6.33, 6.47, 7.9*, 7.10, 7.39, 7.49, 8.2*, 8.12, 8.14, 8.16*, 8.34, 8.35, 8.36, 8.45*, 8.56, 9.7*, 9.17*, 9.32, 9.35*, 9.48*, 10.8, 10.11*, 10.13, 10.36, 10.37, 11.13*, 11.21*, 11.33*, 11.44, 11.50, 11.51, 12.15, 12.21, 13.4, 13.9, 13.17, 13.23, 13.33, 13.34, 13.35, 14.7, 14.10, 14.11, 14.12*, 14.15, 14.17*, 14.24*, 14.29, 14.35, 15.4*, 15.6*, 15.12, 15.30, 16.1, 16.26*, 17.9, 17.10, 18.9, 18.14*, 18.26, 18.30, 18.31, 18.34, 19.24, 19.29, 19.32, 19.38, 19.45, 20.2*, 20.17, 20.18, 20.27, 20.46, 21.1, 21.4, 21.15*, 21.22, 21.23, 21.35, 21.36, 21.37*, 22.1*, 22.3*, 22.21, 22.22*, 22.25, 22.26, 22.27, 22.28, 22.36, 22.37, 22.47, 22.49, 22.52, 23.33*, 23.39, 23.47*, 23.48, 23.49, 24.12, 24.14, 24.18, 24.21*, 24.44	#146											Mt #137; Mk #59; Jn #152; Qn mostly w/in direct speech vs Lk2 frequently in narrative framing
style	neut	'ὁ@d\w+ δὲ@cc \w+@n	#534	#68	#7: 9.58u, 11.47u, 16.15T, 18.13u, 21.33T, 21.37, 23.3	#1: 5.2u	#35: 1.57, 1.80, 2.19, 2.40, 3.17, 3.19, 5.34*, 6.41, 7.6*, 7.30, 7.40, 8.46*, 8.50, 9.11*, 9.12*, 9.32, 9.47, 10.2, 10.40, 11.29*, 11.38*, 15.28, 18.7*, 18.16*,	#41			#37		#66				Jn 2.9, 5.17, 7.6, 7.27, 8.6, 8.35, 11.41, 12.2, 12.3, 12.23, 14.10, 14.26, 16.20, 18.15, 18.16, 19.9; Qn tends to be contrastive formula ("but"), not a sequential transition ("now")		

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
							19.14*, 19.47, 20.21, 22.54, 22.58, 23.4, 23.8*, 23.25*, 23.34*, 24.12, 24.16											
style	neut	'ó@d\w+ δέ@\w+ \w+@n\w+ \w+@vp	#23	#2	#0	#0	#8: 8.50, 9.11*, 9.47*, 11.29*, 11.38*, 21.37*, 23.8*, 24.12	#6: 7.31, 10.19, 19.33, 25.21, 27.30, 27.43						#0	#0	#0	Mt 2.1, 9.22, 11.2, 12.2, 12.15, 12.24, 14.26, 15.32, 20.25, 21.38, 22.34, 23.24, 26.6, 27.26; Mk 5.33, 5.36, 9.27, 10.21, 14.63, 15.15, 15.37	
style	neut	'ó@d\w+ δέ@\w+ \w+@vp	#139	#33	#0	#1: 8.24	#16: 6.49, 7.4, 7.14*, 8.21*, 9.19*, 9.21*, 10.27*, 10.29, 12.9*, 13.8, 15.29, 18.14*, 18.23, 20.17, 20.35*, 23.3*	#17									Mt #42; Mk 1.45, 6.37, 6.49, 8.33, 9.19, 10.3, 10.22, 10.32, 10.50, 12.15, 13.13, 14.11, 14.52, 15.2, 16.16; Jn 3.21, 3.36, 5.13, 7.18, 8.9, 10.2, 14.21	
style	neut	'ó@d\w+ αὐτός@rp	#187	#56	#0	#0	#7: 2.8, 6.23*, 6.26*, 6.33, 17.30, 17.35, 23.40	#8: 1.15, 2.1, 2.44, 2.47, 4.26, 14.1, 15.27, 16.33									Mt 5.46, 5.47, 22.34, 26.44; Mk 5.4, 14.39	
hist	neut	'ó@d\w+ γίνομαι@vp	#81	#4	#0	#0	#11: 2.15, 8.34, 8.35, 8.56, 9.7, 10.13, 13.17, 23.47, 23.48, 24.12, 24.18	#9: 1.16, 4.11, 4.21, 5.7, 7.38, 10.37, 11.19, 12.9, 13.12						#0	#0	#0	Mt 11.21, 11.23, 18.31, 27.54, 28.11; Mk 5.14	
hist	neut	'ó@d\w+ καλέω@vp	#16	#12	#0	#0	#14: 1.36, 2.21, 6.15*, 7.39, 8.2*, 14.7, 14.10, 14.12*, 14.17*, 14.24*, 19.29, 21.37*, 22.3*, 23.33	#10: 1.12, 1.23, 3.11, 8.10, 9.11, 10.1, 13.1, 15.22, 15.37, 27.14	#0	#0	#0			#0	#0	#0	can be used for retrospective nicknames as well as hospitality decorum	
solidarity	neut	'ó@d\w{2}p μετά@*	#69	#4	#0	6.3c	6.4	#0	2.25c	#0	#3: 1.36, 5.40, 16.10	12.3	12.4				Mt 26.51, 27.54; Jn 9.40	
split inf	neut	'ó@d\w+ μὴ@x \w+@vn	#185	#18	#0	#0	#2: 4.42, 8.6	#6: 7.19, 10.47, 14.18, 20.20, 20.27, 21.12						#0	#0	#0	Mt 13.5, 13.6, Mk 4.5, 4.6	
split part	neut	'ó@d\w+ μὴ@x \w+@vp	#43	#28	#1: 11.23u		#4: 3.11, 19.26*, 19.27, 22.36	#0	#0	#0	#0						Mt 12.30, 18.13; Jn 5.23, 6.64, 7.49, 9.39, 10.1, 14.24, 20.29	
solidarity	neut	'ó@d\w{2}p σὺν@*	#13	#4	#0	#0	#4: 5.9*, 9.32*, 24.24, 24.33	#4: 5.17, 5.21, 19.38, 26.13	#0	#1: 2.26	#0	#0	#0	#0	#0	#0		
solidarity	neut	'ó@d\w{2}p *1 σὺν@																
gen	neut	'ó@d\w{2}p τέκνον@n\w{2}p σύ@rpg	#31	#4	#0	#0	#3: 11.13, 13.34, 19.44	#1: 2.39	#0	#0	#0	7.11		#0	#0	#0	Mt 23.37	
purpose	neut	'ó@d?np πρὸς@	#63	#4	#0	#0	#2: 14.32, 19.42	#2: 23.30, 28.10				#0	#0	#0	#0	#0	Mk 2.2	
relative	neut	'ó@d\w{1}ns τις@r	#0	#0	#0	#0	#5: 1.62, 9.46, 19.48, 22.23, 22.24	#1: 22.30	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'ó@dg\w+ \w+@vn	#1376	#18	#0	#0	#20: 1.9, 1.57, 1.73, 1.77, 1.79, 2.6, 2.21, 2.24, 2.27, 4.10, 8.5, 9.51, 10.19*, 12.42, 21.22, 22.6, 22.31, 24.25*, 24.29, 24.45	#18: 3.2, 3.12, 5.31, 7.19, 8.40, 9.15, 10.25, 13.47, 14.9, 15.20, 18.10, 20.3, 20.30, 23.15, 23.20, 26.18, 27.1, 27.20	#0	#0	#0	24.45					Mt 2.13, 3.13, 11.1, 13.3, 21.32; Jn 13.19	
chron	neut	'ó@dg\w+ νῦν@b	#43	#6	c22.69	#1: 5.10	#3: 1.48, 12.52, 22.18	#1: 18.6						#0	#0	#0	Mt 24.21, Mk 13.19	
style	neut	'ó@\w+ *1 σός@	#58	#3	#0	#0	#4: 5.33, 6.30, 15.31, 22.42	#3: 5.4, 24.2, 24.4									Mt 7.3, 7.22, 13.27, 20.14, 24.3, 25.25; Mk 5.19; Jn 4.42, 17.10, 17.17, 18.35	

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
		'ός@r\w+ \w+@v																
custom	neut	'ός@r\w+ τρόπος@	#183	#1	#0	#0	#1: 13.34	#4: 1.11, 7.28, 15.11, 27.25	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'ότι ός@r	#5	#6	12.40	#0	#1: 7.43	#1: 21.24									Mt 19.9, 24.44; Mk 11.23; Jn 3.11, 5.38, 18.9	
style	neut	'ού@b μή@x \w+@vs	#500	#19	#0	#0	#15: 1.15, 6.37*, 8.17*, 9.27, 10.19*, 12.59*, 13.35, 18.7*, 18.17, 21.18, 21.32, 22.16, 22.18, 22.67*, 22.68	#2: 13.41, 28.26										Mt 5.18, 5.20, 6.26, 10.23, 10.42, 13.14, 16.28, 18.3, 24.2, 24.21, 24.34, 24.35, 25.9, 26.29; Mk 9.1, 9.41, 10.15, 13.2, 13.19, 13.30, 14.25; Jn 4.48, 6.35, 6.37, 8.12, 8.51, 8.52, 10.28, 11.26, 11.56, 13.8, 18.11, 20.25
thought	bad	'ού@b μή@x πιστεύω@	#4	#0	#0	#0	#1: 22.67	#1: 13.41	#0	#0	#0	#0	#0				Jn 4.48, 20.25	
chron	neut	'ούτος@* ημέρα@	#7	#1	#0	#0	#1: 24.21	#1: 1.5	#0	#0	#0	#0	#0	#0	#0	#0		
chron	neut	'ούτος@* ό@* ημέρα@	#12	#0	#0	#0	#2: 1.24, 23.7	#3: 5.36, 21.38, 23.1	#0	#0	#0	#0	#0	#0	#0	#0		
chron	neut	'ούτος@* ό@* ώρα@	#5	#0	#0	#0	#0	#1: 10.30	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'πάντα ταύτα	#27	#0	#0	#0	#0	#0						#0	#0	#0	Mt 19.20, 24.33, 24.34; Mk 7.23	
style	neut	'παρα\w+@b	#33	#3	#0	#0	#10: 1.64, 4.39, 5.25, 8.44, 8.47, 8.55, 13.13, 18.43, 19.11, 22.60	#6	#0	#0	#0	#0	#2: 21.19, 21.20	#0	#0	#0	all paraxrhma	
style	neut	'παρα\w+@a	#93	#0	#0	#0	#2: 5.26*, 6.17*	#1: 28.11	#3: 2.3, 2.5, 2.10	#0	#2: 2.4, 2.9	#3: 8.6, 9.2, 9.6	#2: 4.13, 4.24	#0	#0	#0	Almost all "paralytic" in Mk and Mt; Mt 4.13 parathallassian, plural paralytics	
style	neut	'παρα\w+@n\w{3}c	#279	#70	#9: 6.24, 6.39, 8.4, 12.16, 12.41, 17.20, 18.1, 19.11, 21.29	#0	#15: 2.25, 4.23, 5.36*, 8.9, 8.10, 8.11, 13.6, 14.7, 15.3, 18.1, 18.9, 20.9, 20.19, 23.43, 23.54	#7									Mt 6.14, 6.15, 13.3, 13.10, 13.13, 13.18, 13.24, 13.31, 13.33, 13.34, 13.35, 13.36, 13.53, 15.2, 15.3, 15.6, 15.15, 21.33, 21.45, 22.1, 24.32, 27.62; Mk 3.23, 4.2, 4.10, 4.11, 4.13, 4.30, 4.33, 4.34, 7.3, 7.5, 7.8, 7.9, 7.13, 7.17, 11.25, 12.1, 12.12, 13.28, 15.42; Jn 14.16, 14.26, 15.26, 16.7, 19.14, 19.31, 19.42; most "parable" in synoptics	
style	neut	'παρα\w+@v	#1145	#143	#10: 9.28, 10.22, 12.58, 14.18c, 16.25, 21.16c, 22.4c, 22.22, 22.48, 24.7	#5: 6.7m, 8.31m, 8.32m, 9.16mu, 9.44m	#44: 1.2, 1.3, 3.18, 4.6, 5.14*, 5.18*, 5.24*, 7.4, 7.20*, 8.19, 8.29, 8.41, 8.56, 9.10*, 9.21*, 9.45, 10.8, 10.39, 11.6, 11.26, 12.48*, 12.51*, 12.58, 14.1, 14.19*, 14.21*, 15.28, 17.34, 17.35, 18.31, 18.32, 19.16, 20.20, 21.12, 22.6, 22.21, 22.42, 22.48, 22.52, 23.25*, 23.46*, 24.12, 24.20, 24.29	#95			#53	4.5, 4.8	#70			#24	Qn παραδίδομι (#), παρακαλέω (to receive comfort) (#1); Lk2 παραγίνομαι, παραγγέλλω	
style	neut	'παρά@pa \w+@r	#9	#7	#0	#0	#1: 18.14	#0	#0	#0	#0	#0	#0	#0	#0	#0		
geo	neut	'παρά@p *1 θάλασσα@	#15	#0	#0	#0	#0	#2: 10.6, 10.32									Mt 4.18, 13.1, 15.29, Mk 1.16, 2.13, 4.1, 5.21	
beg	neut	'παρέχω@\w+ κόπος@			11.7, 18.5r													
hyperbole	neut	πᾶς@a\w+p ός@rr\w{2}p	#107	#0	#0	#1: 24.25	#4: 2.20, 3.19, 9.43, 19.37	#5: 3.21, 10.39, 13.38, 22.10, 26.2	#0	#0	#0	#0	#0	#0	#0	#0		

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
hyperbole	neut	'περί@pg πᾶς@aigmpn	#35	#8	#0	#0	#4: 3.19, 7.18, 19.37, 24.14	#4: 1.1, 22.10, 24.8, 26.2	#0	#0	#0						Mt 18.19; Jn 13.18	
magic	bad	'πνεῦμα@\w+ *1 ἀκάθαρτος@a*	#0	#1	#0	#0	#1: 6.18	#2: 5.16, 8.7						#0	#0	#0	Mt 10.1; Mk 1.23, 3.30, 5.2, 7.25	
magic	bad	'πνεῦμα@\w+ *1 πονηρός@a	#9	#0	#0	#0	#3: 7.21, 8.2, 11.26	#4: 19.12, 19.13, 19.15, 19.16					#1: 12.45					
geo	neut	'πόλις@* *2 κώμη@	#8	#0	#0	#0	#2: 8.1, 13.22	#0	#0	#0	#0			#0	#0	#0	Mt 10.11	
piety	good	'πορεύομαι@vd* *1 εἰρήνην	#5	#0	#0	#0	#2: 7.50, 8.48	#1: 16.36	#0	#0	#0	#0	#0	#0	#0	#0	1 Sam 1.17, 20.42, 29.7; Jdt 8.35; cp Mk 5.35, ὑπάγε εἰς εἰρήνην and Js 2.16, ὑπάγετε ἐν εἰρήνῃ	
style	neut	'πρός\w+@b	#13	#0	#0	#0	#0	#1: 18.2	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'πρός\w+@a	#17	#4	#0	#0	#0	#1: 10.10						#0	#0	#0	Mt 13.21; Mk 4.17	
style	neut	'πρός\w+@n\w{3}c	#1619	#79	#2: 7.27, 21.26	#1: 6.12	#14: 2.31, 5.12, 9.29, 9.51, 9.52, 9.53, 10.1, 12.56, 17.16, 19.46, 20.21, 21.35, 22.45, 24.5	#27										Mt 6.16, 6.17, 11.10, 16.3, 17.2, 17.6, 18.10, 21.13, 21.22, 22.16, 23.15, 26.39, 26.67; Mk 1.2, 4.38, 9.29, 10.46, 11.17, 12.14, 14.65, 15.42; Jn 4.23, 9.8, 21.5
style	neut	'πρός\w+@v	#1573	#117	#15: 7.19, 7.20, 7.32u, 11.1, 11.2u, 12.1, 12.31, 12.36, 12.46, 17.3, 18.1, 18.10, 18.11u, 21.34, 22.41	#3: 5.14, 5.16, 9.12u	#60: 1.10, 1.21, 2.25, 2.38, 3.15, 3.20, 3.21, 4.7, 4.8, 4.11, 5.8, 6.12*, 6.13, 6.28*, 6.48, 6.49, 7.14*, 7.18*, 8.24*, 8.28*, 8.40, 8.43, 8.44*, 8.47*, 9.18*, 9.28, 9.29*, 9.41*, 9.42, 10.34, 10.35, 11.46*, 12.25, 13.12*, 13.31, 14.10, 15.2, 15.26, 16.5, 17.3, 17.5, c18.15, 18.16*, 19.11*, 19.16, 20.11, 20.12, 20.27*, 20.46, 20.47, 22.40, 22.44, 22.46, 23.14, 23.20, 23.36, 23.51*, 23.52*, 24.28, 24.52	#89	#>	#>	#43	4.3, 4.6, 4.9, 4.10, 5.44, 7.25, 7.27, 11.16	#108				Jn 4.20, 4.21, 4.22, 4.23, 4.24, 9.8, 9.38, 11.9, 11.10, 12.20, 12.21, 16.2, 19.29; Qn only has "expect" (#3), "pray" (#5), and "watch" (#3); Lk2 has "arrive", "call to", "summon", "welcome", "add", "go on" and many others	
peace	good	'πρός εἰρήνην	#0	#0	#0	#0	#2: 14.32, 19.42	#0	#0	#0	#0	#0	#0	#0	#0	#0		
style	neut	'πρός@pa \w+@na	#1388	#35	#0	#0	#11: 1.27, 1.73, 2.34, 4.11, 4.26, 8.13, 14.32, 19.42, 23.7*, 24.29, 24.50	#9: 3.25, 8.26, 11.3, 15.36, 21.18, 23.24, 25.21, 26.14, 27.12									Mt 2.12, 4.6, 26.47, 27.62; Mk 6.45, 11.4; Jn 4.35, 5.33, 5.35, 6.5, 11.4, 13.6, 18.13, 18.24, 20.2	
style	neut	'πρός@pa αὐτός@r\w{2}fs	#93	#0	#0	#0	#3: 1.28, 1.61, 13.34	#3: 5.8, 5.9, 12.15	#0	#0	#0	#0	#0	#0	#0	#0	Only Lk2-Acts have formal speech formula to women; other gospels use λέγω@* αὐτός@rpdfs	
style	neut	'πρός@pa αὐτός@r\w{2}ms	#381	#6	#1: 7.18	#0	#26: 1.13, 2.48, 3.12, 4.4, 4.40, 5.33, 7.3, 7.20, 7.40, 8.4, 8.19, 9.50, 9.57, 9.62, 10.26, 11.1, 11.5, 11.39, 18.3, 18.40, 19.5, 19.9, 19.39, 20.2, 21.38, 24.18	#22						#>	#>	#28	Mt 3.5, 3.15, 13.2, 27.19; Mk 1.5, 1.32, 1.40, 1.45, 2.3, 2.13, 3.8, 3.13, 3.31, 4.1, 7.1, 9.20, 10.1, 11.27, 12.13, 12.18	
style	neut	'πρός@pa αὐτός@r\w{3}p	#271	#3	#1: 16.30	#0	#44: 2.18, 2.20, 2.49, 3.13, 4.21, 4.23, 4.43*, 5.22*, 5.31*, 5.34*, 5.36*, 6.3*, 6.9*, 8.21*, 8.22*, 9.3*, 9.13*, 10.2, 11.5*, 12.15, 12.16*, 13.23, 14.5, 14.7, 14.25, 15.3, 18.31, 19.13, 19.33, 20.3, 20.19*, 20.23, 20.25*, 20.41*, 22.15*, 22.70*, 23.12, 23.14,	#19									Mt 14.25, 21.37; Mk 6.48, 6.51, 9.14, 9.16, 12.4, 12.6, 12.12; Jn 6.17, 7.50, 18.29, 20.10; preceded by verb of motion in Qn 16.30	

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes	
							23.22, 23.28, 24.5*, 24.17, 24.25, 24.44											
style	neut	'πρός@pa έαυτοῦ@	#19	#0	#0	#0	#4: 18.11*, 20.5*, 22.23*, 24.12*	#0				#0	#0					Mk 1.27, 9.10, 10.26, 11.31, 12.7, 14.4, 16.3; Jn 7.35, 12.19
style	neut	'πρός@pa έγώ@rpa\w{1}p	#58	#1			12.41*, 16.26*, 23.15	#2: 14.11, 21.11						#0	#0	#0		Mt 13.56, 27.4; Mk 6.3
style	neut	'πρός@pa έγώ@rpa\w{1}s	#375	#4			1.43, 6.47, 11.6, 14.26*, 18.16	#8: 11.11, 22.8, 22.10, 22.13, 22.21, 23.22, 24.19, 26.14										Mt 11.28, 19.14, 25.36; Mk 9.19, 10.14; Jn 5.40, 6.35, 6.37, 6.44, 6.45, 6.65, 7.37
style	neut	'πρός@pa ό@d \w+@vn																
style	neut	'πρός@pa ό@d \w+@vp																
style	neut	'πρός@pa ὅς@																
style	neut	'πρός@pa οὐδεὶς@																
style	neut	'πρός@pa οὗτος@																
style	neut	'πρός@pa σύ@rpa-s																
style	neut	'πρός@pa σύ@rpa-p																
style	neut	'πρός@pa δὲ@\w+ \w+@na																
style	neut	'πρός@pa ό@da\w+ \w+@na	#789	#33	#1: 12.58	#0	#41: 1.18, 1.34, 1.55, 1.80, 3.9, 5.4*, 5.10*, 5.30, 7.4, 7.19*, 7.24*, 7.44*, 7.50*, 8.35, 9.14*, 9.33*, 9.43*, 10.23*, 10.29, 10.39, 12.1*, 12.3*, 12.22*, 12.47*, 13.7, 14.23*, 15.18, 15.20, 15.22, 16.1, 16.20*, 17.1*, 17.22*, 19.8*, 19.29, 19.35, 20.9, 22.45, 22.56, 23.4, 24.10*	#38										Mt 3.10, 3.13, 10.6, 14.29, 17.14, 19.8, 21.34, 26.14, 26.18, 26.40, 26.46; Mk 1.33, 2.2, 3.7, 4.1, 5.15, 5.22, 6.25, 6.30, 7.25, 9.14, 10.5, 10.7, 10.50, 11.1, 11.7, 12.2, 14.10, 14.53, 14.54, 15.43; Jn 1.1, 1.2, 1.42, 3.20, 3.21, 3.26, 5.45, 7.45, 9.13, 11.19, 11.21, 11.32, 11.45, 11.46, 13.1, 13.3, 14.6, 14.12, 14.28, 16.10, 16.17, 16.28, 20.17; run εις@pa *1 \w+@na*
result	neut	'πρός@pd ό@d\w+ \w+@vn	#13	#1	#0	#0	#1: 18.1	#0						#0	#0	#0		Mt 5.28, 6.1, 13.30, 23.5, 26.12; Mk 13.22
name	neut	'Σίμων ό ζηλωτής	#0	#0	#0	#0	#1: 6.15	#1: 1.13	#0	#0	#0	#0	#0	#0	#0	#0		
name	good	'Σίμων@\w+ Πέτρος@	#0	#0	#1: 6.14	#0	#1: 5.8	#6: 1.13, 10.5, 10.17, 10.18, 10.32, 11.13										Mt 4.18, 10.2, 16.16, Mk 3.16, 14.37, Jn 1.40, 1.42, 6.8, 6.68, 13.6, 13.9, 13.24, 13.36, 18.10, 18.15, 18.25, 20.2, 20.6, 21.2, 21.3, 21.7, 21.11, 21.15, 21.17
style	neut	'στρέφ@\w+@	#1217	#27	#3: 17.18, 23.56, 24.9	#0	#35: 1.16, 1.17, 1.56, 2.20, 2.39, 2.43, 2.45, 4.1, 4.14, 7.9*, 7.10, 7.44, 8.37, 8.39, 8.40, 8.55, 9.10*, 9.41*, 9.55*, 10.17, 10.23*, 11.24, 14.25, 17.4*, 17.15*, 17.31, 19.12, 22.32, 22.61, 23.2, 23.14, 23.28*, 23.48, 24.33, 24.52	#33										Mt 5.39, 5.42, 7.6, 9.22, 10.13, 12.44, 13.15, 16.23, 17.17, 17.22, 18.3, 21.12, 24.18, 26.52, 27.3; Mk 4.12, 5.30, 8.33, 11.15, 13.16; Jn 1.38, 12.40, 20.14, 20.16
style	neut	'σ\w+@a	#160	#32	#3: 10.21, 14.12u, 21.16	#0	#2: 1.58, 2.44	#3: 10.24, 13.1, 13.7	#1: 6.4	#0	#0	#1: 11.25	#0	#0	#0	#0		
style	neut	'σ\w+@b	#42	#0	#0	#0	#0	#1: 24.4	#0	#0	#1: 16.8	#0	#0	#0	#0	#0		



Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
style	neut	'συ\w+@n\w{3}c	#1068	#69	#4: 4.16, 21.25, 21.29, 22.66c	#1: 6.6u	#24: 1.36, 1.61, 2.44, 2.47, 4.15, 4.16, 4.20, 4.28, 4.33, 4.38, 4.44, 6.44, 7.5, 8.41, 10.31, 11.43*, 12.11*, 13.6, 13.7, 13.10, 15.25, 17.6, 19.4, 20.46, 21.12	#43					#31				Mk 1.21, 1.23, 1.29, 1.39, 3.1, 3.6, 6.2, 6.39, 11.13, 11.20, 11.21, 12.33, 12.39, 13.9, 13.28, 14.44, 14.55, 15.1; Jn 1.48, 1.50, 6.59, 11.16, 11.47, 18.20, 18.39; V #4; R #3
style	neut	'συ\w+@v	#2190	#136	#6: 9.30, 11.23u, 11.48, 12.18u, 22.63, 23.51	#3: 5.36, 8.42m, 8.45m	#68: 1.24, 1.31, 1.36, 1.58, 2.19, 2.21, 2.50, 3.14, 3.14, 4.2, 4.13, 4.36, 4.38, 5.6, 5.7, 5.9*, 5.15, 6.44, 6.49, 7.11, 7.49, 8.4*, 8.7*, 8.10, 8.14, 8.19, 8.23*, 8.29, 8.37, 9.1, 9.18*, 9.32*, 9.37*, 9.39*, 9.42, 9.51, 10.40, 12.2*, 12.17, 12.50, 13.11*, 14.10, 14.15, 14.25, 14.31, 15.2, 15.6*, 15.9*, 15.13, 18.34, 19.43, 20.5*, 20.18, 22.4, 22.5, 22.10, 22.23, 22.54, 22.55*, 22.66, 23.13, 23.48, 23.49, 23.51, 23.55, 24.14, 24.15, 24.45	#98	#>	#>	#44	#>	#66	#>	#>	#20	R #14; V #11
style	neut	'ταῦτα πάντα	#30	#0	#2: 18.21, 24.9	#0	#2: 16.14c, 21.36c	#1: 7.50									Mt 6.33, 13.34, 13.51, 13.56, 23.36, 24.2; Mk 10.20, 13.30; Jn 15.21
style	neut	'τίς@\w+ ἄν@x \w+@vo	#5	#0	#0	#0	#4: 1.62, 6.11, 9.46, 15.26	#3: 5.24, 10.17, 17.18	#0	#0	#0	#0	#0				Jn 13.24
	neut	'φωνή@n μέγας@a															
chron	neut	'ώρα@\w+ *1 'αὐτός@	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.52, 7.30, 8.20, 16.4, 16.21
chron	neut	'ώρα@\w+ *1 ἐκεῖνος@	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 8.13, 9.22, 15.28, 17.18
chron	neut	'ώρα@\w+ οὗτος@	#4	#0	#0	#0	#0	#0				#0	#0				Mk 13.11, Jn 12.27

Most of the features that follow are based on the work of Stephen H. Levinsohn for the BART (Bible Analysis and Research Tool) to apply [discourse analysis tagging to the books of the New Testament](#).

### IDD 1.3: Discourse Analysis and Rhetorical Techniques

Feature	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
Articular pronoun (Art)			#71										
Cataphoric expressions (Cata)	#1: 18.22	#1: 6.3	#18: 1.43, 2.12, 3.20, 4.23*, 8.11, 10.11*, 10.20, 12.18, 12.39*, 13.6, 15.3, 18.9, 18.11, 19.31, 20.9, 20.17, 22.37, 24.44a										
Dominant focal elements (Emb)			#300										
Dominant focal elements split (Emb Split)													
Historical present (solid green boxes)													
Incorporated nouns (Incorp)	#3: 7.32u, 13.19, 13.21	#2: 5.24, 5.31	#8: 6.48, 6.49, 9.11, 13.22, 15.7, 19.17, 19.31, 19.34										
Intensified verbs (dashed red boxes)													
Left-dislocated constituents (L-Dis)	#7: 6.31, 8.18, 12.8, 12.10, 12.48, 17.26, 21.20	#2: 9.24, 9.26	#16: 1.36, 6.47, 8.14, 8.15, 9.4, 9.5, 9.48*, 11.30, 12.34, 13.4, 13.34, 17.24, 17.37, 20.17, 20.18, 21.6										
Level 5	#0	#2: 9.7-8	#15: 1.4, 1.55, 1.78, 2.20, 2.26, 2.32, 8.43c, 11.50, 11.54, 12.36*, 16.4, 19.11*, 19.44, 20.46, 24.23										
Level 6	#0	#0	#4: 1.74, 1.79, 19.11c, 24.23										
Level 7	#0	#0	#2: 1.74-75										
Negative pro-forms in P2 (Constit)	#7: 4.27, 10.4, 10.22, 12.2, 14.24?, 16.13, 18.19,	#4: 5.5u, 5.36, 9.3, 9.21	#25: 1.61, 3.14, 4.24, 4.26, 4.35*, 5.14*, 5.37*, 6.35, 7.28*, 8.16*, 8.43*, 8.56, 9.36, 9.62, 10.19*, 11.33*, 15.16, 18.29, 18.34, 19.30, 23.4, 23.14, 23.15, 23.22, 23.41										
Oracular/poetic speech	#0	#0	#63: 1.13-17, 1.19-20, 1.30-33, 1.35-37, 1.42-55, 1.68-79, 2.10-12, 2.29-32, 2.34-35, 10.12-16, 13.32-34, 19.42-44										
Postposed topical subject (ThS+)			#38										
Preposed pronominal genitive (TopGen)	#1: 6.29	#0	#24: 6.47, 7.44, 7.45*, 7.48, 10.29, 11.17, 12.18, 12.35, 14.23*, 14.24*, 14.27, 14.29, 14.33, 15.30, 16.6, 16.7, 19.23, 19.35,										

Feature	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
			20.20, 20.23, 20.26, 22.34, 22.53, 24.45										
Pre-verbal topical subject (Top)			#859										
Right-dislocated constituents (R-Dis)	#3: 9.33, 21.35, 22.14	#5: 4.34, 5.33, 6.3, 6.17, 9.3	#21: 1.35, 1.64, 1.65, 2.3, 5.10*, 5.23, 5.35, 6.18, 7.17, 7.29, 8.1, 8.2*, 8.3*, 8.9, 8.22*, 8.51, 11.51, 18.18*, 19.47, 22.27, 23.49										
Situational point of departure (Sit)	#57: 6.31, 6.34, 6.38, 7.38, 8.5u, 8.8, 9.61u, 10.5, 10.26, 11.1, 11.8, 11.11, 11.13, 11.18, 11.19, 11.20, 11.21, 12.4, 12.5, 12.11, 12.20, 12.21u, 12.39, 12.45, 13.15, 13.28, 15.7c, 16.11, 16.12, 16.23, 16.25, 16.26, 16.30, 16.31, 17.3, 17.4, 17.26, 17.28, 18.5, 18.35, 19.8, 19.9, 20.5c, 20.6, 20.33, 21.12, 21.20, 21.25, 21.27, 21.30, 21.31, 21.37, 22.67, 22.69, 23.56, 24.1	#14: 3.1, 4.33, 5.4u, 5.5u, 5.10, 5.12, 5.24, 5.36, 5.37, 6.1, 6.13u, 8.42, 9.22, 9.37	#152: 1.1, 1.8, 1.9, 1.23, 1.24, 1.26, 1.41, 1.44, 1.48, 1.59, 2.1, 2.6, 2.14, 2.15, 2.21, 2.22, 2.27, 2.29, 2.39, 2.42, 2.43, 2.46, 3.2, 3.9, 3.21, 4.3, 4.7, 4.9, 4.21, 5.1, 5.12*, 5.17, 5.27, 6.6, 6.32, 6.33, 7.1, 7.11, 7.12, 7.21, 7.39, 7.45*, 8.1, 8.13, 8.22, 8.27, 8.40, 9.4, 9.18, 9.23, 9.28, 9.29, 9.33, 9.36, 9.51, 10.1, 10.6, 10.8, 10.13, 10.21*, 10.35, 10.38, 11.1*, 11.2, 11.22*, 11.24, 11.27*, 11.30, 11.36, 11.37*, 11.39*, 11.53, 12.26, 12.28, 12.34, 12.38*, 12.54, 12.55, 12.58, 13.3, 13.5, 13.9, 13.31, 13.32, 14.1, 14.8, 14.9, 14.10, 14.12*, 14.13*, 14.26, 14.32, 14.33, 14.34, 15.8c, 15.10, 15.13, 15.25, 15.30, 16.4, 16.9*, 16.16*, 17.6, 17.10, 17.11, 17.14, 17.24, 17.29, 17.31, 17.34, 17.37, 18.4, 18.30, 18.33, 19.3, 19.5, 19.15, 19.17, 19.29, 19.31, 19.39, 19.41, 19.42, 20.1, 20.10, 20.28c, 20.32, 20.37, 21.9c*, 22.14, 22.32, 22.35, 22.36, 22.42, 22.58, 22.61, 22.66*, 22.68, 23.20, 23.26, 23.31, 23.33*, 23.37, 23.43, 24.1*, 24.4*, 24.13*, 24.15*, 24.21*, 24.30, 24.46, 24.51										Lk2 Sit examples tend to be significantly longer than Qn examples
Speech within speech (magenta)													
Tail-Head linkage (T-H)	#1: 22.67	#0	#14: 8.5, 8.8*, 8.49, 9.34, 11.27, 13.17, 19.28, 22.47,										

Feature	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
			22.60, 23.46*, 24.15*, 24.36, 24.40, 24.51										
Thematic prominence at P1 (Top+)			#100										
Thematic prominence not at P1 (Th+)			#236										

IDD 1.4: Thematic, Dramatic, and Literary Features

Feature	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
Affairs of state	23.7b		2.1-5, 3.1b-2a, 3.19-20, [19.41-44], 23.4-8, 23.10-16										
Ancestry/Genealogy/Progeny/Relatives	6.23, 6.26		1.5, 1.7, 1.13, 1.27, 1.32, 1.35-36, 1.58, 1.61, 1.73, 2.4, 2.7, 3.8, 3.23-38, 6.15										Qn views ancestors negatively; Lk2 largely positively
Angels as characters	#1: 16.22	#0	#40: 1.11-20, 1.26-38, 2.9-15, 2.21, 4.10, 9.26*, 12.8*, 12.9*, 15.10*, 22.43, 24.4-5?, 24.23	#16: 5.19, 6.15, 7.30, 7.35, 7.38, 7.53, 8.26, 10.3, 10.7, 10.22, 11.13, 12.7-11, 12.15, 12.23, 23.8-9; 27.23	1.13			4.11	1.20-24; 2.13, 2.19				Qn only has impersonal angels in context of fable and associated with death; Mk1 and Mt1 angels are impersonal; Mt 13.39, 13.41, 13.49, 16.27, 18.10, 22.30, 24.31, 24.36, 25.31, 26.53, 28.2, 28.5; Mk 8.38, 12.25, 13.27, 13.32; Jn 1.51, 12.29, 20.12
Aristocratic identity/patronage			1.3-5										
Begging	11.5, 11.7-13, 16.20-21		11.6										
Christlikeness			6.40b, 9.23										
Cities as addressees and/or characters			8.1?, 10.11-15, 13.34-35						21.10				Mk 1.33
Cities as settings			1.9-23										
Collective action/speech			1.10, 1.21-22, 4.36, 7.4-5, 20.45, 23.1, 23.5										
Collective speech of apostles			9.10, 17.5, 24.10	4.33, 4.36, 5.29									
Communication via proxies			7.4-5, 7.18, 7.20, 13.31-32										
Complaint against protagonist			1.18										
Deference to authority/order			1.8-9, 1.19, 1.23										
Divine passive			1.11, 1.13, 1.19										
Divine name circumlocution													
Dramatization			7.4-5										
Elderly persons			1.5, 1.18										
Elijah imitations			7.12, 7.15										
Emotion/motivation			1.12, 1.21-22, 1.65										
Ethical-philosophical dialogue													
Euripidean imitations			2.7, 2.12, 24.13-35										
<i>Exitus-Reditus</i> journey			1.9-25,										
Family/Filial/Marital piety			1.5-25										
Fearing god/angels	12.4-5		1.12-13, 18.2, 18.4, 23.40	10.2, 10.22, 13.16, 13.26									
Female piety			1.6										
Foreshadowing			1.66										
Forgiveness of sins													

Feature	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
Future reward													
Haste / Hurry / Run / Quick / Speed			1.39, 2.16, 7.4, 8.34, 15.20, 15.22, 19.4-6, 22.58, 24.12	3.11, 8.30, 12.14, 20.16, 21.32, 22.18, 27.41									Mt 5.25, 28.7, 28.8; Mk 9.39; Jn 11.29, 20.2
Historiographical details			1.1-3										
Hospitality decorum/protocols													
Internal thought/dialogue			1.21, 1.66										
Joy/rejoicing			1.14										
Kingdom of heaven(s)													
Land-owner/slave-owner concerns													
Laying on of hands by disciples													
Laying on of hands by Jesus													
Literacy/reading/recording/writing			1.63, 4.17-20										
Magical/oath formula			1.19	19.13									
Mob danger/violence													
Narrative crisis			1.20-22										
Novelistic storytelling			1.5-25, 24.13-35										
Peter as interlocutor			18.28										
Placenames													
Priest characters			1.5-25										
Pronouncements of innocence													
Prophet contemporaries			1.15-17, 1.67, 1.76, 1.80										
Ritual/Temple piety			1.6, 1.8-10, 1.15, 1.21, 1.23										
Repentance			1.16, 13.3, 13.5, 17.3, 17.4										
Respecting people			18.2, 18.4										
Ritual/temple piety			1.59, 7.4-5										
Salvation-history fulfillment			1.2, 1.6, 1.68-79										
Silent response			1.20, 1.22										
Socrates imitations			23.5-6										
Son of man coming	12.40, 17.22, 17.25, 18.8r, 21.25-28												
Synkrisis of characters (money/power)													
Synkrisis of characters (piety/ethics)			1.5-38										
Symposium settings													
Torah/halakhah debates													
Third party questions/comments			4.36										
Trial proceedings	23.1-3, 7-9		23.3-16										
Worshipping Jesus													



During the manual prototyping phase, we limit ourselves to clear quotations. Future NLP-based research will trace specific paraphrases of and allusions to the HB/LXX across gospel strata.

IDD 1.5: HB/LXX Intertexts

HB/LXX	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
Mal 3.1	7.27q					1.2q		11.10q					
Isa 6.9,10			8.10q	28.26-27q		4.12q			13.14-15q				Jn 12.40q
Isa 14.13-15			10.15										
1 Kgs 17.23			7.15										
Deut 10.20			4.8q										
Deut 8.3			4.4q					4.4q					
Isa 61.1,2			4.18-19q										
Deut 6.16			4.12q					4.7q					
Ps 90.11,12			4.10-11q					4.6q					
Isa 40.3-5			3.4-6q										
Ps 30.5			23.46q										
Hos 10.8			23.30q										
Ps 109.1			20.42-43q	2.34-35q									Mt 22.44q, Mk 12.36q, Heb 1.13q
Ps 117.22,23			20.17q	4.11q									Mt 21.42q, Mk 12.10-11q, 1 Pet 2.7q
Lev 12.8			2.24q										
Exod 13.2			2.23q										
Mal 4.6			1.17q										
Isa 7.14									1.23q				
Mic 5.2									2.6q				
Hos 11.1									2.15q				
Jer 38.15									2.18q				
Isa 40.3						1.3q			3.3q	1.23q			
Deut 6.13								4.10q					
Isa 9.1,2									4.15-16q				
Isa 53.4									8.17q				
Hos 6.7									9.13q				
Mic 7.6													Mt 10.35-36q
Isa 42.1-4													Mt 12.18-21q
Ps 77.2													Mt 13.35q
Exod 20.12									15.4q				
Deut 5.16													Mk 7.10q, Eph 6.2-3q
Exod 21.16									15.4q				Mk 7.10q
Isa 29.13													Mt 15.8-9q, Mk 7.6-7q
Deut 19.15													Mt 18.16q, 2 Cor 13.1q
Gen 2.24													Mt 19.5q, Mk 10.7-8q, 1 Cor 6.16q, Eph 5.31q
Zech 9.9													Mt 21.5q, Jn 12.15q
Ps 117.26													Mt 21.9q, Lk 13.35q, Lk 19.38q, Jn 12.13q
Isa 56.7													Mt 21.13q
Jer 7.11													Mk 11.17q
Ps 8.2													Mt 21.16q

HB/LXX	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
Deut 25.5													Mt 22.24q
Exod 3.6													Mt 22.32q, Mk 12.26q, Ac 7.32q
Deut 6.5													Mt 22.37q
Deut 10.12													Mk 12.30q
Deut 30.6													Lk 10.27q
Lev 19.18													Mt 22.39q, Mk 12.31q, Rom 13.9q, Gal 5.14q, Jas 2.8q
Zech 13.7													Mt 26.31q, Mk 14.27q
Zech 11.12													Mt 27.9q
Ps 21.18													Mt 27.35q, Jn 19.24q
Ps 21.1													Mt 27.46q, Mk 15.34q
Isa 66.24													Mk 9.44q
Gen 1.27													Mk 10.6q
Deut 6.4													Mk 12.29q
Isa 53.12													Mk 15.28q, Lk 22.37q
Ps 68.9													Jn 2.17q, Rom 15.3q
Isa 54.13													Jn 6.45q
Ps 81.6													Jn 10.34q
Isa 53.1													Jn 12.38q, Rom 10.16q
Ps 40.9													Jn 13.18q
Ps 68.4													Jn 15.25q
Ps 33.20													Jn 19.36q
Exod 12.46													Jn 19.36q
Zech 12.10													Jn 19.37q
Ps 68.25				1.20q									
Ps 108.8				1.20q									
Joel 2.28–32				2.17–21q									Rom 10.13q
Ps 15.8–11				2.25–28, 13.35q									
Deut 18.15				3.22–23q									
Deut 18.18–19				7.37q									
Gen 22.18				3.25q									Gal 3.8q
Gen 26.4				3.25q									Gal 3.8q
Gen 28.14				3.25q									Gal 3.8q
Ps 2.1–2				4.25–26q									
Gen 12.1				7.3q									
Gen 15.14				7.7q									
Exod 3.12				7.7q									
Exod 2.14				7.27–28q									
Exod 3.5				7.33q									
Exod 3.7,8				7.34q									
Exod 3.10				7.34q									
Exod 32.1				7.40q									
Exod 32.23				7.40q									
Amos 5.25–27				7.42–43q									

HB/LXX	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort   Notes
Isa 66.1,2				7.49-50q									
Isa 53.7,8				8.32-33q									
1 Sam 13.14				13.22q									
Ps 88.20				13.22q									
Ps 2.7				13.33q									Heb 1.5q, 5.5q
Isa 55.3				13.34q									
Hab 1.5				13.41q									
Isa 42.6				13.47q									
Isa 49.6				13.47q									
Amos 9.11,12				15.16-17q									
Exod 22.28				23.5q									

The recent surge of scholarly interest in Marcion's *Gospel* has led to the production of several new reconstructions, namely those of BeDuhn in 2013/2023 (B), Roth in 2015 (R), Klinghardt in 2015/2020/2021 (K), and Nicolotti in 2019 (N), which stand alongside the classic reconstructions by Hahn in 1832 (H), Zahn in 1892 (Z), and Harnack in 1921/1924 (V), as well as that of Tsutsui in 1992 (Ts).<sup>831</sup> The Italian translation of Gramaglia in 2017 (G) is based on Klinghardt's edition; while footnoting critical disagreements, it does not provide a self-standing, independent edition amenable to statistical analysis.<sup>832</sup> Thus in this section we compare the major, mutually independent editions, including our own (M), to provide a panoramic view of the breadth of scholarship and a means of evaluating respective methodological assumptions and lenses. Our first set of tables simply lists editorial decisions about what verses are included or not included (whether UN = unattested or NP = not present).

GMcn Edition Texts Compared: Verse Lists

<i>SQE</i>	Lk2	Type	H	Z	V	Ts	B	R	K	N	M
A001	1.1–4	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A002	1.5–25	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A003	1.26–38	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A004	1.39–56	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A005	1.57–80	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A007	2.1–7	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A008	2.8–20	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A009	2.21–38	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A011	2.39–40	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A012	2.41–52	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A013a	3.1–2a	SingleAT	3.1	3.1	3.1	3.1	3.1	3.1	3.1	3.1	3.1
A013b	3.2b–6	TripleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A014	3.7–9	DoubleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A015	3.10–14	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A016	3.15–18	TripleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A017	3.19–20	TripleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A018	3.21–22	TripleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A019	3.23–38	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A020	4.1–13	DoubleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A030	4.14–15	TripleUN	NP	NP	UN	UN	NP	UN	NP	NP	NP
A033	4.16–30	SingleAT	4.16, 20–23, 28–30	4.16, 23a, 28–30	4.16, 23, 29–30	4.16, 23, 28–30	4.16, 23, 29–30	4.16, 23, 29–30	4.16, 22–24, 28–30	4.16–17, 23–26, 28–30	4.16, 23, 29–30
A035	4.31–32	TripleAT	4.31–32	4.31–32	4.31–32	4.31–32	4.31–32	4.31–32	4.31–32	4.31–32	4.31–32
A036	4.33–37	OtherAT	4.33–37	4.33–35	4.34–35	4.33–37	4.33–35	4.34–35	4.33–37	4.33–37	4.33–35
A037	4.38–39	TripleUN	4.38–39	UN	UN	UN	NP	UN	NP	NP	NP
A038	4.40–41	TripleAT	4.40–41	4.40–41	4.40–41	4.40–41	4.40–41	4.40–41	4.40–41	4.40–41	4.40b–41

<sup>831</sup> Hahn, "Evangelium Marcionis" (1832); Zahn, *Geschichte des neutestamentlichen Kanons* 2.2 (1892); Harnack, *Marcion: Das Evangelium vom Fremden Gott* (1924<sup>2</sup>); Tsutsui, "Das Evangelium Marcions" (1992); BeDuhn, *First New Testament* (2013); Roth, *Text of Marcion's Gospel* (2015); Klinghardt, *Das älteste Evangelium* (2015/2020), trans. *The Oldest Gospel* (2021); Gianotto and Nicolotti, *Il Vangelo di Marcione* (2019). Since Tsutsui's edition is in Latin, we provide Greek word count estimates using a translation ratio of 1.082 based on the Vulgate having 18003 words compared to 19482 Greek words in the BibleWorks GNT4 Greek text canonical Luke. While my original exploratory data analysis used a course-grained word count conversion ratio of 0.77 Greek words for every English word in BeDuhn, the realization of our collaborative Greek reconstruction now allows for precise Greek word counts. Given that cross-language quantitative conversions are inherently imprecise, the findings below for Tsutsui should be taken with a grain of salt.

<sup>832</sup> Gramaglia, *Marcione e il Vangelo (di Luca)* (2017).

<i>SQE</i>	Lk2	Type	H	Z	V	Ts	B	R	K	N	M
A039-40	4.42-44	TripleAT	4.42-44	4.42-43	4.42-43	4.42-43	4.42-43	4.42-43	4.42-44	4.42-44	4.42-43
A041ac	5.1-3, 10-11	TripleAT	5.1-3, 10-11	5.1-3, 10-11	5.1-3, 10-11	5.1-3, 10-11	5.2-3, 10-11	5.2, 10-11	5.1-3, 10-11	5.1-3, 10-11	5.1-3, 10-11
A041b	5.4-9	OtherAT	5.4-9	5.4-9	5.4-9	5.4-9	5.6, 8-9	5.9	5.4-9	5.4-9	5.4-7, 9
A042	5.12-16	TripleAT	5.12-16	5.12-14	5.12-14	5.12-14	5.12-14	5.12-14	5.12-14	5.12-14	5.12-14
A043	5.17-26	TripleAT	5.17-26	5.18-24	5.17-25	5.17-26	5.18-22, 24-25	5.17-18, 20-21, 24, 26	5.17-26	5.17-25, 26b	5.18, 20-22, 24-26
A044	5.27-32	TripleAT	5.27-32	5.27, 31	5.27, 29-31	5.27-31	5.27, 31	5.27, 30-31	5.27-32	5.27-32	5.27-28, 31
A045	5.33-39	TripleAT	5.33-39	5.33-38	5.33-38	5.33-36a, 37-38, 36b	5.33-35, 37-38, 36	5.33-35, 37, 36	5.33-35, 37-38, 36	5.33-36a, 37-38, 36b	5.33-35, 37-38, 36
A046	6.1-4	TripleAT	6.1-4	6.1-4	6.1-4	6.1-4	6.1-4	6.1-4	6.1-4	6.1-4	6.1-4
A047	6.5-11	TripleAT	6.5-11	6.5-11	6.6-10, 5	6.6-7, 9-10, 5	6.6-10, 5	6.5-9	6.6-10, 5, 11	6.6-10, 5, 11	6.6-10, 5
A049	6.12-16	TripleAT	6.12-16	6.12-16	6.12-16	6.12-16	6.12-16	6.12-14, 16	6.12-16	6.12-16	6.12-14, 16
A077	6.17-20a	TripleAT	6.17-20a	6.17, 19a	6.17, 19-20a	6.17-20a	6.17, 19a, 20a	6.17, 19, 20a	6.17-20a	6.17-20a	6.17, 19-20a
A078	6.20b-23	DoubleAT	6.20b-23	6.20b-22, 23b	6.20b-23	6.20b-23	6.20b-23	6.20b-23	6.20b-23	6.20b-23	6.20b-23
A079	6.24-26	SingleAT	6.24-26	6.24-26	6.24-26	6.24-26	6.24-26	6.24-26	6.24-26	6.24-26	6.24-26
A080	6.27-36	DoubleAT	6.27-36	6.27-30a, 31, 34a, 35-36	6.27-30a, 31, 34a, 35-36	6.27-31, 34-36	6.27-31, 34-36	6.27-30a, 31, 34a, 35b-36	6.27-31, 34-36	6.27-30a, 31-36	6.27-30a, 31, 34a, 35b-36
A081	6.37-42	DoubleAT	6.37-42	6.37-42	6.37-42	6.37-40, 42	6.37-40, 6.42	6.37-42	6.37-42	6.37-42	6.37-40, 6.42d-e
A082	6.43-45	TripleAT	6.43-45	6.43-45	6.43, 45	6.43, 45	6.43, 45	6.43, 45	6.43-45	6.43-45	6.43, 45
A083a	6.46	DoubleAT	6.46	6.46	6.46	6.46	6.46	6.46	6.46	6.46	6.46
A083b	6.47-49	DoubleUN	6.47-49	UN	UN	UN	6.47-48	UN	NP	6.47-49	NP
A085	7.1-10	DoubleAT	7.1-10	7.1-10	7.1-10	7.1-10	7.7-9	7.2, 9	7.1-10	7.1-10	7.1-3, 6-7, 9
A086	7.11-17	SingleAT	7.11-17	7.11-17	7.11-17	7.11-16	7.12, 14-17	7.12, 14-16	7.11-17	7.11-17	7.12, 14-16
A106	7.18-23	DoubleAT	7.18-23	7.18-23	7.18-23	7.18-23	7.18-23	7.18-20, 22-23	7.18-23	7.18-23	7.18-20, 22-23
A107	7.24-35	DoubleAT	7.24-28	7.24-28	7.24-28	7.24, 26-28	7.24, 26-28	7.24, 26-28	7.24-26, 28b, 27, 28ac	7.24-28	7.24b-c, 25b, 26b-28, 31-35
A114	7.36-50	TripleAT	7.36-50	7.36-50	7.36-50	7.36-46, 50	7.36-38, 44-45, 48, 50	7.36-38, 44-48, 50	7.36-40, 44, 46, 45, 47-50	7.36-50	7.36-38, 44c-46, 50
A115	8.1-3	SingleAT	8.1-3	8.1-3	8.2-3	8.2-3	8.2-3	8.2-3	8.2-3	8.2-3	8.2-3
A122	8.4-8	TripleAT	8.4-8	8.4-8	8.4-8	8.4-8	8.4-8	8.4, 8	8.4-8	8.4-8	8.4-8
A123	8.9-10	TripleUN	8.9-10	8.9-10	8.9-10	UN	NP	UN	8.9-10a, 18, 10b	8.9-10	NP
A124	8.11-15	TripleUN	8.11-15	8.11-15	8.11-15	UN	NP	UN	8.11-15	8.11-15	NP
A125	8.16-18	TripleAT	8.16-18	8.16-18	8.16-18	8.18, 16-17	8.16-18	8.16-18	8.16-17	8.16-18	8.16-18
A135	8.19-21	TripleAT	8.20-21	8.20-21	8.20-21	8.20-21	8.20-21	8.20-21	8.20-21	8.20-21	8.20-21
A136	8.22-25	TripleAT	8.22-25	8.22-23a, 24b-25	8.22-25	8.22-25	8.22-25	8.22-25	8.22-25	8.22-25	8.22-25
A137	8.26-39	TripleAT	8.26-39	8.26-39	8.26-33	8.26-39	8.27-28, 30-32	8.27-28, 30-32	8.26-37	8.26-39	8.26-28, 30-32
A138	8.40-56	TripleAT	8.40-56	8.42b-48	8.42b-48	8.43-48	8.42-48	8.42b-46, 48	8.40-56	8.40-56	8.42b-46, 48
A142	9.1-6	TripleAT	9.1-6	9.1-6	9.1-6	9.1-3, 5-6	9.1-3, 5-6	9.1-3, 5-6	9.1-6	9.1-6	9.1-3, 5-6
A143	9.7-9	TripleAT	9.7-9	9.7-9	9.7-9	9.7-9	9.7-8	9.7-8	9.7-9	9.7-9	9.7-9
A146	9.10-17	TripleAT	9.10-17	9.10-17	9.11-17	9.12-17	9.10-14, 16-17	9.12-14, 16-17	9.10-17	9.10-17	9.10b-14, 16-17
A158	9.18-21	TripleAT	9.18-21	9.18-21	9.18-21	9.18-21	9.18-21	9.18-21	9.18-21	9.18-21	9.18-21

<i>SQE</i>	Lk2	Type	H	Z	V	Ts	B	R	K	N	M
A159	9.22	TripleAT	9.22	9.22	9.22	9.22	9.22	9.22	9.22	9.22	9.22
A160	9.23-27	TripleAT	9.23-27	9.24, 26a	9.24, 26a	9.24, 26	9.24, 26	9.24, 26	9.23-27	9.23-27	9.24, 26
A161	9.28-36	TripleAT	9.28-31a, 32-36	9.28-30, 32-35	9.28-30, 32-35	9.28-36	9.28-35	9.28-31a, 32-35	9.28-31a, 33b-36	9.28-36	9.28-31a, 33-35
A163	9.37-43a	TripleAT	9.37-43a	9.40-41	9.40-41	9.37-43a	9.37-41	9.40-41	9.37-43a	9.37-43a	9.37-41
A164	9.43b-45	TripleAT	9.43b-45	9.44	9.44	9.44	9.44	9.44	9.43b-45	9.43b-45	9.44
A166	9.46-48	TripleAT	9.46-48	9.46-48	9.46-48	9.46-48	9.47-48	9.46-48	9.46-48	9.46b-48	9.46-48
A167	9.49-50	DoubleNP	9.49-50	UN	UN	UN	NP	UN	9.49-50	NP	NP
A174	9.51	TripleUN	9.51	UN	9.51	9.51	NP	UN	NP	NP	NP
A175	9.52-56	SingleAT	9.52-56	9.52-56	9.52-56	9.52-56	9.52-55	9.54-55	9.52-56	9.52b-53a, 54-56	9.52-55
A176	9.57-62	DoubleAT	9.57-62	9.57, 59-62	9.57-62	9.57-62	9.57-62	9.57-62	9.57-62	9.57-62	9.57-62
A177	10.1-11	TripleAT	10.1-11	10.1, 4-5, 7b, 9b-11	10.1, 4-5, 7-11	10.1, 4-5, 7-11	10.1-5, 7-11	10.1, 4-5, 7-11	10.1-11	10.1-11	10.1, 4-5, 7b, 9-11
A178	10.12-15	DoubleNP	NP	NP	NP	NP	NP	UN	10.12-15	10.12-15	NP
A179	10.16	DoubleAT	10.16	10.16	10.16	10.16	10.16	10.16	10.16	10.16	10.16
A180	10.17-20	OtherAT	10.17-20	10.19	10.19	10.17, 19	10.19	10.19	10.17-20	10.17-20	10.19
A181	10.21-24	DoubleAT	10.21-24	10.21-24	10.21-24	10.21-24	10.21-24	10.21-24	10.21-24	10.21-24	10.21-24
A182	10.25-28	TripleAT	10.25-28	10.25-28	10.25-28	10.25-28	10.25-28	10.25-28	10.25-26a, 27-28	10.25-28	10.25-28
A183	10.29-37	SingleUN	10.29-37	UN	UN	NP	NP	UN	NP	NP	NP
A184	10.38-42	SingleUN	10.38-42	UN	UN	UN	NP	UN	10.38-42	NP	NP
A185	11.1-4	DoubleAT	11.1-4	11.1-4	11.1-4	11.1-4	11.1-4	11.1-4	11.1-4	11.1-4	11.1-4
A186	11.5-8	SingleAT	11.5-8	11.5-8	11.5, 7-8	11.5-8	11.5-8	11.5, 7-8	11.5-8	11.5-8	11.5, 7-8
A187	11.9-13	DoubleAT	11.9-13	11.9, 11-13	11.9, 11-13	11.9, 11-13	11.9, 11-13	11.9, 11-13	11.9-13	11.9-13	11.9-13
A188	11.14-23	TripleAT	11.14-23	11.14-19a, 20-22	11.14-22	11.14-22	11.14-15, 17-22	11.14-15, 18-22	11.14-23	11.14-23	11.14-15, 18-23
A189	11.24-26	DoubleUN	11.24-26	UN	UN	UN	NP	UN	11.24-26	11.24-26	NP
A190	11.27-28	SingleAT	11.27-28	11.27-28	11.27-28	11.27-28	11.27-28	11.27-28	11.27-28	11.27-28	11.27-28
A191a	11.29	TripleAT	11.29	11.29	11.29b	11.29	11.29	11.29	11.29	11.29	11.29
A191b	11.30-32	DoubleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A192	11.33	TripleAT	11.33	11.33	11.33	11.33	11.33	11.33	11.33	11.33	11.33
A193	11.34-36	DoubleUN	11.34-36	UN	UN	UN	NP	UN	11.34, 36a, 35	11.34-36a	11.34-35
A194a	11.37-41	TripleAT	11.37-41	11.37-41	11.37-41	11.37-41	11.37-41	11.37-41	11.37-41	11.37-41	11.37-41
A194b	11.42-54	DoubleAT	11.42-48, 52-54	11.42-43, 46-47, 52	11.42-43, 46-48, 52	11.42-43, 45-48, 52	11.42-43, 46-48, 52	11.42-43, 46-48, 52	11.42-48, 52-54	11.42-48, 52-54	11.42-43, 46-48, 52
A195	12.1	TripleAT	12.1	12.1	12.1	12.1	12.1	12.1	12.1	12.1	12.1
A196	12.2-9	DoubleAT	12.2-5, 8-9	12.2-9	12.2-5, 8-9	12.2-5, 8-9	12.2-5, 8-9	12.2-5, 8-9	12.2-5, 8-9	12.2-5, 8-9	12.2-5, 8-9
A197	12.10	TripleAT	12.10	12.10	12.10	12.10	12.10	12.10	12.10	12.10	12.10
A198	12.11-12	TripleAT	12.11-12	12.11-12	12.11-12	12.11-12	12.11-12	12.11-12	12.11-12	12.11-12	12.11-12
A199	12.13-15	SingleAT	12.13-15	12.13-14	12.13-14	12.13-14	12.13-14	12.13-14	12.13-15	12.13-15	12.13-14
A200	12.16-21	SingleAT	12.16-21	12.16-20	12.16, 20	12.16-20	12.16-20	12.16, 19-20	12.16-20	12.16-21	12.16, 18-20
A201	12.22-32	DoubleAT	12.22-32	12.22-32	12.22-24, 27-31	12.22-24, 27-32	12.22-24, 27-32	12.22-24, 27-28, 30-32	12.22-27, 29-32	12.22-27, 29-32	12.22-24, 27-28, 30-32
A202	12.33-34	DoubleUN	12.33-34	UN	UN	UN	NP	UN	12.33-34	12.33-34	12.33a
A203	12.35-48	DoubleAT	12.35-48	12.35-48	12.35-48	12.35-48	12.35-48	12.35-48	12.35-48	12.35-48	12.35-44, 46-48
A204	12.49-53	DoubleAT	12.49-53	12.49a, 51, 53	12.49a, 51, 53	12.49, 51, 53	12.49-51, 53	12.49a, 51, 53	12.49-53	12.49-53	12.49a, 51, 53

<i>SQE</i>	Lk2	Type	H	Z	V	Ts	B	R	K	N	M
A205	12.54-56	DoubleAT	12.54-56	12.54-56	12.54-56	12.56	12.56	12.56	12.54-56	12.54-56	12.56
A206	12.57-59	DoubleAT	12.57-59	12.57-59	12.57-59	12.57-59	12.57-59	12.57-59	12.57-59	12.57-59	12.57-59
A207	13.1-9	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A208	13.10-17	SingleAT	13.10-17	13.10-17	13.10-17	13.10-16	13.10-16	13.14-16	13.10-17	13.10-17	13.11-16
A209	13.18-19	TripleAT	13.18-19	13.18-19	13.18-19	13.18-19	13.18-19	13.19	13.18-19	13.18-19	13.18-19
A210	13.20-21	DoubleAT	13.20-21	13.20-21	13.20-21	13.20-21	13.20-21	13.20-21	13.20-21	13.20-21	13.20-21
A211	13.22-30	DoubleAT	13.25-28	13.25-28	13.25-28	13.22-28	13.25-27, 28b, 28a	13.25-28	13.23-27, 28b, 28a	13.22-28	13.24-28
A212	13.31-33	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A213	13.34-35	DoubleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A214	14.1-6	SingleUN	14.1-6	UN	UN	UN	NP	UN	14.1-6	NP	NP
A215	14.7-14	SingleAT	14.12-14	14.12-14	14.12-14	14.12-14	14.12-14	14.12, 14	14.7-14	14.7-14	14.12-14
A216	14.15-24	DoubleAT	14.15-24	14.16-23	14.16-24	14.16-24	14.16-23	14.16-24	14.15-24	14.15-24	14.16-24
A217	14.25-33	DoubleAT	14.25-33	UN	UN	UN	14.26, 33	UN	14.25-33	NP	14.26, 33
A218	14.34-35	TripleUN	14.34-35	UN	UN	UN	NP	UN	14.34-35	NP	14.34-35
A219	15.1-7	DoubleAT	15.1-7	15.3-7	15.3-7	15.3-7	15.4-5, 7	15.3-7	15.3-5, 7	15.1-7	15.4-7
A220	15.8-10	SingleAT	15.8-10	15.8-10	15.8-10	15.8-10	15.8, 10	15.8-10	15.8, 10	15.8-10	15.8-10
A221	15.11-32	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A222	16.1-9	SingleAT	16.1-9	16.1-7, 9a	16.1-9a	16.1-7, 9	16.1-7, 9	16.2, 4-7, 9a	16.1-7, 8b-9	16.1-9	16.2, 4-7, 9a
A223	16.10-12	SingleAT	16.10-12	16.11-12	16.11-12	16.11-12	16.11-12	16.11-12	16.10-12	16.10-12	16.11-12
A224	16.13	DoubleAT	16.13	16.13	16.13	16.13	16.13	16.13	16.13	16.13	16.13
A225	16.14-15	SingleAT	16.14-15	16.14-15	16.14-15a	16.14-15	16.14-15	16.14-15	16.14-15	16.14-15	16.14-15
A226	16.16-17	DoubleAT	16.16-17	16.16-17	16.16-17	16.16-17	16.16-17	16.16-17	16.16-17	16.16-17	16.16-17
A227	16.18	TripleAT	16.18	16.18	16.18	16.18	16.18	16.18	16.18	16.18	16.18
A228	16.19-31	SingleAT	16.19-31	16.19-31	16.19-31	16.19-31	16.19-31	16.19-31	16.19-31	16.19-31	16.19-31
A229	17.1-3a	TripleAT	17.1-3a	17.1-3a	17.1-2	17.1-2	17.1-3a	17.1-2	17.1-3a	17.1-3a	17.1-2
A230	17.3b-4	DoubleAT	17.3b-4	17.3b-4	17.3b-4	17.3b-4	17.3b-4	17.3b-4	17.3b-4	17.3b-4	17.3b-4
A231	17.5-6	DoubleUN	17.5-6	UN	UN	UN	NP	UN	17.5-6	17.5-6	NP
A232	17.7-10	SingleUN	NP	NP	NP	NP	NP	UN	17.7-10	17.7-10a	NP
A233	17.11-19	SingleAT	17.11-14, 4.27, 17.15-19	17.12-14a, 4.27, 17.14b-19	17.11-13, 14a, 4.27, 17.14b-19	17.11-19, 4.27	17.11-12, 14a, 4.27, 17.14b-19	17.11-12, 4.27, 17.14-19	17.11-18 4.27, 17.19	17.11-13, 4.27, 17.14-19	17.12b, 14, 4.27, 17.15-19
A234	17.20-21	TripleAT	17.20-21	17.20-21	17.20-21	17.20-21	17.20-21	17.20-21	17.20-21	17.20-21	17.20-21
A235	17.22-37	TripleAT	17.22-37	17.22, 25-32	17.22, 25-32	17.22, 25-29, 32	17.22, 25-26, 28, 32	17.22, 25-26, 28, 32	17.22-37	17.22-37	17.22, 25-26, 28, 32
A236	18.1-8	SingleAT	18.1-8	18.1-8	18.1-8	18.1-7	18.1-7	18.1-3, 5, 7	18.1-8	18.1-8	18.1-8
A237	18.9-14	SingleAT	18.9-14	18.9-14	18.9-14	18.9-14	18.9-14	18.10-14	18.9-14	18.9-14	18.10-11, 13-14
A253	18.15-17	TripleUN	18.15-17	UN	18.15-17	18.15-17	18.16	18.16	18.15-17	18.15-17	NP
A254	18.18-23	TripleAT	18.18-23	18.18-23	18.18-22	18.18-22	18.18-22	18.18-22	18.18-23	18.18-23	18.18-23
A255	18.24-30	TripleUN	18.24-30	18.24-30	UN	UN	18.24	UN	18.24, 26-30	NP	NP
A262	18.31-34	TripleNP	NP	18.34	NP/UN	NP/UN	NP	NP/UN	NP	NP/18.34	NP
A264	18.35-43	TripleAT	18.35-43	18.35-43	18.35-43	18.35-43	18.35-43	18.35-43	18.35-38, 40-43	18.35-43	18.35-43
A265	19.1-10	SingleAT	19.1-10	19.1-9a, 10	19.1-10	19.2-10	19.2, 6, 8-10	19.2, 6, 8-10	19.1-6, 8-10	19.1-10	19.2, 6, 8-10



<i>SQE</i>	Lk2	Type	H	Z	V	Ts	B	R	K	N	M
A266	19.11-27	DoubleAT	19.11-27	19.11-26	19.11-26	19.11, 13-22, 24-26	19.11-13, 15-24, 26	19.11, 13, 22-23, 26	19.11-13, 15-18, 20-24, 26, 27b	19.11-24, 26-27	19.11, 13, 22-23, 26
A269	19.28-40	TripleNP	19.28/NP	19.28/NP	NP	19.28/NP	NP	UN/NP	19.28, 36-40	19.28/NP	NP
A270	19.41-44	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A273	19.45-47a	TripleNP	19.47a	NP/UN	NP	NP/UN	NP	NP/UN	NP	NP	NP
A274	19.47b-48	OtherUN	19.47b-48	UN	UN	UN	NP	UN	NP	NP	NP
A276	20.1-8	TripleAT	20.1-8	20.1-8	20.1-8	20.1-8	20.1-8	20.1, 4-8	20.1-8	20.1-8	20.1-8
A278	20.9-18	TripleNP	NP	NP	NP	NP	NP	NP/UN	NP	NP	NP
A280	20.19-26	TripleAT	20.19-26	20.19a, 21-26	20.19-26	20.19-25	20.19, 21-25	20.19, 24-25	20.19-26	20.19-26	20.19, 24-25
A281	20.27-40	TripleAT	20.27-36, 39-40	20.27-36, 39	20.27-36, 39	20.27-36, 39	20.27-31, 33-36, 39	20.27-31, 33-36, 39	20.27-36, 39-40	20.27-36, 39-40	20.27-29, 33-36, 39
A283	20.41-44	TripleAT	20.41-44	20.41-44	20.41-44	20.41-44	20.41-42, 44	20.41, 44	20.41-44	20.41-44	20.41, 44
A284	20.45-47	TripleUN	20.45-47	UN	UN	UN	NP	UN	20.45-47	NP	NP
A286	21.1-4	OtherUN	NP	UN	UN	UN	NP	UN	21.1-4	NP	NP
A287	21.5-6	TripleUN	21.5-6	21.5-6	21.5-6	UN	NP	UN	21.5-6	21.5-6	NP
A288	21.7-11	TripleAT	21.7-11	21.7-11	21.7-11	21.7-11	21.7-11	21.7-11	21.7-11	21.7-11	21.7-11
A289	21.12-19	TripleAT	21.12-17, 19	21.12-17, 19	21.12-17, 19	21.12-17, 19	21.12-17, 19	21.12-17, 19	21.12-17, 19	21.12-17, 19	21.12-17, 19
A290a	21.20	TripleAT	21.20	21.20	21.20	21.20	21.20	21.20	21.20	21.20	21.20
A290b	21.21-24	TripleNP	21.23-24	NP	NP	NP	NP	NP/UN	21.23-24	21.23-24	NP
A292	21.25-28	TripleAT	21.25-28	21.25-28	21.25-28	21.25-28	21.25-28	21.25-28	21.25-28	21.25-28	21.25-28
A293	21.29-33	TripleAT	21.29-33	21.29-33	21.29-33	21.29-33	21.29-33	21.29-33	21.29-33	21.29-33	21.29-33
A295	21.34-36	TripleAT	21.34-36	21.34-35a	21.34-35a	21.34-35	21.34-36	21.34-35a	21.34-36	21.34-36	21.34-35a
A301	21.37-38	SingleAT	21.37-38	21.37-38	21.37-38	21.37-38	21.37-38	21.37-38	21.37-38	21.37-38	21.37-38
A305	22.1-2	TripleAT	22.1-2	22.1	22.1	22.1	22.1	22.1	22.1-2	22.1-2	22.1
A307	22.3-6	TripleAT	22.3-6	22.3-5	22.3-5	22.3-5	22.3-5	22.3-5	22.4-6	22.3-6	22.3-5
A308	22.7-14	TripleAT	22.7-14	22.8, 14	22.8, 14	22.7-8, 14	22.8, 14	22.8, 14	22.7-14	22.7-14	22.8, 14
A311	22.15-20	TripleAT	22.15, 19-20	22.15, 19-20	22.15, 19-20	22.15, 19-20	22.15, 19-20	22.15, 17, 19-20	22.15, 17-19	22.15, 17-20	22.15, 17, 19-20
A312	22.21-23	TripleAT	22.21-23	22.22b	22.22b	22.22b	22.22	22.22b	22.21-23	22.21-22	22.22b
A313	22.24-30	TripleUN	22.24-29	UN	UN	UN	NP	UN	22.24-30	NP	NP
A315	22.31-34	TripleAT	22.31-34	22.31-34	22.34	22.33-34	22.33-34	22.33-34	22.31, 33-34	22.31-34	22.33-34
A316	22.35-38	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A330	22.39-46	TripleAT	22.39-41, 45-46	22.41	22.41	22.41	22.41, 45-46	22.41	22.39-42, 45-46	22.39-46	22.41
A331a	22.47-49, 52-53	TripleAT	22.47-48, 52-53	22.47, 52-53	22.47-48	22.47-48	22.47-48	22.47-48	22.47-48, 52-53	22.47-48, 52-53	22.47-48
A331b	22.50-51	SingleNP	NP	NP	NP	NP	NP	NP	NP	NP	NP
A332	22.54-71	TripleAT	22.54-71	22.54-64, 66-67, 69-70	22.63-64, 66-67, 69-70	22.63-64, 66-67, 69-70	22.54, 56-61, 63-64, 66-67, 69-71	22.63-64, 66-67, 69-71	22.54-61, 63-67, 69-71	22.63-71	22.63-64, 66-67, 69-71
A334/6	23.1-5	TripleAT	23.1-5	23.1-3	23.1-3	23.1-4	23.1-3	23.1-3	23.1-5	23.1-5	23.1-3
A337	23.6-12	SingleAT	23.6-12	23.6-12	23.6-12	23.6-12	23.6-9	23.7-9	23.6-12	23.6-12	23.7-9
A338	23.13-16	SingleUN	23.13-16	UN	UN	UN	NP	UN	23.13-16	23.13-16	NP
A339	23.17-23	TripleAT	23.18-19, 17, 20-23	23.18-23	23.18-23	23.18-23	23.18	23.18-19, 22-23	23.18-19, 17, 20-23	23.18-23	23.18-19
A341	23.24-25	TripleAT	23.24-25	23.24-25	23.24-25	23.24-25	23.25	23.25	23.24-25	23.24-25	23.25

<i>SQE</i>	Lk2	Type	H	Z	V	Ts	B	R	K	N	M
A343a	23.26	TripleUN	23.26	UN	UN	UN	NP	UN	23.26	NP	NP
A343b	23.27-31	SingleUN	23.27-31	UN	UN	UN	NP	UN	23.27-31	NP	NP
A344	23.32-34	TripleAT	23.32-34	23.33	23.32-34a	23.32-34a	23.32-34	23.32-34	23.32-33	23.32-34	23.32b-34a
A345	23.35-38	TripleUN	23.35-38	23.35-36	UN	NP	23.35-36	UN	23.35-38	23.35-38	NP
A346	23.39-43	SingleNP	23.39-42	UN/NP	UN/NP	NP	NP	UN/NP	23.39-42	23.39-42	NP
A347-8	23.44-49	TripleAT	23.44-46	23.44-46	23.44-46	23.44-46	23.44-46	23.44-46	23.44-45a, 46, 45b, 47-49	23.44-45a, 46, 45b, 47-49	23.44-46
A350	23.50-53	TripleAT	23.50-53	23.50-53	23.50-53	23.50-53	23.50-53	23.50-53	23.50, 53	23.50-53	23.50-53
A352a	23.54-24.1	TripleAT	23.54-24.1	23.54-24.1	23.55-56, 24.1	23.55-56, 24.1	23.55-24.1	23.55-56, 24.1	23.54-24.1	23.54-24.1	23.55-56, 24.1
A352b	24.2-9	TripleAT	24.2-9	24.2-7, 9	24.3-7, 9	24.3-7, 9	24.3-7, 9	24.3-7, 9	24.2-9	24.2-9	24.3-7, 9
A353	24.10-12	OtherAT	24.10-12	24.10-11	24.10-11	24.10-11	24.11	24.11	24.10-11	24.10-11	24.10-11
A355	24.13-35	OtherAT	24.13-26, 28-35	24.13-21a, 25- 26, 30-31	24.13-21a, 25-26, 30-31	24.13-21, 25-26, 28-31, 33-35	24.13, 15-21, 25- 26, 30-31	24.13, 15-16, 18-19, 21a, 25-26, 30-31	24.13-23, 25-26, 28-35	24.13-35	24.13, 15, 21a, 25-26, 30b-31
A356	24.36-43	OtherAT	24.36-43	24.37-39, 41	24.37-39, 41-43	24.36-39, 41-43	24.37-39, 41-44	24.37-39, 41-43	24.36-39, 41-43	24.36-39, 41-43	24.37-39, 41-43
A365a	24.44-50	TripleAT	24.44, 46-47	24.47	24.47	24.44-50	24.47	24.47	24.50	24.44-49	24.47
A365b	24.51-53	OtherUN	NP	UN	UN	24.51-53	NP	UN	24.51-53	NP	NP

GMcn Edition Texts Compared: Verse Counts

SQE	Lk2	Type	Lk2#	H#	Z#	V#	Ts#	B#	R#	K#	N#	M#	H%	Z%	V%	Ts%	B%	R%	K%	N%	M%	
A001	1.1-4	SingleNP	4	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A002	1.5-25	SingleNP	21	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A003	1.26-38	SingleNP	13	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A004	1.39-56	SingleNP	18	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A005	1.57-80	SingleNP	24	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A007	2.1-7	SingleNP	7	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A008	2.8-20	SingleNP	13	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A009	2.21-38	SingleNP	18	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A011	2.39-40	SingleNP	2	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A012	2.41-52	SingleNP	12	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A013a	3.1-2a	SingleAT	1.5	1	0.5	1	1	1	1	1	1	1	67%	33%	67%	67%	67%	67%	67%	67%	67%	67%
A013b	3.2b-6	TripleNP	4.5	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A014	3.7-9	DoubleNP	3	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A015	3.10-14	SingleNP	5	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A016	3.15-18	TripleNP	4	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A017	3.19-20	TripleNP	2	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A018	3.21-22	TripleNP	2	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A019	3.23-38	SingleNP	16	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A020	4.1-13	DoubleNP	13	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A030	4.14-15	TripleUN	2	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A033	4.16-30	SingleAT	15	8	4.5	4	5	4	4	7	9	4	53%	30%	27%	33%	27%	27%	47%	60%	27%	27%
A035	4.31-32	TripleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A036	4.33-37	OtherAT	5	5	3	2	5	3	2	5	5	3	100%	60%	40%	100%	60%	40%	100%	100%	60%	60%
A037	4.38-39	TripleUN	2	2	0	0	0	0	0	0	0	0	100%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A038	4.40-41	TripleAT	2	2	2	2	2	2	2	2	2	1.5	100%	100%	100%	100%	100%	100%	100%	100%	100%	75%
A039-40	4.42-44	TripleAT	3	3	2	2	2	2	2	3	3	2	100%	67%	67%	67%	67%	67%	100%	100%	67%	67%
A041ac	5.1-3, 10-11	TripleAT	5	5	5	5	5	4	3	5	5	5	100%	100%	100%	100%	80%	60%	100%	100%	100%	100%
A041b	5.4-9	OtherAT	6	6	6	6	6	3	1	6	6	5	100%	100%	100%	100%	50%	17%	100%	100%	83%	83%
A042	5.12-16	TripleAT	5	5	3	3	3	3	3	3	3	3	100%	60%	60%	60%	60%	60%	60%	60%	60%	60%
A043	5.17-26	TripleAT	10	10	7	9	10	7	6	10	9.5	6	100%	70%	90%	100%	70%	60%	100%	95%	60%	60%
A044	5.27-32	TripleAT	6	6	2	4	5	2	3	6	6	3	100%	33%	67%	83%	33%	50%	100%	100%	50%	50%
A045	5.33-39	TripleAT	7	7	6	6	6	6	5	6	6	6	100%	86%	86%	86%	86%	71%	86%	86%	86%	86%
A046	6.1-4	TripleAT	4	4	4	4	4	4	4	4	4	4	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A047	6.5-11	TripleAT	7	7	7	6	5	6	5	7	7	6	100%	100%	86%	71%	86%	71%	100%	100%	86%	86%
A049	6.12-16	TripleAT	5	5	5	5	5	5	4	5	5	4	100%	100%	100%	100%	100%	80%	100%	100%	80%	80%
A077	6.17-20a	TripleAT	3.5	3.5	1.5	2.5	3.5	2	2.5	3.5	3.5	2.5	100%	43%	71%	100%	57%	71%	100%	100%	71%	71%
A078	6.20b-23	DoubleAT	3.5	3.5	3	3.5	3.5	3.5	3.5	3.5	3.5	3.5	100%	86%	100%	100%	100%	100%	100%	100%	100%	100%
A079	6.24-26	SingleAT	3	3	3	3	3	3	3	3	3	3	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A080	6.27-36	DoubleAT	10	10	7	6	8	8	6.5	8	9.5	6.5	100%	70%	60%	80%	80%	65%	80%	95%	65%	65%
A081	6.37-42	DoubleAT	6	6	6	6	5	5	6	6	6	4.5	100%	100%	100%	83%	83%	100%	100%	100%	75%	75%
A082	6.43-45	TripleAT	3	3	3	2	2	2	2	3	3	2	100%	100%	67%	67%	67%	67%	100%	100%	67%	67%
A083a	6.46	DoubleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%

<i>SQE</i>	Lk2	Type	Lk2#	H#	Z#	V#	Ts#	B#	R#	K#	N#	M#	H%	Z%	V%	Ts%	B%	R%	K%	N%	M%
A083b	6.47-49	DoubleUN	3	3	0	0	0	2	0	0	3	0	100%	0%	0%	0%	67%	0%	0%	100%	0%
A085	7.1-10	DoubleAT	10	10	10	10	10	3	2	10	10	6	100%	100%	100%	100%	30%	20%	100%	100%	60%
A086	7.11-17	SingleAT	7	7	7	7	6	5	4	7	7	4	100%	100%	100%	86%	71%	57%	100%	100%	57%
A106	7.18-23	DoubleAT	6	6	6	6	6	6	5	6	6	5	100%	100%	100%	100%	100%	83%	100%	100%	83%
A107	7.24-35	DoubleAT	12	5	5	5	4	4	4	5	5	8.5	42%	42%	42%	33%	33%	33%	42%	42%	71%
A114	7.36-50	TripleAT	15	15	15	15	12	7	9	12	15	6.5	100%	100%	100%	80%	47%	60%	80%	100%	43%
A115	8.1-3	SingleAT	3	3	3	2	2	2	2	2	3	2	100%	100%	67%	67%	67%	67%	67%	100%	67%
A122	8.4-8	TripleAT	5	5	5	2	5	5	2	5	5	5	100%	100%	40%	100%	100%	40%	100%	100%	100%
A123	8.9-10	TripleUN	2	2	2	2	0	0	0	3	2	0	100%	100%	100%	0%	0%	0%	150%	100%	0%
A124	8.11-15	TripleUN	5	5	5	5	0	0	0	5	5	0	100%	100%	100%	0%	0%	0%	100%	100%	0%
A125	8.16-18	TripleAT	3	3	3	3	3	3	3	2	3	3	100%	100%	100%	100%	100%	100%	67%	100%	100%
A135	8.19-21	TripleAT	3	2	2	2	2	2	2	2	2	2	67%	67%	67%	67%	67%	67%	67%	67%	67%
A136	8.22-25	TripleAT	4	4	3	4	4	4	4	4	4	4	100%	75%	100%	100%	100%	100%	100%	100%	100%
A137	8.26-39	TripleAT	14	14	14	8	14	5	5	12	14	6	100%	100%	57%	100%	36%	36%	86%	100%	43%
A138	8.40-56	TripleAT	17	17	6.5	6.5	6	7	5.5	17	17	5.5	100%	38%	38%	35%	41%	32%	100%	100%	32%
A142	9.1-6	TripleAT	6	6	6	6	5	5	5	6	6	5	100%	100%	100%	83%	83%	83%	100%	100%	83%
A143	9.7-9	TripleAT	3	3	3	3	3	2	2	3	3	3	100%	100%	100%	100%	67%	67%	100%	100%	100%
A146	9.10-17	TripleAT	8	8	8	7	6	7	5	8	8	6.5	100%	100%	88%	75%	88%	63%	100%	100%	81%
A158	9.18-21	TripleAT	4	4	4	4	4	4	4	4	4	4	100%	100%	100%	100%	100%	100%	100%	100%	100%
A159	9.22	TripleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%
A160	9.23-27	TripleAT	5	5	1.5	1.5	2	2	2	5	5	2	100%	30%	30%	40%	40%	40%	100%	100%	40%
A161	9.28-36	TripleAT	9	8.5	7	7	9	8	7.5	7	9	6.5	94%	78%	78%	100%	89%	83%	78%	100%	72%
A163	9.37-43a	TripleAT	6.5	6.5	2	2	6.5	5	2	6.5	6.5	5	100%	31%	31%	100%	77%	31%	100%	100%	77%
A164	9.43b-45	TripleAT	2.5	2.5	1	1	1	1	1	2.5	2.5	1	100%	40%	40%	40%	40%	40%	100%	100%	40%
A166	9.46-48	TripleAT	3	3	3	3	3	2	3	3	2.5	3	100%	100%	100%	100%	67%	100%	100%	83%	100%
A167	9.49-50	DoubleNP	2	2	0	0	0	0	0	2	0	0	100%	0%	0%	0%	0%	0%	100%	0%	0%
A174	9.51	TripleUN	1	1	0	1	1	0	0	0	0	0	100%	0%	100%	100%	0%	0%	0%	0%	0%
A175	9.52-56	SingleAT	5	5	5	0	5	4	2	5	4	4	100%	100%	0%	100%	80%	40%	100%	80%	80%
A176	9.57-62	DoubleAT	6	6	5	6	6	6	6	6	6	6	100%	83%	100%	100%	100%	100%	100%	100%	100%
A177	10.1-11	TripleAT	11	11	6	8	8	10	8	11	11	6.5	100%	55%	73%	73%	91%	73%	100%	100%	59%
A178	10.12-15	DoubleNP	4	0	0	0	0	0	0	4	4	0	0%	0%	0%	0%	0%	0%	100%	100%	0%
A179	10.16	DoubleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%
A180	10.17-20	OtherAT	4	4	1	1	2	1	1	4	4	1	100%	25%	25%	50%	25%	25%	100%	100%	25%
A181	10.21-24	DoubleAT	4	4	4	4	4	4	4	4	4	4	100%	100%	100%	100%	100%	100%	100%	100%	100%
A182	10.25-28	TripleAT	4	4	4	4	4	4	4	3.5	4	4	100%	100%	100%	100%	100%	100%	88%	100%	100%
A183	10.29-37	SingleUN	9	9	0	0	0	0	0	0	0	0	100%	0%	0%	0%	0%	0%	0%	0%	0%
A184	10.38-42	SingleUN	5	5	0	0	0	0	0	5	0	0	100%	0%	0%	0%	0%	0%	100%	0%	0%
A185	11.1-4	DoubleAT	4	4	4	4	4	4	4	4	4	4	100%	100%	100%	100%	100%	100%	100%	100%	100%
A186	11.5-8	SingleAT	4	4	4	3	4	4	3	4	4	3	100%	100%	75%	100%	100%	75%	100%	100%	75%
A187	11.9-13	DoubleAT	5	5	4	4	4	4	4	5	5	5	100%	80%	80%	80%	80%	80%	100%	100%	100%
A188	11.14-23	TripleAT	10	10	9.5	9	9	8	7	10	10	8	100%	95%	90%	90%	80%	70%	100%	100%	80%
A189	11.24-26	DoubleUN	3	3	0	0	0	0	0	3	3	0	100%	0%	0%	0%	0%	0%	100%	100%	0%
A190	11.27-28	SingleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%

<i>SQE</i>	Lk2	Type	Lk2#	H#	Z#	V#	Ts#	B#	R#	K#	N#	M#	H%	Z%	V%	Ts%	B%	R%	K%	N%	M%	
A191a	11.29	TripleAT	1	1	1	0.5	1	1	1	1	1	1	100%	100%	50%	100%	100%	100%	100%	100%	100%	100%
A191b	11.30–32	DoubleNP	3	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A192	11.33	TripleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A193	11.34–36	DoubleUN	3	3	0	0	0	0	0	2.5	2.5	2	100%	0%	0%	0%	0%	0%	83%	83%	67%	67%
A194a	11.37–41	TripleAT	5	5	5	5	5	4	5	5	5	5	100%	100%	100%	100%	80%	100%	100%	100%	100%	100%
A194b	11.42–54	DoubleAT	13	10	5	6	7	6	6	10	10	6	77%	38%	46%	54%	46%	46%	77%	77%	46%	46%
A195	12.1	TripleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A196	12.2–9	DoubleAT	8	6	8	6	6	6	6	6	6	6	75%	100%	75%	75%	75%	75%	75%	75%	75%	75%
A197	12.10	TripleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A198	12.11–12	TripleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A199	12.13–15	SingleAT	3	3	2	2	2	2	2	3	3	2	100%	67%	67%	67%	67%	67%	100%	100%	67%	67%
A200	12.16–21	SingleAT	6	6	5	2	5	5	3	5	6	4	100%	83%	33%	83%	83%	50%	83%	100%	67%	67%
A201	12.22–32	DoubleAT	11	11	11	8	9	9	8	10	10	8	100%	100%	73%	82%	82%	73%	91%	91%	73%	73%
A202	12.33–34	DoubleUN	2	2	0	0	0	0	0	2	2	0.5	100%	0%	0%	0%	0%	0%	100%	100%	25%	25%
A203	12.35–48	DoubleAT	14	14	14	14	14	14	14	14	14	13	100%	100%	100%	100%	100%	100%	100%	100%	100%	93%
A204	12.49–53	DoubleAT	5	5	2.5	3	3	4	2.5	5	5	2.5	100%	50%	60%	60%	80%	50%	100%	100%	50%	50%
A205	12.54–56	DoubleAT	3	3	3	3	1	1	1	3	3	1	100%	100%	100%	33%	33%	33%	100%	100%	33%	33%
A206	12.57–59	DoubleAT	3	3	3	3	3	3	3	3	3	3	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A207	13.1–9	SingleNP	9	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A208	13.10–17	SingleAT	8	8	8	8	7	7	3	8	8	6	100%	100%	100%	88%	88%	38%	100%	100%	75%	75%
A209	13.18–19	TripleAT	2	2	2	2	2	2	1	2	2	2	100%	100%	100%	100%	100%	50%	100%	100%	100%	100%
A210	13.20–21	DoubleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A211	13.22–30	DoubleAT	9	4	4	4	7	4	4	6	7	5	44%	44%	44%	78%	44%	44%	67%	78%	56%	56%
A212	13.31–33	SingleNP	3	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A213	13.34–35	DoubleNP	2	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A214	14.1–6	SingleUN	6	6	0	0	0	0	0	6	0	0	100%	0%	0%	0%	0%	0%	100%	0%	0%	0%
A215	14.7–14	SingleAT	8	3	3	3	3	3	2	8	8	3	38%	38%	38%	38%	38%	25%	100%	100%	38%	38%
A216	14.15–24	DoubleAT	10	10	8	9	9	8	9	10	10	9	100%	80%	90%	90%	80%	90%	100%	100%	90%	90%
A217	14.25–33	DoubleAT	9	9	0	0	0	2	0	9	0	2	100%	0%	0%	0%	22%	0%	100%	0%	22%	22%
A218	14.34–35	TripleUN	2	2	0	0	0	0	0	2	0	2	100%	0%	0%	0%	0%	0%	100%	0%	100%	100%
A219	15.1–7	DoubleAT	7	7	5	5	5	3	5	4	7	4	100%	71%	71%	71%	43%	71%	57%	100%	57%	57%
A220	15.8–10	SingleAT	3	3	3	3	3	2	3	2	3	3	100%	100%	100%	100%	67%	100%	67%	100%	100%	100%
A221	15.11–32	SingleNP	22	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A222	16.1–9	SingleAT	9	9	7.5	8.5	8	8	5.5	8.5	9	4.5	100%	83%	94%	89%	89%	61%	94%	100%	50%	50%
A223	16.10–12	SingleAT	3	3	2	2	2	2	2	3	3	2	100%	67%	67%	67%	67%	67%	100%	100%	67%	67%
A224	16.13	DoubleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A225	16.14–15	SingleAT	2	2	2	1.5	2	2	2	2	2	2	100%	100%	75%	100%	100%	100%	100%	100%	100%	100%
A226	16.16–17	DoubleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A227	16.18	TripleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A228	16.19–31	SingleAT	13	13	13	13	13	13	13	13	13	13	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A229	17.1–3a	TripleAT	2.5	2.5	2.5	2	2	2.5	2	2.5	2.5	2	100%	100%	80%	80%	100%	80%	100%	100%	80%	80%
A230	17.3b–4	DoubleAT	1.5	1.5	1.5	1.5	1.5	1.5	1.5	1.5	1.5	1.5	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A231	17.5–6	DoubleUN	2	2	0	0	0	0	0	2	2	0	100%	0%	0%	0%	0%	0%	100%	100%	0%	0%

SQE	Lk2	Type	Lk2#	H#	Z#	V#	Ts#	B#	R#	K#	N#	M#	H%	Z%	V%	Ts%	B%	R%	K%	N%	M%
A232	17.7-10	SingleUN	4	0	0	0	0	0	0	4	3.5	0	0%	0%	0%	0%	0%	0%	100%	88%	0%
A233	17.11-19	SingleAT	9	10	9	10	10	9	9	10	10	7.5	111%	100%	111%	111%	100%	100%	111%	111%	83%
A234	17.20-21	TripleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%
A235	17.22-37	TripleAT	16	16	9	9	7	5	5	16	16	5	100%	56%	56%	44%	31%	31%	100%	100%	31%
A236	18.1-8	SingleAT	8	8	8	8	7	7	5	8	8	8	100%	100%	100%	88%	88%	63%	100%	100%	100%
A237	18.9-14	SingleAT	6	6	6	6	6	6	5	6	6	4	100%	100%	100%	100%	100%	83%	100%	100%	67%
A253	18.15-17	TripleUN	3	3	0	3	3	1	1	3	3	0	100%	0%	100%	100%	33%	33%	100%	100%	0%
A254	18.18-23	TripleAT	6	6	6	5	5	5	5	6	6	6	100%	100%	83%	83%	83%	83%	100%	100%	100%
A255	18.24-30	TripleUN	7	7	7	0	0	1	0	6	0	0	100%	100%	0%	0%	14%	0%	86%	0%	0%
A262	18.31-34	TripleNP	4	0	1	0	0	0	0	0	1	0	0%	25%	0%	0%	0%	0%	0%	25%	0%
A264	18.35-43	TripleAT	9	9	9	9	9	9	9	8	9	9	100%	100%	100%	100%	100%	100%	89%	100%	100%
A265	19.1-10	SingleAT	10	10	9.5	5	9	5	5	9	10	5	100%	95%	50%	90%	50%	50%	90%	100%	50%
A266	19.11-27	DoubleAT	17	17	16	16	14	14	5	13.5	16	5	100%	94%	94%	82%	82%	29%	79%	94%	29%
A269	19.28-40	TripleNP	13	1	1	0	1	0	0	6	1	0	8%	8%	0%	8%	0%	0%	46%	8%	0%
A270	19.41-44	SingleNP	4	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A273	19.45-47a	TripleNP	2.5	0.5	0	0	0	0	0	0	0	0	20%	0%	0%	0%	0%	0%	0%	0%	0%
A274	19.47b-48	OtherUN	1.5	1.5	0	0	0	0	0	0	0	0	100%	0%	0%	0%	0%	0%	0%	0%	0%
A276	20.1-8	TripleAT	8	8	8	8	8	8	6	8	8	8	100%	100%	100%	100%	100%	75%	100%	100%	100%
A278	20.9-18	TripleNP	10	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A280	20.19-26	TripleAT	8	8	6.5	8	7	6	3	8	8	3	100%	81%	100%	88%	75%	38%	100%	100%	38%
A281	20.27-40	TripleAT	14	12	11	11	11	10	10	12	12	8	86%	79%	79%	79%	71%	71%	86%	86%	57%
A283	20.41-44	TripleAT	4	4	4	4	4	3	2	4	4	2	100%	100%	100%	100%	75%	50%	100%	100%	50%
A284	20.45-47	TripleUN	3	3	0	0	0	0	0	3	0	0	100%	0%	0%	0%	0%	0%	100%	0%	0%
A286	21.1-4	OtherUN	4	0	0	0	0	0	0	4	0	0	0%	0%	0%	0%	0%	0%	100%	0%	0%
A287	21.5-6	TripleUN	2	2	2	2	0	0	0	2	2	0	100%	100%	100%	0%	0%	0%	100%	100%	0%
A288	21.7-11	TripleAT	5	5	5	5	5	5	5	5	5	5	100%	100%	100%	100%	100%	100%	100%	100%	100%
A289	21.12-19	TripleAT	8	7	7	7	7	7	7	7	7	7	88%	88%	88%	88%	88%	88%	88%	88%	88%
A290a	21.20	TripleAT	1	1	1	1	1	1	1	1	1	1	100%	100%	100%	100%	100%	100%	100%	100%	100%
A290b	21.21-24	TripleNP	4	2	0	0	0	0	0	2	2	0	50%	0%	0%	0%	0%	0%	50%	50%	0%
A292	21.25-28	TripleAT	4	4	4	4	4	4	4	4	4	4	100%	100%	100%	100%	100%	100%	100%	100%	100%
A293	21.29-33	TripleAT	5	5	5	5	5	5	5	5	5	5	100%	100%	100%	100%	100%	100%	100%	100%	100%
A295	21.34-36	TripleAT	3	3	1.5	1.5	2	3	1.5	3	3	1.5	100%	50%	50%	67%	100%	50%	100%	100%	50%
A301	21.37-38	SingleAT	2	2	2	2	2	2	2	2	2	2	100%	100%	100%	100%	100%	100%	100%	100%	100%
A305	22.1-2	TripleAT	2	2	1	1	1	1	1	2	2	1	100%	50%	50%	50%	50%	50%	100%	100%	50%
A307	22.3-6	TripleAT	4	4	3	3	3	3	3	3	4	3	100%	75%	75%	75%	75%	75%	75%	100%	75%
A308	22.7-14	TripleAT	8	8	2	2	3	2	2	8	8	2	100%	25%	25%	38%	25%	25%	100%	100%	25%
A311	22.15-20	TripleAT	6	3	3	3	3	3	4	4	5	4	50%	50%	50%	50%	50%	67%	67%	83%	67%
A312	22.21-23	TripleAT	3	3	0.5	0.5	0.5	1	0.5	3	2	0.5	100%	17%	17%	17%	33%	17%	100%	67%	17%
A313	22.24-30	TripleUN	7	6	0	0	0	0	0	7	0	0	86%	0%	0%	0%	0%	0%	100%	0%	0%
A315	22.31-34	TripleAT	4	4	4	1	2	2	2	3	4	2	100%	100%	25%	50%	50%	50%	75%	100%	50%
A316	22.35-38	SingleNP	4	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A330	22.39-46	TripleAT	8	5	1	1	1	3	1	6	8	1	63%	13%	13%	13%	38%	13%	75%	100%	13%
A331a	22.47-49, 52-53	TripleAT	5	4	3	2	2	2	2	4	4	2	80%	60%	40%	40%	40%	40%	80%	80%	40%



<i>SQE</i>	Lk2	Type	Lk2#	H#	Z#	V#	Ts#	B#	R#	K#	N#	M#	H%	Z%	V%	Ts%	B%	R%	K%	N%	M%
A331b	22.50–51	SingleNP	2	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A332	22.54–71	TripleAT	18	18	15	6	6	14	7	16	9	7	100%	83%	33%	33%	78%	39%	89%	50%	39%
A334/6	23.1–5	TripleAT	5	5	3	3	4	3	3	5	5	3	100%	60%	60%	80%	60%	60%	100%	100%	60%
A337	23.6–12	SingleAT	7	7	7	7	7	4	3	7	7	3	100%	100%	100%	100%	57%	43%	100%	100%	43%
A338	23.13–16	SingleUN	4	4	0	0	0	0	0	4	4	0	100%	0%	0%	0%	0%	0%	100%	100%	0%
A339	23.17–23	TripleAT	7	7	6	6	6	1	4	7	6	2	100%	86%	86%	86%	14%	57%	100%	86%	29%
A341	23.24–25	TripleAT	2	2	2	2	2	1	1	2	2	1	100%	100%	100%	100%	50%	50%	100%	100%	50%
A343a	23.26	TripleUN	1	1	0	0	0	0	0	1	0	0	100%	0%	0%	0%	0%	0%	100%	0%	0%
A343b	23.27–31	SingleUN	5	5	0	0	0	0	0	5	0	0	100%	0%	0%	0%	0%	0%	100%	0%	0%
A344	23.32–34	TripleAT	3	3	1	2.5	2.5	3	3	2	3	2	100%	33%	83%	83%	100%	100%	67%	100%	67%
A345	23.35–38	TripleUN	4	4	2	0	0	2	0	4	4	0	100%	50%	0%	0%	50%	0%	100%	100%	0%
A346	23.39–43	SingleNP	5	4	0	0	0	0	0	4	4	0	80%	0%	0%	0%	0%	0%	80%	80%	0%
A347–8	23.44–49	TripleAT	6	3	3	3	3	3	3	6	6	3	50%	50%	50%	50%	50%	50%	100%	100%	50%
A350	23.50–53	TripleAT	4	4	4	4	4	4	4	2	4	4	100%	100%	100%	100%	100%	100%	50%	100%	100%
A352a	23.54–24.1	TripleAT	4	4	4	3	3	3	3	4	4	3	100%	100%	75%	75%	75%	75%	100%	100%	75%
A352b	24.2–9	TripleAT	8	8	7	6	6	6	6	8	8	6	100%	88%	75%	75%	75%	75%	100%	100%	75%
A353	24.10–12	OtherAT	3	3	2	2	2	1	1	2	2	2	100%	67%	67%	67%	33%	33%	67%	67%	67%
A355	24.13–35	OtherAT	23	22	12.5	12.5	18	12	9.5	21	23	6	96%	54%	54%	78%	48%	41%	91%	100%	26%
A356	24.36–43	OtherAT	8	8	4	6	7	7	6	7	7	6	100%	50%	75%	88%	88%	75%	88%	88%	75%
A365a	24.44–50	TripleAT	7	3	1	1	7	1	1	1	6	1	43%	14%	14%	100%	14%	14%	14%	86%	14%
A365b	24.51–53	OtherUN	3	0	0	0	3	0	0	3	0	0	0%	0%	0%	100%	0%	0%	100%	0%	0%



GMcn Edition Texts Compared: Word Counts

SQE	Lk2	Type	Lk2#	H#	Z#	V#	Ts#	B#	R#	K#	N#	M#	H%	Z%	V%	Ts%	B%	R%	K%	N%	M%	
A001	1.1-4	SingleNP	42	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A002	1.5-25	SingleNP	377	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A003	1.26-38	SingleNP	209	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A004	1.39-56	SingleNP	232	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A005	1.57-80	SingleNP	326	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A007	2.1-7	SingleNP	104	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A008	2.8-20	SingleNP	207	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A009	2.21-38	SingleNP	311	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A011	2.39-40	SingleNP	31	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A012	2.41-52	SingleNP	196	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A013a	3.1-2a	SingleAT	39	7	11	10	4	11	13	8	8	11	18%	28%	26%	10%	28%	33%	21%	21%	28%	28%
A013b	3.2b-6	TripleNP	76	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A014	3.7-9	DoubleNP	72	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A015	3.10-14	SingleNP	73	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A016	3.15-18	TripleNP	86	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A017	3.19-20	TripleNP	34	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A018	3.21-22	TripleNP	43	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A019	3.23-38	SingleNP	165	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A020	4.1-13	DoubleNP	203	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A030	4.14-15	TripleUN	31	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A033	4.16-30	SingleAT	271	100	70	33	12	70	16	98	66	34	37%	26%	12%	4%	26%	6%	36%	24%	13%	13%
A035	4.31-32	TripleAT	27	27	27	25	29	28	25	36	25	21	100%	100%	93%	107%	104%	93%	133%	93%	78%	78%
A036	4.33-37	OtherAT	92	91	55	19	22	34	20	95	93	46	99%	60%	21%	24%	37%	22%	103%	101%	50%	50%
A037	4.38-39	TripleUN	38	38	0	0	0	0	0	0	0	0	100%	0%	0%	0%	0%	0%	0%	0%	0%	0%
A038	4.40-41	TripleAT	52	38	46	14	12	35	22	50	42	30	73%	88%	27%	23%	67%	42%	96%	81%	58%	58%
A039-40	4.42-44	TripleAT	54	54	46	16	14	42	18	54	44	21	100%	85%	30%	26%	78%	33%	100%	81%	39%	39%
A041ac	5.1-3, 10-11	TripleAT	102	103	102	15	17	27	23	97	94	78	101%	100%	15%	17%	26%	23%	95%	92%	76%	76%
A041b	5.4-9	OtherAT	105	109	105	6	0	9	9	104	104	65	104%	100%	6%	0%	9%	9%	99%	99%	62%	62%
A042	5.12-16	TripleAT	98	100	69	20	21	40	34	96	67	47	102%	70%	20%	21%	41%	35%	98%	68%	48%	48%
A043	5.17-26	TripleAT	213	214	143	30	21	60	37	197	196	80	100%	67%	14%	10%	28%	17%	92%	92%	38%	38%
A044	5.27-32	TripleAT	94	94	35	14	10	16	20	93	92	29	100%	37%	15%	11%	17%	21%	99%	98%	31%	31%
A045	5.33-39	TripleAT	142	141	102	39	48	113	42	123	125	116	99%	72%	27%	34%	80%	30%	87%	88%	82%	82%
A046	6.1-4	TripleAT	81	86	87	41	16	66	29	107	81	61	106%	107%	51%	20%	81%	36%	132%	100%	75%	75%
A047	6.5-11	TripleAT	126	135	127	38	27	86	33	117	123	79	107%	101%	30%	21%	68%	26%	93%	98%	63%	63%
A049	6.12-16	TripleAT	76	72	76	21	19	64	19	81	91	29	95%	100%	28%	25%	84%	25%	107%	120%	38%	38%
A077	6.17-20a	TripleAT	73	73	47	23	11	29	30	63	63	26	100%	64%	32%	15%	40%	41%	86%	86%	36%	36%
A078	6.20b-23	DoubleAT	73	72	50	49	42	50	49	50	50	49	99%	68%	67%	58%	68%	67%	68%	68%	67%	67%
A079	6.24-26	SingleAT	43	43	41	36	29	39	43	36	39	36	100%	95%	84%	67%	91%	100%	84%	91%	84%	84%
A080	6.27-36	DoubleAT	161	169	110	93	107	106	86	118	110	87	105%	68%	58%	66%	66%	53%	73%	68%	54%	54%
A081	6.37-42	DoubleAT	135	139	130	40	57	100	41	116	111	70	103%	96%	30%	42%	74%	30%	86%	82%	52%	52%
A082	6.43-45	TripleAT	63	70	63	13	17	34	27	61	62	47	111%	100%	21%	27%	54%	43%	97%	98%	75%	75%
A083a	6.46	DoubleAT	11	11	11	10	10	11	11	9	11	11	100%	100%	91%	91%	100%	100%	82%	100%	100%	100%

<i>SQE</i>	Lk2	Type	Lk2#	H#	Z#	V#	Ts#	B#	R#	K#	N#	M#	H%	Z%	V%	Ts%	B%	R%	K%	N%	M%
A083b	6.47-49	DoubleUN	83	83	0	0	0	30	0	0	0	0	100%	0%	0%	0%	36%	0%	0%	0%	0%
A085	7.1-10	DoubleAT	186	190	185	9	8	32	10	176	160	68	102%	99%	5%	4%	17%	5%	95%	86%	37%
A086	7.11-17	SingleAT	126	127	127	15	16	46	17	114	121	60	101%	101%	12%	13%	37%	13%	90%	96%	48%
A106	7.18-23	DoubleAT	103	107	106	14	14	86	21	79	87	75	104%	103%	14%	14%	83%	20%	77%	84%	73%
A107	7.24-35	DoubleAT	202	99	95	52	47	65	48	96	95	60	49%	47%	26%	23%	32%	24%	48%	47%	30%
A114	7.36-50	TripleAT	273	279	274	40	19	86	36	151	175	63	102%	100%	15%	7%	32%	13%	55%	64%	23%
A115	8.1-3	SingleAT	62	62	62	12	13	12	12	39	39	20	100%	100%	19%	21%	19%	19%	63%	63%	32%
A122	8.4-8	TripleAT	90	90	89	5	5	72	6	92	90	76	100%	99%	6%	6%	80%	7%	102%	100%	84%
A123	8.9-10	TripleUN	36	37	36	36	0	0	0	61	0	0	103%	100%	100%	0%	0%	0%	169%	0%	0%
A124	8.11-15	TripleUN	109	109	109	109	0	0	0	107	0	0	100%	100%	100%	0%	0%	0%	98%	0%	0%
A125	8.16-18	TripleAT	61	60	64	26	31	58	26	23	43	37	98%	105%	43%	51%	95%	43%	38%	70%	61%
A135	8.19-21	TripleAT	54	44	40	32	30	38	31	40	38	39	81%	74%	59%	56%	70%	57%	74%	70%	72%
A136	8.22-25	TripleAT	94	94	69	29	11	50	34	89	92	59	100%	73%	31%	12%	53%	36%	95%	98%	63%
A137	8.26-39	TripleAT	293	303	292	33	11	69	25	213	94	72	103%	100%	11%	4%	24%	9%	73%	32%	25%
A138	8.40-56	TripleAT	287	304	123	24	28	70	51	281	127	67	106%	43%	8%	10%	24%	18%	98%	44%	23%
A142	9.1-6	TripleAT	93	96	93	49	30	74	49	88	93	81	103%	100%	53%	32%	80%	53%	95%	100%	87%
A143	9.7-9	TripleAT	52	56	52	12	11	28	18	43	51	35	108%	100%	23%	21%	54%	35%	83%	98%	67%
A146	9.10-17	TripleAT	164	167	155	21	11	92	16	163	160	127	102%	95%	13%	7%	56%	10%	99%	98%	77%
A158	9.18-21	TripleAT	66	66	69	49	16	59	42	61	58	52	100%	105%	74%	24%	89%	64%	92%	88%	79%
A159	9.22	TripleAT	25	25	24	24	22	24	23	25	25	24	100%	96%	96%	88%	96%	92%	100%	100%	96%
A160	9.23-27	TripleAT	106	106	30	26	27	25	26	81	25	33	100%	28%	25%	25%	24%	25%	76%	24%	31%
A161	9.28-36	TripleAT	178	171	142	72	55	91	79	123	134	81	96%	80%	40%	31%	51%	44%	69%	75%	46%
A163	9.37-43a	TripleAT	124	125	29	28	11	36	22	112	119	55	101%	23%	23%	9%	29%	18%	90%	96%	44%
A164	9.43b-45	TripleAT	54	56	19	10	0	19	10	45	53	10	104%	35%	19%	0%	35%	19%	83%	98%	19%
A166	9.46-48	TripleAT	60	60	60	0	13	23	2	49	47	33	100%	100%	0%	22%	38%	3%	82%	78%	55%
A167	9.49-50	DoubleNP	38	40	0	0	0	0	0	48	0	0	105%	0%	0%	0%	0%	0%	126%	0%	0%
A174	9.51	TripleUN	19	20	0	0	0	0	0	0	0	0	105%	0%	0%	0%	0%	0%	0%	0%	0%
A175	9.52-56	SingleAT	55	80	55	22	29	42	0	72	47	24	145%	100%	40%	53%	76%	0%	131%	85%	44%
A176	9.57-62	DoubleAT	117	123	91	35	38	107	35	120	118	102	105%	78%	30%	32%	91%	30%	103%	101%	87%
A177	10.1-11	TripleAT	199	200	96	59	60	132	55	189	191	72	101%	48%	30%	30%	66%	28%	95%	96%	36%
A178	10.12-15	DoubleNP	63	0	0	0	0	0	0	62	0	0	0%	0%	0%	0%	0%	0%	98%	0%	0%
A179	10.16	DoubleAT	19	19	19	5	5	19	5	19	19	10	100%	100%	26%	26%	100%	26%	100%	100%	53%
A180	10.17-20	OtherAT	74	74	24	10	8	24	9	72	73	9	100%	32%	14%	11%	32%	12%	97%	99%	12%
A181	10.21-24	DoubleAT	113	95	95	74	60	69	67	85	89	67	84%	84%	65%	53%	61%	59%	75%	79%	59%
A182	10.25-28	TripleAT	73	73	72	39	29	60	40	42	59	50	100%	99%	53%	40%	82%	55%	58%	81%	68%
A183	10.29-37	SingleUN	156	162	0	0	0	0	0	0	0	0	104%	0%	0%	0%	0%	0%	0%	0%	0%
A184	10.38-42	SingleUN	90	97	0	0	0	0	0	80	0	0	108%	0%	0%	0%	0%	0%	89%	0%	0%
A185	11.1-4	DoubleAT	74	90	74	63	39	69	52	91	70	68	122%	100%	85%	53%	93%	70%	123%	95%	92%
A186	11.5-8	SingleAT	86	86	86	41	30	49	46	88	83	52	100%	100%	48%	35%	57%	53%	102%	97%	60%
A187	11.9-13	DoubleAT	75	83	69	47	31	54	50	73	68	50	111%	92%	63%	41%	72%	67%	97%	91%	67%
A188	11.14-23	TripleAT	168	167	147	36	52	103	51	154	108	91	99%	88%	21%	31%	61%	30%	92%	64%	54%
A189	11.24-26	DoubleUN	55	54	0	0	0	0	0	54	52	0	98%	0%	0%	0%	0%	0%	98%	95%	0%
A190	11.27-28	SingleAT	39	40	39	27	22	32	26	39	40	29	103%	100%	69%	56%	82%	67%	100%	103%	74%

<i>SQE</i>	Lk2	Type	Lk2#	H#	Z#	V#	Ts#	B#	R#	K#	N#	M#	H%	Z%	V%	Ts%	B%	R%	K%	N%	M%
A191a	11.29	TripleAT	24	18	10	7	5	19	7	19	19	7	75%	42%	29%	21%	79%	29%	79%	79%	29%
A191b	11.30–32	DoubleNP	72	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A192	11.33	TripleAT	20	21	20	9	12	13	9	17	10	11	105%	100%	45%	60%	65%	45%	85%	50%	55%
A193	11.34–36	DoubleUN	63	63	0	0	0	0	0	43	42	43	100%	0%	0%	0%	0%	0%	68%	67%	68%
A194a	11.37–41	TripleAT	73	74	72	52	43	66	53	75	72	28	101%	99%	71%	59%	90%	73%	103%	99%	38%
A194b	11.42–54	DoubleAT	233	182	96	37	69	109	71	178	171	128	78%	41%	16%	30%	47%	30%	76%	73%	55%
A195	12.1	TripleAT	27	27	26	14	9	14	14	24	23	14	100%	96%	52%	33%	52%	52%	89%	85%	52%
A196	12.2–9	DoubleAT	146	112	137	88	95	107	85	111	99	85	77%	94%	60%	65%	73%	58%	76%	68%	58%
A197	12.10	TripleAT	21	21	22	23	17	21	25	29	26	23	100%	105%	110%	81%	100%	119%	138%	124%	110%
A198	12.11–12	TripleAT	35	35	35	27	21	33	26	27	33	22	100%	100%	77%	60%	94%	74%	77%	94%	63%
A199	12.13–15	SingleAT	54	54	28	15	17	23	16	52	51	22	100%	52%	28%	31%	43%	30%	96%	94%	41%
A200	12.16–21	SingleAT	94	95	86	23	24	39	24	76	75	69	101%	91%	24%	26%	41%	26%	81%	80%	73%
A201	12.22–32	DoubleAT	175	179	70	84	98	122	74	147	151	77	102%	40%	48%	56%	70%	42%	84%	86%	44%
A202	12.33–34	DoubleUN	36	36	0	0	0	0	0	29	36	7	100%	0%	0%	0%	0%	0%	81%	100%	19%
A203	12.35–48	DoubleAT	270	280	266	121	95	245	123	249	221	126	104%	99%	45%	35%	91%	46%	92%	82%	47%
A204	12.49–53	DoubleAT	80	79	43	43	44	68	45	64	46	45	99%	54%	54%	55%	85%	56%	80%	58%	56%
A205	12.54–56	DoubleAT	48	46	46	16	13	15	17	41	18	16	96%	96%	33%	27%	31%	35%	85%	38%	33%
A206	12.57–59	DoubleAT	58	59	58	37	21	56	33	58	56	51	102%	100%	64%	36%	97%	57%	100%	97%	88%
A207	13.1–9	SingleNP	169	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A208	13.10–17	SingleAT	160	162	161	30	19	63	28	153	150	60	101%	101%	19%	12%	39%	18%	96%	94%	38%
A209	13.18–19	TripleAT	40	41	45	14	15	30	16	40	40	16	103%	113%	35%	38%	75%	40%	100%	100%	40%
A210	13.20–21	DoubleAT	24	24	24	7	5	19	7	25	27	7	100%	100%	29%	21%	79%	29%	104%	113%	29%
A211	13.22–30	DoubleAT	161	129	83	56	52	63	59	108	81	63	80%	52%	35%	32%	39%	37%	67%	50%	39%
A212	13.31–33	SingleNP	56	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A213	13.34–35	DoubleNP	53	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A214	14.1–6	SingleUN	82	84	0	0	0	0	0	59	0	0	102%	0%	0%	0%	0%	0%	72%	0%	0%
A215	14.7–14	SingleAT	154	61	61	11	18	30	10	142	53	33	40%	40%	7%	12%	19%	6%	92%	34%	21%
A216	14.15–24	DoubleAT	180	183	148	42	53	67	41	176	159	41	102%	82%	23%	29%	37%	23%	98%	88%	23%
A217	14.25–33	DoubleAT	163	164	0	0	0	28	0	160	0	52	101%	0%	0%	0%	17%	0%	98%	0%	32%
A218	14.34–35	TripleUN	29	27	0	0	0	0	0	28	0	22	93%	0%	0%	0%	0%	0%	97%	0%	76%
A219	15.1–7	DoubleAT	117	114	89	0	15	41	9	60	52	13	97%	76%	0%	13%	35%	8%	51%	44%	11%
A220	15.8–10	SingleAT	53	52	51	4	2	18	9	31	35	9	98%	96%	8%	4%	34%	17%	58%	66%	17%
A221	15.11–32	SingleNP	391	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A222	16.1–9	SingleAT	188	186	150	12	27	106	12	170	167	25	99%	80%	6%	14%	56%	6%	90%	89%	13%
A223	16.10–12	SingleAT	46	46	27	25	27	27	27	26	45	27	100%	59%	54%	59%	59%	59%	57%	98%	59%
A224	16.13	DoubleAT	28	28	28	17	19	27	17	28	18	17	100%	100%	61%	68%	96%	61%	100%	64%	61%
A225	16.14–15	SingleAT	38	40	38	19	23	37	28	37	37	27	105%	100%	50%	61%	97%	74%	97%	97%	71%
A226	16.16–17	DoubleAT	34	43	35	35	23	35	33	30	31	35	126%	103%	103%	68%	103%	97%	88%	91%	103%
A227	16.18	TripleAT	17	19	17	18	18	15	20	19	16	20	112%	100%	106%	106%	88%	118%	112%	94%	118%
A228	16.19–31	SingleAT	244	251	245	237	32	234	238	248	241	237	103%	100%	97%	13%	96%	98%	102%	99%	97%
A229	17.1–3a	TripleAT	42	43	45	34	30	40	29	48	46	34	102%	107%	81%	71%	95%	69%	114%	110%	81%
A230	17.3b–4	DoubleAT	29	34	29	12	14	23	12	31	32	12	117%	100%	41%	48%	79%	41%	107%	110%	41%
A231	17.5–6	DoubleUN	34	34	0	0	0	0	0	37	0	0	100%	0%	0%	0%	0%	0%	109%	0%	0%

SQE	Lk2	Type	Lk2#	H#	Z#	V#	Ts#	B#	R#	K#	N#	M#	H%	Z%	V%	Ts%	B%	R%	K%	N%	M%
A232	17.7-10	SingleUN	68	0	0	0	0	0	0	60	0	0	0%	0%	0%	0%	0%	0%	88%	0%	0%
A233	17.11-19	SingleAT	117	138	120	62	50	104	51	136	118	55	118%	103%	53%	43%	89%	44%	116%	101%	47%
A234	17.20-21	TripleAT	38	39	38	35	30	38	34	38	39	34	103%	100%	92%	79%	100%	89%	100%	103%	89%
A235	17.22-37	TripleAT	242	257	138	25	18	48	34	242	241	34	106%	57%	10%	7%	20%	14%	100%	100%	14%
A236	18.1-8	SingleAT	138	141	138	21	24	76	28	141	140	98	102%	100%	15%	17%	55%	20%	102%	101%	71%
A237	18.9-14	SingleAT	117	118	116	16	11	103	13	104	112	40	101%	99%	14%	9%	88%	11%	89%	96%	34%
A253	18.15-17	TripleUN	57	57	0	14	0	14	14	50	52	0	100%	0%	25%	0%	25%	25%	88%	91%	0%
A254	18.18-23	TripleAT	92	94	89	72	56	76	74	86	86	74	102%	97%	78%	61%	83%	80%	93%	93%	80%
A255	18.24-30	TripleUN	110	109	106	0	0	12	0	96	0	0	99%	96%	0%	0%	11%	0%	87%	0%	0%
A262	18.31-34	TripleNP	61	0	18	0	0	0	0	0	0	0	0%	30%	0%	0%	0%	0%	0%	0%	0%
A264	18.35-43	TripleAT	108	107	108	103	29	90	90	82	96	84	99%	100%	95%	27%	83%	83%	76%	89%	78%
A265	19.1-10	SingleAT	147	144	139	98	32	47	31	122	131	35	98%	95%	67%	22%	32%	21%	83%	89%	24%
A266	19.11-27	DoubleAT	279	282	261	24	26	191	22	212	197	22	101%	94%	9%	9%	68%	8%	76%	71%	8%
A269	19.28-40	TripleNP	193	8	8	0	0	0	0	79	8	0	4%	4%	0%	0%	0%	0%	41%	4%	0%
A270	19.41-44	SingleNP	73	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A273	19.45-47a	TripleNP	34	9	0	0	0	0	0	0	0	0	26%	0%	0%	0%	0%	0%	0%	0%	0%
A274	19.47b-48	OtherUN	27	27	0	0	0	0	0	0	0	0	100%	0%	0%	0%	0%	0%	0%	0%	0%
A276	20.1-8	TripleAT	118	121	118	25	25	76	29	114	115	30	103%	100%	21%	21%	64%	25%	97%	97%	25%
A278	20.9-18	TripleNP	170	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A280	20.19-26	TripleAT	133	127	95	19	12	55	32	102	119	31	95%	71%	14%	9%	41%	24%	77%	89%	23%
A281	20.27-40	TripleAT	185	162	144	60	64	123	73	147	147	72	88%	78%	32%	35%	66%	39%	79%	79%	39%
A283	20.41-44	TripleAT	47	48	48	16	10	33	11	60	45	20	102%	102%	34%	21%	70%	23%	128%	96%	43%
A284	20.45-47	TripleUN	48	48	0	0	0	0	0	38	0	0	100%	0%	0%	0%	0%	0%	79%	0%	0%
A286	21.1-4	OtherUN	58	0	0	0	0	0	0	51	0	0	0%	0%	0%	0%	0%	0%	88%	0%	0%
A287	21.5-6	TripleUN	28	28	28	0	0	0	0	30	31	0	100%	100%	0%	0%	0%	0%	107%	111%	0%
A288	21.7-11	TripleAT	88	89	90	37	38	76	41	88	71	41	101%	102%	42%	43%	86%	47%	100%	81%	47%
A289	21.12-19	TripleAT	98	90	90	29	32	68	45	93	85	45	92%	92%	30%	33%	69%	46%	95%	87%	46%
A290a	21.20	TripleAT	14	15	14	7	8	14	7	14	14	7	107%	100%	50%	57%	100%	50%	100%	100%	50%
A290b	21.21-24	TripleNP	79	46	0	0	0	0	0	40	46	0	58%	0%	0%	0%	0%	0%	51%	58%	0%
A292	21.25-28	TripleAT	67	65	65	58	53	64	59	66	63	59	97%	97%	87%	79%	96%	88%	99%	94%	88%
A293	21.29-33	TripleAT	66	68	66	64	48	64	60	69	64	60	103%	100%	97%	73%	97%	91%	105%	97%	91%
A295	21.34-36	TripleAT	57	50	25	25	23	57	24	57	55	25	88%	44%	44%	40%	100%	42%	100%	96%	44%
A301	21.37-38	SingleAT	31	31	31	23	16	31	14	25	31	14	100%	100%	74%	52%	100%	45%	81%	100%	45%
A305	22.1-2	TripleAT	24	24	9	2	2	9	1	23	22	1	100%	38%	8%	8%	38%	4%	96%	92%	4%
A307	22.3-6	TripleAT	44	42	30	21	2	26	16	23	26	16	95%	68%	48%	5%	59%	36%	52%	59%	36%
A308	22.7-14	TripleAT	107	107	21	21	0	25	21	104	102	21	100%	20%	20%	0%	23%	20%	97%	95%	20%
A311	22.15-20	TripleAT	111	62	60	47	29	48	37	59	69	37	56%	54%	42%	26%	43%	33%	53%	62%	33%
A312	22.21-23	TripleAT	46	46	9	8	6	9	8	48	30	8	100%	20%	17%	13%	20%	17%	104%	65%	17%
A313	22.24-30	TripleUN	110	88	0	0	0	0	0	112	0	0	80%	0%	0%	0%	0%	0%	102%	0%	0%
A315	22.31-34	TripleAT	62	69	63	1	6	31	1	49	51	1	111%	102%	2%	10%	50%	2%	79%	82%	2%
A316	22.35-38	SingleNP	79	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A330	22.39-46	TripleAT	114	71	13	13	0	38	11	86	85	11	62%	11%	11%	0%	33%	10%	75%	75%	10%
A331a	22.47-49, 52-53	TripleAT	93	83	69	11	2	29	9	75	83	9	89%	74%	12%	2%	31%	10%	81%	89%	10%

<i>SQE</i>	Lk2	Type	Lk2#	H#	Z#	V#	Ts#	B#	R#	K#	N#	M#	H%	Z%	V%	Ts%	B%	R%	K%	N%	M%
A331b	22.50–51	SingleNP	31	0	0	0	0	0	0	0	0	0	0%	0%	0%	0%	0%	0%	0%	0%	0%
A332	22.54–71	TripleAT	263	279	233	56	31	179	51	241	102	53	106%	89%	21%	12%	68%	19%	92%	39%	20%
A334/6	23.1–5	TripleAT	89	86	64	49	22	58	43	96	93	43	97%	72%	55%	25%	65%	48%	108%	104%	48%
A337	23.6–12	SingleAT	121	122	121	17	16	19	17	92	54	17	101%	100%	14%	13%	16%	14%	76%	45%	14%
A338	23.13–16	SingleUN	60	60	0	0	0	0	0	57	54	0	100%	0%	0%	0%	0%	0%	95%	90%	0%
A339	23.17–23	TripleAT	77	86	76	11	0	3	9	78	80	9	112%	99%	14%	0%	4%	12%	101%	104%	12%
A341	23.24–25	TripleAT	26	29	26	0	15	19	1	24	25	1	112%	100%	0%	58%	73%	4%	92%	96%	4%
A343a	23.26	TripleUN	19	20	0	0	0	0	0	19	0	0	105%	0%	0%	0%	0%	0%	100%	0%	0%
A343b	23.27–31	SingleUN	83	83	0	0	0	0	0	81	0	0	100%	0%	0%	0%	0%	0%	98%	0%	0%
A344	23.32–34	TripleAT	51	44	22	31	8	45	19	29	31	15	86%	43%	61%	16%	88%	37%	57%	61%	29%
A345	23.35–38	TripleUN	56	67	33	0	0	5	0	55	0	0	120%	59%	0%	0%	9%	0%	98%	0%	0%
A346	23.39–43	SingleNP	73	62	0	0	0	0	0	49	0	0	85%	0%	0%	0%	0%	0%	67%	0%	0%
A347–8	23.44–49	TripleAT	95	45	45	38	24	34	34	98	93	25	47%	47%	40%	25%	36%	36%	103%	98%	26%
A350	23.50–53	TripleAT	59	62	59	29	21	31	31	15	34	31	105%	100%	49%	36%	53%	53%	25%	58%	53%
A352a	23.54–24.1	TripleAT	56	60	55	41	12	49	19	49	42	19	107%	98%	73%	21%	88%	34%	88%	75%	34%
A352b	24.2–9	TripleAT	107	107	98	55	45	56	53	77	81	53	100%	92%	51%	42%	52%	50%	72%	76%	50%
A353	24.10–12	OtherAT	54	55	33	1	4	3	3	21	32	20	102%	61%	2%	7%	6%	6%	39%	59%	37%
A355	24.13–35	OtherAT	391	370	210	41	38	89	47	290	376	46	95%	54%	10%	10%	23%	12%	74%	96%	12%
A356	24.36–43	OtherAT	101	102	57	48	50	61	43	67	82	45	101%	56%	48%	50%	60%	43%	66%	81%	45%
A365a	24.44–50	TripleAT	115	41	17	5	6	12	5	24	98	5	36%	15%	4%	5%	10%	4%	21%	85%	4%
A365b	24.51–53	OtherUN	35	0	0	0	0	0	0	24	0	0	0%	0%	0%	0%	0%	0%	69%	0%	0%



Regex Queries and Binomial Distribution Probabilities (CDF)

Feature	Lk2	Lk2%	01He	01Ha	01Hbi	02Ze	02Za	02Zbi	03Ve	03Va	03Vbi	05Be	05Ba	05Bbi	06Re	06Ra	06Rbi	07Ke	07Ka	07Kbi	08Ne	08Na	08Nbi	min
Luke : NT <i>hapax legomena</i>	281	1.442%	209	154	4.14E-05	153	112	3.17E-04	63	53	1.22E-01	104	77	3.29E-03	60	54	2.35E-01	185	125	1.32E-06	157	115	2.51E-04	1.32E-06
"saying" / λέγω@vp	108	0.554%	80	81	5.68E-01	59	60	6.03E-01	24	9	3.98E-04	40	38	4.19E-01	23	7	8.68E-05	71	67	3.32E-01	60	55	2.72E-01	8.68E-05
"say unto" / λέγω@\w+ πρὸς@pa	48	0.246%	36	39	7.48E-01	26	30	8.10E-01	11	2	1.55E-03	18	16	3.97E-01	10	1	3.85E-04	32	35	7.57E-01	27	29	7.07E-01	3.85E-04
"unto" / πρὸς@pa	165	0.847%	122	123	5.44E-01	90	91	5.86E-01	37	21	3.36E-03	61	53	1.67E-01	35	17	4.73E-04	109	106	4.15E-01	92	85	2.46E-01	4.73E-04
Participle + "then" / @vp\w+ δέ@	92	0.472%	68	76	8.41E-01	50	57	8.57E-01	20	11	1.65E-02	34	22	1.87E-02	20	7	9.38E-04	61	74	9.58E-01	51	58	8.41E-01	9.38E-04
"and it happened" / καί@cc γίνομαι@viam3s	29	0.149%	22	22	5.97E-01	16	15	4.92E-01	6	1	1.16E-02	11	7	1.62E-01	6	0	2.01E-03	19	21	7.15E-01	16	18	7.26E-01	2.01E-03
"fulfill/full" / πληρ\w+	12	0.062%	9	4	5.82E-02	7	1	1.11E-02	3	0	6.90E-02	4	1	6.42E-02	3	0	7.66E-02	8	1	3.24E-03	7	2	3.70E-02	3.24E-03
"seeing" / ὁράω@vp	33	0.169%	24	26	6.68E-01	18	19	6.58E-01	7	1	5.33E-03	12	8	1.42E-01	7	2	2.82E-02	22	18	2.47E-01	18	16	3.38E-01	5.33E-03
Aorist middle participles / @vpam	41	0.210%	30	31	5.89E-01	22	18	2.16E-01	9	2	5.56E-03	15	11	1.74E-01	9	3	2.47E-02	27	31	8.06E-01	23	25	7.15E-01	5.56E-03
"word" / ῥῆμα@	19	0.098%	14	7	2.99E-02	10	5	5.58E-02	4	0	1.45E-02	7	1	7.10E-03	4	0	1.71E-02	13	7	6.83E-02	11	5	4.72E-02	7.10E-03
"fill" / πίμπλημι@v	13	0.067%	10	4	3.67E-02	7	3	7.86E-02	3	0	5.52E-02	5	0	8.15E-03	3	0	6.18E-02	9	4	7.08E-02	7	4	1.51E-01	8.15E-03
Periphrastic participles / εἰμί@\w+\w+@vp	35	0.180%	26	29	7.61E-01	19	15	2.14E-01	8	4	1.12E-01	13	11	3.59E-01	7	4	1.32E-01	23	12	8.62E-03	20	14	1.24E-01	8.62E-03
Passive participles / @vp\w{1}p	205	1.052%	152	138	1.33E-01	111	100	1.51E-01	46	30	8.77E-03	76	60	3.48E-02	44	33	5.29E-02	135	121	1.15E-01	114	104	1.75E-01	8.77E-03
"chief-" / ἀρχι\w+@	18	0.092%	13	17	8.70E-01	10	9	4.86E-01	4	2	2.37E-01	7	1	9.81E-03	4	1	1.03E-01	12	12	5.90E-01	10	10	5.77E-01	9.81E-03
λέγω@\w+ δέ@cc πρὸς@pa	20	0.103%	15	15	5.84E-01	11	12	7.04E-01	4	0	1.16E-02	7	7	5.40E-01	4	0	1.38E-02	13	16	8.21E-01	11	12	6.70E-01	1.16E-02
"people" / λαός@n	36	0.185%	27	23	2.73E-01	20	13	7.91E-02	8	3	4.17E-02	13	6	2.14E-02	8	2	1.72E-02	24	19	1.93E-01	20	18	3.73E-01	1.72E-02
"behold" / ἰδοῦ@	57	0.293%	42	37	2.34E-01	31	24	1.20E-01	13	8	1.14E-01	21	12	2.34E-02	12	6	4.08E-02	38	34	3.12E-01	32	26	1.73E-01	2.34E-02
"according to the" / κατά@pa δ@da	19	0.098%	14	7	2.99E-02	10	4	2.37E-02	4	3	3.89E-01	7	4	1.70E-01	4	1	8.67E-02	13	6	3.37E-02	11	7	1.70E-01	2.37E-02
Genitive articular inf. / δ@dg\w+ \w+@vn	21	0.108%	16	8	2.75E-02	11	5	2.93E-02	5	2	1.54E-01	8	3	4.95E-02	4	2	1.74E-01	14	8	6.63E-02	12	7	1.02E-01	2.75E-02
"call" as participle / καλέω@vp	24	0.123%	18	16	3.92E-01	13	13	5.69E-01	5	3	2.20E-01	9	7	3.38E-01	5	1	3.60E-02	16	16	5.82E-01	13	12	4.20E-01	3.60E-02
"began" + infinitive / ἄρχω@\w+ (?:\w+@\w+ ){0,4}?\w+@vn	24	0.123%	18	19	6.68E-01	13	13	5.69E-01	5	2	9.82E-02	9	7	3.38E-01	5	1	3.60E-02	16	18	7.56E-01	13	14	6.34E-01	3.60E-02
"being/happened" / γίνομαι@vp	30	0.154%	22	23	6.16E-01	16	17	6.32E-01	7	2	3.75E-02	11	6	7.46E-02	6	2	4.55E-02	20	21	6.61E-01	17	17	5.88E-01	3.75E-02
"day" / ἡμέρα@	83	0.426%	62	54	1.84E-01	45	40	2.51E-01	18	11	4.36E-02	31	21	4.20E-02	18	15	3.05E-01	55	44	7.84E-02	46	47	5.77E-01	4.20E-02

Feature	Lk2	Lk2%	01He	01Ha	01Hbi	02Ze	02Za	02Zbi	03Ve	03Va	03Vbi	05Be	05Ba	05Bbi	06Re	06Ra	06Rbi	07Ke	07Ka	07Kbi	08Ne	08Na	08Nbi	min
"call" / καλέω@v	55	0.282%	41	30	4.79E-02	30	23	1.19E-01	12	8	1.39E-01	20	15	1.39E-01	12	6	5.17E-02	36	32	2.69E-01	31	22	6.34E-02	4.79E-02
"which (was) called" / ὁ@d\w+ καλέω@vp	14	0.072%	10	8	2.91E-01	8	8	6.48E-01	3	1	1.82E-01	5	4	4.10E-01	3	0	4.99E-02	9	8	4.24E-01	8	7	4.79E-01	4.99E-02
"all" / ἅπας@	11	0.056%	8	12	9.28E-01	6	9	9.18E-01	2	0	8.62E-02	4	2	2.28E-01	2	0	9.49E-02	7	4	1.50E-01	6	2	5.59E-02	5.59E-02
Prep. infinitive / ἐν@pd (\w+@\w+\s*)?ὁ@d\w+ \w+@vn	31	0.159%	23	23	5.55E-01	17	16	4.83E-01	7	6	4.64E-01	11	6	6.12E-02	7	5	3.49E-01	20	21	6.04E-01	17	16	4.38E-01	6.12E-02
"be amazed" / θαυμάζω@	13	0.067%	10	9	5.03E-01	7	6	4.41E-01	3	1	2.15E-01	5	2	1.42E-01	3	0	6.18E-02	9	5	1.44E-01	7	6	4.12E-01	6.18E-02
"city" / πόλις@n	39	0.200%	29	29	5.54E-01	21	28	9.39E-01	9	4	6.63E-02	14	16	7.18E-01	8	5	1.61E-01	26	24	4.15E-01	22	23	6.55E-01	6.63E-02
"year" / ἔτος@n	15	0.077%	11	6	7.33E-02	8	5	1.78E-01	3	1	1.54E-01	6	2	8.54E-02	3	1	1.70E-01	10	5	7.09E-02	8	4	7.99E-02	7.09E-02
"turn" as root / στρέφ\w+@	38	0.195%	28	27	4.60E-01	21	18	3.29E-01	8	4	7.57E-02	14	11	2.55E-01	8	4	9.20E-02	25	27	6.95E-01	21	20	4.52E-01	7.57E-02
συ-prefixed verbs / συ\w+@v	84	0.431%	62	63	5.67E-01	46	43	3.85E-01	19	15	2.33E-01	31	23	8.21E-02	18	16	3.76E-01	55	56	5.65E-01	47	49	6.55E-01	8.21E-02
"each other" / ἀλλήλων@	11	0.056%	8	8	5.70E-01	6	6	6.10E-01	2	0	8.62E-02	4	1	8.66E-02	2	0	9.49E-02	7	7	5.60E-01	6	4	2.66E-01	8.62E-02
"what happened" / ὁ@d\w+ γίνομαι@vp	11	0.056%	8	7	4.31E-01	6	5	4.50E-01	2	0	8.62E-02	4	1	8.66E-02	2	0	9.49E-02	7	7	5.60E-01	6	3	1.39E-01	8.62E-02
"however" / πλὴν@	15	0.077%	11	11	5.64E-01	8	4	9.14E-02	3	1	1.54E-01	6	4	3.50E-01	3	2	3.78E-01	10	12	8.01E-01	8	9	6.69E-01	9.14E-02



Personal Named Entities

name	gender	book	chp	vs	01H	02Z	03V	04Ts	05B	06R	07K	08N	09M
Theophilus	male	Luke	1	3	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Herod	male	Luke	1	5	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Zechariah	male	Luke	1	5	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Elizabeth	female	Luke	1	7	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Elizabeth	female	Luke	1	7	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Zechariah	male	Luke	1	12	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Zechariah	male	Luke	1	13	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Elizabeth	female	Luke	1	13	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
John	male	Luke	1	13	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Zechariah	male	Luke	1	18	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Zechariah	male	Luke	1	21	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Elizabeth	female	Luke	1	24	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Joseph	male	Luke	1	27	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Mary	female	Luke	1	27	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Mary	female	Luke	1	30	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Mary	female	Luke	1	34	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Elizabeth	female	Luke	1	36	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Mary	female	Luke	1	38	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Mary	female	Luke	1	39	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Zechariah	male	Luke	1	40	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Elizabeth	female	Luke	1	40	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Mary	female	Luke	1	41	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Elizabeth	female	Luke	1	41	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Elizabeth	female	Luke	1	41	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Mary	female	Luke	1	46	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Mary	female	Luke	1	56	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Elizabeth	female	Luke	1	57	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Zechariah	male	Luke	1	59	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
John	male	Luke	1	60	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
John	male	Luke	1	63	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Zechariah	male	Luke	1	67	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Caesar	male	Luke	2	1	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Augustus	male	Luke	2	1	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Quirinius	male	Luke	2	2	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Joseph	male	Luke	2	4	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Mary	female	Luke	2	5	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Mary	female	Luke	2	16	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Joseph	male	Luke	2	16	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Mary	female	Luke	2	19	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Simeon	male	Luke	2	25	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Simeon	male	Luke	2	34	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Mary	female	Luke	2	34	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE

name	gender	book	chp	vs	01H	02Z	03V	04Ts	05B	06R	07K	08N	09M
Anna	female	Luke	2	36	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Phanouel	male	Luke	2	36	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Tiberius	male	Luke	3	1	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Caesar	male	Luke	3	1	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Pontius	male	Luke	3	1	FALSE	TRUE	FALSE	FALSE	TRUE	TRUE	FALSE	FALSE	TRUE
Pilate	male	Luke	3	1	FALSE	TRUE	TRUE	FALSE	TRUE	TRUE	FALSE	FALSE	TRUE
Herod	male	Luke	3	1	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Philip	male	Luke	3	1	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Lysanias	male	Luke	3	1	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Annas	male	Luke	3	2	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Caiaphas	male	Luke	3	2	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
John	male	Luke	3	2	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Zechariah	male	Luke	3	2	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
John	male	Luke	3	7	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
John	male	Luke	3	15	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
John	male	Luke	3	16	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Herod	male	Luke	3	19	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Herod	male	Luke	3	19	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
John	male	Luke	3	20	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Joseph	male	Luke	3	23	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Joseph	male	Luke	4	20	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Simon	male	Luke	4	38	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Simon	male	Luke	4	38	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Simon	male	Luke	5	3	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE
Simon	male	Luke	5	4	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
Simon	male	Luke	5	5	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Simon	male	Luke	5	8	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Peter	male	Luke	5	8	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE
James	male	Luke	5	10	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
John	male	Luke	5	10	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
Zebedee	male	Luke	5	10	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Simon	male	Luke	5	10	TRUE	TRUE	FALSE	FALSE	TRUE	TRUE	FALSE	FALSE	TRUE
Simon	male	Luke	5	10	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	FALSE	TRUE	FALSE
Levi	male	Luke	5	27	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Alphaeus	male	Ev	5	27	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Levi	male	Luke	5	29	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
John	male	Luke	5	33	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Simon	male	Luke	6	14	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Peter	male	Luke	6	14	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Andrew	male	Luke	6	14	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
James	male	Luke	6	14	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
John	male	Luke	6	14	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
Philip	male	Luke	6	14	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE

name	gender	book	chp	vs	01H	02Z	03V	04Ts	05B	06R	07K	08N	09M
Bartholomew	male	Luke	6	14	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
Matthew	male	Luke	6	15	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
Thomas	male	Luke	6	15	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
James	male	Luke	6	15	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
Alphaeus	male	Luke	6	15	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
Simon	male	Luke	6	15	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
Judas	male	Luke	6	16	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
James	male	Luke	6	16	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
Judas	male	Luke	6	16	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
John	male	Luke	7	18	TRUE	TRUE	FALSE	TRUE	TRUE	FALSE	FALSE	TRUE	TRUE
John	male	Luke	7	18	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
John	male	Luke	7	20	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
John	male	Luke	7	22	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	TRUE
John	male	Luke	7	24	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
John	male	Luke	7	24	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE
John	male	Luke	7	28	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
John	male	Luke	7	29	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
John	male	Luke	7	33	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE
Simon	male	Ev	7	39	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Simon	male	Luke	7	40	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE
Simon	male	Ev	7	40	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Peter	male	Ev	7	40	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Simon	male	Luke	7	43	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Simon	male	Luke	7	44	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Mary	female	Luke	8	2	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
Magdalene	female	Luke	8	2	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Joanna	female	Luke	8	3	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
Herod	male	Luke	8	3	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE
Chuza	male	Luke	8	3	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
Susanna	female	Luke	8	3	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
Jairus	male	Luke	8	41	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Peter	male	Luke	8	45	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Peter	male	Luke	8	51	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
John	male	Luke	8	51	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
James	male	Luke	8	51	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Herod	male	Luke	9	7	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
John	male	Luke	9	7	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Herod	male	Luke	9	9	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
John	male	Luke	9	9	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
John	male	Luke	9	19	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE
Peter	male	Luke	9	20	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Peter	male	Luke	9	28	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE
John	male	Luke	9	28	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE

name	gender	book	chp	vs	01H	02Z	03V	04Ts	05B	06R	07K	08N	09M
James	male	Luke	9	28	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE
Peter	male	Luke	9	32	TRUE	TRUE	FALSE	TRUE	FALSE	FALSE	TRUE	TRUE	FALSE
Peter	male	Luke	9	33	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE
John	male	Luke	9	49	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
James	male	Luke	9	54	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
John	male	Luke	9	54	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
Philip	male	Luke	9	59	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	TRUE
Martha	female	Luke	10	38	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Mary	female	Luke	10	39	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Martha	female	Luke	10	40	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Martha	female	Luke	10	41	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Martha	female	Luke	10	41	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Mary	female	Luke	10	42	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
John	male	Luke	11	1	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE
Peter	male	Luke	12	41	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Pilate	male	Luke	13	1	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Herod	male	Luke	13	31	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
John	male	Luke	16	16	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Lazarus	male	Luke	16	20	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE
Lazarus	male	Luke	16	23	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE
Lazarus	male	Luke	16	24	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE
Lazarus	male	Luke	16	25	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE
Peter	male	Luke	18	28	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Zacchaeus	male	Luke	19	2	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Zacchaeus	male	Luke	19	5	TRUE	TRUE	TRUE	FALSE	FALSE	TRUE	TRUE	TRUE	FALSE
Zacchaeus	male	Luke	19	8	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
John	male	Luke	20	4	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
John	male	Luke	20	6	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Caesar	male	Luke	20	22	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
Caesar	male	Luke	20	24	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Caesar	male	Luke	20	25	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Caesar	male	Luke	20	25	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Judas	male	Luke	22	3	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE
Peter	male	Luke	22	8	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	FALSE	TRUE	TRUE
John	male	Luke	22	8	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Simon	male	Luke	22	31	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Simon	male	Luke	22	31	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Peter	male	Ev	22	33	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE
Peter	male	Luke	22	34	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	FALSE	TRUE	FALSE
Judas	male	Luke	22	47	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE
Judas	male	Luke	22	48	TRUE	FALSE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
Peter	male	Luke	22	54	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	FALSE	FALSE
Peter	male	Luke	22	55	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE

name	gender	book	chp	vs	01H	02Z	03V	04Ts	05B	06R	07K	08N	09M
Peter	male	Luke	22	58	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Peter	male	Luke	22	60	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	FALSE	FALSE
Peter	male	Luke	22	61	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	FALSE	FALSE
Peter	male	Luke	22	61	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE
Pilate	male	Luke	23	1	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Caesar	male	Luke	23	2	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Pilate	male	Luke	23	3	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Pilate	male	Luke	23	4	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Pilate	male	Luke	23	6	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
Herod	male	Luke	23	7	TRUE	TRUE	TRUE	TRUE	FALSE	FALSE	TRUE	TRUE	TRUE
Herod	male	Luke	23	7	TRUE	TRUE	FALSE	FALSE	TRUE	TRUE	TRUE	TRUE	FALSE
Pilate	male	Ev	23	7	FALSE	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE
Herod	male	Luke	23	8	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Herod	male	Luke	23	11	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Pilate	male	Luke	23	11	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Herod	male	Luke	23	12	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Pilate	male	Luke	23	12	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Pilate	male	Luke	23	13	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Herod	male	Luke	23	15	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Barabbas	male	Luke	23	18	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Pilate	male	Luke	23	20	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Pilate	male	Luke	23	24	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Simon	male	Luke	23	26	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
Joseph	male	Luke	23	50	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Pilate	male	Luke	23	52	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE
Mary	female	Luke	24	10	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Joanna	female	Luke	24	10	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
Mary	female	Luke	24	10	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
James	male	Luke	24	10	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
Peter	male	Luke	24	12	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Cleopas	male	Luke	24	18	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE
Simon	male	Luke	24	34	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE



lemma	chp	vs	att	CENP	01H	02Z	03V	05B	06R	07K	08N	09M
ἐπειδήπερ	1	1	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἀνατάσσομαι	1	1	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
δήγησις	1	1	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
αὐτόπτης	1	2	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
κράτιστος	1	3	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἱερατεύω	1	8	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
θυμιάω	1	9	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
σίκερα	1	15	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
διανεύω	1	22	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
περικρύβω	1	24	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ὄνειδος	1	25	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
διαταράσσω	1	29	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
συγγενίς	1	36	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
γῆρας	1	36	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἀναφωνέω	1	42	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
περίοικος	1	58	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἐννεύω	1	62	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
πινακίδιον	1	63	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
περιοικέω	1	65	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἀνάδειξις	1	80	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Αὐγοῦστος	2	1	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Κυρήνιος	2	2	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἔγκυος	2	5	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἀγραυλέω	2	8	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
τρυγών	2	24	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
νοσσός	2	24	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἐθίζω	2	27	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἀγκάλῃ	2	28	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἄννα	2	36	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Φανουήλ	2	36	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
παρθενία	2	36	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἀνθομολογέομαι	2	38	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
συνοδία	2	44	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
πεντεκαίδεκατος	3	1	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
ἡγεμονία	3	1	AT	FALSE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE	TRUE
Τιβέριος	3	1	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Ἴτουραῖος	3	1	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Τραχωνίτις	3	1	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Λυσανίας	3	1	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἄβιληνῆ	3	1	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
φάραγξ	3	5	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
λείος	3	5	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE



lemma	chp	vs	att	CENP	01H	02Z	03V	05B	06R	07K	08N	09M
διασείω	3	14	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
διακαθαίρω	3	17	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἡλί	3	23	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἰανναί	3	24	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ναούμ	3	25	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἐσλί	3	25	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ναγγαί	3	25	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Μάαθ	3	26	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Σεμεῖν	3	26	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἰωσήχ	3	26	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἰωδά	3	26	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἰωανάν	3	27	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ῥησά	3	27	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Νηρί	3	27	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἄδδι	3	28	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Κωσάμ	3	28	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἐλμαδάμ	3	28	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ῥηρ	3	28	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἐλιέζερ	3	29	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἰωρίμ	3	29	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἰωνάμ	3	30	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Μελεά	3	31	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Μεννά	3	31	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ματταθά	3	31	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ναθάμ	3	31	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἄδμίν	3	33	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἄρνί	3	33	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Θάρα	3	34	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ναχώρ	3	34	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Σερούχ	3	35	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ῥαγαύ	3	35	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Φάλεκ	3	35	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ῥεβερ	3	35	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἄρφαξάδ	3	36	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Σήμ	3	36	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Λάμεχ	3	36	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Μαθουσαλά	3	37	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἰάρετ	3	37	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Μαλελεήλ	3	37	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἐνώς	3	38	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Σήθ	3	38	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
στιγμή	4	5	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
διαφυλάσσω	4	10	NP	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE

lemma	chp	vs	att	CENP	01H	02Z	03V	05B	06R	07K	08N	09M
ἀναπτύσσω	4	17	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
αἰχμάλωτος	4	18	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἀνάβλεψις	4	18	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
θραύω	4	18	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
πτύσσω	4	20	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Σάρεπτα	4	26	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ἐλισαῖος	4	27	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Ναιμάν	4	27	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
Σύρος	4	27	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
ὄφρῦς	4	29	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
κατακρημνίζω	4	29	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	TRUE
ἔα	4	34	AT	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
δυνω	4	40	AT	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
κατανεύω	5	7	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
κέραμος	5	19	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
παράδοξος	5	26	AT	FALSE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE	FALSE
βλητέος	5	38	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ψόχω	6	1	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE
διανυκτερεύω	6	12	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
πεδινός	6	17	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
παράλιος	6	17	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	FALSE	TRUE	FALSE
ἀπελπίζω	6	35	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
πιέζω	6	38	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
ὑπερεκχύννω	6	38	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
ἀντιμετρέω	6	38	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE
βαθύνω	6	48	UN	FALSE	TRUE	FALSE	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE
πλήμμυρα	6	48	UN	FALSE	TRUE	FALSE	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE
συμπίπτω	6	49	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ρήγμα	6	49	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
Ναῖν	7	11	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
ἐκκομίζω	7	12	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
σορός	7	14	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
βασίλειον	7	25	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
δανιστής	7	41	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
διαλείπω	7	45	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE
Χουζᾶς	8	3	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
Σουσάννα	8	3	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
ἐπιπορεύομαι	8	4	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
ἰκμάς	8	6	UN	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
συμφύω	8	7	UN	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
τελεσφορέω	8	14	UN	FALSE	TRUE	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE	FALSE
συντυγχάνω	8	19	NP	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἀφυπνώω	8	23	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE

lemma	chp	vs	att	CENP	01H	02Z	03V	05B	06R	07K	08N	09M
καταπλέω	8	26	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
άντιπέρα	8	26	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
προσαναλίσκω	8	43	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
άποθλίβω	8	45	AT	FALSE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE
έπισιτισμός	9	12	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE
κλισία	9	14	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
έξαστράπτω	9	29	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE
διαγρηγορέω	9	32	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE
διαχωρίζω	9	33	AT	FALSE	TRUE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	FALSE
άφρός	9	39	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
μόγισ	9	39	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
παρακαλύπτω	9	45	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
αισθάνομαι	9	45	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE
ανάληψις	9	51	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
άροτρον	9	62	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
άρήν	10	3	UN	FALSE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
άπομάσσω	10	11	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE
ήμιθανής	10	30	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
συγκυρία	10	31	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
όδεύω	10	33	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
καταδέω	10	34	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
τραῦμα	10	34	UN	FALSE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE
έπιχέω	10	34	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
πανδοχεῖον	10	34	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
πανδοχεύς	10	35	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
προσδαπανάω	10	35	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
παρακαθέζομαι	10	39	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
περισπάω	10	40	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
θορυβάζω	10	41	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
κίχρημι	11	5	AT	FALSE	TRUE	TRUE	FALSE	FALSE	TRUE	TRUE	TRUE	FALSE
ανάιδεια	11	8	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE
ών	11	12	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
διανόημα	11	17	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
καθοπλίζω	11	21	AT	FALSE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	FALSE
σκῦλον	11	22	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
μενοῦν	11	28	AT	FALSE	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
έπαθροίζω	11	29	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
κρύπτη	11	33	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE
πήγανον	11	42	AT	FALSE	TRUE	TRUE	FALSE	TRUE	TRUE	FALSE	TRUE	TRUE
προσψαύω	11	46	AT	FALSE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	TRUE	FALSE
άποστοματίζω	11	53	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
θηρεύω	11	54	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
συγκαλύπτω	12	2	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE

lemma	chp	vs	att	CENP	01H	02Z	03V	05B	06R	07K	08N	09M
ἐμβάλλω	12	5	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
μεριστής	12	14	AT	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
εὐφορέω	12	16	AT	FALSE	TRUE	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	FALSE
κόραξ	12	24	AT	FALSE	TRUE	FALSE	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE
ἀμφιέζω	12	28	NP	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
μετεωρίζομαι	12	29	UN	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE	FALSE	TRUE	FALSE
ἀνέκλειπτος	12	33	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
σιτομέτριον	12	42	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	TRUE
διαμερισμός	12	51	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE
ὄμβρος	12	54	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
κατασύρω	12	58	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE
ἀμπελουργός	13	7	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
κόπριον	13	8	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
συγκύπτω	13	11	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
ἀποκλείω	13	25	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
ἐνδέχομαι	13	33	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
νοσσία	13	34	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ὑδρωπικός	14	2	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
προσαναβαίνω	14	10	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
ἀντικαλέω	14	12	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
δαπάνη	14	28	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
ἀπαρτισμός	14	28	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
κοπρία	14	35	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
ἐπιμελῶς	15	8	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
ἀσώτως	15	13	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
κεράτιον	15	16	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
δακτύλιος	15	22	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
συμφωνία	15	25	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
χορός	15	25	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
διαβάλλω	16	1	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
οἰκονομέω	16	2	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
κόρος	16	7	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	TRUE
φρονίμως	16	8	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
βύσσος	16	19	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
λαμπρῶς	16	19	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
έλκώ	16	20	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
ἐπιλείχω	16	21	AT	FALSE	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
καταψύχω	16	24	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
χάσμα	16	26	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
ἀνένδεκτος	17	1	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
λυσιτελέω	17	2	AT	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
μυλικός	17	2	AT	FALSE	FALSE	TRUE	TRUE	FALSE	TRUE	TRUE	TRUE	FALSE
συκάμινος	17	6	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE

lemma	chp	vs	att	CENP	01H	02Z	03V	05B	06R	07K	08N	09M
ἀλλογενής	17	18	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
παρατήρησις	17	20	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
τρήμα	18	25	UN	FALSE	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
βελόνη	18	25	UN	FALSE	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
πολλαπλασίων	18	30	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἀρχιτελώνης	19	2	AT	FALSE	TRUE	TRUE	TRUE	FALSE	FALSE	TRUE	TRUE	FALSE
συκομορέα	19	4	UN	FALSE	TRUE	TRUE	TRUE	FALSE	FALSE	TRUE	TRUE	FALSE
τετραπλοῦς	19	8	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
πραγματεύομαι	19	13	AT	FALSE	TRUE	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE	FALSE
διαπραγματεύομαι	19	15	UN	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
προσεργάζομαι	19	16	UN	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
εὖγε	19	17	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
κατασφάζω	19	27	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ὑποστρωννύω	19	36	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
κατάβασις	19	37	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
παρεμβάλλω	19	43	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
χάραξ	19	43	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
περικυκλώω	19	43	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἐδαφίζω	19	44	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἐκκρεμάννυμι	19	48	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
συλλογίζομαι	20	5	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
καταλιθάζω	20	6	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE	TRUE
ἴσως	20	13	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἐγκάθετος	20	20	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
ὑποκρίνομαι	20	20	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE
γαμίσκω	20	34	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE	FALSE	TRUE
ισάγγελος	20	36	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE
πεινιχρός	21	2	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
ἀνάθημα	21	5	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
φόβητρον	21	11	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
προμελετάω	21	14	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
στρατόπεδον	21	20	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
ἐκχωρέω	21	21	NP	TRUE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ἀπορία	21	25	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
σάλος	21	25	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	FALSE	FALSE
ἀποψύχω	21	26	AT	FALSE	TRUE	TRUE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
κραιπάλη	21	34	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
ἐπεισέρχομαι	21	35	AT	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE
ὀρβρίζω	21	38	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
φιλονεικία	22	24	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
εὐεργέτης	22	25	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
ἔσθω	22	30	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
ἐξαιτέω	22	31	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE



lemma	chp	vs	att	CENP	01H	02Z	03V	05B	06R	07K	08N	09M
σινιάζω	22	31	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
βολή	22	41	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
ἀγωνία	22	44	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
ιδρώς	22	44	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
θρόμβος	22	44	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE
περιάπτω	22	55	UN	FALSE	FALSE	TRUE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
ἐπισχύω	23	5	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
παμπληθεί	23	18	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
ἐπικρίνω	23	24	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
ύγρός	23	31	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
συμπαραγίνομαι	23	48	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
θεωρία	23	48	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
συγκατατίθεμαι	23	51	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	FALSE	TRUE	TRUE
λαξευτός	23	53	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
λήρος	24	11	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Ἐμμαοῦς	24	13	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	FALSE	FALSE
ἀντιβάλλω	24	17	UN	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
Κλεοπᾶς	24	18	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
ὀρθρινός	24	22	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
προσποιέω	24	28	UN	FALSE	TRUE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
ἄφαντος	24	31	AT	FALSE	TRUE	TRUE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
ἀθροίζω	24	33	UN	FALSE	FALSE	FALSE	FALSE	FALSE	FALSE	TRUE	TRUE	FALSE
βρώσιμος	24	41	AT	FALSE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE	TRUE
ὀπτός	24	42	AT	FALSE	TRUE	FALSE	FALSE	TRUE	FALSE	TRUE	TRUE	FALSE

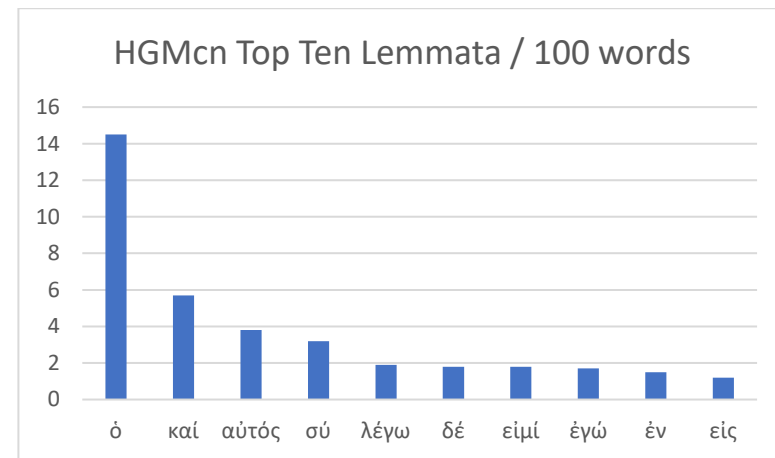


### 3.8. Data Visualizations

For our first jump into visualizations, we start with a simple stylometric overview of author writing habits via graphs of Top Ten Lemmata for each of our compiled datasets. We should note that RGMcn is our dataset based on Roth's critical edition of the *Gospel* of Marcion. The datasets are based on the respective editions of Harnack (#4338), Roth (#4169), CENP (#4024), CINP (#3879), Acts (#18451), and John (#15635). The top line for each table contains frequencies for each 100 words, while the second line contains raw word counts. Compared to Lk1/GMcn, CENP and CINP have a significantly higher frequency of the lemmata "and" / *καί* and "in" / *ἐν* but a significantly lower frequency of the lemma "you" / *σύ*. CINP and Acts share a significantly higher frequency of the lemma "now" / *δέ*.

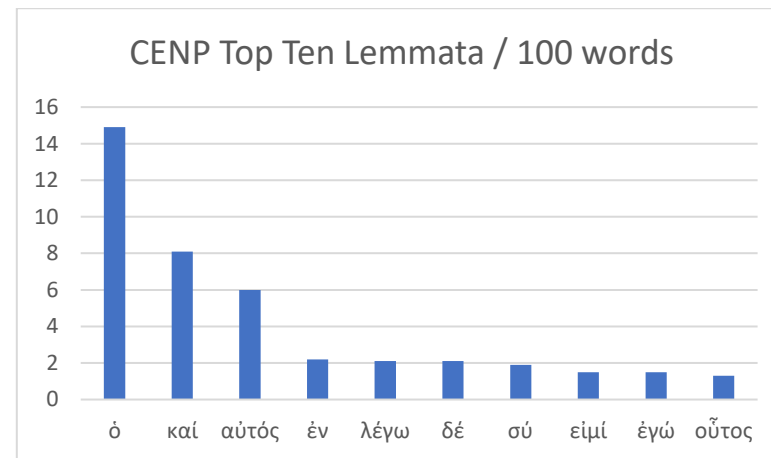
VGMcn Top Ten Lemmata

ὁ	καί	αὐτός	σύ	λέγω	δέ	εἰμί	ἐγώ	ἐν	εἰς
14.5	5.7	3.8	3.2	1.9	1.8	1.8	1.7	1.5	1.2
609	239	160	136	80	76	76	70	63	50



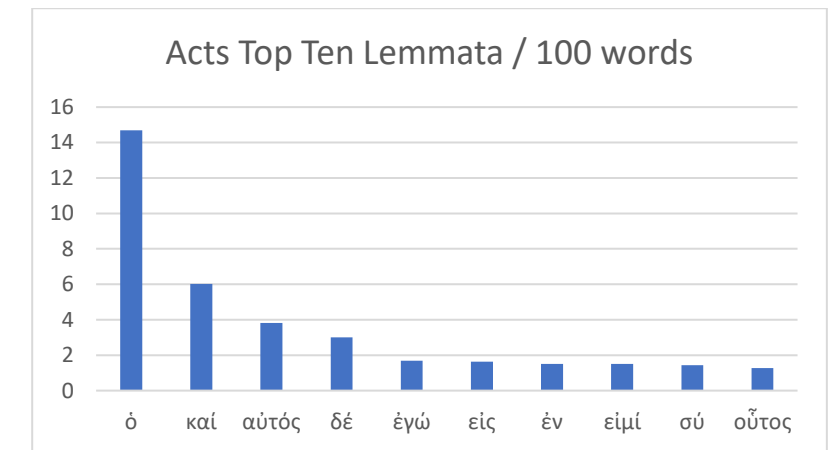
CENP Top Ten Lemmata

ὁ	καί	αὐτός	ἐν	λέγω	δέ	σύ	εἰμί	ἐγώ	οὗτος
14.9	8.1	6.0	2.2	2.1	2.1	1.9	1.5	1.5	1.3
600	324	243	87	85	84	78	62	59	51



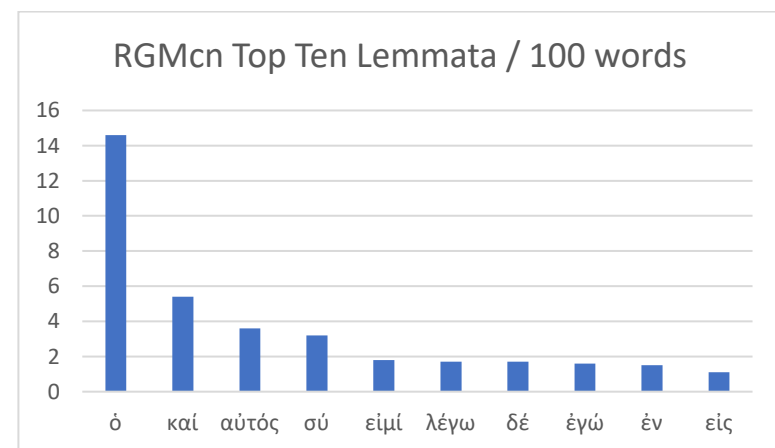
Acts Top Ten Lemmata

ὁ	καί	αὐτός	δέ	ἐγώ	εἰς	ἐν	εἰμί	σύ	οὗτος
14.7	6.0	3.8	3.0	1.7	1.6	1.5	1.5	1.4	1.3
2709	1110	703	554	310	302	279	278	263	236



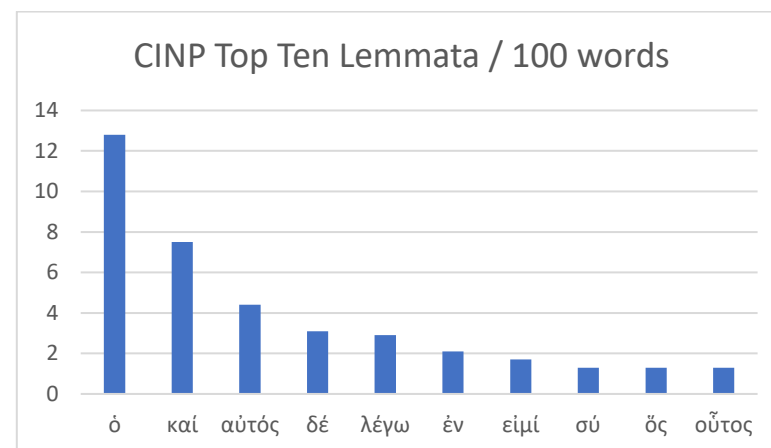
RGMcn Top Ten Lemmata

ὁ	καί	αὐτός	σύ	εἰμί	λέγω	δέ	ἐγώ	ἐν	εἰς
14.6	5.4	3.6	3.2	1.8	1.7	1.7	1.6	1.5	1.1
610	227	151	133	74	71	71	68	61	47



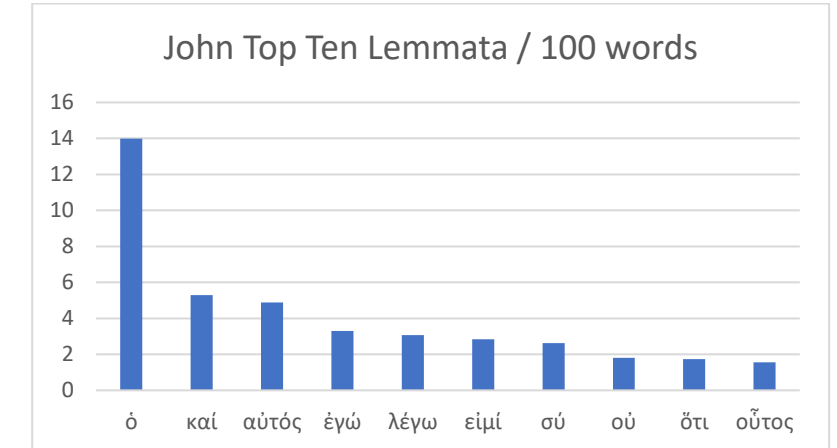
CINP Top Ten Lemmata

ὁ	καί	αὐτός	δέ	λέγω	ἐν	εἰμί	σύ	ὅς	οὗτος
12.8	7.5	4.4	3.1	2.9	2.1	1.7	1.3	1.3	1.3
497	291	172	119	111	80	65	52	51	50



John Top Ten Lemmata

ὁ	καί	αὐτός	ἐγώ	λέγω	εἰμί	σύ	οὐ	ὅτι	οὗτος
14.0	5.3	4.9	3.3	3.1	2.8	2.6	1.8	1.7	1.6
2186	828	764	515	480	444	411	282	271	243



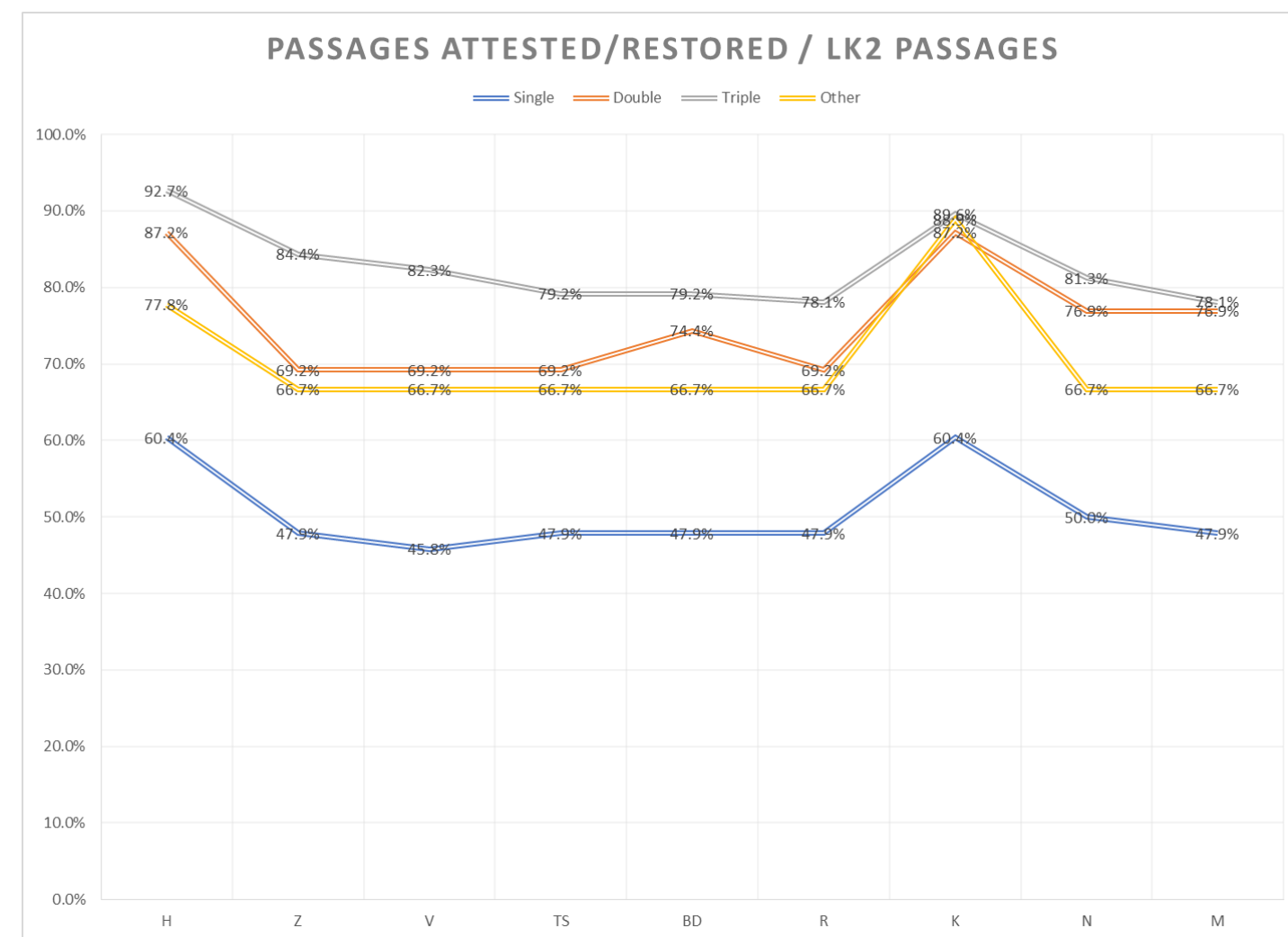
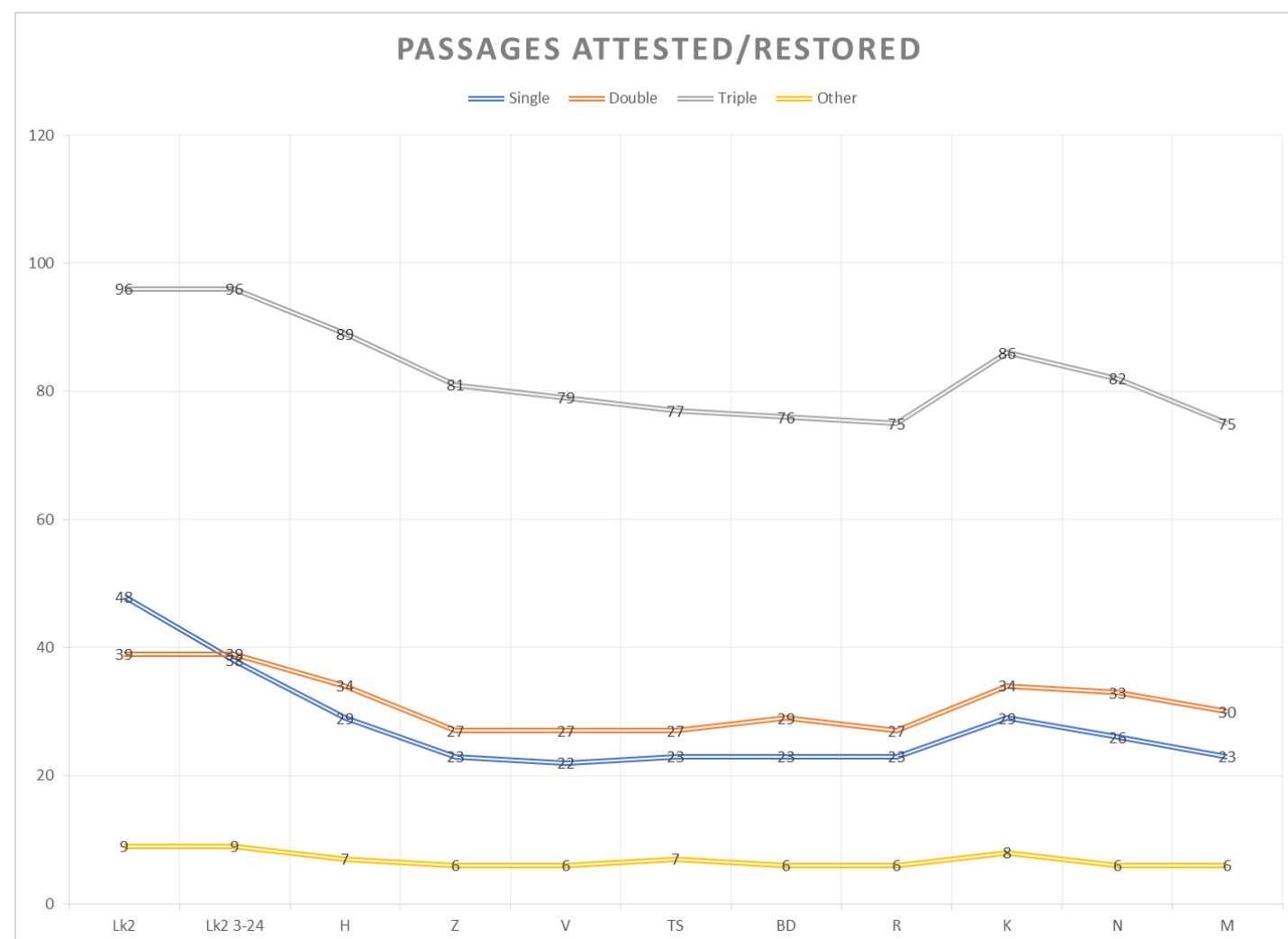
For raw data tallies, see IDD 1.6. H = Hahn (1832). Z = Zahn (1892). V = Harnack (1924). Ts = Tsutsui (1992). B = BeDuhn (2013). R = Roth (2015). K = Klinghardt (2015/2020/2021). N = Nicolotti (2019). M = this book.

Passages Attested/Restored

Tradition	Lk2	H	Z	V	Ts	B	R	K	N	M
Single Lk2 3-24	38	29	23	22	23	23	23	29	26	23
Single Lk2	48	29	23	22	23	23	23	29	26	23
Double	39	34	27	27	27	29	27	34	33	30
Triple	96	89	81	79	77	76	75	86	82	75
Other	9	7	6	6	7	6	6	8	6	6
All Lk2	192	159	137	134	134	134	131	157	147	134
All Lk2 3-24	182	159	137	134	134	134	131	157	147	134

Passages Attested/Restored / Lk2 Passages

Tradition	H	Z	V	Ts	B	R	K	N	M
Single / Lk2 3-24	76.3%	60.5%	57.9%	60.5%	60.5%	60.5%	76.3%	68.4%	60.5%
Single / Lk2	60.4%	47.9%	45.8%	47.9%	47.9%	47.9%	60.4%	54.2%	47.9%
Double	87.2%	69.2%	69.2%	69.2%	74.4%	69.2%	87.2%	84.6%	76.9%
Triple	92.7%	84.4%	82.3%	80.2%	79.2%	78.1%	89.6%	85.4%	78.1%
Other	77.8%	66.7%	66.7%	77.8%	66.7%	66.7%	88.9%	66.7%	66.7%
All / Lk2	82.8%	71.4%	69.8%	69.8%	69.8%	68.2%	81.8%	76.6%	69.8%
All / Lk2 3-24	87.4%	75.3%	73.6%	73.6%	73.6%	72.0%	86.3%	80.8%	73.6%

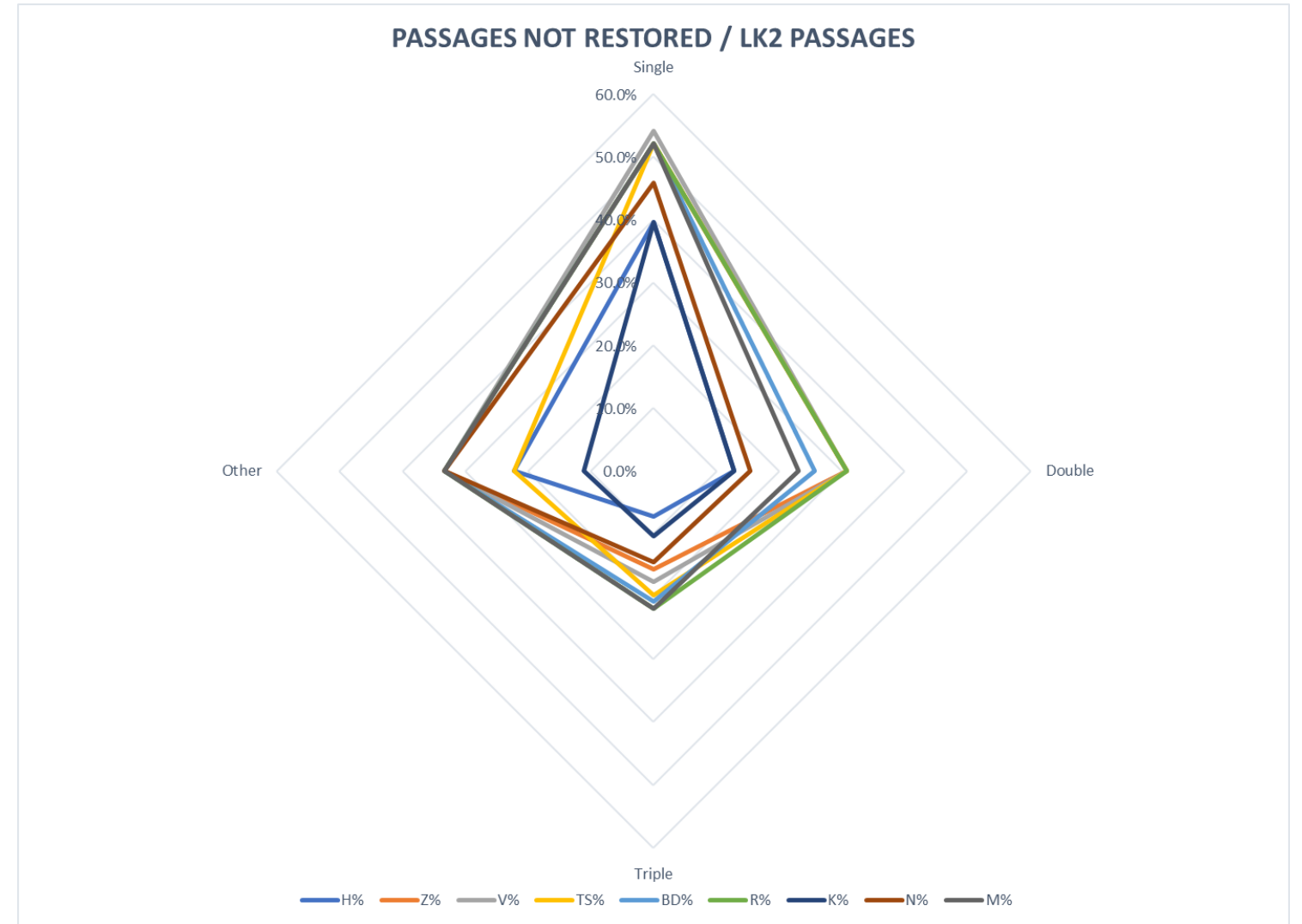
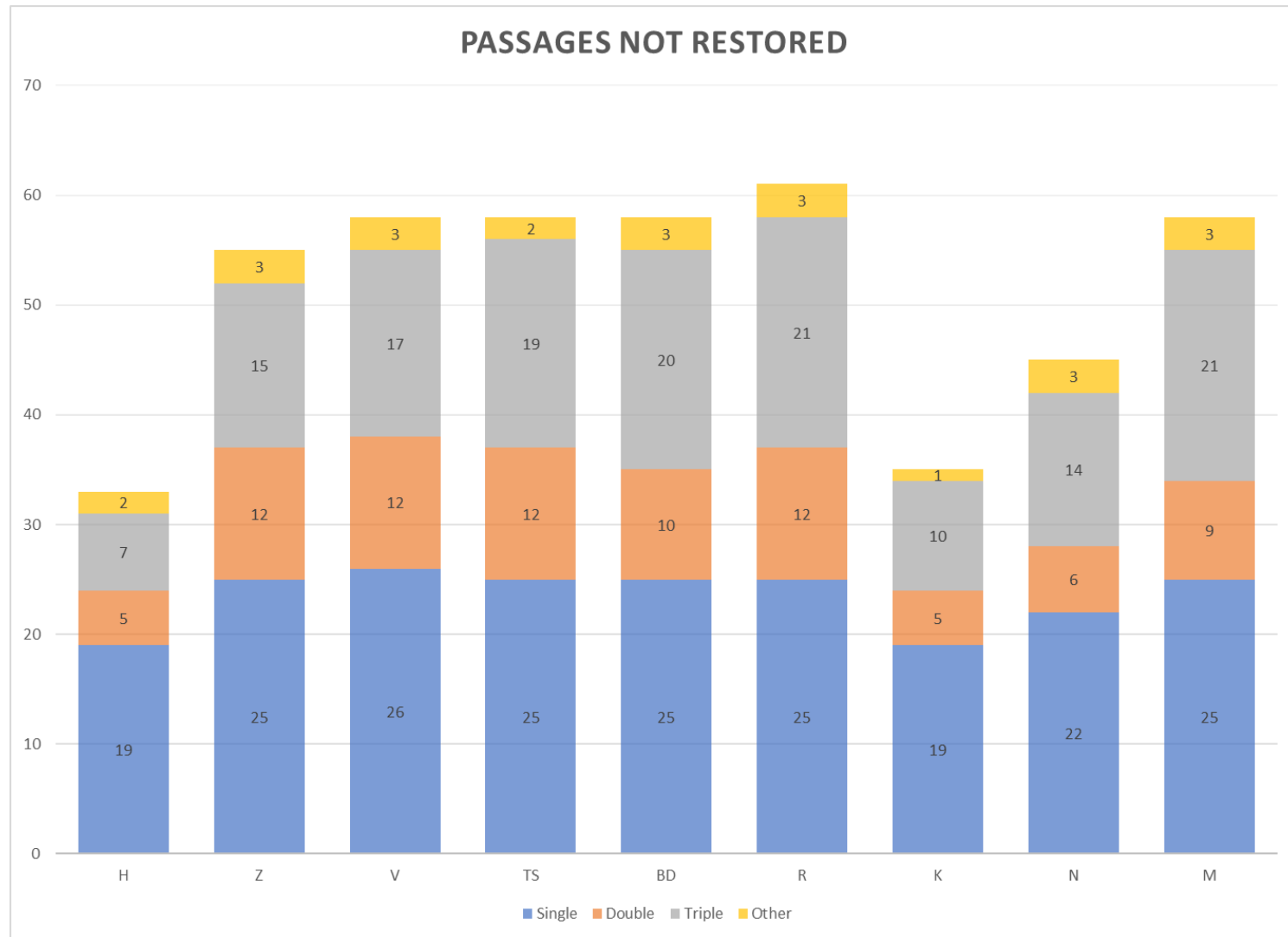


Passages Not Restored

Tradition	H	Z	V	Ts	B	R	K	N	M
Single Lk2 3-24	9	15	16	15	15	15	9	12	15
Single Lk2	19	25	26	25	25	25	19	22	25
Double	5	12	12	12	10	12	5	6	9
Triple	7	15	17	19	20	21	10	14	21
Other	2	3	3	2	3	3	1	3	3
All Lk2	33	55	58	58	58	61	35	45	58
All Lk2 3-24	23	45	48	48	48	51	25	35	48

Passages Not Restored / Lk2 Passages

Tradition	H	Z	V	Ts	B	R	K	N	M
Single / Lk2 3-24	23.7%	39.5%	42.1%	39.5%	39.5%	39.5%	23.7%	31.6%	39.5%
Single / Lk2	39.6%	52.1%	54.2%	52.1%	52.1%	52.1%	39.6%	45.8%	52.1%
Double / Lk2	12.8%	30.8%	30.8%	30.8%	25.6%	30.8%	12.8%	15.4%	23.1%
Triple / Lk2	7.3%	15.6%	17.7%	19.8%	20.8%	21.9%	10.4%	14.6%	21.9%
Other / Lk2	22.2%	33.3%	33.3%	22.2%	33.3%	33.3%	11.1%	33.3%	33.3%
All / Lk2	17.2%	28.6%	30.2%	30.2%	30.2%	31.8%	18.2%	23.4%	30.2%
All / Lk2 3-24	12.6%	24.7%	26.4%	26.4%	26.4%	28.0%	13.7%	19.2%	26.4%

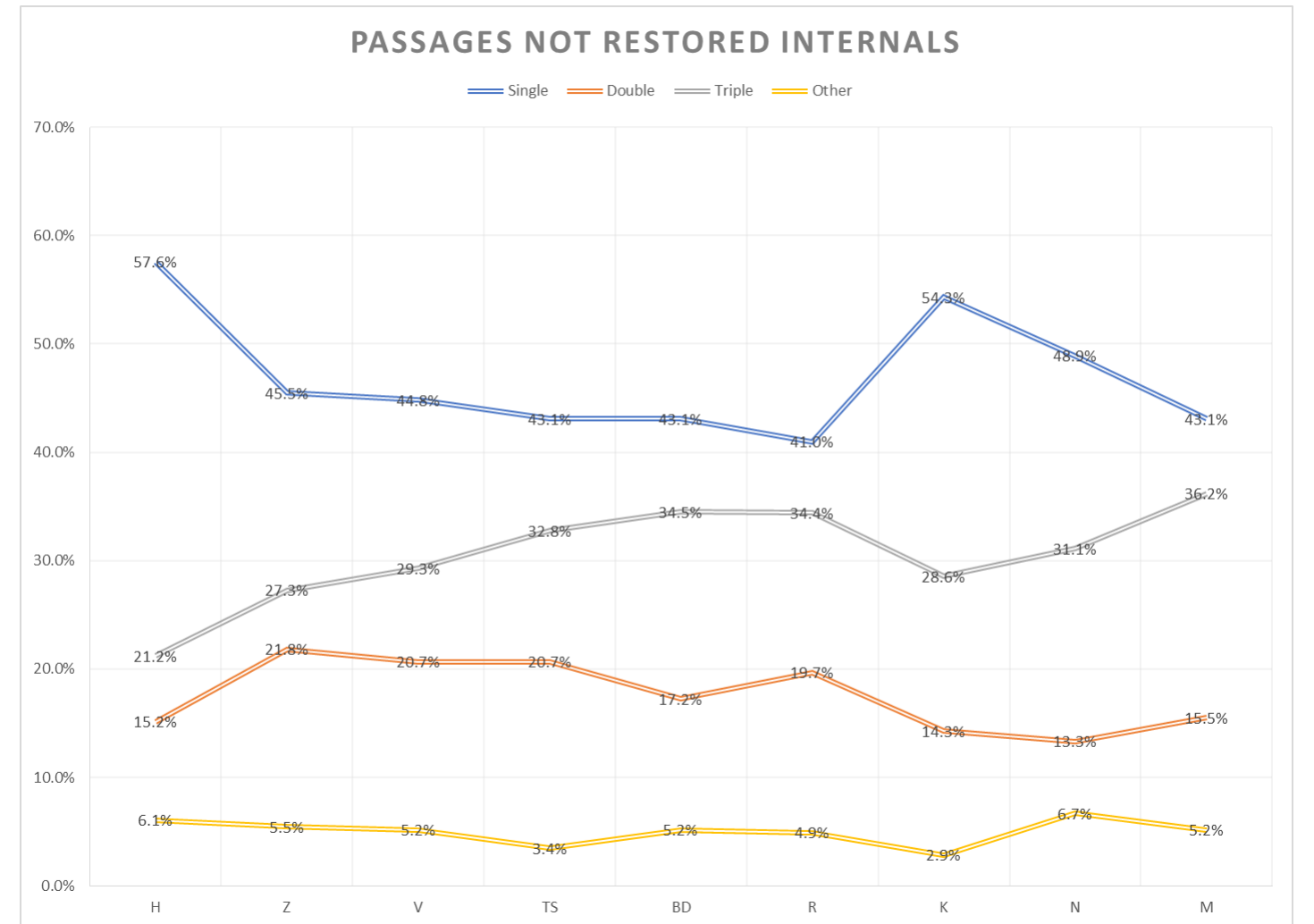
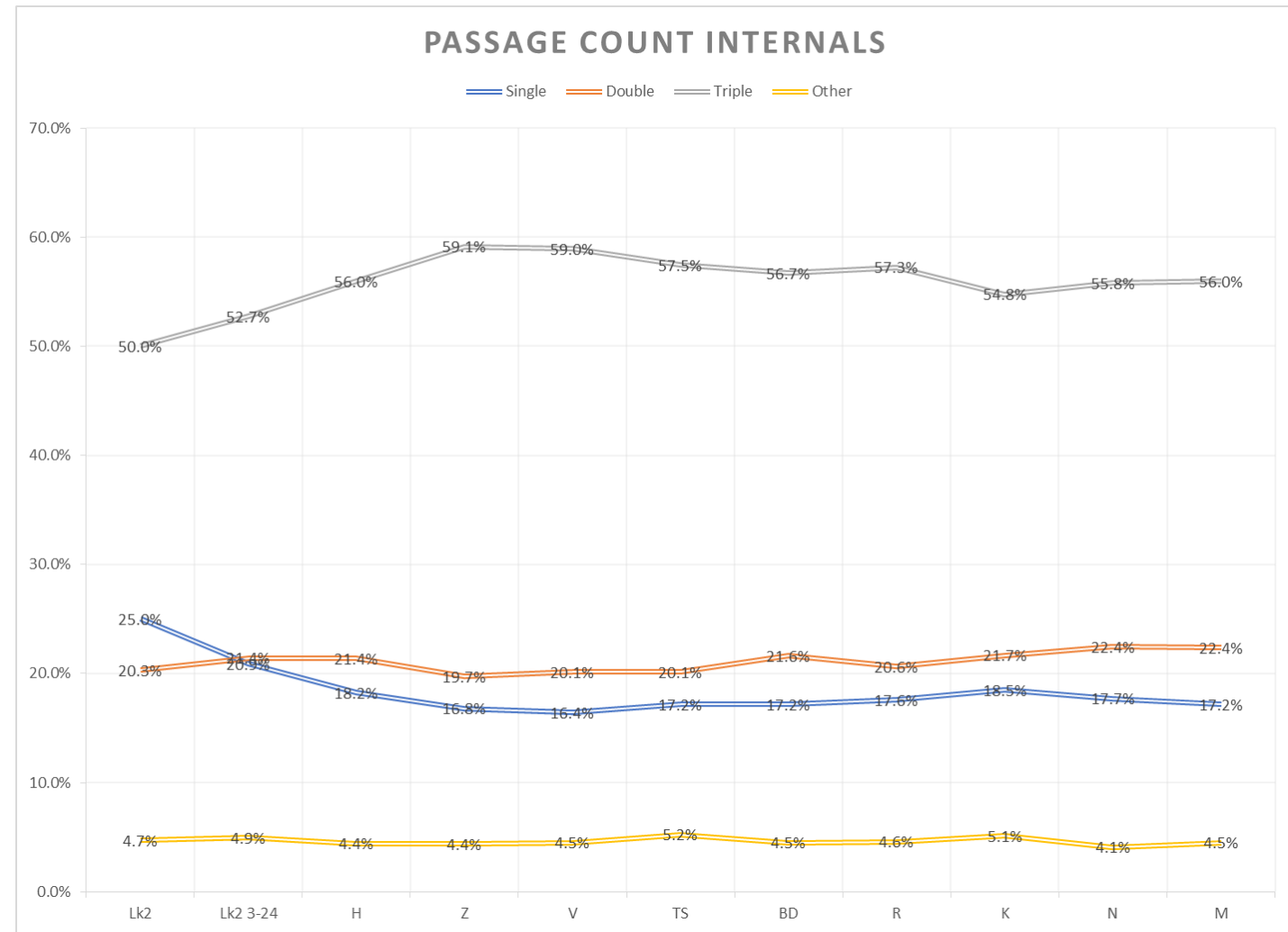


Passage Count Internals

Tradition	Lk2	Lk2 3-24	H	Z	V	Ts	B	R	K	N	M
Single	25.0%	20.9%	18.2%	16.8%	16.4%	17.2%	17.2%	17.6%	18.5%	17.7%	17.2%
Double	20.3%	21.4%	21.4%	19.7%	20.1%	20.1%	21.6%	20.6%	21.7%	22.4%	22.4%
Triple	50.0%	52.7%	56.0%	59.1%	59.0%	57.5%	56.7%	57.3%	54.8%	55.8%	56.0%
Other	4.7%	4.9%	4.4%	4.4%	4.5%	5.2%	4.5%	4.6%	5.1%	4.1%	4.5%

Passages Not Restored Internals

Tradition	H	Z	V	Ts	B	R	K	N	M
Single	57.6%	45.5%	44.8%	43.1%	43.1%	41.0%	54.3%	48.9%	43.1%
Double	15.2%	21.8%	20.7%	20.7%	17.2%	19.7%	14.3%	13.3%	15.5%
Triple	21.2%	27.3%	29.3%	32.8%	34.5%	34.4%	28.6%	31.1%	36.2%
Other	6.1%	5.5%	5.2%	3.4%	5.2%	4.9%	2.9%	6.7%	5.2%

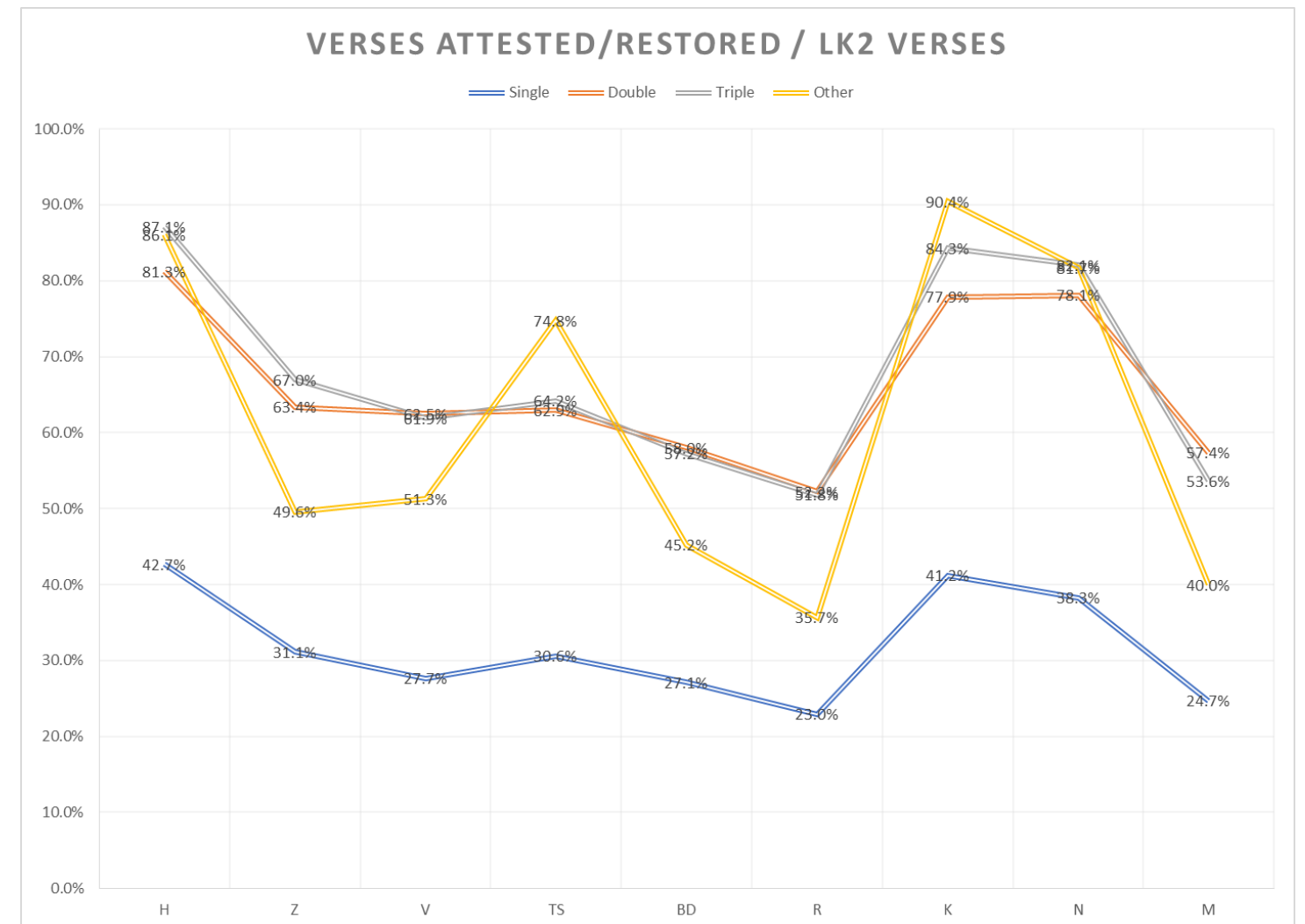
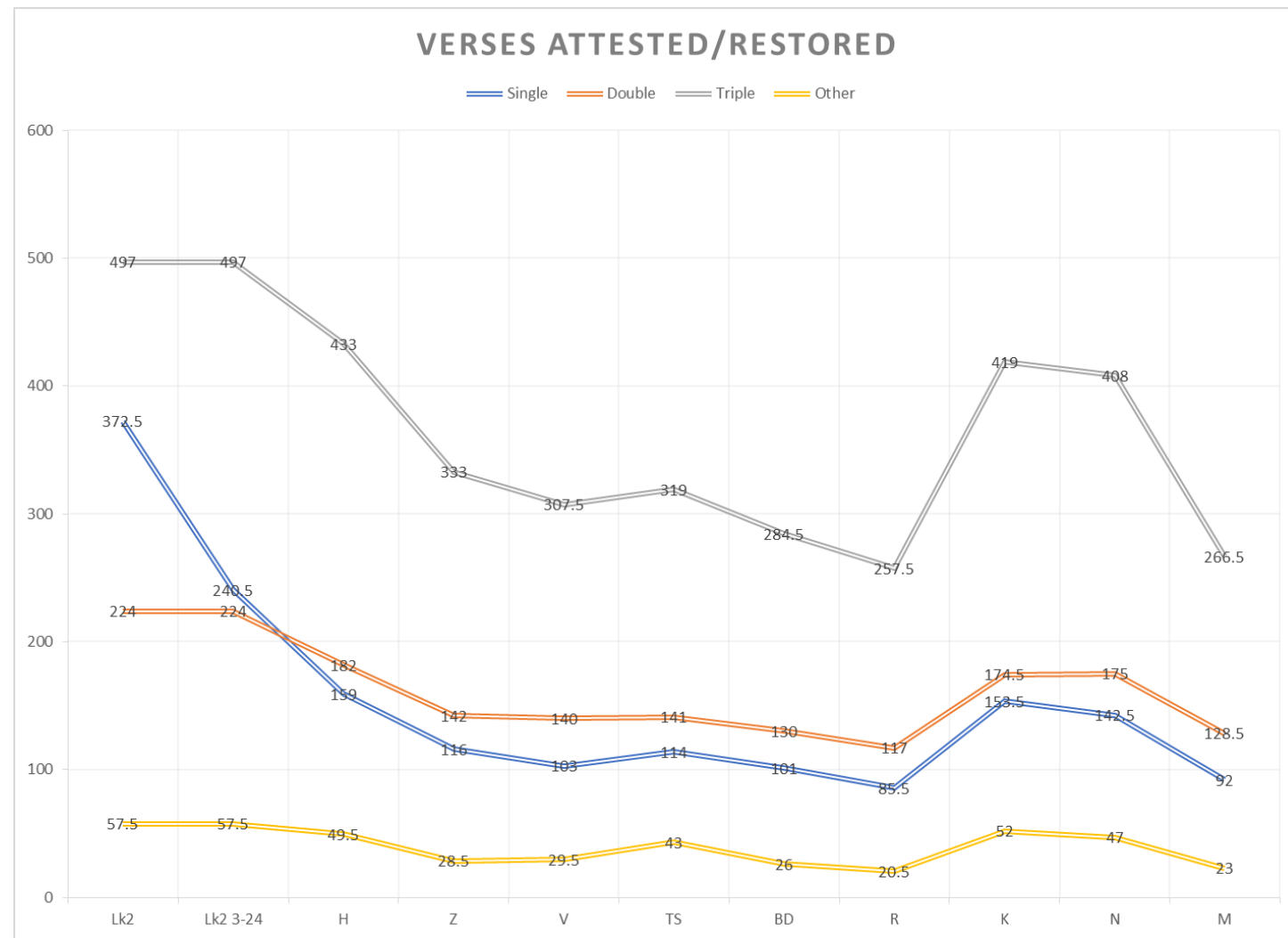


Verses Attested/Restored

Tradition	Lk2	H	Z	V	Ts	B	R	K	N	M
Single Lk2 3-24	240.5	159.0	116.0	103.0	114.0	101.0	85.5	153.5	142.5	92.0
Single Lk2	372.5	159.0	116.0	103.0	114.0	101.0	85.5	153.5	142.5	92.0
Double	224.0	182.0	142.0	140.0	141.0	130.0	117.0	174.5	175.0	128.5
Triple	497.0	433.0	333.0	307.5	319.0	284.5	257.5	419.0	408.0	266.5
Other	57.5	49.5	28.5	29.5	43.0	26.0	20.5	52.0	47.0	23.0
All Lk2	1151.0	823.5	619.5	580.0	617.0	541.5	480.5	799.0	772.5	510.0
All Lk2 3-24	1019.0	823.5	619.5	580.0	617.0	541.5	480.5	799.0	772.5	510.0

Verses Attested/Restored / Lk2 Verses

Tradition	H	Z	V	Ts	B	R	K	N	M
Single / Lk2 3-24	66.1%	48.2%	42.8%	47.4%	42.0%	35.6%	63.8%	59.3%	38.3%
Single / Lk2	42.7%	31.1%	27.7%	30.6%	27.1%	23.0%	41.2%	38.3%	24.7%
Double / Lk2	81.3%	63.4%	62.5%	62.9%	58.0%	52.2%	77.9%	78.1%	57.4%
Triple / Lk2	87.1%	67.0%	61.9%	64.2%	57.2%	51.8%	84.3%	82.1%	53.6%
Other / Lk2	86.1%	49.6%	51.3%	74.8%	45.2%	35.7%	90.4%	81.7%	40.0%
All / Lk2	71.5%	53.8%	50.4%	53.6%	47.0%	41.7%	69.4%	67.1%	44.3%
All / Lk2 3-24	80.8%	60.8%	56.9%	60.5%	53.1%	47.2%	78.4%	75.8%	50.0%



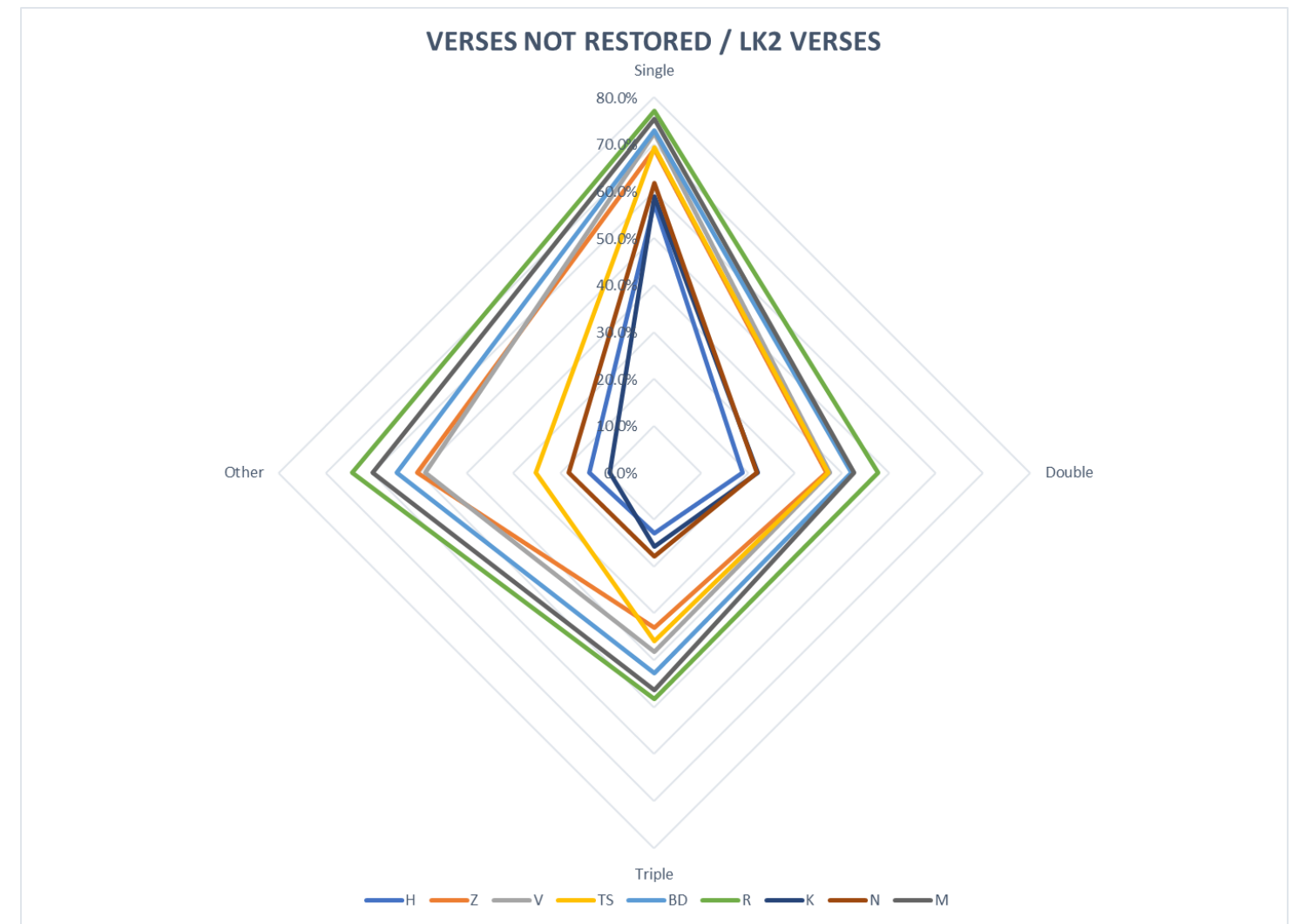
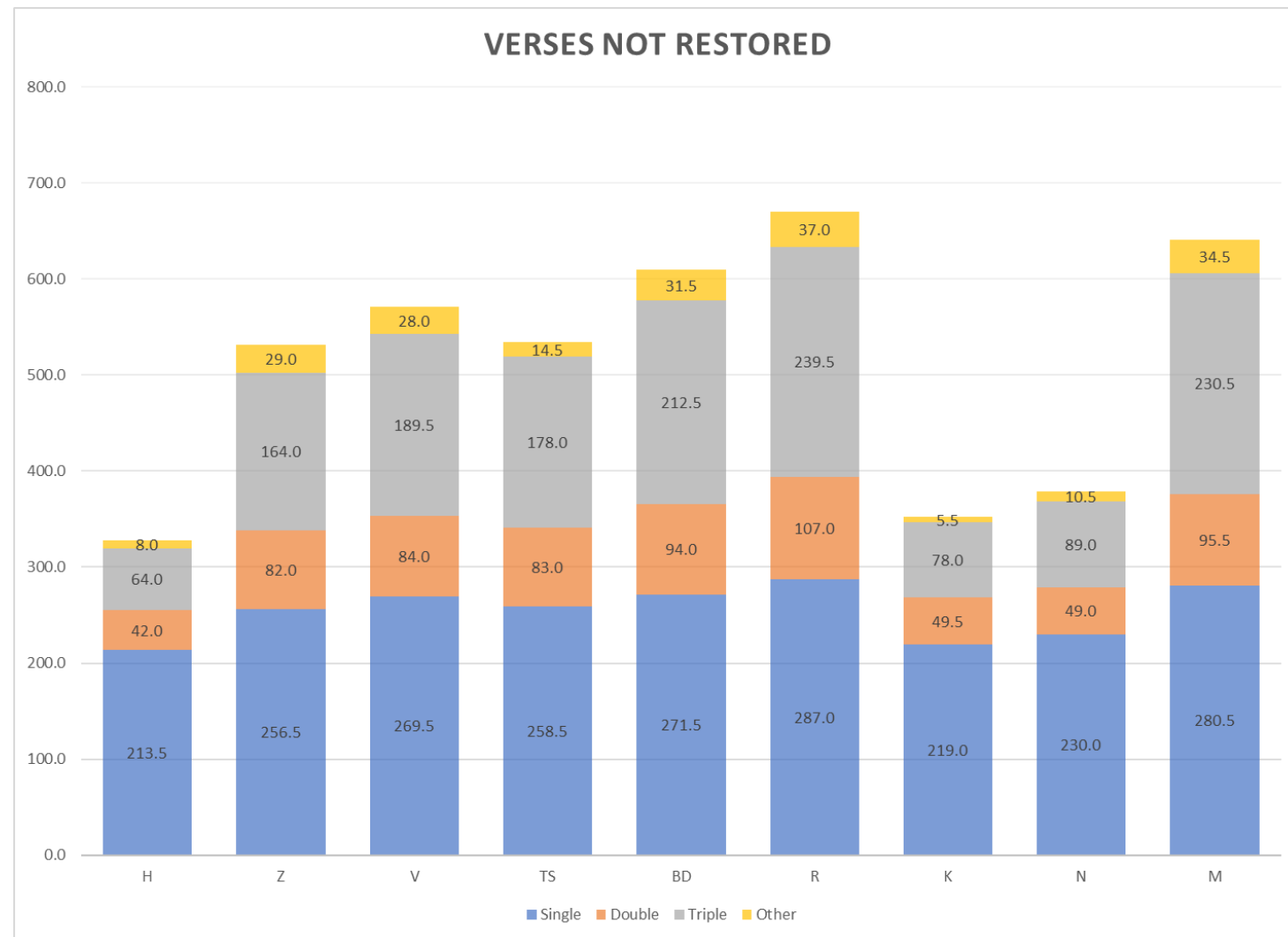


Verses Not Restored

Tradition	H	Z	V	Ts	B	R	K	N	M
Single Lk2 3-24	81.5	124.5	137.5	126.5	139.5	155.0	87.0	98.0	148.5
Single Lk2	213.5	256.5	269.5	258.5	271.5	287.0	219.0	230.0	280.5
Double	42.0	82.0	84.0	83.0	94.0	107.0	49.5	49.0	95.5
Triple	64.0	164.0	189.5	178.0	212.5	239.5	78.0	89.0	230.5
Other	8.0	29.0	28.0	14.5	31.5	37.0	5.5	10.5	34.5
All Lk2	327.5	531.5	571.0	534.0	609.5	670.5	352.0	378.5	641.0
All Lk2 3-24	195.5	399.5	439.0	402.0	477.5	538.5	220.0	246.5	509.0

Verses Not Restored / Lk2 Verses

Tradition	H	Z	V	Ts	B	R	K	N	M
Single / Lk2 3-24	33.9%	51.8%	57.2%	52.6%	58.0%	64.4%	36.2%	40.7%	61.7%
Single / Lk2	57.3%	68.9%	72.3%	69.4%	72.9%	77.0%	58.8%	61.7%	75.3%
Double	18.8%	36.6%	37.5%	37.1%	42.0%	47.8%	22.1%	21.9%	42.6%
Triple	12.9%	33.0%	38.1%	35.8%	42.8%	48.2%	15.7%	17.9%	46.4%
Other	13.9%	50.4%	48.7%	25.2%	54.8%	64.3%	9.6%	18.3%	60.0%
All / Lk2	28.5%	46.2%	49.6%	46.4%	53.0%	58.3%	30.6%	32.9%	55.7%
All / Lk2 3-24	19.2%	39.2%	43.1%	39.5%	46.9%	52.8%	21.6%	24.2%	50.0%

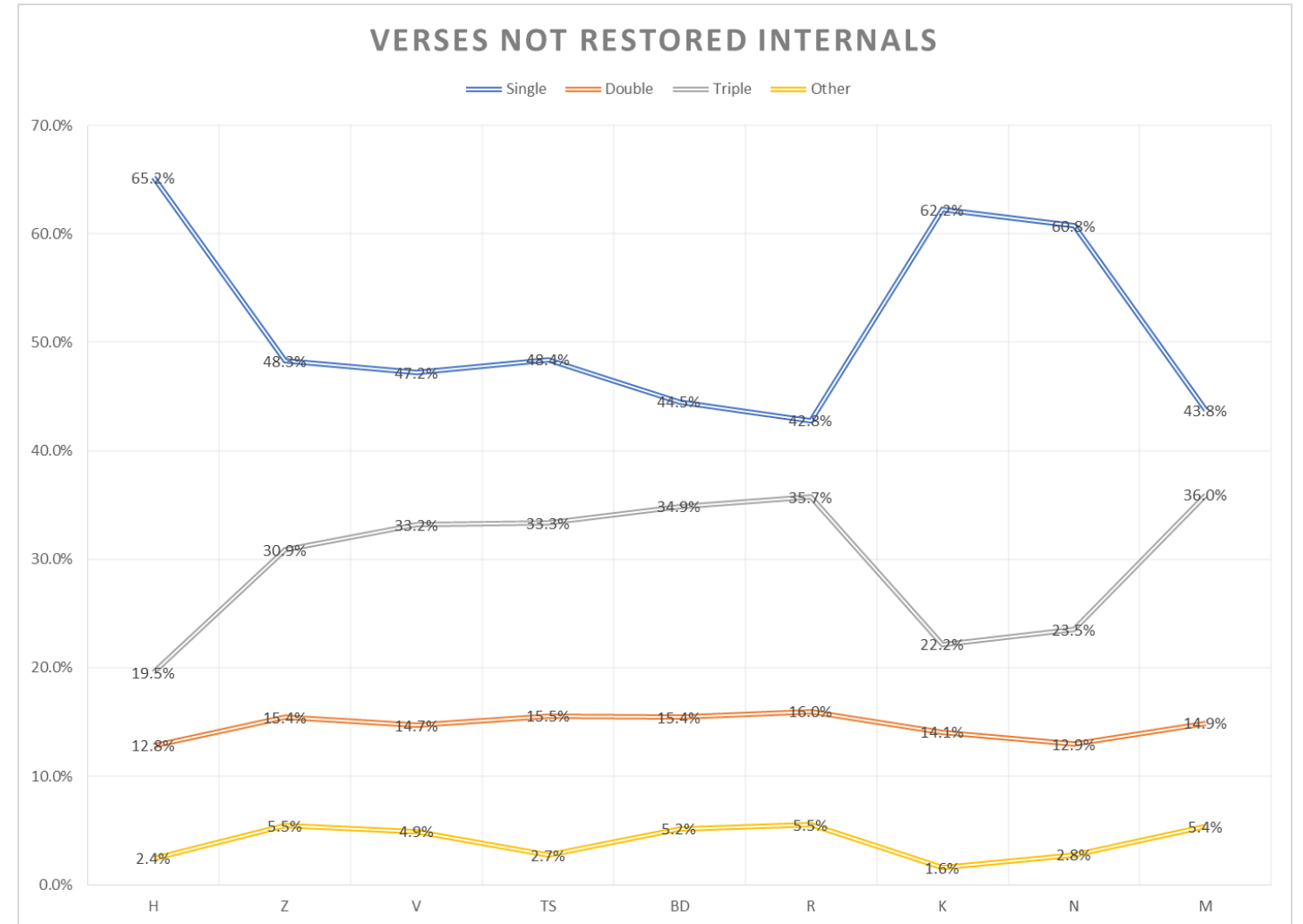
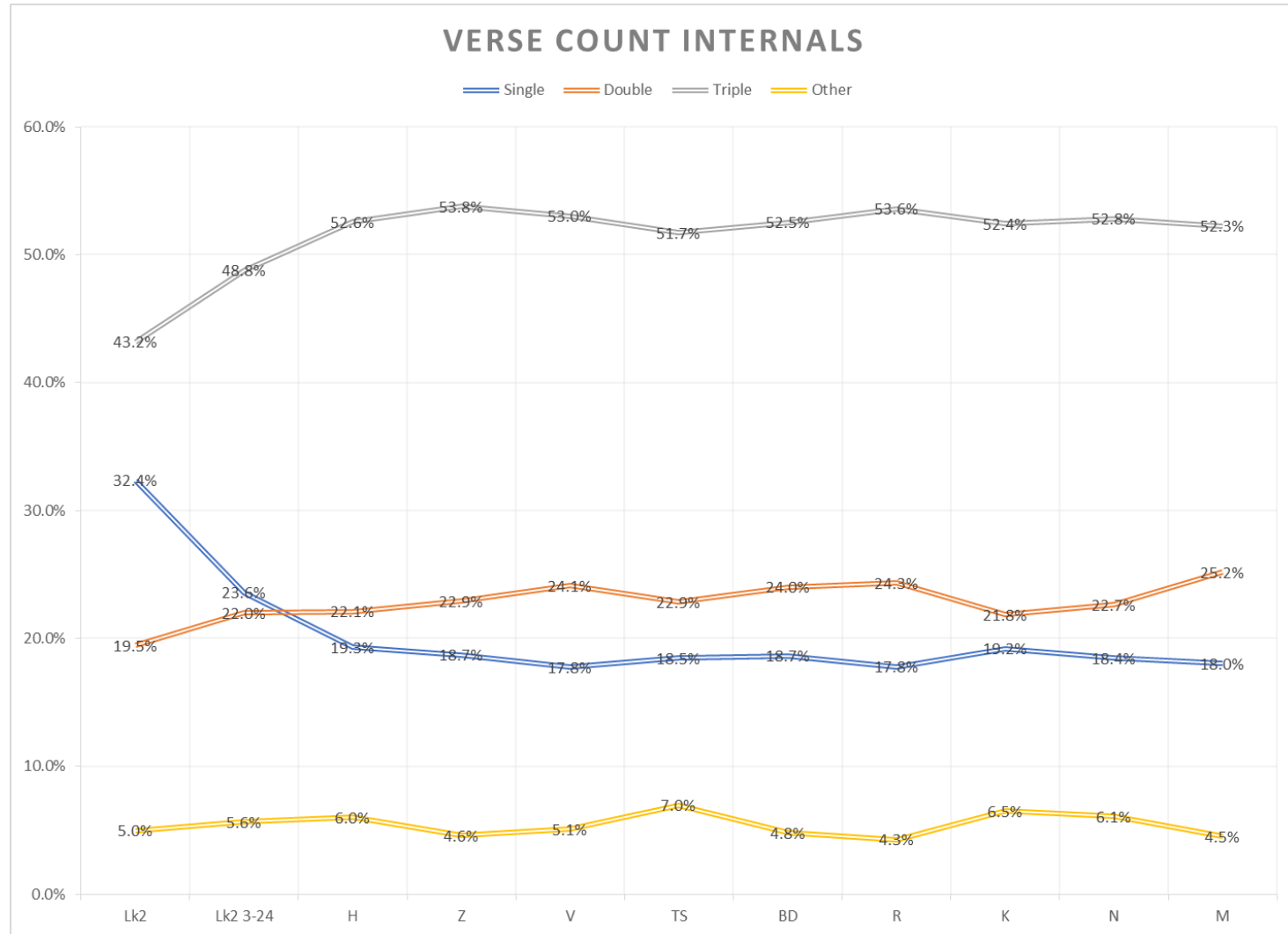


Verse Count Internals

Tradition	Lk2	Lk2 3-24	H	Z	V	Ts	B	R	K	N	M
Single	32.4%	23.6%	19.3%	18.7%	17.8%	18.5%	18.7%	17.8%	19.2%	18.4%	18.0%
Double	19.5%	22.0%	22.1%	22.9%	24.1%	22.9%	24.0%	24.3%	21.8%	22.7%	25.2%
Triple	43.2%	48.8%	52.6%	53.8%	53.0%	51.7%	52.5%	53.6%	52.4%	52.8%	52.3%
Other	5.0%	5.6%	6.0%	4.6%	5.1%	7.0%	4.8%	4.3%	6.5%	6.1%	4.5%

Verses Not Restored Internals

Tradition	H	Z	V	Ts	B	R	K	N	M
Single	65.2%	48.3%	47.2%	48.4%	44.5%	42.8%	62.2%	60.8%	43.8%
Double	12.8%	15.4%	14.7%	15.5%	15.4%	16.0%	14.1%	12.9%	14.9%
Triple	19.5%	30.9%	33.2%	33.3%	34.9%	35.7%	22.2%	23.5%	36.0%
Other	2.4%	5.5%	4.9%	2.7%	5.2%	5.5%	1.6%	2.8%	5.4%

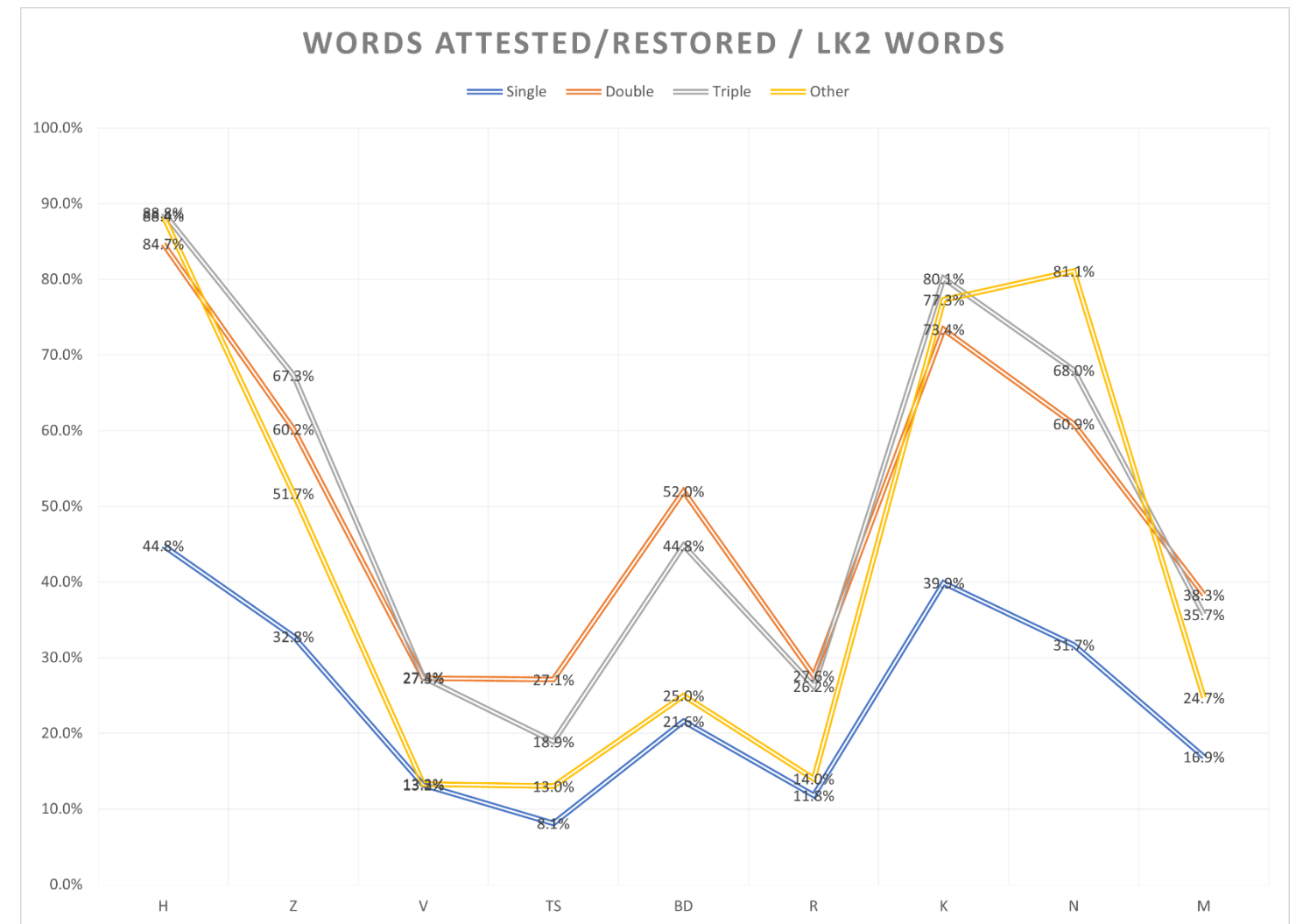
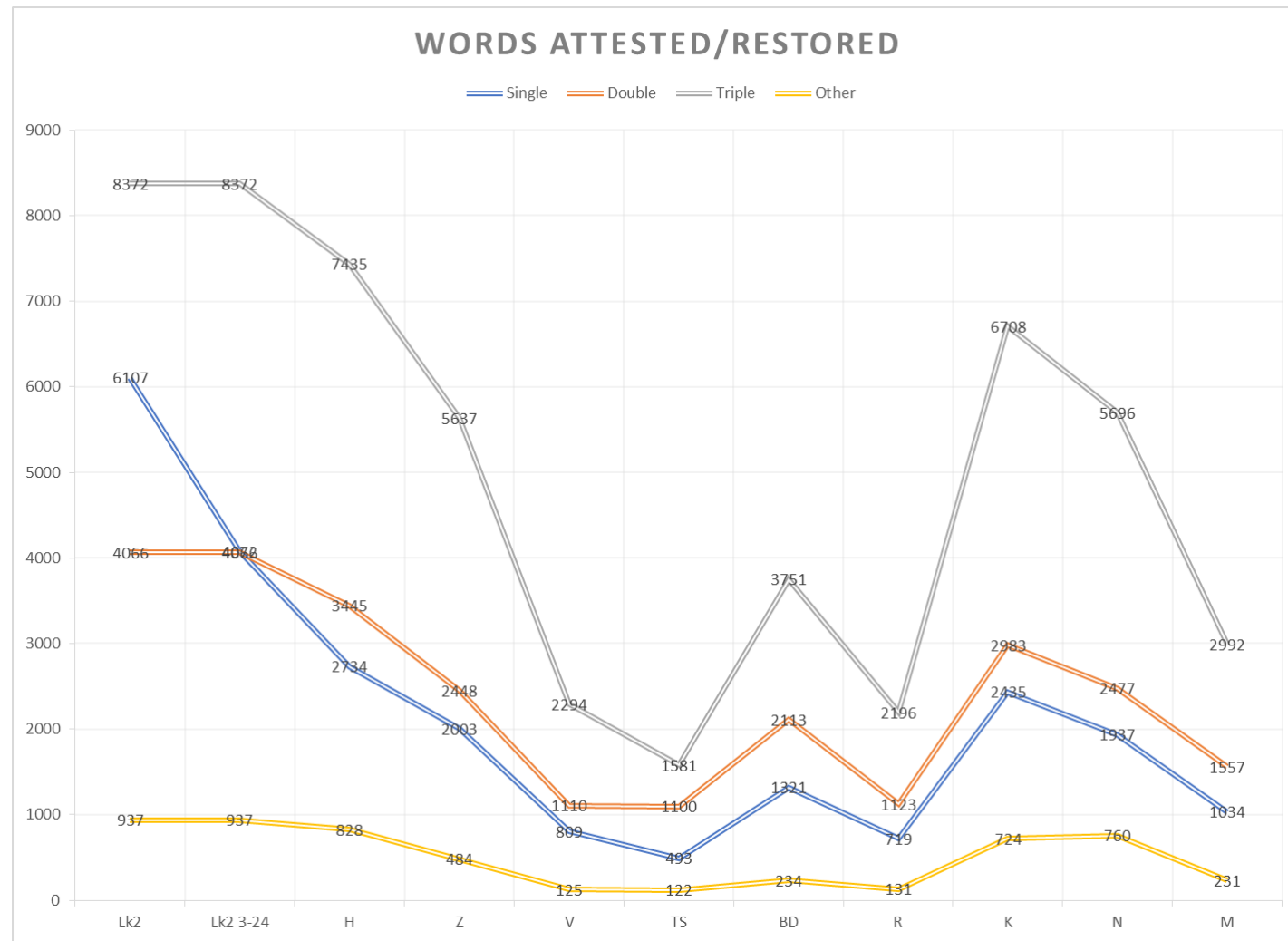


Words Attested/Restored

Tradition	Lk2	Lk2 3-24	H	Z	V	Ts	B	R	K	N	M
Single	6107	4072	2734	2003	809	493	1321	719	2435	1937	1034
Double	4066	4066	3445	2448	1110	1100	2113	1123	2983	2477	1557
Triple	8372	8372	7435	5637	2294	1581	3751	2196	6708	5696	2992
Other	937	937	828	484	125	122	234	131	724	760	231
All	19482	17447	14442	10572	4338	3296	7419	4169	12850	10870	5814

Words Attested/Restored / Lk2 Words

Tradition	H	Z	V	Ts	B	R	K	N	M
Single / Lk2 3-24	67.1%	49.2%	19.9%	12.1%	32.4%	17.7%	59.8%	47.6%	25.4%
Single / Lk2	44.8%	32.8%	13.2%	8.1%	21.6%	11.8%	39.9%	31.7%	16.9%
Double	84.7%	60.2%	27.3%	27.1%	52.0%	27.6%	73.4%	60.9%	38.3%
Triple	88.8%	67.3%	27.4%	18.9%	44.8%	26.2%	80.1%	68.0%	35.7%
Other	88.4%	51.7%	13.3%	13.0%	25.0%	14.0%	77.3%	81.1%	24.7%
All / Lk2	74.1%	54.3%	22.3%	16.9%	38.1%	21.4%	66.0%	55.8%	29.8%
All / Lk2 3-24	82.8%	60.6%	24.9%	18.9%	42.5%	23.9%	73.7%	62.3%	33.3%

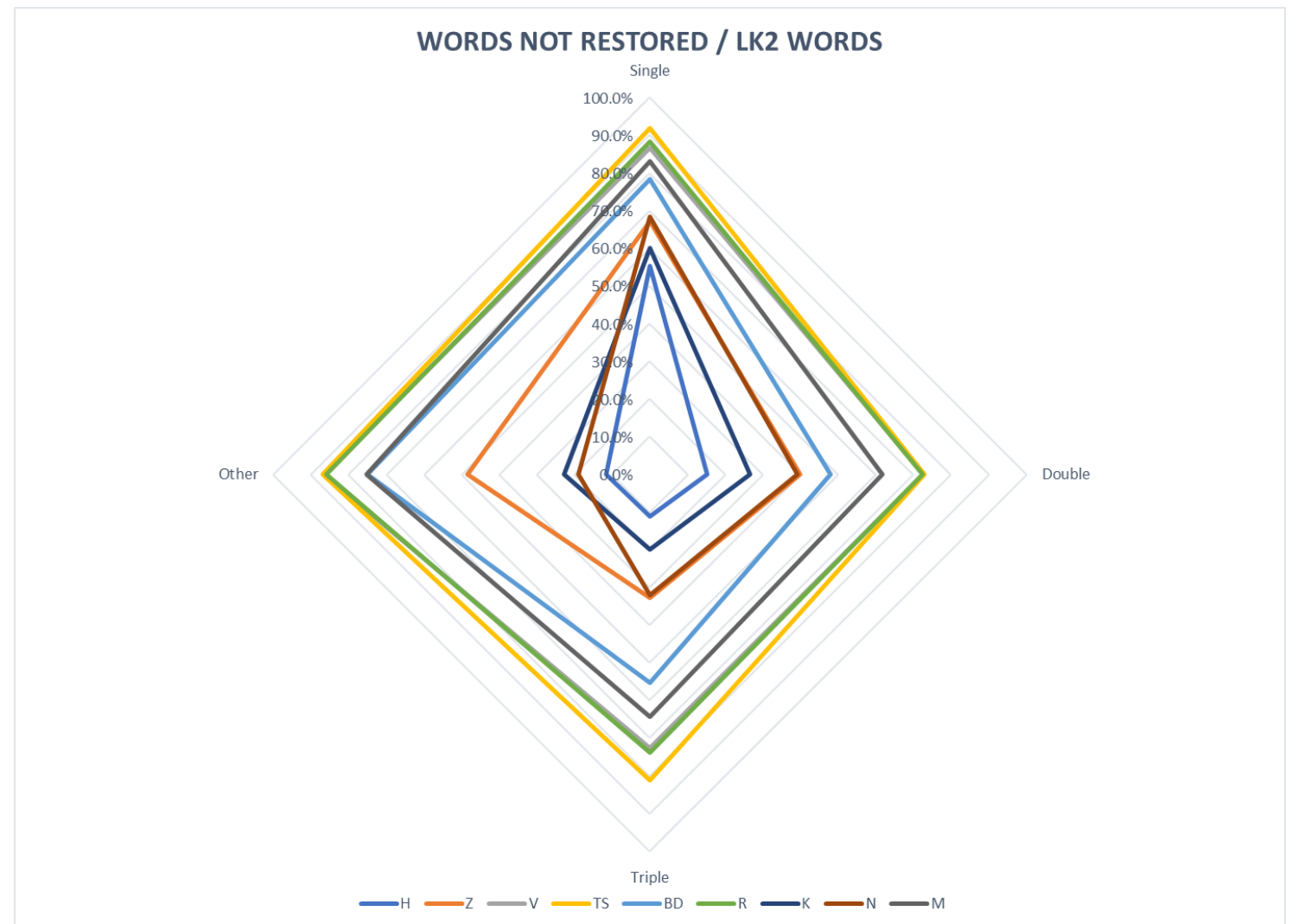
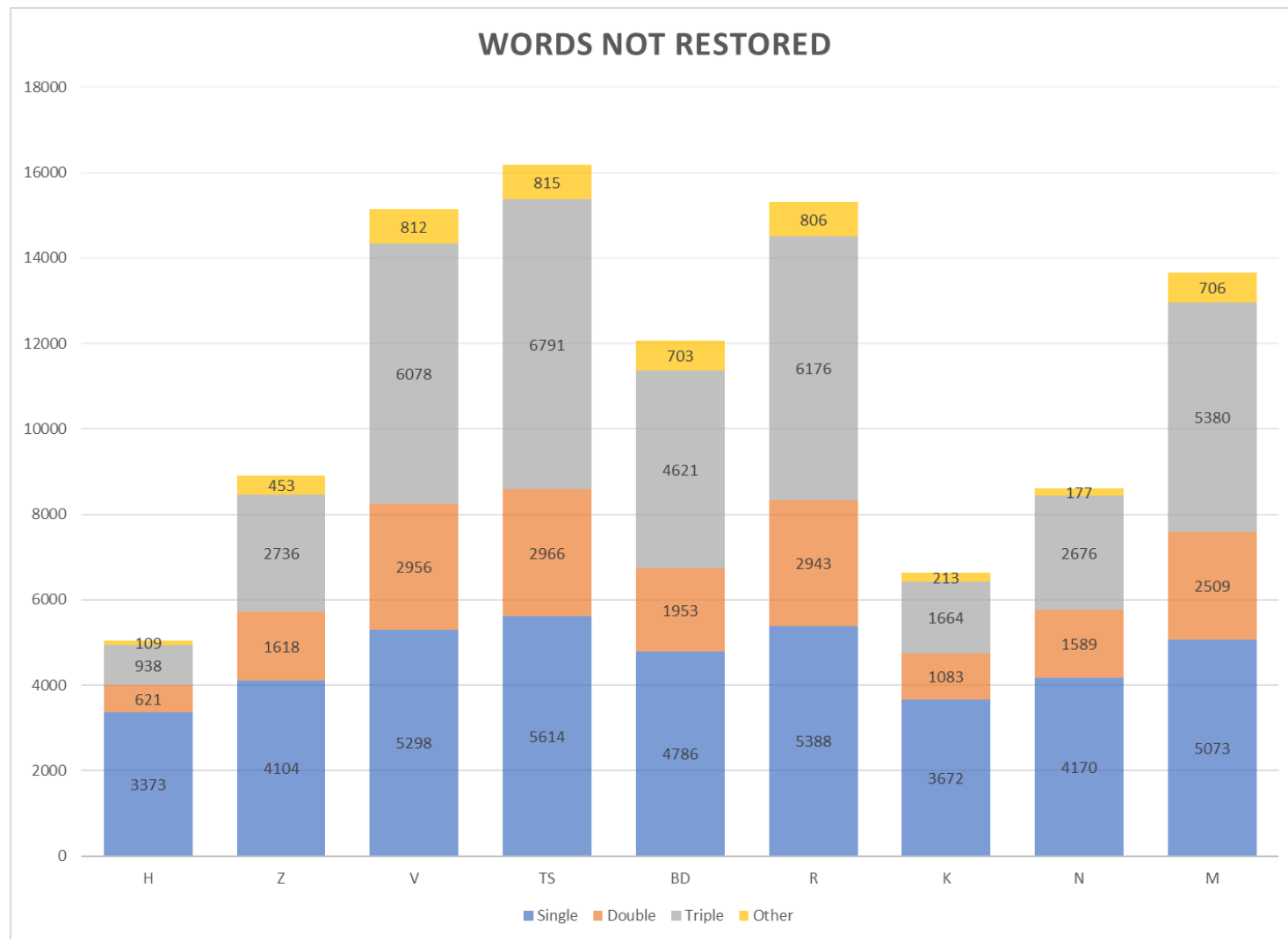


**Words Not Restored**

Tradition	H	Z	V	Ts	B	R	K	N	M
Single Lk2 3-24	1338	2069	3263	3579	2751	3353	1637	2135	3038
Single Lk2	3373	4104	5298	5614	4786	5388	3672	4170	5073
Double	621	1618	2956	2966	1953	2943	1083	1589	2509
Triple	938	2736	6078	6791	4621	6176	1664	2676	5380
Other	109	453	812	815	703	806	213	177	706
All Lk2	5041	8911	15144	16186	12063	15313	6632	8612	13668
All Lk2 3-24	3006	6876	13109	14151	10028	13278	4597	6577	11633

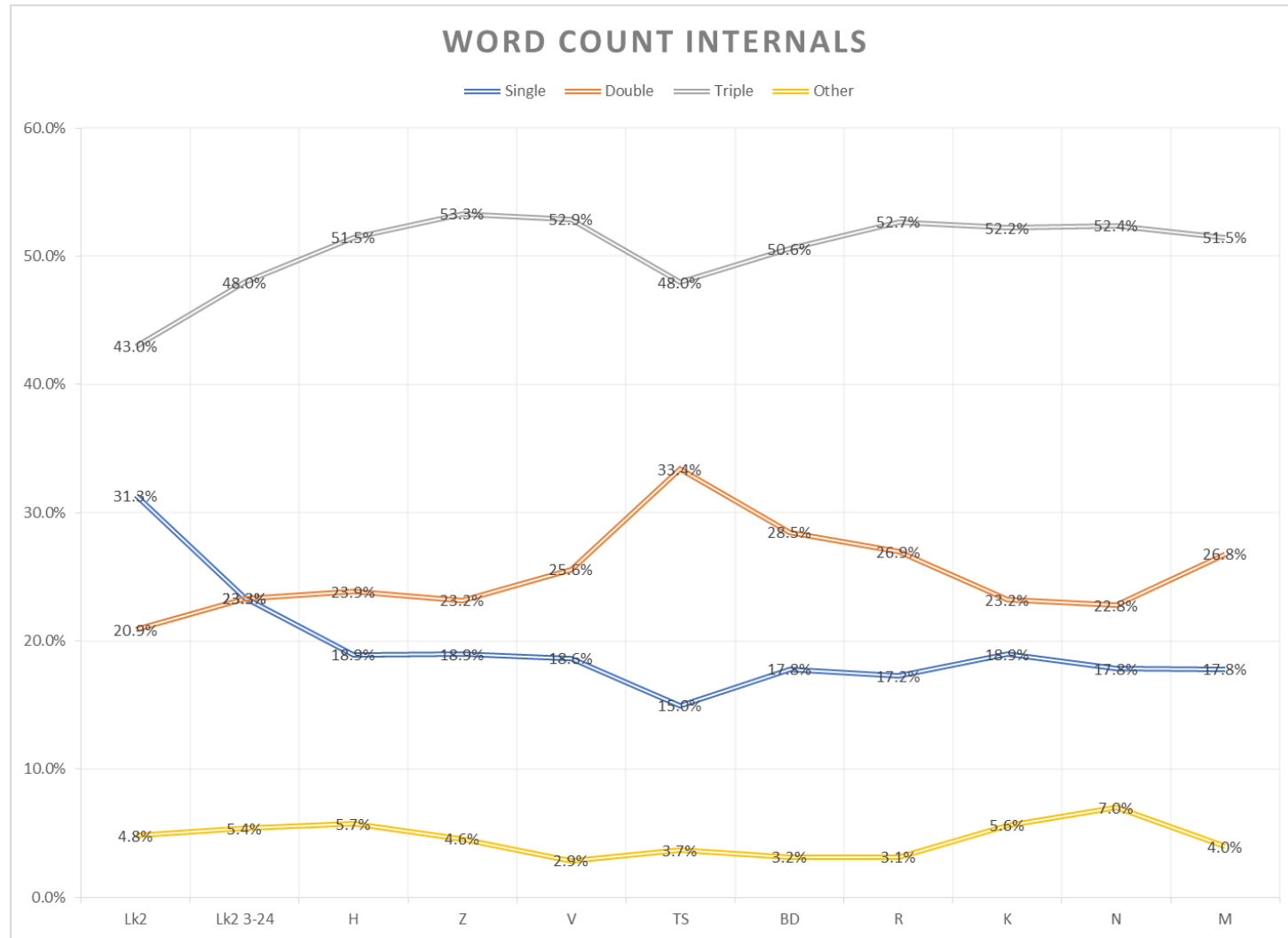
**Words Not Restored / Lk2 Words**

Tradition	H%	Z%	V%	Ts%	B%	R%	K%	N%	M%
Single / Lk2 3-24	32.9%	50.8%	80.1%	87.9%	67.6%	82.3%	40.2%	52.4%	74.6%
Single / Lk2	55.2%	67.2%	86.8%	91.9%	78.4%	88.2%	60.1%	68.3%	83.1%
Double	15.3%	39.8%	72.7%	72.9%	48.0%	72.4%	26.6%	39.1%	61.7%
Triple	11.2%	32.7%	72.6%	81.1%	55.2%	73.8%	19.9%	32.0%	64.3%
Other	11.6%	48.3%	86.7%	87.0%	75.0%	86.0%	22.7%	18.9%	75.3%
All / Lk2	25.9%	45.7%	77.7%	83.1%	61.9%	78.6%	34.0%	44.2%	70.2%
All / Lk2 3-24	17.2%	39.4%	75.1%	81.1%	57.5%	76.1%	26.3%	37.7%	66.7%



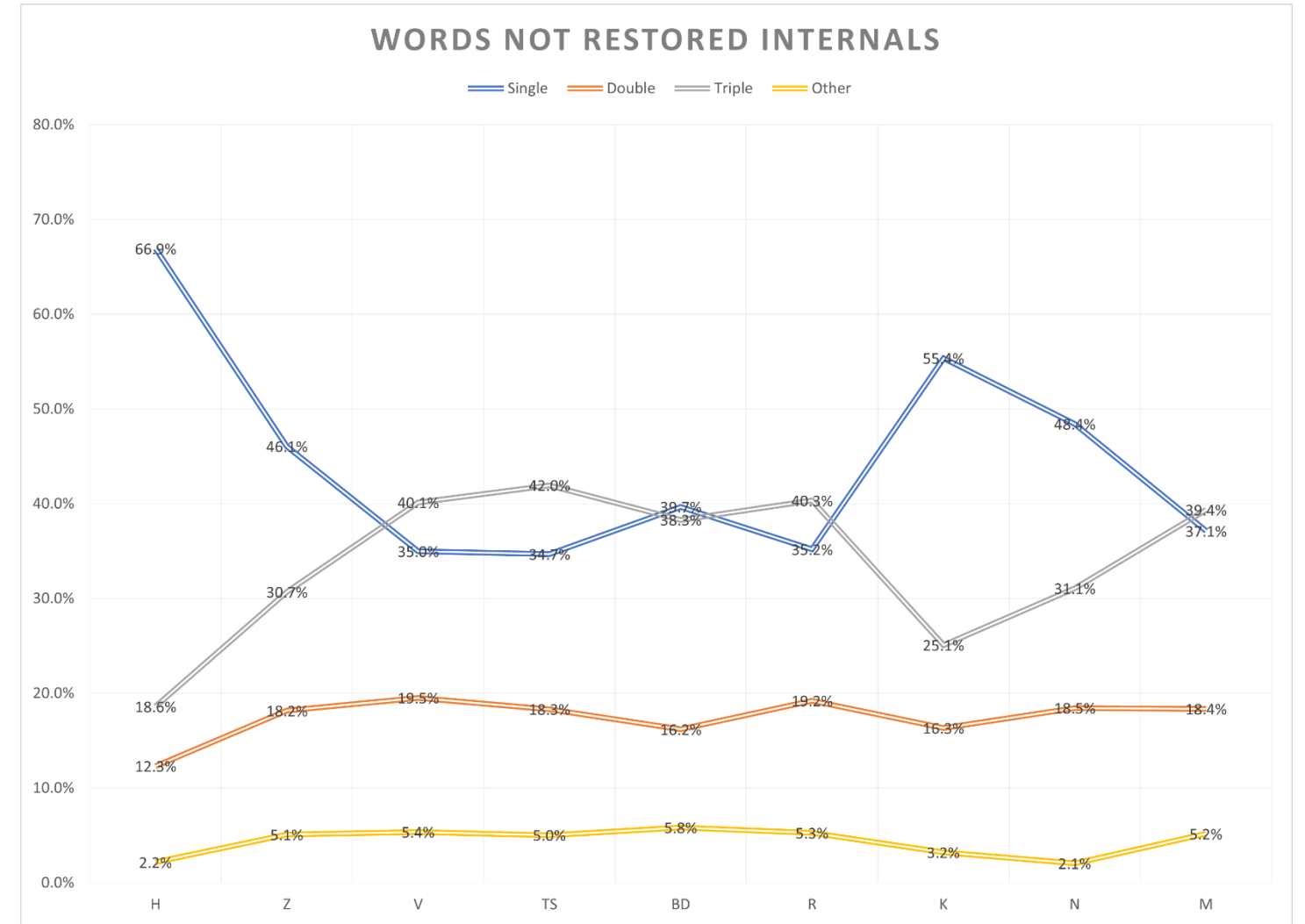
Word Count Internals

Tradition	Lk2	Lk2 3-24	H	Z	V	Ts	B	R	K	N	M
Single	31.3%	23.3%	18.9%	18.9%	18.6%	15.0%	17.8%	17.2%	18.9%	17.8%	17.8%
Double	20.9%	23.3%	23.9%	23.2%	25.6%	33.4%	28.5%	26.9%	23.2%	22.8%	26.8%
Triple	43.0%	48.0%	51.5%	53.3%	52.9%	48.0%	50.6%	52.7%	52.2%	52.4%	51.5%
Other	4.8%	5.4%	5.7%	4.6%	2.9%	3.7%	3.2%	3.1%	5.6%	7.0%	4.0%



Words Not Restored Internals

Tradition	H	Z	V	Ts	B	R	K	N	M
Single	66.9%	46.1%	35.0%	34.7%	39.7%	35.2%	55.4%	48.4%	37.1%
Double	12.3%	18.2%	19.5%	18.3%	16.2%	19.2%	16.3%	18.5%	18.4%
Triple	18.6%	30.7%	40.1%	42.0%	38.3%	40.3%	25.1%	31.1%	39.4%
Other	2.2%	5.1%	5.4%	5.0%	5.8%	5.3%	3.2%	2.1%	5.2%



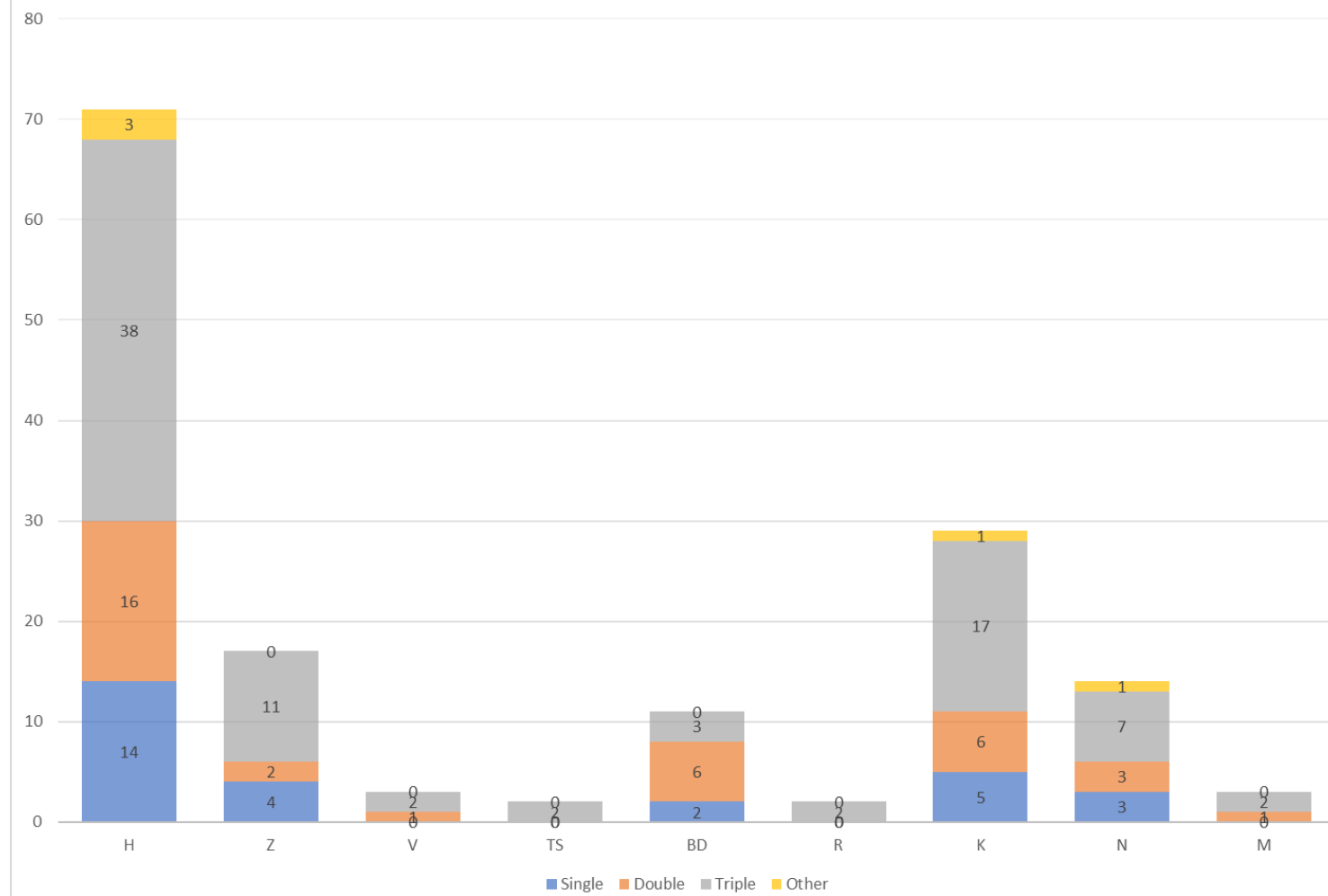
Passages with Word Counts Over 100% of Lk2

Tradition	H	Z	V	Ts	B	R	K	N	M
Single	14	4	0	0	2	0	5	3	0
Double	16	2	1	0	6	0	6	3	1
Triple	38	11	2	2	3	2	17	7	2
Other	3	0	0	0	0	0	1	1	0
All	71	17	3	2	11	2	29	14	3

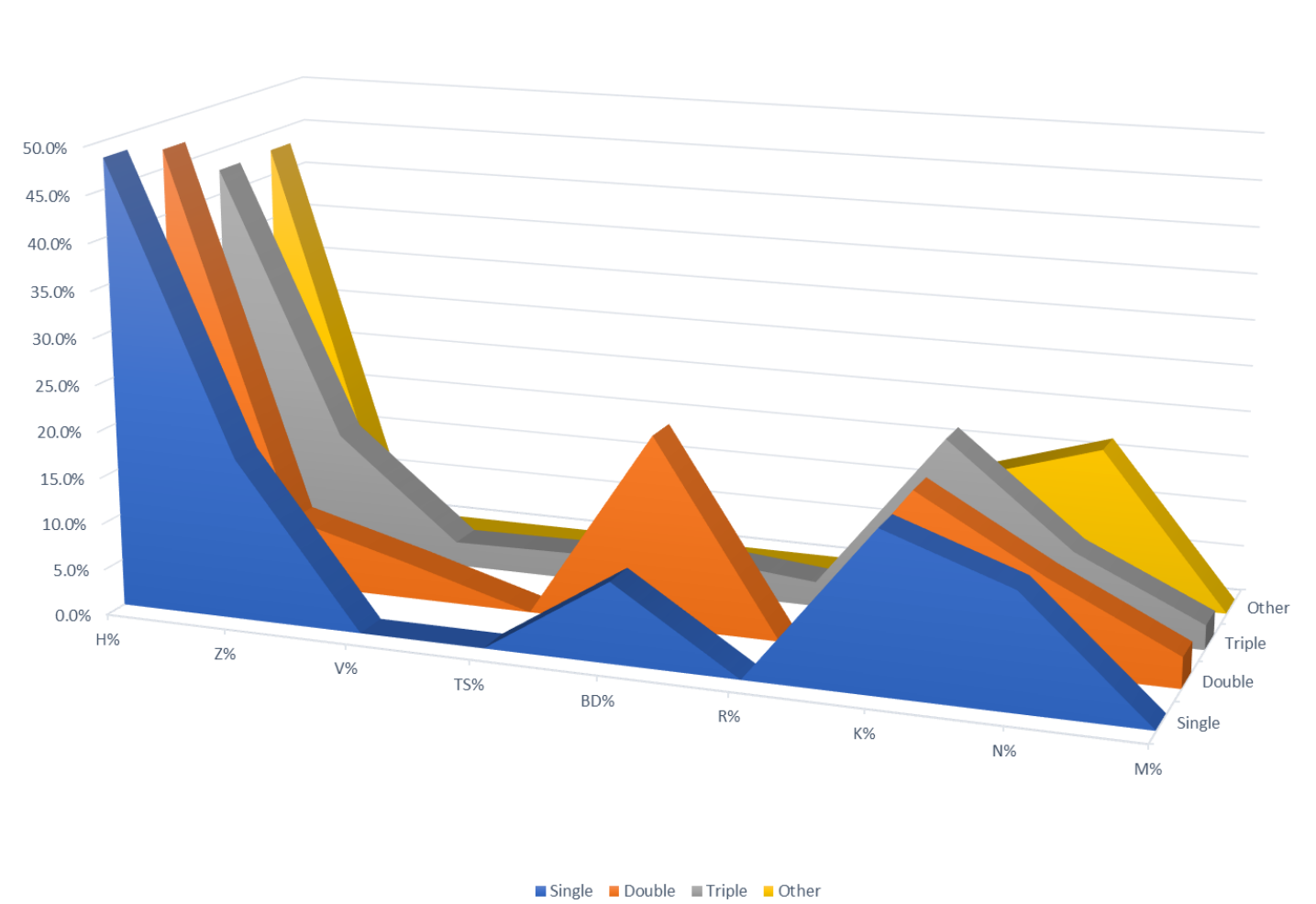
Passages with Word Counts Over 100% of Lk2 / Restored Passages

Tradition	H	Z	V	Ts	B	R	K	N	M
Single	48.3%	17.4%	0.0%	0.0%	8.7%	0.0%	17.2%	12.5%	0.0%
Double	47.1%	7.4%	3.8%	0.0%	20.7%	0.0%	17.6%	10.0%	3.3%
Triple	42.7%	13.6%	2.7%	2.9%	3.9%	2.7%	19.8%	9.0%	2.7%
Other	42.9%	0.0%	0.0%	0.0%	0.0%	0.0%	12.5%	16.7%	0.0%
All	44.7%	12.4%	2.3%	1.6%	8.2%	1.5%	18.5%	10.1%	2.2%

PASSAGES WITH WORD COUNTS OVER 100% OF LK2



PASSAGES WITH WORD COUNTS OVER 100% OF LK2 / RESTORED PASSAGES



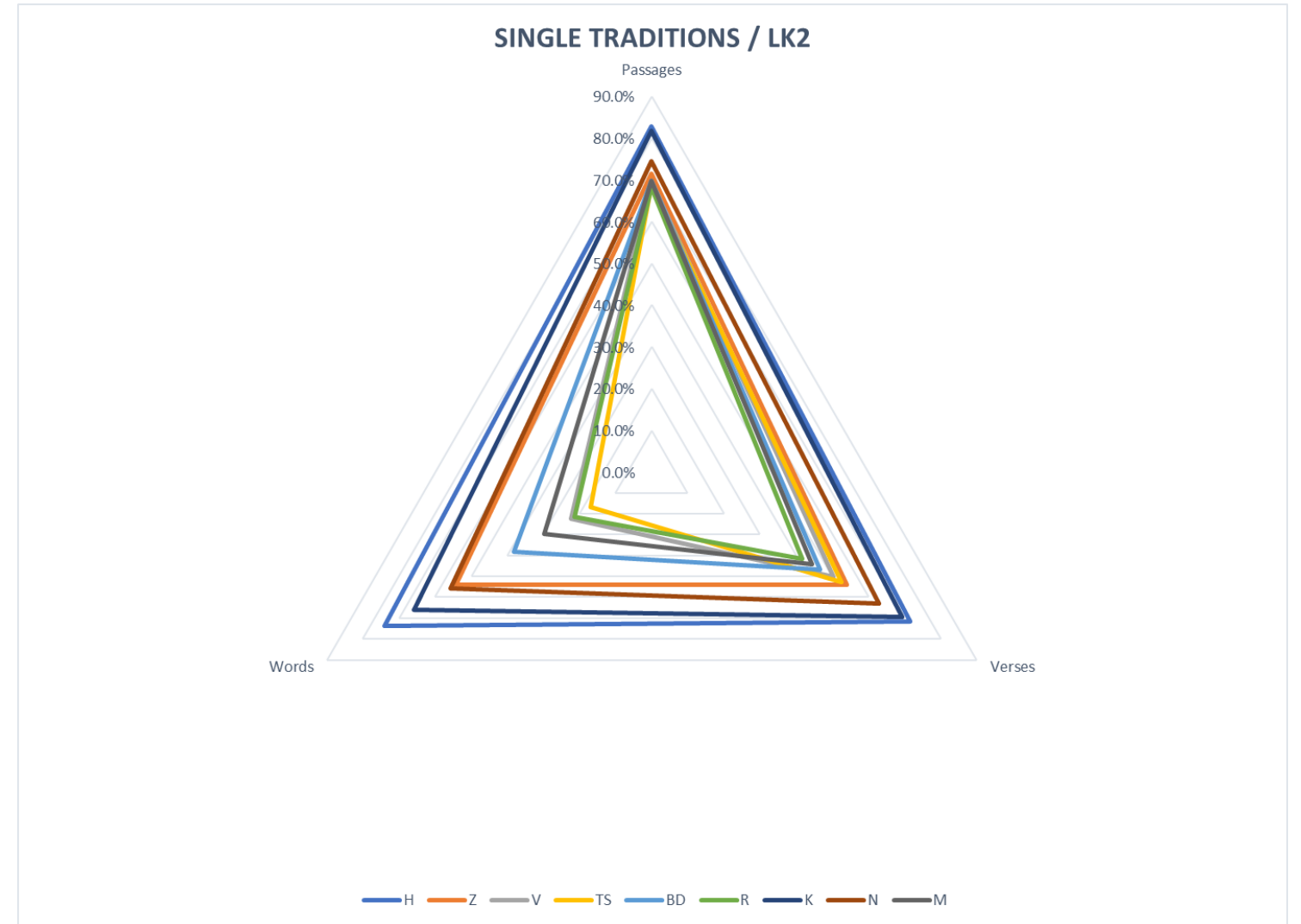
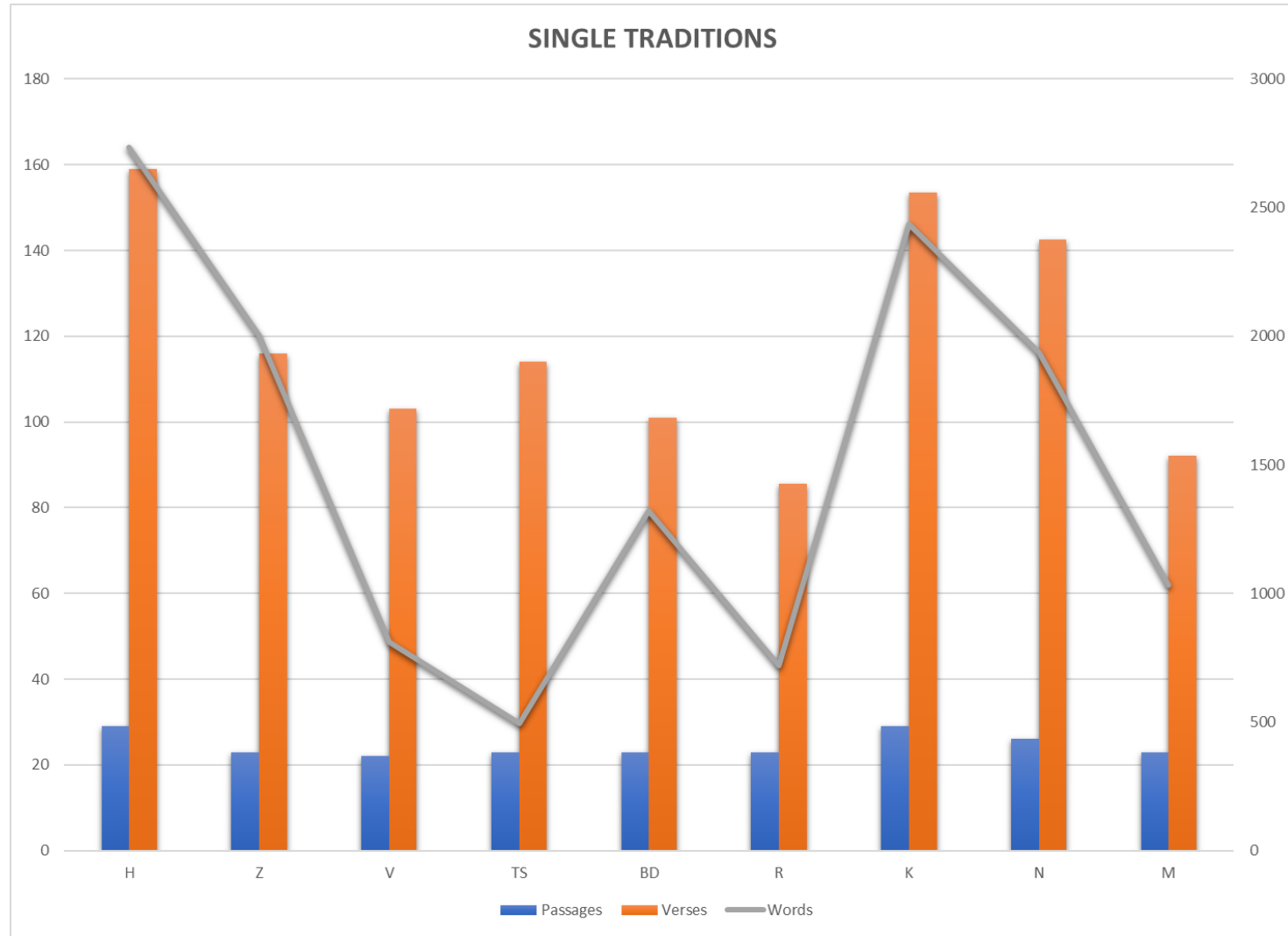


Single Traditions

Type	H	Z	V	Ts	B	R	K	N	M
Passages	29	23	22	23	23	23	29	26	23
Verses	159.0	116.0	103.0	114.0	101.0	85.5	153.5	142.5	92.0
Words	2734	2003	809	493	1321	719	2435	1937	1034

Single Traditions / Lk2

Type	H	Z	V	Ts	B	R	K	N	M
Passages	60.4%	47.9%	45.8%	47.9%	47.9%	47.9%	60.4%	54.2%	47.9%
Verses	42.7%	31.1%	27.7%	30.6%	27.1%	23.0%	41.2%	38.3%	24.7%
Words	44.8%	32.8%	13.2%	8.1%	21.6%	11.8%	39.9%	31.7%	16.9%

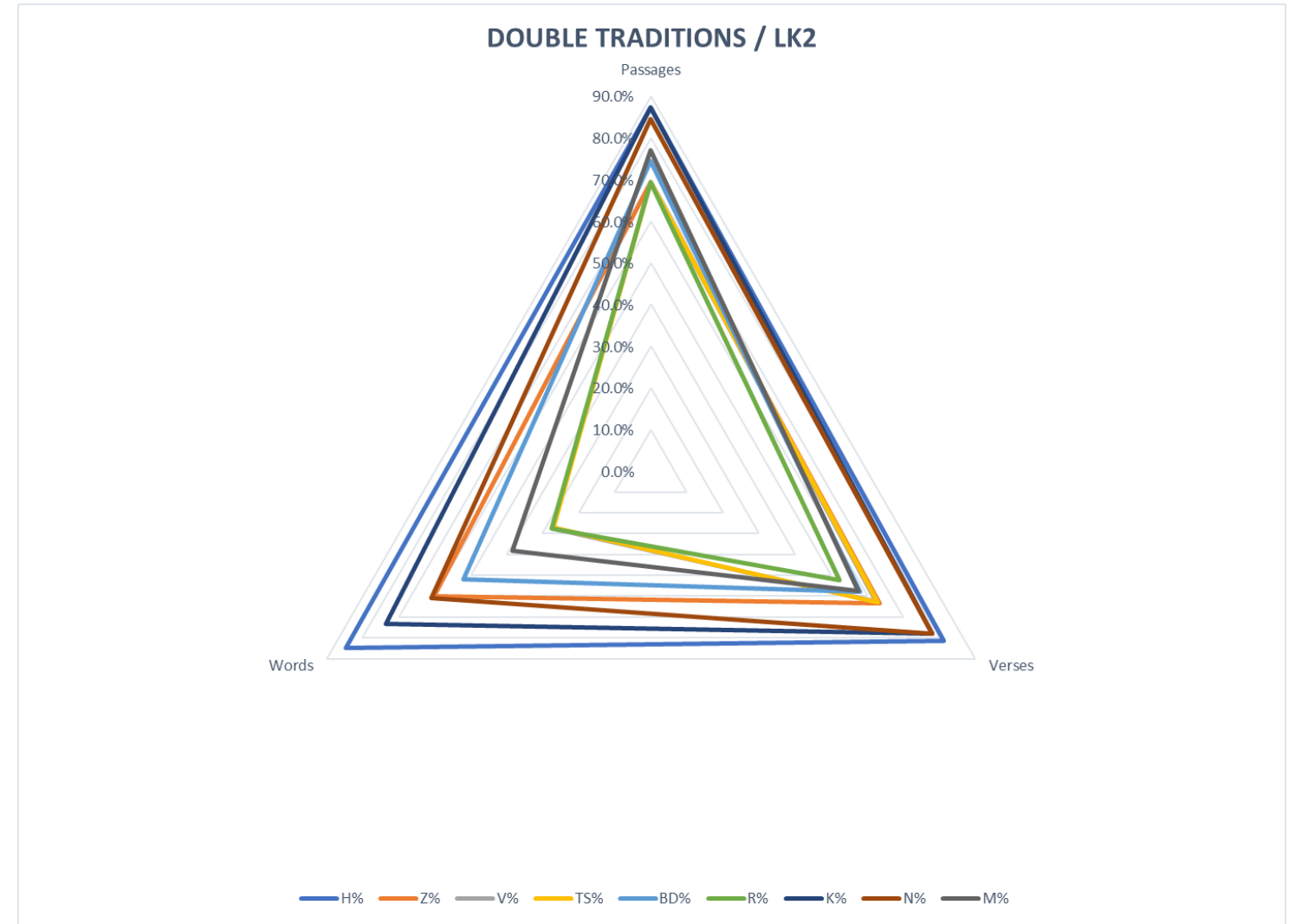


Double Traditions

Type	H	Z	V	Ts	B	R	K	N	M
Passages	34	27	27	27	29	27	34	33	30
Verses	182.0	142.0	140.0	141.0	130.0	117.0	175.0	175.0	128.5
Words	3445	2448	1110	1100	2113	1123	2983	2477	1557

Double Traditions / Lk2

Type	H	Z	V	Ts	B	R	K	N	M
Passages	87.2%	69.2%	69.2%	69.2%	74.4%	69.2%	87.2%	84.6%	76.9%
Verses	81.3%	63.4%	62.5%	62.9%	58.0%	52.2%	77.9%	78.1%	57.4%
Words	84.7%	60.2%	27.3%	27.1%	52.0%	27.6%	73.4%	60.9%	38.3%

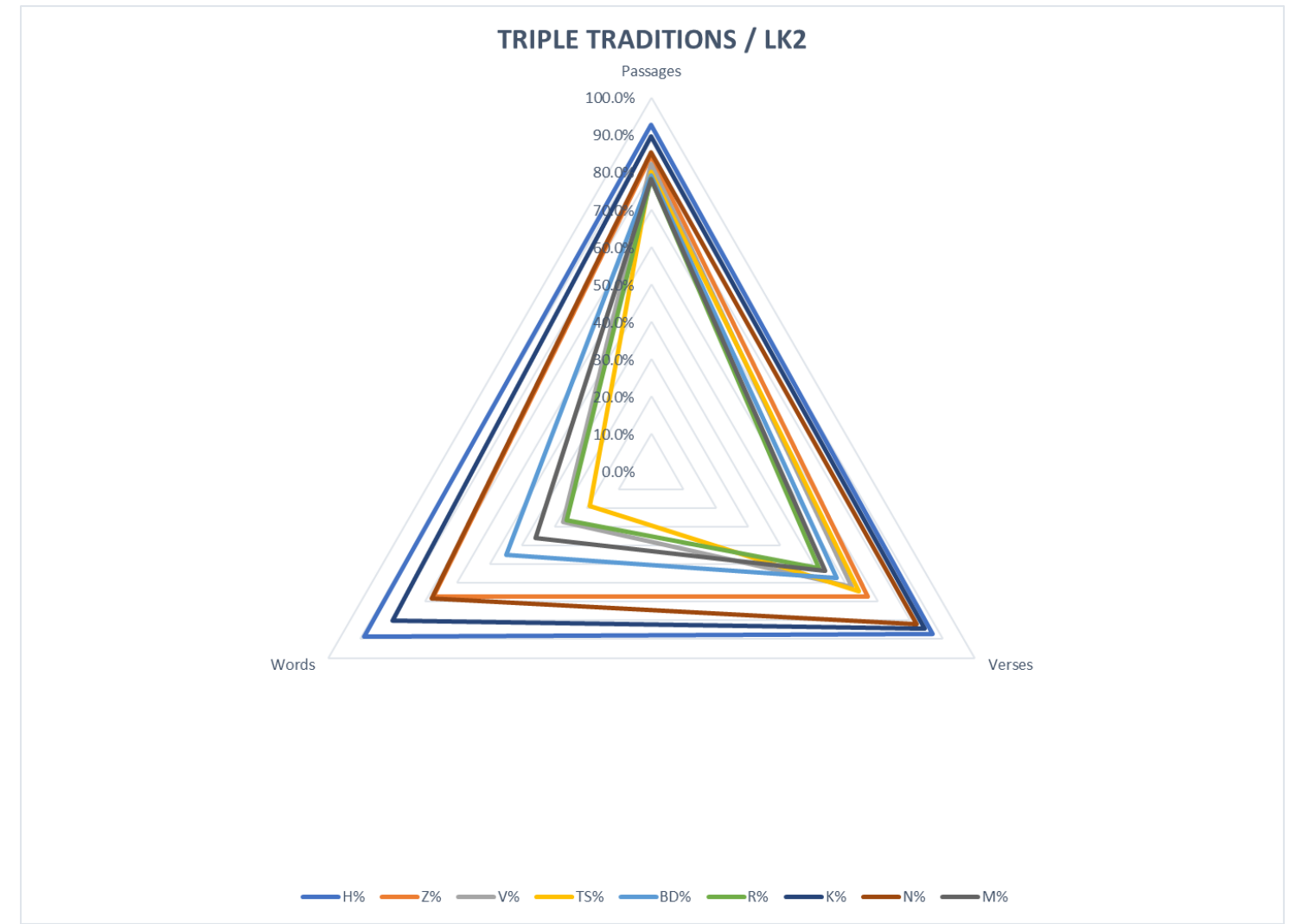


Triple Traditions

Type	H	Z	V	Ts	B	R	K	N	M
Passages	89	81	79	77	76	75	86	82	75
Verses	433.0	333.0	307.5	319.0	284.5	257.5	419.5	408.0	266.5
Words	7434	5636	2294	1581	3751	2196	6708	5696	2992

Triple Traditions / Lk2

Type	H	Z	V	Ts	B	R	K	N	M
Passages	92.7%	84.4%	82.3%	80.2%	79.2%	78.1%	89.6%	85.4%	78.1%
Verses	87.1%	67.0%	61.9%	64.2%	57.2%	51.8%	84.3%	82.1%	53.6%
Words	88.8%	67.3%	27.4%	18.9%	44.8%	26.2%	80.1%	68.0%	35.7%

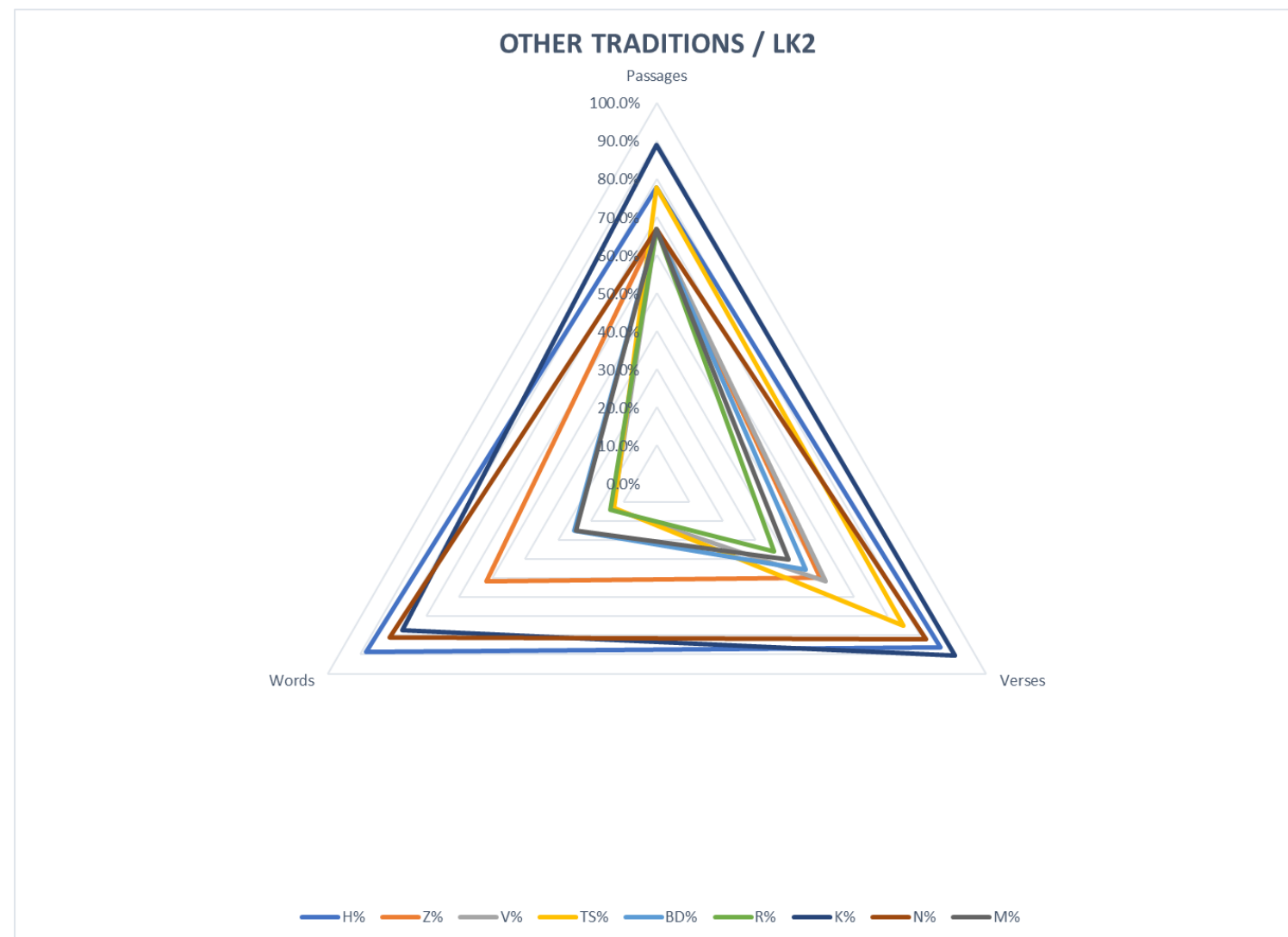
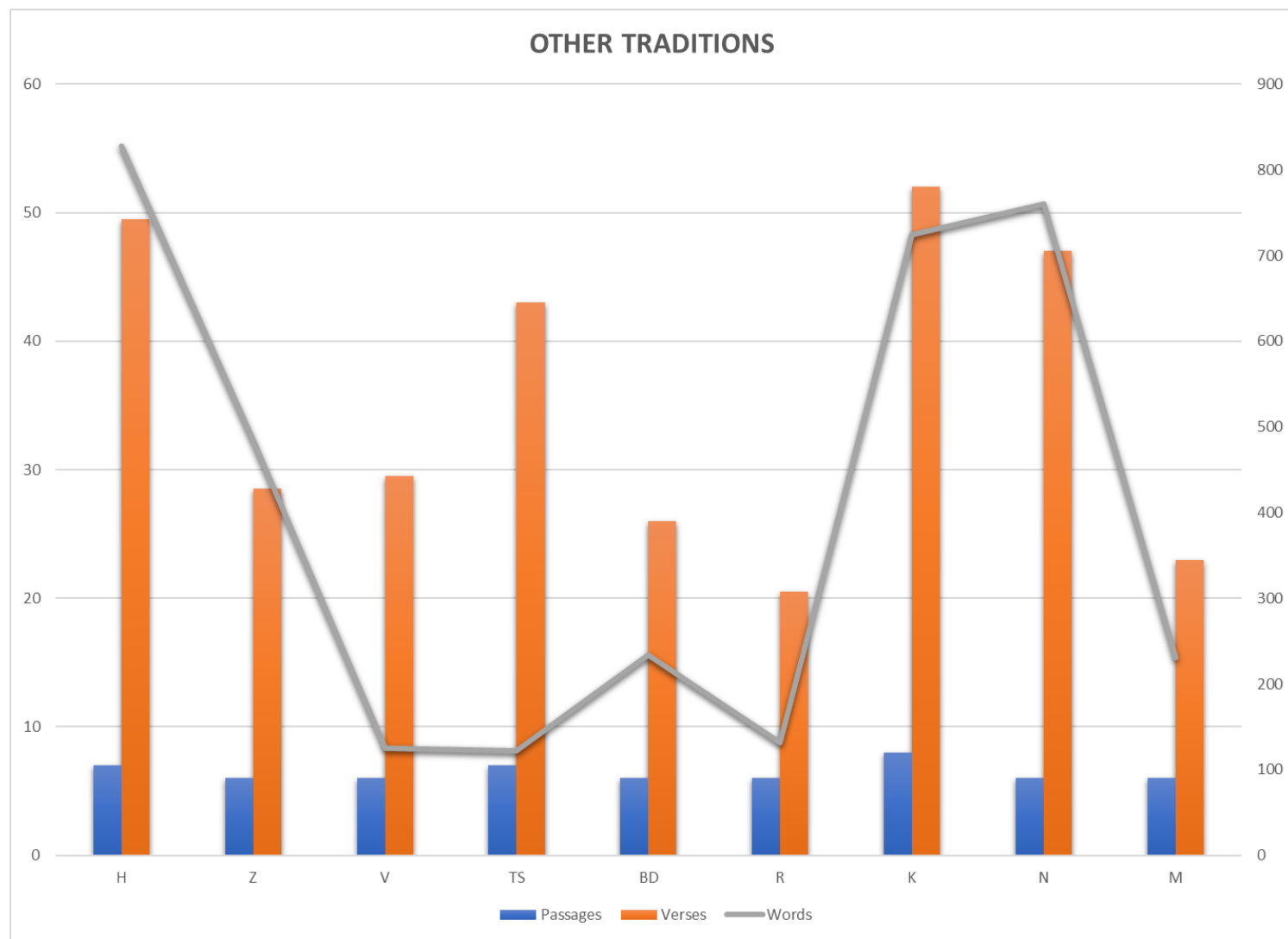


Other Traditions

Type	H	Z	V	Ts	B	R	K	N	M
Passages	7	6	6	7	6	6	8	6	6
Verses	49.5	28.5	29.5	43.0	26.0	20.5	52.0	47.0	23.0
Words	828	484	125	122	234	131	724	760	231

Other Traditions / Lk2

Type	H	Z	V	Ts	B	R	K	N	M
Passages	77.8%	66.7%	66.7%	77.8%	66.7%	66.7%	88.9%	66.7%	66.7%
Verses	86.1%	49.6%	51.3%	74.8%	45.2%	35.7%	90.4%	81.7%	40.0%
Words	88.4%	51.7%	13.3%	13.0%	25.0%	14.0%	77.3%	81.1%	24.7%

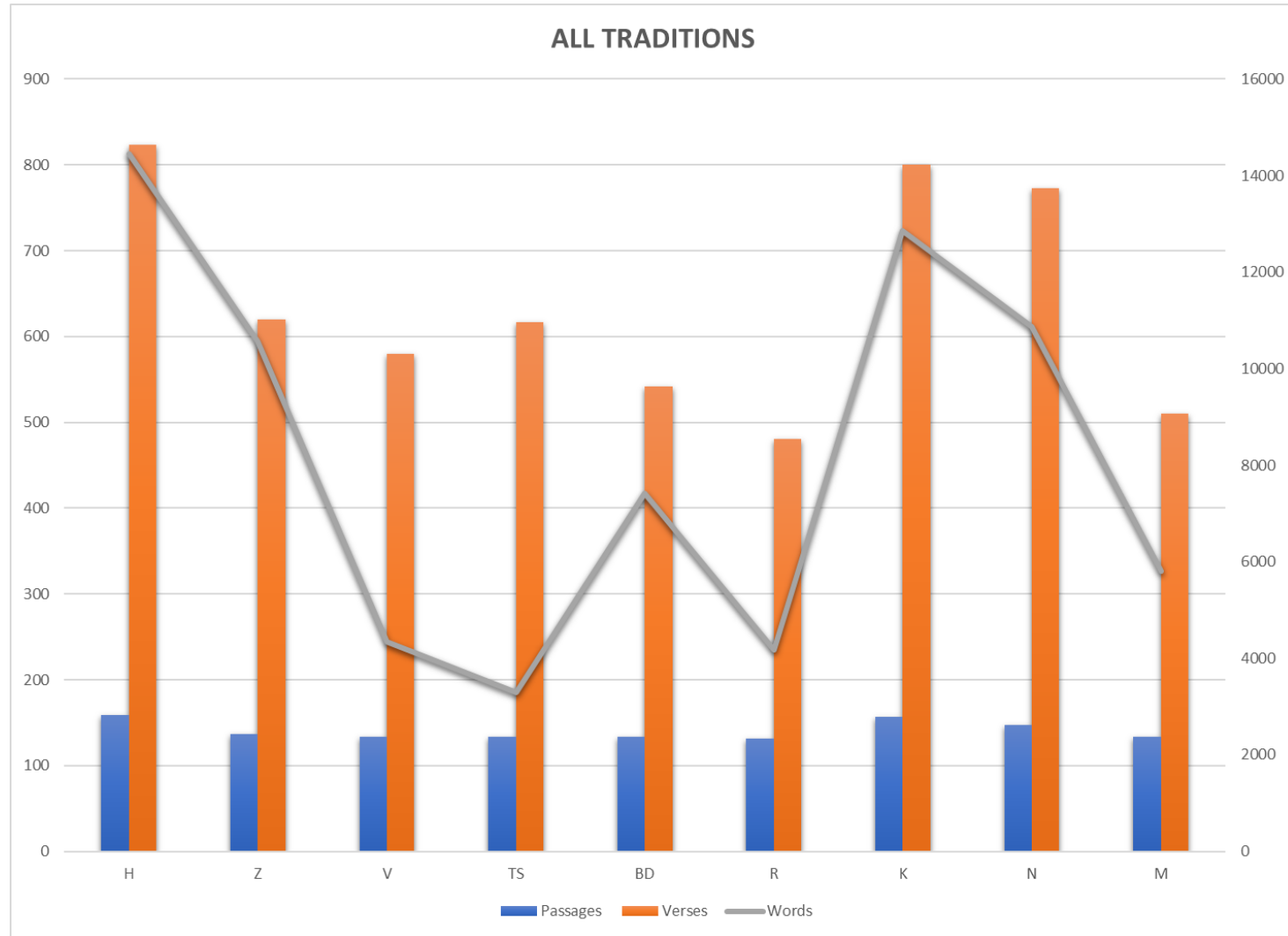


All Traditions

Type	H	Z	V	Ts	B	R	K	N	M
Passages	159	137	134	134	134	131	157	147	134
Verses	823.5	619.5	580.0	617.0	541.5	480.5	799.0	772.5	510.0
Words	14442	10572	4338	3296	7419	4169	12850	10870	5814

All Traditions / Lk2

Type	H	Z	V	Ts	B	R	K	N	M
Passages	82.8%	71.4%	69.8%	69.8%	69.8%	68.2%	81.8%	76.6%	69.8%
Verses	71.5%	53.8%	50.4%	53.6%	47.0%	41.7%	69.4%	67.1%	44.3%
Words	74.1%	54.3%	22.3%	16.9%	38.1%	21.4%	66.0%	55.8%	29.8%



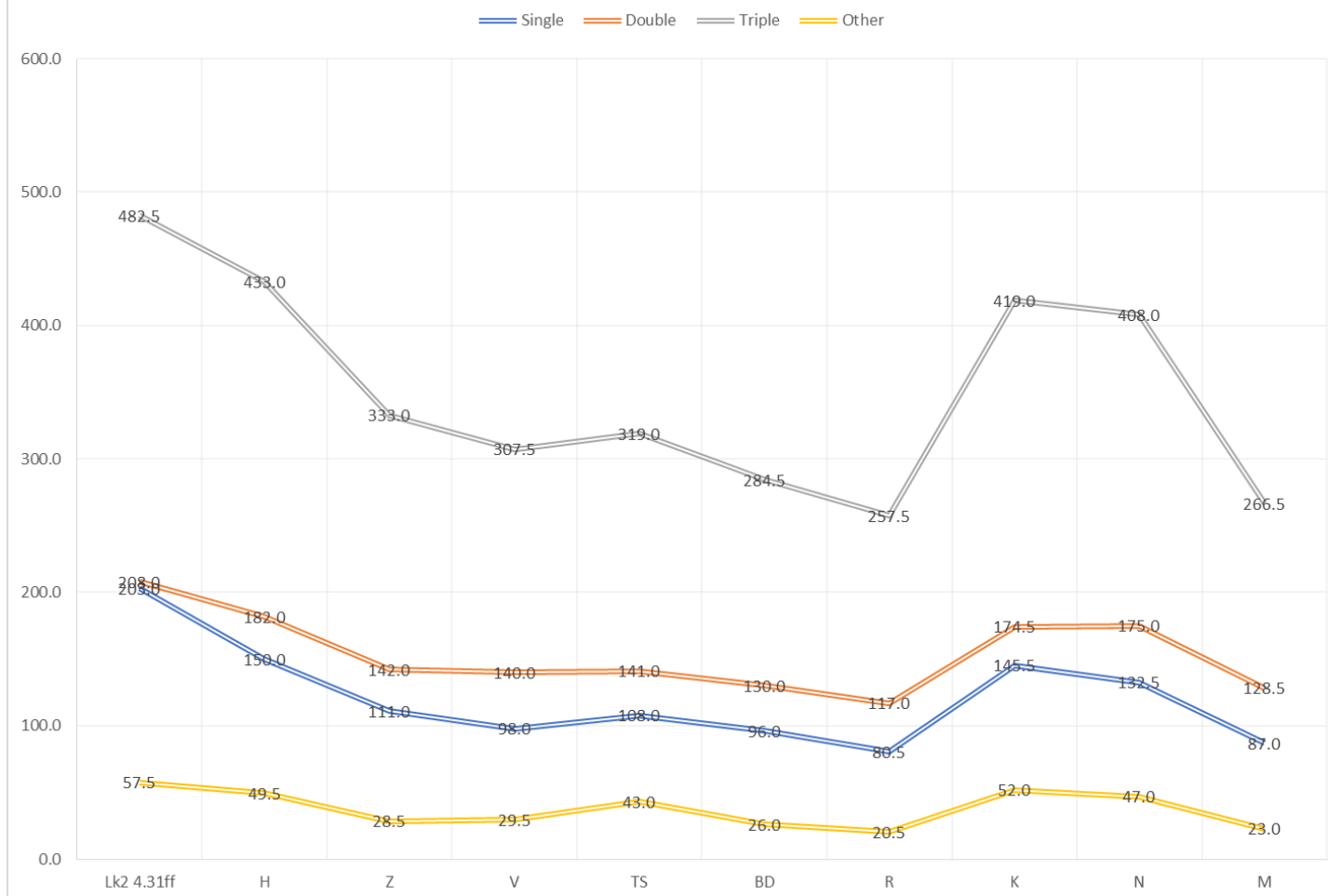
Lk2 4.31ff Verses Attested/Restored

Tradition	Lk2	Lk2 4.31ff	H	Z	V	Ts	B	R	K	N	M
Single	372.5	203.0	150.0	111.0	98.0	108.0	96.0	80.5	145.5	132.5	87.0
Double	224.0	208.0	182.0	142.0	140.0	141.0	130.0	117.0	174.5	175.0	128.5
Triple	497.0	482.5	433.0	333.0	307.5	319.0	284.5	257.5	419.0	408.0	266.5
Other	57.5	57.5	49.5	28.5	29.5	43.0	26.0	20.5	52.0	47.0	23.0
All	1151.0	951.0	814.5	614.5	575.0	611.0	536.5	475.5	791.0	762.5	505.0

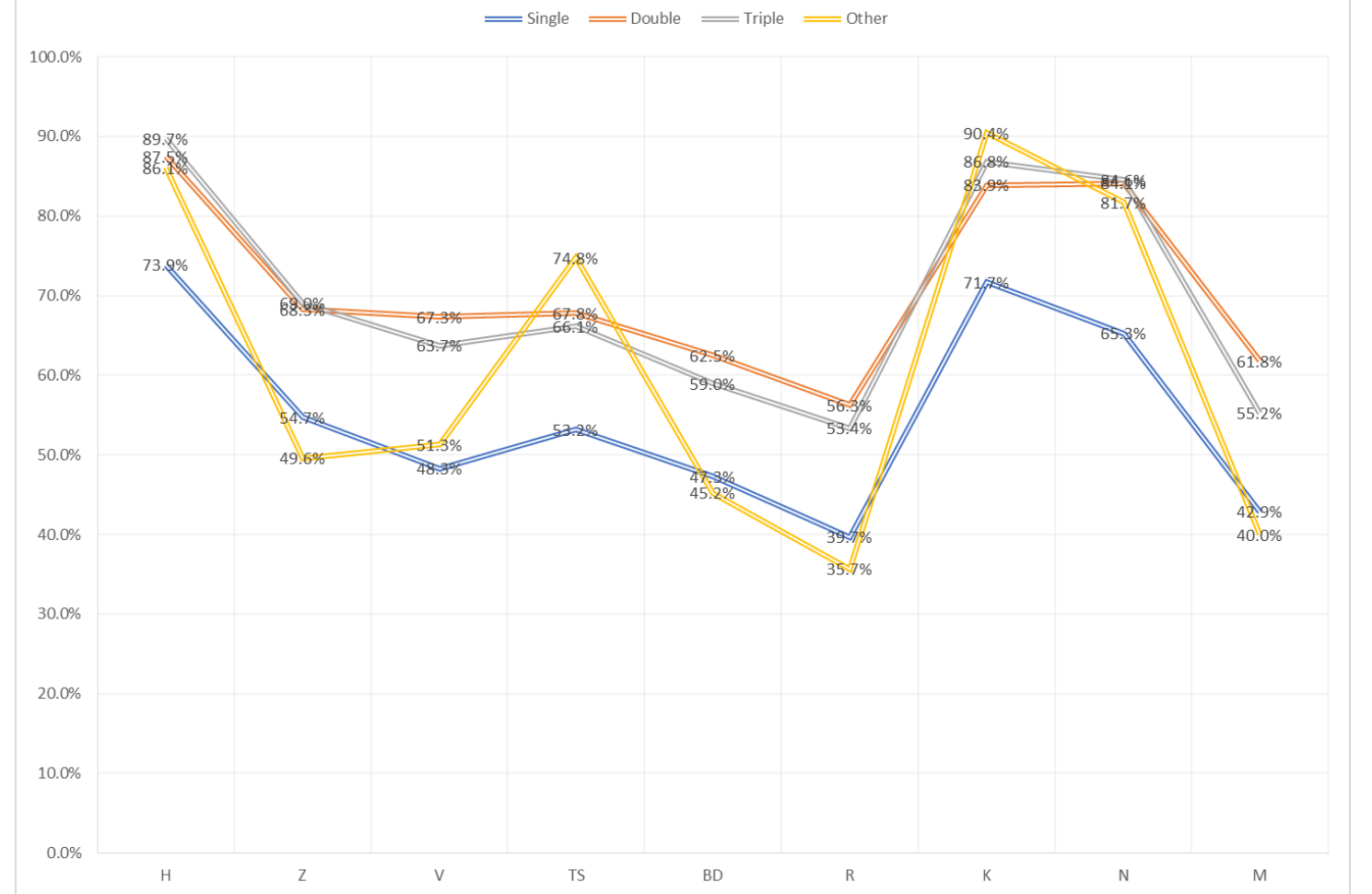
Lk2 4.31ff Verses Attested/Restored / Lk2 4.31ff Verses

Tradition	H	Z	V	Ts	B	R	K	N	M
Single	73.9%	54.7%	48.3%	53.2%	47.3%	39.7%	71.7%	65.3%	42.9%
Double	87.5%	68.3%	67.3%	67.8%	62.5%	56.3%	83.9%	84.1%	61.8%
Triple	89.7%	69.0%	63.7%	66.1%	59.0%	53.4%	86.8%	84.6%	55.2%
Other	86.1%	49.6%	51.3%	74.8%	45.2%	35.7%	90.4%	81.7%	40.0%

LK2 4.31FF VERSES ATTESTED/RESTORED



LK2 4.31FF VERSES ATTESTED/RESTORED / LK2 4.31FF VERSES



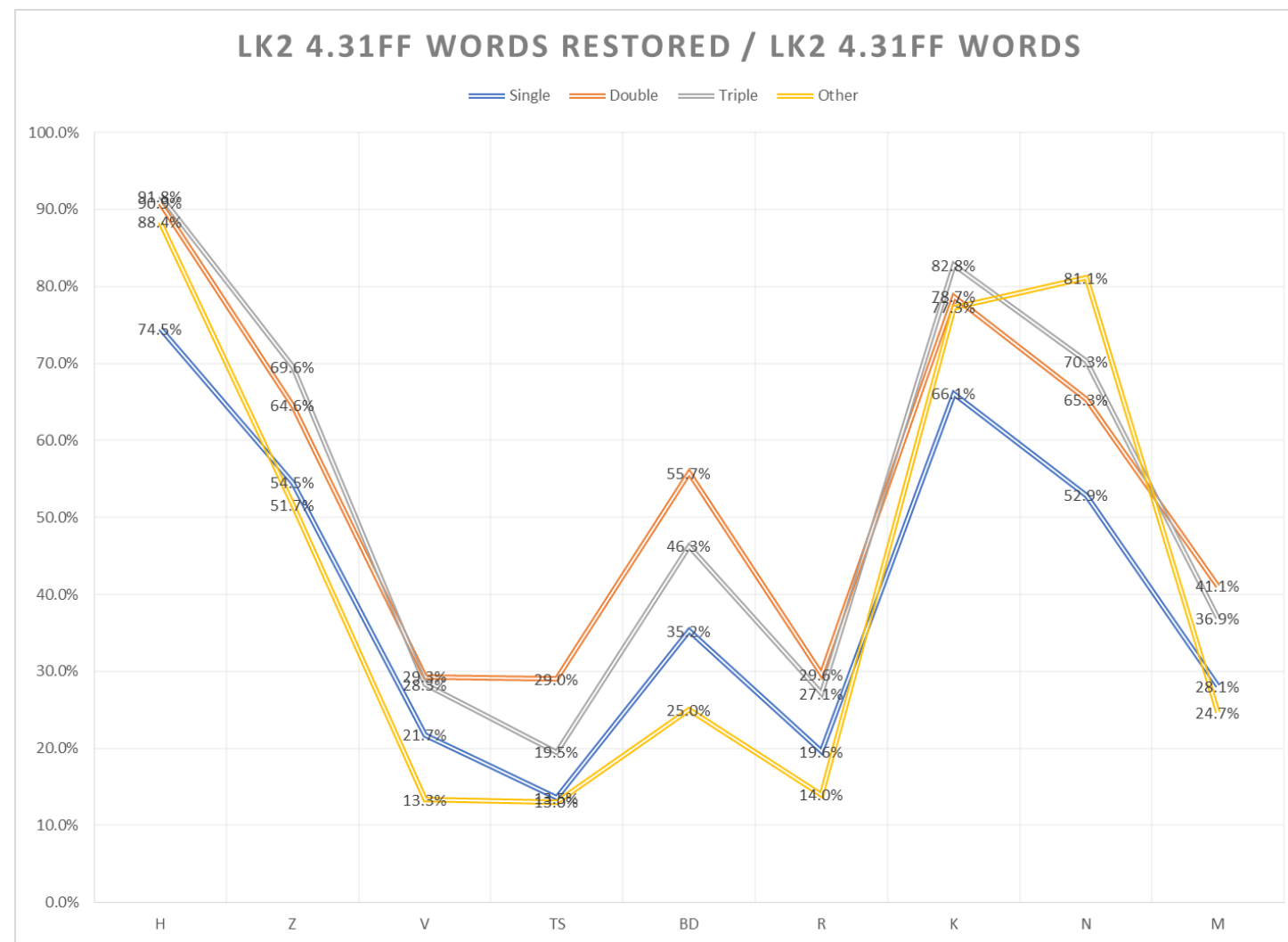
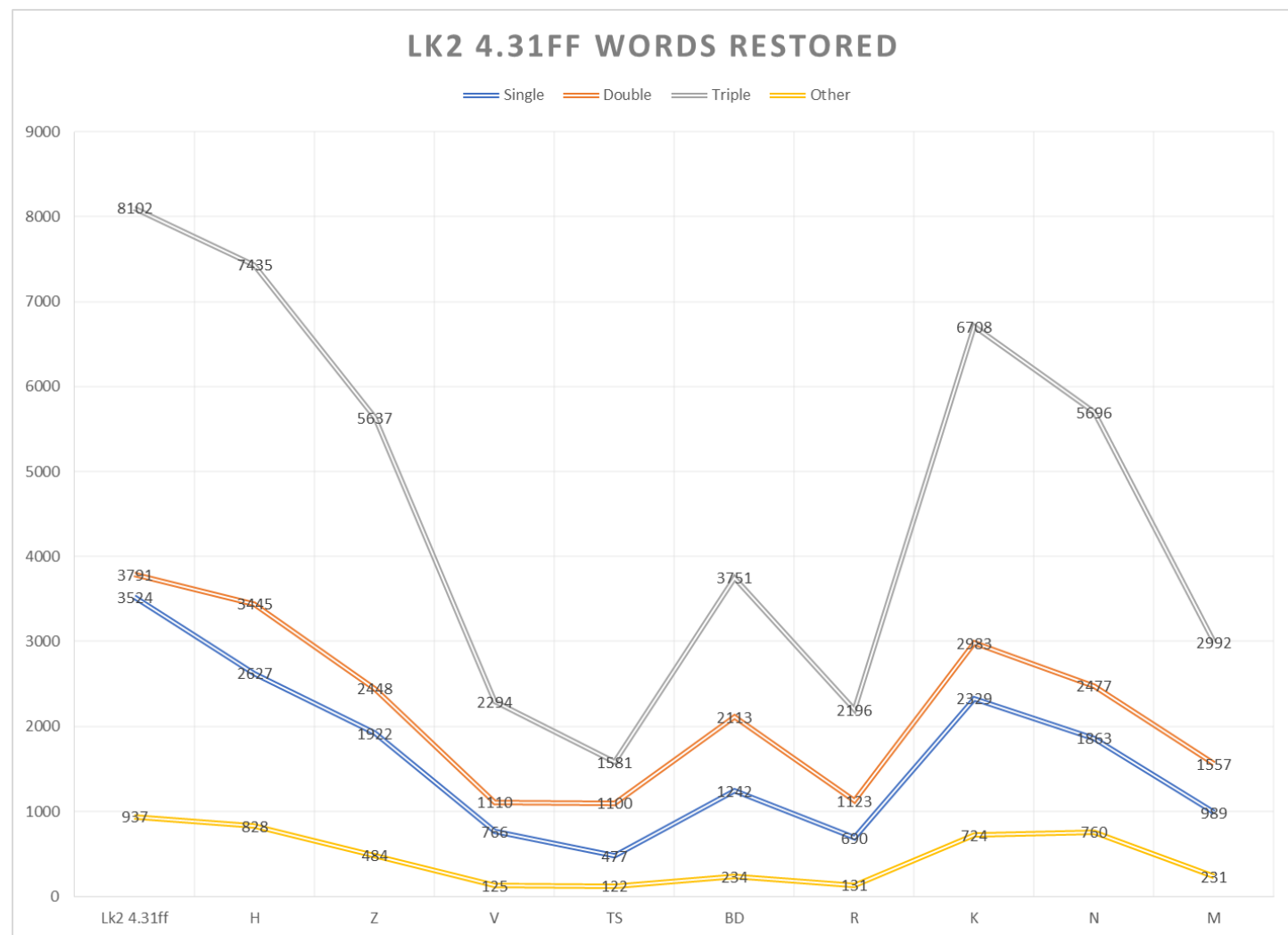


Lk2 4.31ff Words Attested/Restored

Tradition	Lk2	Lk2 4.31ff	H	Z	V	Ts	B	R	K	N	M
Single	6107	3524	2627	1922	766	477	1242	690	2329	1863	989
Double	4066	3791	3445	2448	1110	1100	2113	1123	2983	2477	1557
Triple	8372	8102	7435	5637	2294	1581	3751	2196	6708	5696	2992
Other	937	937	828	484	125	122	234	131	724	760	231
All	19482	16354	14335	10491	4295	3280	7340	4140	12744	10796	5769

Lk2 4.31ff Words Attested/Restored / Lk2 4.31ff Words

Tradition	H	Z	V	Ts	B	R	K	N	M
Single	74.5%	54.5%	21.7%	13.5%	35.2%	19.6%	66.1%	52.9%	28.1%
Double	90.9%	64.6%	29.3%	29.0%	55.7%	29.6%	78.7%	65.3%	41.1%
Triple	91.8%	69.6%	28.3%	19.5%	46.3%	27.1%	82.8%	70.3%	36.9%
Other	88.4%	51.7%	13.3%	13.0%	25.0%	14.0%	77.3%	81.1%	24.7%



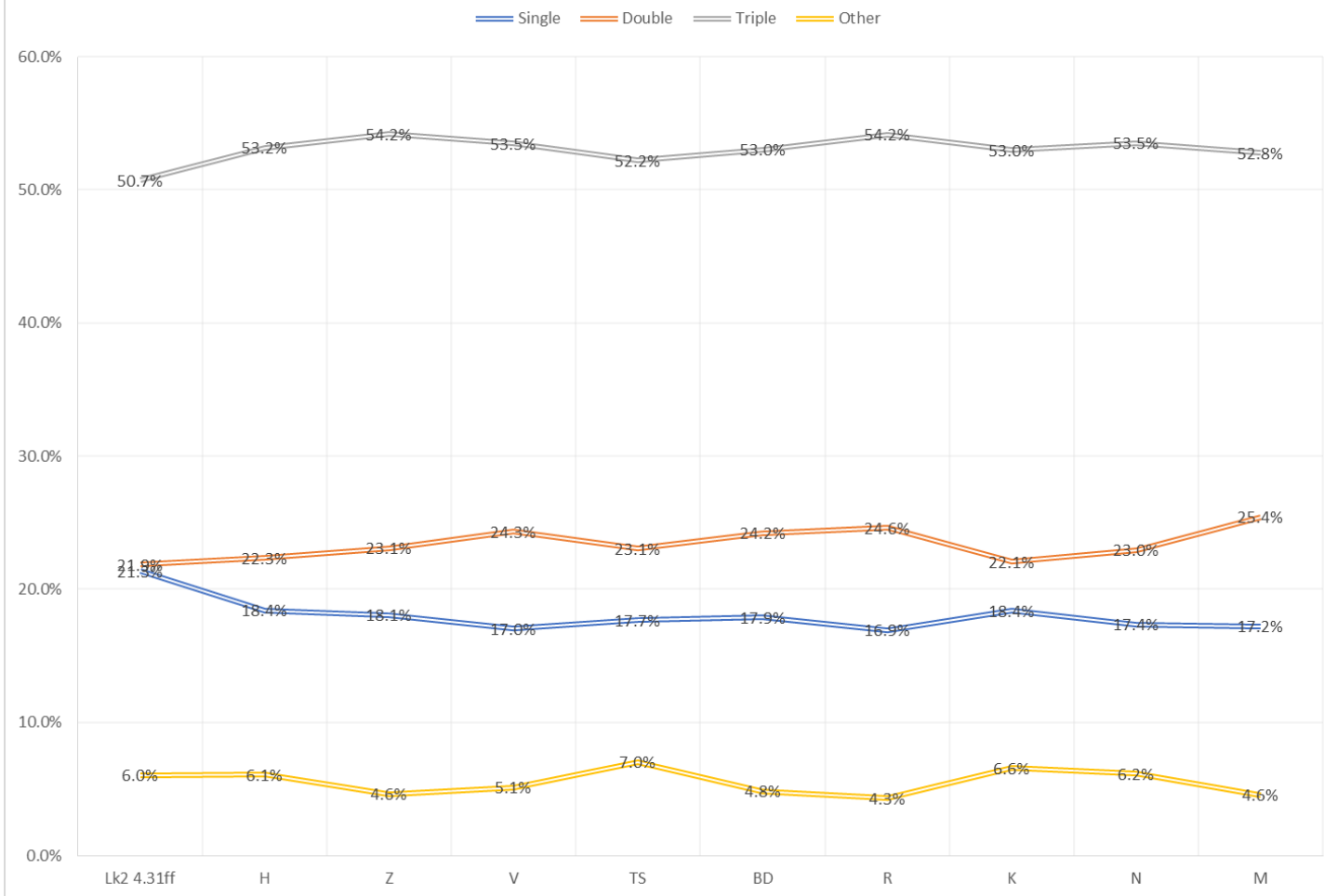
Lk2 4.31ff Verse Count Internals

Tradition	Lk2 4.31ff	H	Z	V	Ts	B	R	K	N	M
Single	21.3%	18.4%	18.1%	17.0%	17.7%	17.9%	16.9%	18.4%	17.4%	17.2%
Double	21.9%	22.3%	23.1%	24.3%	23.1%	24.2%	24.6%	22.1%	23.0%	25.4%
Triple	50.7%	53.2%	54.2%	53.5%	52.2%	53.0%	54.2%	53.0%	53.5%	52.8%
Other	6.0%	6.1%	4.6%	5.1%	7.0%	4.8%	4.3%	6.6%	6.2%	4.6%

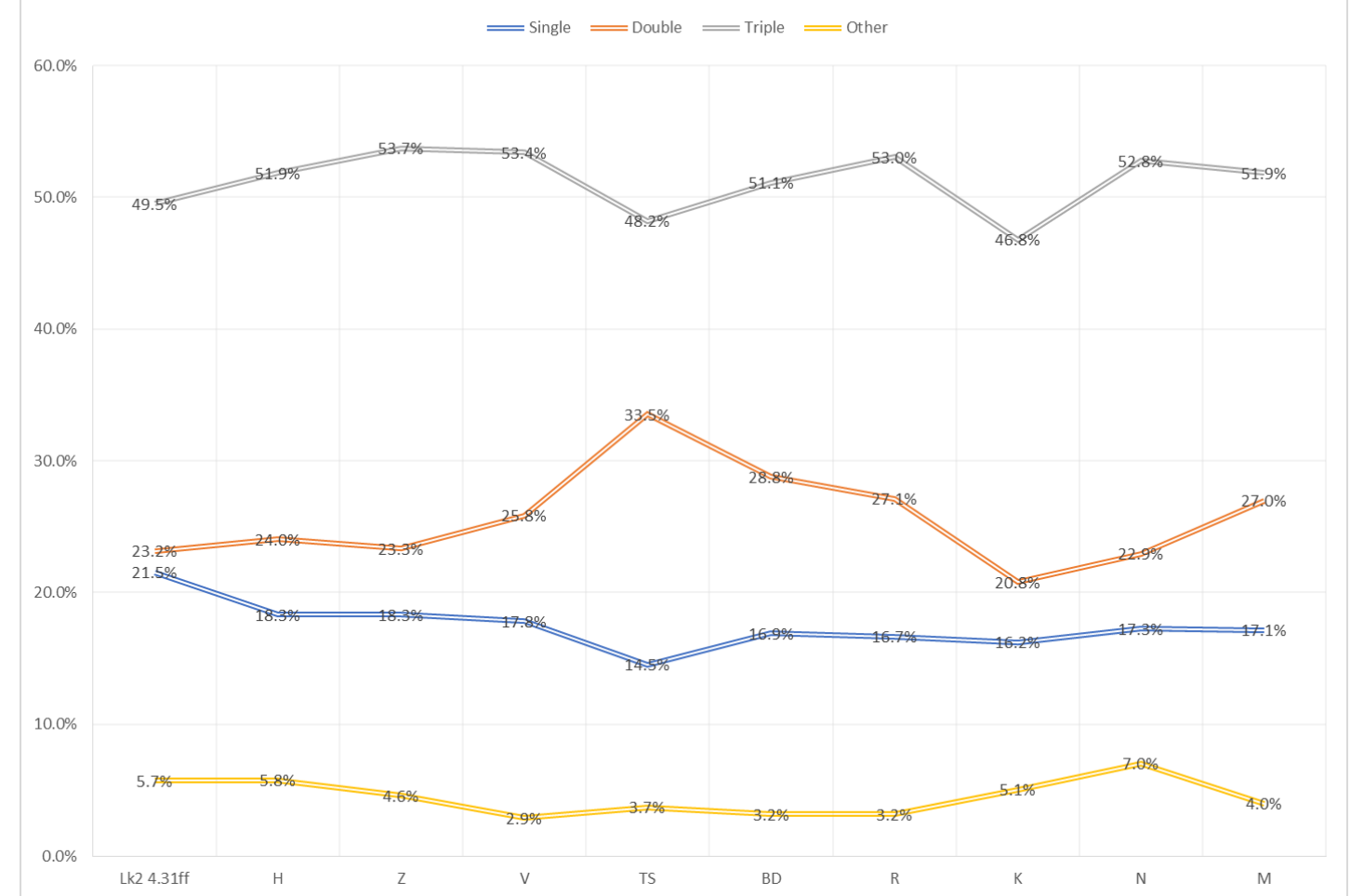
Lk2 4.31ff Word Count Internals

Tradition	Lk2 4.31ff	H	Z	V	Ts	B	R	K	N	M
Single	21.5%	74.5%	54.5%	21.7%	13.5%	35.2%	19.6%	66.1%	52.9%	28.1%
Double	23.2%	90.9%	64.6%	29.3%	29.0%	55.7%	29.6%	78.7%	65.3%	41.1%
Triple	49.5%	91.8%	69.6%	28.3%	19.5%	46.3%	27.1%	82.8%	70.3%	36.9%
Other	5.7%	88.4%	51.7%	13.3%	13.0%	25.0%	14.0%	77.3%	81.1%	24.7%

LK2 4.31FF VERSE COUNT INTERNALS



LK2 4.31FF WORD COUNT INTERNALS





This section will elaborate a list of travel and place name references in each text. It will eventually result in a visualization (perhaps animated) of the respective travel narratives contained in each text.

Qn narrates a single journey, from Nazareth (4.16) to Capernaum (7.1) then "into the mountain" (9.28) then to "a village of the Samaritans" (9.52) then "a certain place" (11.1) then again "in Samaria" (17.11) then to Jericho (18.35) in Judea and finally to the Jerusalem temple and Mount of Olives (21.37), then being sent to Pilate (23.1), then Herod (23.7), then sentenced to crucifixion at Skull Place (23.33), and finally the placement of his body in "a new hewn tomb" (23.53).

Lk1 borrows significantly from the Mk1 source to expand the Galilean travel references in the first half of the narrative: placing Jesus first in Capernaum (4.31) before he goes to Nazareth (4.16) then Lake Gennesaret (5.1), thereafter journeying "along the sea" (5.27) then "up on the mountain" (6.12) before returning to Capernaum (7.1), then the Gerasenes (8.26), then "cities and villages" (9.6), then "the wilderness" (9.12), and lastly following the Qn sequence to and in Jerusalem for the remainder of the narrative.

Lk2, by contrast, not only includes all the QnLk1 travel references, but also adds many lengthy trips back and forth between Galilee and Judea, not only by Jesus himself, but also by his relatives and parents (Luke 1-2). Even two of his followers get an *exitus-reditus* journey in the conclusion (Lk1/GMcn 24.13-35), a journey that is absent from Lk1.

## 3.9. Signal Tabulations and Reports

## Tabulations of Signal Transmission Tags

See [our online spreadsheet](#) for the latest version. Feel free to copy it to start making your own signal tallies. We are presently reformatting this spreadsheet and are planning to publish an in-book update in a future version.

Having completed signal transmission tagging for most of Lk1/GMcn, we have a good sense of the overall patterns of signal transmissions. The "Summary Highlights of the Newly Reconstructed Third Gospel" section gives a brief interpretation of this tabulated data.



## Tabulation of Signal Proximity Tags

### Tabulation of Markan-Lukan Proximity Patterns

Lk1 Tags	Count 1	Lk2 Tags	Count 2	Difference
[Lk1:Mk1<Lk2]	29/78 (35.9%)	[Lk2:Mk1<Lk1]	37/78 (46.2%)	-8/78 (-10.3%)
[Lk1:Mk1>Lk2]	26/78 (33.3%)	[Lk2:Mk1>Lk1]	4/78 (3.8%)	23/78 (29.5%)
[Lk1:Mk1≈Lk2]	7/78 (9.0%)	[Lk2:Mk1≈Lk1]	1/78 (1.3%)	6 (7.7%)
[Lk1:Mk1=Lk2]	15/78 (19.2%)	[Lk2:Mk1=Lk1]	36/78 (44.9%)	-21 (-26.9%)

## Sourcing Profiles: Signal Strength Reports

*Nota bene:* This section has not been significantly updated since the first few versions of this LODLIB were released back in July 2020, and it only covers Mk1, Lk1, and Mt1. A significant update should be forthcoming after the parallel sets and reconstruction are nearly complete.

For a robust evaluation of signal strength and echoing, we have to look simultaneously at 1) *the receptions of Mk1* and 2) *the sources of Mt1*, evaluating relative signal strength in both directions from both end-points: from Mk1 to both Lk1 and Mt1; and to Mt1 from both Mk1 and Lk1.

Our analysis ranks signals as either Strong, Weak, or Null. A rank of Strong indicates a dense and distinct cluster of words was clearly transmitted and received. Strong signals do not have to match completely or perfectly in content or word order. Each node has the freedom and capacity to adapt, re-sequence, unpack, compress, or ignore signals. It should also be clarified that for two receptions of the same signal to be ranked as Strong does not necessarily indicate equal strength, just that neither is absent or weak. Mk1 2:16, for example, is much more strongly received in Mt1 9.11 than in Lk1 5.30, but the latter still evidences a clear signal (a perfect sequence of five distinct words).

We also note the important distinction between first order (simple transmission and reception) and second order (direct and indirect transmission, or signal sending, retransmission, and receiving). On the one hand, a well-received and re-transmitted signal in the first wave can make it more difficult to gauge the actual source of the signal in the second wave, yet the signal itself is intact, whatever its source. For example, Mk1 1.44 was received clearly by Lk1 5.14 and by Matthew 8.4, yet because Mt1 apparently picked up a new distinctive element from Lk1 5.14 ("the gift"), it is difficult to tell whether Mt1 got the bulk of the Mk1 signal directly or secondarily as transmitted through Lk1. On the other hand, a weakly received signal in the first wave can make it nearly impossible to detect any propagation in the second wave. For example, the calling of the disciples in Mk1 1.16-18 is weakly received in Lk1 5.10, and this fuzziness made it difficult for that signal to resonate in Mt1 4.19, 21. A good question to ask oneself when gauging signal propagation is, "If the text of the original source went missing (in the above case, Mark), and all we could do was compare GMcn to Matthew, would we still find a distinctive cluster of words clearly signaled between the two?" The answer to that question is signal propagation.

Our focus is thus to gauge the overall extent to which Lk1/GMcn receives Mk1 tradition and to what extent it relays its own unique traditions (often slight or modest additions or transformations of Mk1 traditions) to Mt1. To put it differently, we aim to gauge the general extent to which Mt1 is not only a retelling of Mk1, but also a retelling of Lk1/GMcn as itself an earlier retelling of Mk1.

## Preliminary Inventory of Mk1—Lk1—Mt1 Signal Strength and Echo

[major update forthcoming after reconstructions complete; SINPO ratings might be applied to tags]

<i>Origin</i>	<i>Signal Reception</i>			<i>Mediator</i>	<i>Signal Propagation</i>			<i>Receiver</i>
Mk1	Lk1	Mt1	Closest	Lk1	Closest	Mk1	Lk1	Mt1
1.21	Strong	Weak	Lk1	4.31	Lk1	Weak	Strong	4.13, 23
1.22	Strong	Strong	Mt1	4.32	Mk1	Strong	Strong	7.28-29
1.24	Strong	Null	Lk1	4.34	Null	Null	Null	-----
1.25	Strong	Null	Lk1	4.35	Null	Null	Null	-----
1.34a	Weak	Strong	Mt1	4.40	Mk1	Strong	Weak	8.16
1.34b	Strong	Weak	Lk1	4.41	Mk1	Weak	Null	7.22, 16.16
1.35	Weak	Null	Lk1	4.42	Mk1	Strong	Null	4.1
1.38	Weak	Null	Lk1	4.43	Null	Null	Null	-----
1.16	Weak	Strong	Mt1	5.2	Mk1	Strong	Null	4.18
4.1-2	Null	Null	Null	5.9	Null	Null	Null	-----
1.16-18	Weak	Strong	Mt1	5.10	Mk1	Strong	Null	4.19, 21
1.20	Weak	Strong	Mt1	5.11	Mk1	Strong	Strong	4.22
1.40	Weak	Strong	Mt1	5.12	Mk1	Strong	Null	8.2
1.41	Strong	Strong	Mt1	5.13	Mk1	Strong	Strong	8.3
1.44	Strong	Strong	Mt1	5.14	Mk1	Strong	Strong	8.4
2.3	Weak	Weak	Mt1	5.18	Mk1	Weak	Null	9.2
2.7	Strong	Null	Lk1	5.21	Null	Null	Null	-----
2.14	Strong	Strong	Mt1	5.27	Mk1	Strong	Strong	9.9
2.17	Strong	Strong	Mt1	5.31	Mk1	Strong	Strong	9.12
2.18	Strong	Strong	Lk1	5.33	Mk1	Strong	Strong	9.14
2.19	Strong	Strong	Mt1	5.34	Lk1	Strong	Strong	9.15a
2.20	Strong	Strong	Mt1	5.35	Mk1	Strong	Strong	9.15b
2.21-22	Strong	Strong	Mt1	5.38, 36	Mk1	Strong	Null	9.16-17
2.23	Strong	Strong	Mt1	6.1	Mk1	Strong	Strong	12.1
2.24	Weak	Strong	Mt1	6.2	Mk1	Strong	Weak	12.2
2.25	Strong	Strong	Mt1	6.3	Mk1	Strong	Strong	12.3
2.26	Strong	Strong	Mt1	6.4	Mk1	Strong	Strong	12.4
2.28	Strong	Strong	Lk1	6.5	Equal	Strong	Strong	12.8
3.1	Weak	Strong	Mt1	6.6	Mk1	Strong	Weak	12.9-10
3.2	Strong	Strong	Mt1	6.7	Mk1	Strong	Strong	12.10
3.4	Strong	Weak	Lk1	6.9	Mk1	Strong	Weak	12.10
3.13	Strong	Strong	Mt1	6.12	Lk1	Strong	Strong	5.1b
3.14	Weak	Null	Lk1	6.13	Lk1	Weak	Weak	10.1
3.16	Weak	Weak	Lk1	6.14	Mk1	Weak	Weak	10.2
3.19	Weak	Weak	Lk1	6.16	Mk1	Weak	Weak	10.4
3.7-8	Strong	Strong	Lk1	6.17	Mk1	Strong	Weak	4.25
3.9-10	Weak	Null	Lk1	6.19	Null	Null	Null	5.1a
1.35, 3.13, 6.46	Null	Strong	Mt1	6.20a	Mk1	Null	Strong	5.1b

Total signal transmissions by Mk1 in this evaluation: 38

## Summary of Mk1—Lk1—Mt1 Signal Strength and Propagation

	Mk1 Signal Transmission		Mt1 Signal Reception	
	Lk1	Mt1	Mk1	Lk1
<b>Strong</b>	23 (60%)	24 (63%)	26 (68%)	17 (45%)
<b>Weak</b>	14 (39%)	6 (16%)	6 (16%)	8 (21%)
<b>Null</b>	1 (3%)	8 (21%)	6 (16%)	13 (34%)

### Initial Tally of Mk1—Lk1—Mt1 Signal Strength and Propagation

Stronger signal reception of Mk1: Lk1 15 (39%) vs. Mt1 22 (58%) vs. Null 1 (3%)

Stronger signal reception by Mt1: Mk1 27 (71%) vs. Lk1 4 (11%) vs. Equal 1 (3%) vs. Null 6 (16%)

A flat comparison of the Mk1 signal evidence in Mt1 and that obtainable from Lk1 as it exists is the *least generous way* of interpreting the data, all because of the phenomenon that we call Early-orthodox Signal Degradation (hereafter ESD). There was, in fact, significant signal degradation of Lk1 between its composition (80s CE) and its attestation (late 2<sup>nd</sup> century and after) both from the active early-orthodox suppression of the text and the Marcionite movement, as well from unclear or partial attestation of the text by its opponents/witnesses.

### Initial Conclusions about Mk1—Lk1—Mt1 Signal Strength and Propagation

Conclusion 1.1. Regarding Mk1 signal transmission, Lk1 is almost as apt as Mt1 (60% vs. 63%) to pick up strong signals, i.e., Lk1/GMcN and Mt1 both copy Mk1 quite closely. Given ESD, it is also reasonable that the Lk1 percentage of strong signals was actually much higher than Mt1. The lack of strong signals in Lk1 comes from evidentiary gaps, not from a deliberate redactional program, as in Mt1.

Conclusion 1.2. Regarding Mk1 signal transmission, Lk1 is considerably more apt than Mt1 to receive a weak signal (39% vs. 16%); i.e., either Mt1 is more precise and careful when copying Mk1 than Lk1 is, or—more likely in view of ESD—they are closer to equal in this respect.

Conclusion 1.3. Regarding Mk1 signal transmission, Mt1 is much more apt than Lk1 to get a null signal (21% vs. 3%); i.e., Mt1 does not often silence Mk1, but Lk1 almost never silences Mk1. This fits perfectly with the two ESD-related conclusions above. Whenever we have robust, reliable attestation of Lk1, it almost always stays extremely close to its source.

Conclusion 1.4. Regarding Mk1 signal transmission, even though Lk1 typically gets a strong signal, most of the time Mt1 gets a *stronger* signal than Lk1 gets (58% vs. 39%); i.e., Mt1 is a better listener or copier than Lk1, at least when he is paying attention. However, ESD suggests that a completely attested Lk1 would do much better here: perhaps going back and forth 50%-50% with Mt1, or, more likely besting Mt1 (e.g., 60%-40%).

Conclusion 1.5. Regarding Mt1 signal reception, Mk1 is considerably more apt than Lk1 to have a strong signal match (68% vs. 45%). Given signal propagation and echoing, it is not always clear if Mt1 gets the Mk1 signal firsthand (direct from Mk1) or secondhand (from Mk1 through Lk1), but it is clear that Mt1 is typically tuned into Mk1 more than into Lk1; i.e., Mt1 is copying directly from Mk1, not just copying Lk1 where Lk1 is itself copying Mk1.

Conclusion 1.6. Regarding Mt1 signal reception, Mk1 and Lk1 are almost equally apt to have transmitted a weak signal (16% vs. 21%), but that certainly is the exception. When Mt1 uses sources, they are signaled clearly; i.e., Mt1 does not do shoddy copy work. The effect of ESD is a complete toss-up here. We simply cannot speculate on how the signals degraded or destroyed in Lk1 might or might not have been received in Mt1.

Conclusion 1.7. Regarding Mt1 signal reception, Lk1 is more than twice as likely to yield a null reception as Mk1 is (34% vs. 16%). MtR1 apparently feels more free to ignore the Mk1 signals relayed through Lk1 than the signals coming directly from Mk1; i.e., for Mk1 traditions, Mt1 does not feel a compelling need to copy the parallel traditions in Lk1.

Conclusion 1.8. Regarding Mt1 signal reception, Mk1 is far more often the stronger signal source than Lk1 is (71% vs. 11%). Mt1 is much more likely to get a better signal from Mk1 than from Lk1, even in resonant signals; i.e., Mt1 knows that it is far preferable to get Mk1 traditions directly from Mk1, not through Lk1 as intermediary. ESD could account for some shift here, but even a fully intact Lk1 would not alter the basic imbalance here. Mt1 has a strong tendency to use Mk1 directly, not as mediated through Lk1.

Conclusion 1.9. Regarding Mt1 signal reception, 11% of the time from Lk1 is still significant! Roughly one out of every nine signals shows Mt1 receiving a clearer, more distinctive signal from Lk1; i.e., occasionally Lk1 did some great redactional work to Mk1, and Mt1 wants to borrow that. This 11% is even more astonishing when considering ESD. There would only be upside for Lk1 if its own text were better attested.

Conclusion 1.10. Whether with or without this statistical analysis, a cursory glance or close inspection at the inventory shows that, in terms of order, Lk1 is working straight through Mk1, copying the narrative in almost perfect sequence. Mt1, however, rotates the sequence significantly. The signal analysis confirms that this is deliberate on the part of both receivers.

After that super-technical analysis that our engineers loved, let's spin up a modern acoustical parable for the general reader. Lk1 is like a radio listener tuned into a single station. He loves singing whatever songs were queued (marked? Qd?). But sometimes Lk1 does not get the words exactly right. He never stops and rewinds and replays bits to practice to ensure he got most of the words right. To spin it differently, Lk1 is listening to Mk1 on vinyl for a good while. The sound and fidelity is clear, but he is listening to an album that is still somewhat new to him, so he can't sing every word and doesn't quite know what all his favorites parts are.

Mt1, however, is like a radio listener who likes to change stations, but when he sings along, he knows the words really well. He definitely stops to rewind and replay bits to practice and make sure he got them right. To put it differently, Mt1 is not listening to vinyl. He has a well-curated favorites playlist, an ancient iPod, as it were, that lets him play his favorite songs in the order he prefers. Sometimes his playlist has a few songs that run parallel to the album's order, but typically the order is more shuffled.

So what? So what that Mt1 and Lk1 were two different people with two different ways of listening to this ancient Gospel music, as it were? Well, we know clearly now that they were both listening to the same music: Mk1—that's now obvious and very important. What was not clear until now is that Mt1 knows that Lk1 has been singing the Mk1 gospel music, and *sometimes*, Mt1 sings a bit of a Mk1 gospel song in the same unique style Lk1 did.

ESD can add another layer to our metaphor. We have shown that Lk1 is listening to Mk1 on vinyl, but the sad part is that *we, as modern scholars*, are listening to a significantly degraded recording of Lk1 who had been listening to Mk1 on vinyl. It looks like some of the degradation is the passage of time or neglect, but some of it also appears to be a deliberate effort to destroy the recording that was Lk1. Reconstruction of most of the underlying recording is possible, but it is going to take some scientific specialists in preservation and reconstruction techniques and perhaps also some advanced machine-analysis to achieve a satisfactory reconstruction.

Let's trace another parable, this one about Lk1 and Mt1 as students who take lecture notes differently in class, even though, in this age of Zoom classes, it might not seem as relevant. While Lk1 and Mt1 are both listening to the same Mk1 lecture, Mt1 is the hyper-diligent student who takes great notes, almost always directly from the professor, but *sometimes* (being hyper-diligent) Mt1 copies notes from Lk1 when he thinks Lk1 really summarizes or restates the concept well. Over-achievers are so annoying sometimes.

And to add ESD again, the notes of Lk1 have not been well preserved and have suffered decay over time, and it looks like some intentional erasures have been made. While we have enough of the scraps of Lk1 to reconstruct *most* of the original notes, we are going to have to examine the notes of Mt1 as well as other students who also copied Lk1, i.e., Jn1, Jn2, and Lk2. Looks like most if not all of these students were taking notes straight from Mk1 as the professor, and *also* that they had all taken notes from the earlier class session taught by Professor Qn. Reconstructing Lk1 and Qn at the same time! Now this is getting really interesting!

But back to our radio DJ job. Let's take it from the top now.

Wide-Scale Signal Inventory of Mk1-Lk1-Matt-Lk2: Table 1

<i>SQE</i> . Shorthand	Mk1	Lk1	Mt1	Lk2
Date	75–80	80s	90s	117-138
A001. Prologue	X	Not present (see 3.1)	X	X
A002. Birth of John foretold	-----	Not present	-----	X
A003. Annunciation	-----	Not present	-----	X
A004. Visitation	-----	Not present	-----	X
A005. Birth of John	-----	Not present	-----	X
A007. Nativity	-----	Not present	X	X
A008. Adoration of infant Jesus	-----	Not present	X	X
A013b. John introduced	X	Not present	X	X
A014. John preaches repentance	-----	Not present	X	X
A015. John's protreptic	-----	Not present	-----	X
A016. John's messianic message	X	Not present	X	X
A019. Genealogy	-----	Not present	X (A006)	X
A018. Baptism	X	Not present	X	X
A020. Desert flight	X	Not present	X	X
A030. Journey into Galilee	X	Unattested	X	X
A032. Ministry in Galilee	X	Unattested	X	X
A033. Escaping Nazareth	-----	X	-----	X
A034. Disciples called (Mk1 vers.)	X	Not present (see A041)	X	X
A035. Capernaum lesson	X	X	X	X
A036. Synagogue demoniac	X	X	-----	X
A037. Peter's in-law healed	X	Unattested	X	X
A038. Sick healed	X	X	X	X
A039. Leaving Capernaum	X	X	-----	X
A040. Preaching tour	X	Unattested	X	X
A041. Miraculous catch (Lk2 vers)	-----	X	-----	X
A042. Leper(s) cleansed	X	X	X	X
A043. Healing of paralytic	X	X	X	X
A044. Tax collector called	X	X	X	X
A045. Question about fasting	X	X	X	X
A046. Grain-plucking	X	X	X	X
A047. Withered hand	X	X	X	X
A049. Twelve chosen	X	X	X	X
A050/048/077. Sermon setting	X	X	X	X



The synoptic song selection chart we provided at the beginning is here repurposed. We take the list back to the beginning of Luke, take out the verse numbers, add a column for Lk2, follow the Lukan order while including all Mk1 passages, and add all synoptic parallels corresponding to Mark and Lk2 up to the point we have covered so far in our analysis (up to Lk1 6.20).

It is striking that, for someone who listens to Mk1 so devotedly, consistently, and sequentially, Lk1 skips right over the first several minutes of the Mk1 album: the introduction of John the Baptist, preaching by John, baptism of Jesus, and the desert flight [or temptation] of Jesus. Still, there is obviously a pattern here, one that we thoroughly established above. Lk1 sticks with the Mk1 content and order in 12 passages. Only 2 passages are entirely unattested. The one place where a Mk1 passage seems to have been relocated in Lk1 is the call of the disciples (A034), which is present and retold later in the narrative apparently as a simpler and shorter version of the miraculous catch of fish in Luke 5.1-11. This relocation is far better explained as an effort by LkR1 to have Jesus call the disciples after his teaching and healing ministry had started, inviting the disciples to join in, rather than Lk1 reproducing Luke 5.1-11 in a piecemeal fashion.

And for someone whom scholars have typically assumed was copying from Lk2, Lk1 is missing a full half hour of the Lukan album, not just the Mk1 tracks found in Luke, but even the unique Lukan tracks: the foretelling of John's birth, annunciation, visitation, birth of John, Nativity, adoration, John's sermon to tax collectors, and even the special Lukan remix of the desert flight. Unattested Lukan tracks include the journey to Galilee, ministry in Galilee, healing of Peter's mother-in-law, and first preaching tour in Galilee. Admittedly, we want to be cautious not to base a claim primarily on the unattested passages, given that they simply might not have caught the attention of Marcion's detractors. But again, there is obviously a pattern of neglect.

Marcion's detractors chalked all this missing material—both from Mark and Luke—to Marcion being a bad, bad anti-Jewish heretic. Marcion, you see, didn't like John the Baptist, even though John shows up in Lk1 7.24, 26-28 and is lauded by Jesus in excessive terms. And Marcion really didn't like Peter, even though Peter's famous confession shows up in Lk1 9.18-21.

Occam's razor would lead us to a far simpler and cleaner interpretation of this evidence: Lk1 simply did not use Lk2. More than that, the otherwise very strange, extended neglect of Mk1 introductory materials in Lk1 comes about because GMcn/Lk1 is equally faithful to its second source: Qn. Let's turn there next.

Now we proceed to a signal strength and propagation report for Qn vis-à-vis Mt1 and Lk2. To make our rankings, we exclude words from Mt1 and Lk2 when those words could have been composed first by Mt1 and then transmitted to Lk2. Q 6.23 // Mt1 5.12 is a good example of this.

**Qn (65–69) Lk1 (80s)**

**6.23.** κατὰ [ταῦτα οἱ πατέρες αὐτῶν] ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

**Mt1 (90s)**

**5.12.** χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

**Lk2 (117–138)**

**6.23.** χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

In our judgment, this should still count as GMcn 6.23 being ranked "Strong", both because it has a definite cluster or string of words, and because that word cluster is reproduced quite clearly in Lk2, even though Lk2 has additional materials not found in Lk1 but found in Mt1.

We also do not downgrade the rating for a verse of GMcn for a cluster of words missing from its text but present in Lk2 when those words are reasonably adjudged to be redactions to Lk2. A good example of this is Q 6.27.

**Qn (65–69) Lk1 (80s)**

**6.27.** Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,

**Mt1 (90s)**

**Lk2 (117–138)**

**6.27.** Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

Again, in our judgment, this should still count as Lk2 6.27 being ranked "Strong", since Lk2 has a substantive amount of Lk1 words and the last phrase in Lk2 6.27, "do good to those who hate you", is reasonably understood to be a LkR2 redaction.

Besides evaluating the signal strength for each reception, we also seek to evaluate which reception is the closer to the original source of the signal.

Qn	Mt1 Signal	Lk2 Signal	Closest
6.20b	Strong	Strong	Lk2
6.21a	Strong	Strong	Mt1
6.21b	Strong	Strong	Lk2
6.22	Strong	Strong	Lk2
6.23	Weak	Strong	Lk2
6.27	Null	Strong	Lk2
6.28	Null	Strong	Lk2
6.29	Strong	Strong	Lk2
6.30a	Strong	Strong	Lk2
6.31	Strong	Strong	Mt1
6.34	Null	Strong	Lk2
6.35	Null	Strong	Lk2
6.36	Strong	Strong	Lk2



#### *4.0. Resources for the Academic and Popular Study of Qn and Lk1*



## 4.1. Dataset and Code Repository

Since I first released normalized datasets of Marcion's Gospel in 2021 in this LODLIB, much has changed. All of the past Greek datasets have now been peer-reviewed and published in the *Journal of Open Humanities Data*. Jason BeDuhn and I collaborated to produce a Greek version of his reconstruction of the Evangelion, published in 2023 both as a critical edition and apparatus in *JOHD* and as a dataset there. 2023 also witnessed the formation of a team (Markus Vinzent, Jack Bull, K. Lance Lotharp) to collaborate on Apostolos and/or Evangelion datasets and share in the work of quality control. Corrections and improvements have been made even to the *JOHD* published datasets, so that Github contains the most accurate and latest versions of all datasets. Finally, early in 2024, the Evangelion datasets started to be used in a Kaggle competition.

Given all this, I've come to the decision to deprecate the Evangelion datasets from the current edition of this LODLIB. Past versions of the LODLIB with these datasets remain permanently available on Zenodo for those interested in the nuances of the history of scholarship and the iterative processes by which these scholarly contributions developed.

While this diverges from my initial intent to avoid using Github, it still aligns with the core purpose of the LODLIB as a new kind of digital property. The seeding and growth of diverse, dependent branches enacts virtuous cycles that only add value to the original digital production. Like all open source software, this LODLIB now emerges within its network of software dependencies.

Datasets that have not yet been peer-reviewed and published will remain available in this LODLIB for the time being. This includes Digital Editions of CENP-BGM, CINP-BGM, and Lk2-BGM.

Author and coder, may they be one.

Reader and user, may they be one.

Book and software, may they be one.

Humanist and technologist, , may they be one.



This lemmatized and morphologically tagged dataset contains all verses in Lk2 that 1) are explicitly indicated as not present in GMcn by its witnesses *and* 2) should be considered clear and original vocal stratum samples from Lk2. Hence, Lk2-CENP = "Lk2 Clear Explicitly Not Present." The dataset records LkR2 speaking free of noise or contamination from earlier gospel vocal-textual strata. It thus provides optimal training and testing data for computational modeling of the Lk2 vocal stratum.

The first round of delimiting the Lk2-CENP dataset involved combing through all the testimonies of GMcn to identify verses indicated by its witnesses as not present. The list in R (3.2.2) provides a helpful starting place. We concur that the following verse ranges are explicitly attested as not present: 1.1–2.52, 3.21–38, 4.1–13, 8.19, 9.31b, 11.30–32, 11.49–51, 12.6, 12.28a–b, 13.1–9, 13.29–35, 15.11–32, 17.12c–13, 19.29–46, 20.37–38a, 21.18, 21.21–22, 22.16, 22.35–38, 22.50–51, 23.34b.

A lack of clarity from Epiphanius has given rise to different conclusions about the exact range of other content indicated as not present. For example, Epiphanius states that Marcion "deceptively cut out, 'Today you will be with me in paradise'" / παρέκοψε σήμερον μετ' ἐμοῦ ἔση ἐν τῷ παραδείσῳ.<sup>833</sup> But does this merely indicate the absence of the paradise logion in Lk2 23.43 or is it shorthand for the absence of the entirety of Lk2 23.39–43, a passage unique to Luke among the synoptics? Based on my extensive prior research on the early Christian reception of this very passage—research that includes additional evidence from the *Gospel of Peter*, Origen and Eustathius that went unaccounted for by R—I find the latter to be the far more likely scenario.<sup>834</sup> A similar situation obtains in regard to other notices of omission made by Epiphanius, which R consistently reads more narrowly than do I: 12.6 compared to 12.6–7 (see A196); 17.10b compared to 17.7–10 (see A232); 21.21–22 compared to 21.21–24 (see A290b); 22.50–51 compared to 22.49–53 (see A331). Three other minor quibbles pertain to single verses—whether to read 18.34, 19.28, and 20.18 as part of passages indicated as not present (i.e., A262, A269, and A278).

The only other divergent conclusion involves 3.1b–20, which R (3.2.3n69) on the whole reads as tacitly not present in GMcn based on Tertullian (*Marc.* 4.11.4), while I read its absence from GMcn as clearly attested both by Tertullian and Hippolytus (*Refut.* 7.31.5) (see A013B).

It must be remembered that Epiphanius and Tertullian did not have the advantage of the later versification of this data and were engaged not in science but rather polemic. Their indications of words and passages that were not present did not consistently note precise start and stop points. Like the rabbis and their fellow early Christians, they frequently used brief quotations of unique or particularly memorable words as shorthand references to passages, portions, scenes, or stories. Scientific data restoration prompts us to posit the most likely conclusions in light of the flexibility of ancient citation habits, rather than drawing overly thin or tentative conclusions out of an overabundance of caution and/or the unwarranted assumption of rigid consistency in citation habits.

<sup>833</sup> 42.11.6 οβ (72); 42.11.17 Σχ. οβ (72); paraphrased in 42.11.17 ῥΕλ. οβ (72). See parallel set A346 in the Comparative Reconstruction for the verse in context.

<sup>834</sup> Bilby, *As the Bandit*, 2A. This position is shared by Z (492), V (236\*), TS (126), and B (126).

The second round of delimiting this dataset involved sampling all of these passages and evaluating whether they are free of prior "synoptic noise", that is, whether the signals in Lk2 were their earliest extant audio-textual broadcast, or whether they were contaminated from rebroadcasting signals from earlier voices/strata found in the synoptic gospels or any gospel for that matter. Most of the Lk2 signals proved clear, with the exception of some elements of prior noise in (from):

- 3.2 (Mk1)
- 3.3 (Mk1Jn2)
- 3.4 (Mk1Jn1)
- 3.7 (Mt1)
- 3.8–9 (QnLk1Mt1)
- 3.15 (Jn2)
- 3.16 (Mk1Mt1)
- 3.20 (Jn1)
- 3.21–22 (Mk1Mt1)
- 4.1–2 (Mk1Mt1)
- 4.3–13 (Mt1)
- 8.19 (Mk1Mt1)
- 12.6–7 (Mt1)
- 12.28 (Mt1)
- 19.28 (Jn1)
- 19.38 (Jn1)

Additional subdivisions to these verses have clarified the CENP elements within them.

Hence, our current compiled list of Lk2-CENP voice samples: 1.1–2.52, 3.1bd, 3.2abd, 3.3d, 3.4a, 3.5–6, 3.8b–9a, 3.10–15a, 3.16d–20a, 3.21ac, 3.22b–38, 4.1b, 4.2c, 4.4b, 4.6b, 4.13a, 9.31b, 11.30ac, 11.31–32, 11.49–51, 13.1–9, 13.31–35, 15.11–32, 17.7–10, 17.12c–13, 18.31–34, 19.29–37, 19.38b, 19.39bd, 19.40–44, 19.46bd, 20.9–18, 20.37–38a, 21.18, 21.21–24, 22.16, 22.35–38, 22.49–53, 23.34b, and 23.39–43.

Given our respect for copyright law, the existence of numerous open access Greek critical edition texts of Lk2 (the Gospel of Luke in its early-orthodox canonical form), and our desire to be judicious in our use of this digital book space, we limit our dataset below only to the relevant verses from the BibleWorks Greek Morphology (BGM), which is ideal for deep CL analysis.<sup>835</sup>

This dataset now totals 4266 words, representing about 22% of the total word count of Lk2 at 19482. While CL and NLP analyses typically work better on higher word counts than this, our curated dataset is still highly valuable, not least because ancient Greek has a deeper and richer grammatical and morphological texture than most modern languages (especially English) and provides much finer and thicker data by contrast when rigorously tagged and processed.

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<sup>835</sup> The BibleWorks Greek Morphology (BGM) is © 1999–2001 by BibleWorks LLC. It is openly licensed for non-commercial distribution. See:

<https://web.archive.org/web/20210111162708/https://kb.bibleworks.com/article/AA-02732/0/What-are-the-Requirements-for-Citing-the-Information-Contained-in-BibleWorks.html>

01.01.10L έπειδήπερ@cs πολύς@annmpn επιχειρέω@viaa3p ανατάσσομαι@vnam διήγησις@nafsc  
περί@pg ό@dgnp πληροφορέω@vnxpgrnp έν@pd έγώ@rpd-p πρᾶγμα@ngnrc  
01.02a.10L καθώς@cs παραδίδωμι@viaa3p έγώ@rpd-p ό@dnmp από@pg  
01.02c.10L αυτόπτης@nnmpc και@cc ύπηρέτης@nnmpc γίνομαι@vramnmp  
01.03.10L δοκέω@viaa3s και+έγώ@b&rpd-s παρακολουθέω@vnxadms άνωθεν@b πᾶς@aidnpr  
άκριβώς@b καθεξής@b σύ@rpd-s γράφω@vnaa κράτιστος@anvmss Θεόφιλος@nvmsp  
01.04.10L ίνα@cs έπιγινώσκω@vsaa2s περί@pg ός@rrgmp κατηχέω@viap2s λόγος@ngmpc ό@dafs  
άσφάλεια@nafsc  
01.05.10L γίνομαι@viam3s έν@pd ό@ddfp ήμέρα@ndfpc 'Ηρώδης@ngmsp βασιλεύς@ngmsc ό@dgfs  
'Ιουδαία@ngfsp ιερέυς@nnmsc τισ@ainmsn όνομα@ndnsc Ζαχαρίας@nnmsp έκ@pg έφημερία@ngfsc  
'Αβιά@ngmsp και@cc γυνή@nnfsc αυτός@rpdms έκ@pg ό@dgfp θυγάτηρ@ngfpc 'Ααρών@ngmsp  
και@cc ό@dnns όνομα@nnnsc αυτός@rpgfs 'Ελισάβετ@nnfsp  
01.06.10L ειμί@viia3p δέ@cc δίκαιος@annmpn άμφότεροι@annmpn έναντίον@pg ό@dgms  
θεός@ngmsc πορεύομαι@vppmnp έν@pd πᾶς@aidfpr ό@ddfp έντολή@ndfpc και@cc  
δικαίωμα@ndnrc ό@dgms κύριος@ngmsc άμεμπτος@annmpn  
01.07.10L και@cc ου@b ειμί@viia3s αυτός@rpdmp τέκνον@nnnsc καθότι@cs ειμί@viia3s ό@dnfs  
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ήμέρα@ndfpc αυτός@rpgmp ειμί@viia3p  
01.08.10L γίνομαι@viam3s δέ@cc έν@pd ό@ddns ιερατεύω@vnpa αυτός@rpams έν@pd ό@ddfs  
τάξις@ndfsc ό@dgfs έφημερία@ngfsc αυτός@rpgms έναντι@pg ό@dgms θεός@ngmsc  
01.09.10L κατά@pa ό@dans έθος@nansc ό@dgfs ιερατεία@ngfsc λαγχάνω@viaa3s ό@dgns  
θυμιάω@vnaa εισέρχομαι@vpaanms εις@pa ό@dams ναός@namsc ό@dgms κύριος@ngmsc  
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προσεύχομαι@vppmnns έξω@b ό@ddfs ώρα@ndfsc ό@dgns θυμίαμα@ngnsc  
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έκ@pg δεξιός@angnpr ό@dgns θυσιαστήριον@ngnsc ό@dgns θυμίαμα@ngnsc  
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έπιπίπτω@viaa3s επί@pa αυτός@rpams  
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καλέω@vifa2s ό@dans όνομα@nansc αυτός@rpgms 'Ιωάννης@namsp  
01.14.10L και@cc ειμί@vifm3s χαρά@nnfsc σύ@rpd-s και@cc άγαλλιασις@nnfsc και@cc  
πολύς@annmpn επί@pd ό@ddfs γενεσις@ndfsc αυτός@rpgms χαίρω@vifp3p  
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οϊνος@namsc και@cc σίκερα@nansc ου@b μή@x πίνω@vsaa3s και@cc πνεύμα@ngnsc άγιος@angnnsn  
πίμπλημι@vifp3s έτι@b έκ@pg κοιλία@ngfsc μήτηρ@ngfsc αυτός@rpgms  
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κύριος@namsc ό@dams θεός@namsc αυτός@rpgmp  
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και@cc δύναμις@ndfsc 'Ηλίας@ngmsp έπιστρέφω@vnaa καρδιά@nafpc πατήρ@ngmpc επί@pa  
τέκνον@nanpc και@cc άπειθής@anampn έν@pd φρόνησις@ndfsc δίκαιος@angmpn έτοιμάζω@vnaa  
κύριος@ndmsc λαός@namsc κατασκευάζω@vnxpams  
01.18.10L και@cc λέγω@viaa3s Ζαχαρίας@nnmsp προς@pa ό@dams άγγελος@namsc κατά@pa  
τίς@rqans γινώσκω@vifm1s ούτος@rdans έγώ@rpn-s γάρ@cc ειμί@vifa1s πρεσβύτης@nnmsc και@cc  
ό@dnfs γυνή@nnfsc έγώ@rpg-s προβαίνω@vrxanf έν@pd ό@ddfp ήμέρα@ndfpc αυτός@rpgf

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ἐγώ@rpn-s εἰμί@vira1s Γαβριήλ@nmmsp ό@dnms παρίστημι@vrxanms ἐνώπιον@pg ό@dgms  
θεός@ngmsc καί@cc ἀποστέλλω@viap1s λαλέω@vnaa πρὸς@pa σύ@rpa-s καί@cc εὐαγγελίζω@vnam  
σύ@rpd-s οὗτος@rdanp

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λαλέω@vnaa ἄχρι@pg ὅς@rrgfs ἡμέρα@ngfsc γίνομαι@vsam3s οὗτος@rdnnp ἀντί@pg ὅς@rrgnp οὐ@b  
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καιρός@namsc αὐτός@rpgmp

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Ζαχαρίας@namsp και@cc θαυμάζω@viai3p ἐν@pd ό@ddms χρονίζω@vnra ἐν@pd ό@ddms  
ναός@ndmsc αὐτός@rpams

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ἐπιγινώσκω@viaa3p ὅτι@cs ὀπτασία@nafsc ὁράω@vixa3s ἐν@pd ό@ddms ναός@ndmsc καί@cc  
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λειτουργία@ngfsc αὐτός@rpgms ἀπέρχομαι@viaa3s εἰς@pa ό@dams οἶκος@namsc αὐτός@rpgms

01.24.10L μετὰ@pa δέ@cc οὗτος@rdafp ό@dafp ἡμέρα@nafpc συλλαμβάνω@viaa3s Ἐλισάβετ@nnfsp  
ό@dnfs γυνή@nnfsc αὐτός@rpgms καί@cc περικρύβω@viai3s ἑαυτοῦ@rxafs μὴ@nampc πέντε@ac---n  
λέγω@vppanfs

01.25.10L ὅτι@cs οὕτω@b ἐγώ@rpd-s ποιέω@vixa3s κύριος@nmmsc ἐν@pd ἡμέρα@ndfpc ὅς@rrdfp  
ἐφοράω@viaa3s ἀφαιρέω@vnaa ὄνειδος@nansc ἐγώ@rpg-s ἐν@pd ἄνθρωπος@ndmpc

01.26.10L ἐν@pd δέ@cc ό@ddms μὴ@ndmsc ό@ddms ἔκτος@aodmsn ἀποστέλλω@viap3s ό@dnms  
ἄγγελος@nmmsc Γαβριήλ@nmmsp ἀπό@pg ό@dgms θεός@ngmsc εἰς@pa πόλις@nafsc ό@dgfs  
Γαλιλαία@ngfsp ὅς@rrdfs ὄνομα@nnsc Ναζαρά@nnfsp

01.27.10L πρὸς@pa παρθένος@nafsc μνηστεύω@vrxpafs ἀνὴρ@ndmsc ὅς@rrdms ὄνομα@nnsc  
Ἰωσήφ@nmmsp ἐκ@pg οἶκος@ngmsc Δαυὶδ@ngmsp καί@cc ό@dnms ὄνομα@nnsc ό@dgfs  
παρθένος@ngfsc Μαρία@nnfsp

01.28.10L καί@cc εἰσέρχομαι@vpaanms πρὸς@pa αὐτός@rpafs λέγω@viaa3s χαίρω@vdpas  
χαριτόω@vrxpnsf ό@dnms κύριος@nmmsc μετὰ@pg σύ@rpg-s

01.29.10L ό@dnfs δέ@cc ἐπί@pd ό@ddms λόγος@ndmsc διαταράσσω@viap3s καί@cc  
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01.30.10L καί@cc λέγω@viaa3s ό@dnms ἄγγελος@nmmsc αὐτός@rpdfs μή@x φοβέω@vdpm2s  
Μαρία@nvnfsp εὐρίσκω@viaa2s γάρ@cc χάρις@nafsc παρά@pd ό@ddms θεός@ndmsc

01.31.10L καί@cc ἰδοῦ@i συλλαμβάνω@vifm2s ἐν@pd γαστήρ@ndfsc καί@cc τίκτω@vifm2s  
υἱός@namsc καί@cc καλέω@vifa2s ό@dans ὄνομα@nansc αὐτός@rpgms Ἰησοῦς@namsp

01.32.10L οὗτος@rdnms εἰμί@vifm3s μέγας@annmsn και@cc υἱός@nmmsc ὑψιστος@angmss  
καλέω@vifp3s και@cc δίδωμι@vifa3s αὐτός@rpdms κύριος@nmmsc ό@dnms θεός@nmmsc ό@dams  
θρόνος@namsc Δαυὶδ@ngmsp ό@dgms πατήρ@ngmsc αὐτός@rpgms

01.33.10L καί@cc βασιλεύω@vifa3s ἐπί@pa ό@dams οἶκος@namsc Ἰακώβ@ngmsp εἰς@pa ό@damp  
αἰῶν@nampc και@cc ό@dgfs βασιλεία@ngfsc αὐτός@rpgms οὐ@b εἰμί@vifm3s τέλος@nnsc

01.34.10L λέγω@viaa3s δέ@cc Μαρία@nnfsp πρὸς@pa ό@dams ἄγγελος@namsc πῶς@b εἰμί@vifm3s  
οὗτος@rdnms ἐπεὶ@cs ἀνὴρ@namsc οὐ@b γινώσκω@vira1s

01.35.10L καί@cc ἀποκρίνομαι@vrapnms ό@dnms ἄγγελος@nmmsc λέγω@viaa3s αὐτός@rpdfs  
πνεῦμα@nnsc ἅγιος@annsn ἐπέρχομαι@vifm3s ἐπί@pa σύ@rpa-s και@cc δύναμις@nnfsc  
ὑψιστος@angmss ἐπισκιάζω@vifa3s σύ@rpd-s διό@cc και@b ό@dnms γεννάω@vpppnms ἅγιος@annsn  
καλέω@vifp3s υἱός@nmmsc θεός@ngmsc



01.36.10L και@cc ιδού@i 'Ελισάβετ@nnfsp ό@dnfs συγγενίς@nnfsc σύ@rpg-s και@b αυτός@rtnfs  
συλλαμβάνω@vixa3s υίός@namsc έν@pd γήρας@ndnsc αυτός@rpgfs και@cc ούτος@rdnms  
μήν@nnmsc έκτος@aonmsn είμί@vipa3s αυτός@rpdfs ό@ddfs καλέω@vrppdfs στεΐρα@ndfsc  
01.37.10L ότι@cs ού@b άδυνατέω@vifa3s παρά@pg ό@dgms θεός@ngmsc πās@ainnsn ρήμα@nnns  
01.38.10L λέγω@viaa3s δέ@cc Μαρία@nnfsp ιδού@i ό@dnfs δούλη@nnfsc κύριος@ngmsc  
γίνομαι@voam3s έγώ@rpd-s κατά@pa ό@dans ρήμα@nansc σύ@rpg-s και@cc άπέρχομαι@viaa3s  
άπό@pg αυτός@rpgfs ό@dnms άγγελος@nnmsc  
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πορεύομαι@viap3s είς@pa ό@dafs όρεινός@nafsc μετά@pg σπουδή@ngfsc είς@pa πόλις@nafsc  
'Ιούδας@ngmsp  
01.40.10L και@cc είσέρχομαι@viaa3s είς@pa ό@dams οίκος@namsc Ζαχαρίας@ngmsp και@cc  
άσπάζομαι@viam3s ό@dafs 'Ελισάβετ@nafsp  
01.41.10L και@cc γίνομαι@viam3s ώς@cs άκούω@viaa3s ό@dams άσπασμός@namsc ό@dgfs  
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κοιλία@ndfsc αυτός@rpgfs και@cc πίμπλημι@viap3s πνεύμα@ngnsc άγιος@angnsn ό@dnfs  
'Ελισάβετ@nnfsp  
01.42.10L και@cc άναφωνέω@viaa3s κραυγή@ndfsc μέγας@andfsn και@cc λέγω@viaa3s  
εύλογέω@vrpxnfs σύ@rpn-s έν@pd γυνή@ndfpc και@cc εύλογέω@vrpxnms ό@dnms καρπός@nnmsc  
ό@dgfs κοιλία@ngfsc σύ@rpg-s  
01.43.10L και@cc πόθεν@b έγώ@rpd-s ούτος@rdnns ίνα@cs έρχομαι@vsaa3s ό@dnfs μήτηρ@nnfsc  
ό@dgms κύριος@ngmsc έγώ@rpg-s πρός@pa έγώ@rpa-s  
01.44.10L ιδού@i γάρ@cc ώς@cs γίνομαι@viam3s ό@dnfs φωνή@nnfsc ό@dgms άσπασμός@ngmsc  
σύ@rpg-s είς@pa ό@danp ούς@nanpc έγώ@rpg-s σκιρτάω@viaa3s έν@pd άγαλλίασις@ndfsc ό@dnns  
βρέφος@nnns έν@pd ό@ddfs κοιλία@ndfsc έγώ@rpg-s  
01.45.10L και@cc μακάριος@annfsn ό@dnfs πιστεύω@vpaanfs ότι@cs είμί@vifm3s τελείωσις@nnfsc  
ό@ddnp λαλέω@vrpxpdp αυτός@rpdfs παρά@pg κύριος@ngmsc  
01.46.10L και@cc λέγω@viaa3s Μαρία@nnfsp μεγαλύνω@vipa3s ό@dnfs ψυχή@nnfsc έγώ@rpg-s  
ό@dams κύριος@namsc  
01.47.10L και@cc άγαλλιάω@viaa3s ό@dnns πνεύμα@nnns έγώ@rpg-s επί@pd ό@ddms  
θεός@ndmsc ό@ddms σωτήρ@ndmsc έγώ@rpg-s  
01.48.10L ότι@cs έπιβλέπω@viaa3s επί@pa ό@dafs ταπείνωσις@nafsc ό@dgfs δούλη@ngfsc  
αυτός@rpgms ιδού@i γάρ@cc άπό@pg ό@dgns νύν@b μακαρίζω@vifa3p έγώ@rpa-s πās@ainfnp  
ό@dnfp γενεά@nnfpc  
01.49.10L ότι@cs ποιέω@viaa3s έγώ@rpd-s μέγας@ananpn ό@dnms δυνατός@annmsn και@cc  
άγιος@annnsn ό@dnns όνομα@nnns αυτός@rpgms  
01.50.10L και@cc ό@dnns έλεος@nnns αυτός@rpgms είς@pa γενεά@nafpc και@cc γενεά@nafpc  
ό@ddmp φοβέω@vrppmdmp αυτός@rpams  
01.51.10L ποιέω@viaa3s κράτος@nansc έν@pd βραχίων@ndmsc αυτός@rpgms διασκορπίζω@viaa3s  
ύπερήφανος@anampn διάνοια@ndfsc καρδιά@ngfsc αυτός@rpgmp  
01.52.10L καθαιρέω@viaa3s δυνάστης@nampc άπό@pg θρόνος@ngmpc και@cc ύψόω@viaa3s  
ταπεινός@anampn  
01.53.10L πεινάω@vrpaamp έμπίπλημι@viaa3s άγαθός@angnpn και@cc πλουτέω@vrpaamp  
έξαποστέλλω@viaa3s κενός@anampn  
01.54.10L άντιλαμβάνομαι@viam3s 'Ισραήλ@ngmsp παις@ngmsc αυτός@rpgms μιμνήσκομαι@vnap  
έλεος@ngnsc

01.55.10L καθώς@cs λαλέω@viaa3s προς@pa ό@damp πατήρ@nampc έγώ@rpg-p ό@ddms  
Άβραάμ@ndmsp και@cc ό@ddns σπέρμα@ndnsc αυτός@rpgms εις@pa ό@dams αίων@namsc  
01.56.10L μένω@viaa3s δέ@cc Μαρία@nnfsp σύν@pd αυτός@rpdfs ώς@b μήν@nampc τρείς@acampn  
και@cc ύποστρέφω@viaa3s εις@pa ό@dams οΐκος@namsc αυτός@rpgfs  
01.57.10L ό@ddfs δέ@cc Έλισάβετ@ndfsp πίμπλημι@viap3s ό@dnms χρόνος@nnmsc ό@dgns  
τίκτω@vnaa αυτός@rpfafs και@cc γεννάω@viaa3s υίός@namsc  
01.58.10L και@cc άκούω@viaa3p ό@dnmp περίοικος@annmpn και@cc ό@dnmp συγγενής@annmpn  
αυτός@rpgfs ότι@cs μεγαλύνω@viaa3s κύριος@nnmsc ό@dans έλεος@nansc αυτός@rpgms μετά@pg  
αυτός@rpgfs και@cc συχαίρω@viia3p αυτός@rpdfs  
01.59.10L και@cc γίνομαι@viam3s έν@pd ό@ddfs ήμέρα@ndfsc ό@ddfs όγδοος@aodfsc  
έρχομαι@viaa3p περιτέμνω@vnaa ό@dans παιδίον@nansc και@cc καλέω@viia3p αυτός@rpans έπί@pd  
ό@ddns όνομα@ndnsc ό@dgms πατήρ@ngmsc αυτός@rpgms Ζαχαρίας@namsp  
01.60.10L και@cc άποκρίνομαι@vnapnfs ό@dnfs μήτηρ@nnfsc αυτός@rpgms λέγω@viaa3s ουχί@b  
άλλά@cc καλέω@vifp3s Ίωάννης@nnmsp  
01.61.10L και@cc λέγω@viaa3p προς@pa αυτός@rpfafs ότι@cs ουδείς@rinms ειμί@vira3s έκ@pg  
ό@dgfs συγγένεια@ngfsc σύ@rpg-s ός@rrnms καλέω@vipp3s ό@ddns όνομα@ndnsc οΐτος@rddns  
01.62.10L έννεύω@viia3p δέ@cc ό@ddms πατήρ@ndmsc αυτός@rpgms ό@dans τίς@rqans άν@x  
θέλω@vora3s καλέω@vnpp αυτός@rpans  
01.63.10L και@cc αίτέω@vpaanms πινακίδιον@nansc γράφω@viaa3s λέγω@vppanms  
Ίωάννης@nnmsp ειμί@vira3s όνομα@nnnsc αυτός@rpgms και@cc θαυμάζω@viaa3p πās@ainmpn  
01.64.10L άνοίγω@viap3s δέ@cc ό@dnns στόμα@nnnsc αυτός@rpgms παραχρήμα@b και@cc ό@dnfs  
γλώσσα@nnfsc αυτός@rpgms και@cc λαλέω@viia3s εύλογέω@vppanms ό@dams θεός@namsc  
01.65.10L και@cc γίνομαι@viam3s έπί@pa πās@aiampn φόβος@nnmsc ό@damp περιοικέω@vppaamp  
αυτός@rpamp και@cc έν@pd όλος@andfsc ό@ddfs όρεινός@ndfsc ό@dgfs Ίουδαία@ngfsp  
διαλαλέω@viip3s πās@ainmpn ό@dnnp ρήμα@nnnpc οΐτος@rdnnp  
01.66.10L και@cc τίθημι@viam3p πās@ainmpn ό@dnmp άκούω@vpaanmp έν@pd ό@ddfs  
καρδία@ndfsc αυτός@rpgmp λέγω@vppanmp τίς@rqnns άρα@x ό@dnn παιδίον@nnnsc οΐτος@rdnns  
ειμί@vifm3s και@b γάρ@cc χείρ@nnfsc κύριος@ngmsc ειμί@viia3s μετά@pg αυτός@rpgms  
01.67.10L και@cc Ζαχαρίας@nnmsp ό@dnms πατήρ@nnmsc αυτός@rpgms πίμπλημι@viap3s  
πνεΐμα@ngnsc άγιος@angnsn και@cc προφητεύω@viaa3s λέγω@vppanms  
01.68.10L εύλογητός@annmsn κύριος@nnmsc ό@dnms θεός@nnmsc ό@dgms Ίσραήλ@ngmsp ότι@cs  
έπισκέπτομαι@viam3s και@cc ποιέω@viaa3s λύτρωσις@nafsc ό@ddms λαός@ndmsc αυτός@rpgms  
01.69.10L και@cc έγείρω@viaa3s κέρας@nansc σωτηρία@ngfsc έγώ@rpd-p έν@pd οΐκος@ndmsc  
Δαυίδ@ngmsp παΐς@ngmsc αυτός@rpgms  
01.70.10L καθώς@cs λαλέω@viaa3s διά@pg στόμα@ngnsc ό@dgmp άγιος@angmpn από@pg  
αίων@ngmsc προφήτης@ngmpc αυτός@rpgms  
01.71.10L σωτηρία@nafsc έκ@pg έχθρός@angmpn έγώ@rpg-p και@cc έκ@pg χείρ@ngfsc  
πās@aigmpn ό@dgmp μισέω@vppagmp έγώ@rpa-p  
01.72.10L ποιέω@vnaa έλεος@nansc μετά@pg ό@dgmp πατήρ@ngmpc έγώ@rpg-p και@cc  
μιμνήσκομαι@vnap διαθήκη@ngfsc άγιος@angfsc αυτός@rpgms  
01.73.10L όρκος@namsc ός@rrams όμνυμι@viaa3s προς@pa Άβραάμ@namsp ό@dams πατήρ@namsc  
έγώ@rpg-p ό@dgns δίδωμι@vnaa έγώ@rpd-p  
01.74.10L άφόβως@b έκ@pg χείρ@ngfsc έχθρός@angmpn ρύομαι@vnapamp λατρεύω@vnpa  
αυτός@rpdms  
01.75.10L έν@pd όσιότης@ndfsc και@cc δικαιοσύνη@ndfsc ένώπιον@pg αυτός@rpgms πās@aidfnp  
ό@ddfp ήμέρα@ndfpc έγώ@rpg-p

01.76.10L και@b σύ@rpn-s δέ@cc παιδίον@nvnsc προφήτης@nmsc ὑψιστος@angmss καλέω@vifp2s  
προπορεύομαι@vifm2s γάρ@cc ένώπιον@prg κύριος@ngmsc έτοιμάζω@vnaa όδός@nafpc αυτός@rpgms  
01.77.10L ό@dgns δίδωμι@vnaa γνώσις@nafsc σωτηρία@ngfsc ό@ddms λαός@ndmsc αυτός@rpgms  
έν@pd ἄφεις@ndfsc άμαρτία@ngfpc αυτός@rpgmp  
01.78.10L διά@pa σπλάγγνον@nanpc ἔλεος@ngnsc θεός@ngmsc έγώ@rpg-p έν@pd ός@rrdnp  
έπισκέπτομαι@vifm3s έγώ@rpa-p άνατολή@nnfsc έκ@prg ὑψος@ngnsc  
01.79.10L έπιφαίνω@vnaa ό@ddmp έν@pd σκότος@ndnsc και@cc σκιά@ndfsc θάνατος@ngmsc  
κάθηναι@vppmdmp ό@dgns κατευθύνω@vnaa ό@damp πούς@nampc έγώ@rpg-p εις@pa όδός@nafsc  
είρηνη@ngfsc  
01.80.10L ό@dnns δέ@cc παιδίον@nmsc αυξάνω@vii3s και@cc κραταιώω@viip3s πνεύμα@ndnsc  
και@cc ειμί@vii3s έν@pd ό@ddfp ἔρημος@ndfpc ἔως@prg ήμέρα@ngfsc άνάδειξις@ngfsc  
αυτός@rpgms προς@pa ό@dams Ἰσραήλ@namsp  
02.01.10L γίνομαι@viam3s δέ@cc έν@pd ό@ddfp ήμέρα@ndfpc εκείνος@rddfp έξέρχομαι@viaa3s  
δόγμα@nmsc παρά@prg Καίσαρ@ngmsp Αύγουστος@ngmsp άπογράφω@vnpe πᾶς@aiafsn ό@dafs  
οίκουμένη@nafsc  
02.02.10L οὔτος@rdnfs άπογραφή@nnfsc πρῶτος@aonfsn γίνομαι@viam3s ήγεμονεύω@vppagms  
ό@dgfs Συρία@ngfsp Κυρήνιος@ngmsp  
02.03.10L και@cc πορεύομαι@viim3p πᾶς@ainmpn άπογράφω@vnpm ἕκαστος@ainmsn εις@pa  
ό@dafs έαυτοῦ@rxgms πόλις@nafsc  
02.04.10L αναβαίνω@viaa3s δέ@cc και@b Ἰωσήφ@nmsp από@prg ό@dgfs Γαλιλαία@ngfsp έκ@prg  
πόλις@ngfsc Ναζαρά@ngfsp εις@pa ό@dafs Ἰουδαία@nafsp εις@pa πόλις@nafsc Δαυίδ@ngmsp  
όστις@rrnfs καλέω@vipp3s Βηθλέεμ@nnfsp διά@pa ό@dans ειμί@vnpa αυτός@rpams έκ@prg  
οἶκος@ngmsc και@cc πατριά@ngfsc Δαυίδ@ngmsp  
02.05.10L άπογράφω@vnam σύν@pd Μαρία@ndfsp ό@ddfs μνηστεύω@vrxpdfs αυτός@rpdms  
ειμί@vppadfs ἔγκυος@andfsn  
02.06.10L γίνομαι@viam3s δέ@cc έν@pd ό@ddns ειμί@vnpa αυτός@rpamp εκεί@b πίμπλημι@viap3p  
ό@dnfp ήμέρα@nnfpc ό@dgns τίκτω@vnaa αυτός@rpafs  
02.07.10L και@cc τίκτω@viaa3s ό@dams υίός@namsc αυτός@rpgfs ό@dams πρωτότοκος@anamsn  
και@cc σπαργανώω@viaa3s αυτός@rpams και@cc ανακλίνω@viaa3s/vii3s αυτός@rpams έν@pd  
φάτηη@ndfsc διότι@cs ου@b ειμί@vii3s αυτός@rpdmp τόπος@nmsc έν@pd ό@ddns  
κατάλυμα@ndnsc  
02.08.10L και@cc ποιμήν@nmpc ειμί@vii3p έν@pd ό@ddfs χώρα@ndfsc ό@ddfs αυτός@atdfsn  
άγραυλέω@vppanmp και@cc φυλάσσω@vppanmp φυλακή@nafpc ό@dgfs νύξ@ngfsc επί@pa ό@dafs  
ποίμνη@nafsc αυτός@rpgmp  
02.09.10L και@cc άγγελος@nmsc κύριος@ngmsc έφίστημι@viaa3s αυτός@rpdmp και@cc  
δόξα@nnfsc κύριος@ngmsc περιλάμπω@viaa3s αυτός@rpamp και@cc φοβέω@viap3p φόβος@namsc  
μέγας@anamsn  
02.10.10L και@cc λέγω@viaa3s αυτός@rpdmp ό@dnms άγγελος@nmsc μή@x φοβέω@vdpmp2p  
ιδού@i γάρ@cc ευαγγελίζω@vipm1s σύ@rpd-p χαρά@nafsc μέγας@anafsn όστις@rrnfs ειμί@vifm3s  
πᾶς@aidsn ό@ddms λαός@ndmsc  
02.11.10L ότι@cs τίκτω@viap3s σύ@rpd-p σήμερα@b σωτήρ@nmsc ός@rrnms ειμί@vii3s  
Χριστός@nmsp κύριος@nmsc έν@pd πόλις@ndfsc Δαυίδ@ngmsp  
02.12.10L και@cc οὔτος@rdnns σύ@rpd-p ό@dnns σημείον@nmsc εύρίσκω@vifa2p βρέφος@nansc  
σπαργανώω@vrxpans και@cc κείμαι@vppans έν@pd φάτηη@ndfsc  
02.13.10L και@cc έξαίφνης@b γίνομαι@viam3s σύν@pd ό@ddms άγγελος@ndmsc πλήθος@nmsc  
στρατιά@ngfsc οὐράνιος@angfsn αινέω@vppagmp ό@dams θεός@namsc και@cc λέγω@vppagmp



02.14.10L δόξα@nnfsc έν@pd ύπιστος@andnps θεός@ndmsc και@cc επί@pg γή@ngfsc ειρήνη@nnfsc έν@pd άνθρωπος@ndmpc εύδοκία@ngfsc  
02.15.10L και@cc γίνομαι@viam3s ώς@cs άπέρχομαι@viaa3p από@pg αυτός@rpgmp είς@pa ό@dams ούρανός@namsc ό@dnmp άγγελος@nnmpc ό@dnmp ποιμήν@nnmpc λαλέω@viiia3p προς@pa άλλήλων@reamp διέρχομαι@vsaa1p δή@x έως@pg Βηθλέεμ@ngfsp και@cc όράω@vsaa1p ό@dans ρήμα@nansc ούτος@rdans ό@dans γίνομαι@vpxaans ός@rrans ό@dnms κύριος@nnmsc γνωρίζω@viaa3s έγώ@rpd-p  
02.16.10L και@cc έρχομαι@viaa3p σπεύδω@vpaanmp και@cc άνευρίσκω@viaa3p ό@dafs τέ@cc Μαρία@nafsp και@cc ό@dams 'Ιωσήφ@namsp και@cc ό@dans βρέφος@nansc κείμαι@vpppans έν@pd ό@ddfs φάτνη@ndfsc  
02.17.10L όράω@vpaanmp δέ@cc γνωρίζω@viaa3p περί@pg ό@dgns ρήμα@ngnsc ό@dgns λαλέω@vrapgns αυτός@rpdmp περί@pg ό@dgns παιδίον@ngnsc ούτος@rdgns  
02.18.10L και@cc πās@aainmpn ό@dnmp άκούω@vpaanmp θαυμάζω@viaa3p περί@pg ό@dgnp λαλέω@vrapgnp ύπό@pg ό@dgmmp ποιμήν@ngmpc προς@pa αυτός@rpamp  
02.19.10L ό@dnfs δέ@cc Μαρία@nnfsp πās@aianpn συντηρέω@viiia3s ό@danp ρήμα@nanpc ούτος@rdanp συμβάλλω@vppanfs έν@pd ό@ddfs καρδία@ndfsc αυτός@rpgfs  
02.20.10L και@cc ύποστρέφω@viaa3p ό@dnmp ποιμήν@nnmpc δοξάζω@vppanmp και@cc αινέω@vppanmp ό@dams θεός@namsc επί@pd πās@aidnnp ός@rrdnp άκούω@viaa3p και@cc όράω@viaa3p καθώς@cs λαλέω@viap3s προς@pa αυτός@rpamp  
02.21.10L και@cc ότε@cs πίμπλημι@viap3p ήμέρα@nnfpc όκτώ@ac---n ό@dgns περιτέμνω@vnaa αυτός@rpams και@b καλέω@viap3s ό@dnnns όνομα@nnnsc αυτός@rpgms 'Ιησοϋς@nnmsp ό@dnnns καλέω@vrapnns ύπό@pg ό@dgmns άγγελος@ngmsc πρό@pg ό@dgns συλλαμβάνω@vnap αυτός@rpams έν@pd ό@ddfs κοιλία@ndfsc  
02.22.10L και@cc ότε@cs πίμπλημι@viap3p ό@dnfp ήμέρα@nnfpc ό@dgmns καθαρισμός@ngmsc αυτός@rpgmp κατά@pa ό@dams νόμος@namsc Μωϋσής@ngmsp άνάγω@viaa3p αυτός@rpams είς@pa 'Ιεροσόλυμα@nanpp παρίστημι@vnaa ό@ddms κύριος@ndmsc  
02.23.10L καθώς@cs γράφω@vixp3s έν@pd νόμος@ndmsc κύριος@ngmsc ότι@cs πās@aainnsn άρσην@annnsn διανοίγω@vppanns μήτρα@nafsc άγιος@annnsn ό@ddms κύριος@ndmsc καλέω@vifp3s  
02.24.10L και@cc ό@dgns δίδωμι@vnaa θυσία@nafsc κατά@pa ό@dans λέγω@vpxpans έν@pd ό@ddms νόμος@ndmsc κύριος@ngmsc ζεύγος@nansc τρυγών@ngfpc ή@cc δύο@acampn νοσσός@nampc περιστερά@ngfpc  
02.25.10L και@cc ίδού@i άνθρωπος@nnmsc είμί@viiia3s έν@pd 'Ιερουσαλήμ@ndfsp ός@rrdms όνομα@nnnsc Συμεών@nnmsp και@cc ό@dnms άνθρωπος@nnmsc ούτος@rdnms δίκαιος@annmsn και@cc εύλαβής@annmsn προσδέχομαι@vppmnms παράκλησις@nafsc ό@dgms 'Ισραήλ@ngmsp και@cc πνεϋμα@nnnsc είμί@viiia3s άγιος@annnsn επί@pa αυτός@rpams  
02.26.10L και@cc είμί@viiia3s αυτός@rpdms χρηματίζω@vpxpnns ύπό@pg ό@dgns πνεϋμα@ngnsc ό@dgns άγιος@angnsn μή@x όράω@vnaa θάνατος@namsc πρίν@cs ή@cc άν@x όράω@vsaa3s ό@dams Χριστός@namsp κύριος@ngmsc  
02.27.10L και@cc έρχομαι@viaa3s έν@pd ό@ddns πνεϋμα@ndnsc είς@pa ό@dans ιερόν@nansc και@cc έν@pd ό@ddns εισάγω@vnaa ό@damp γονεύς@nampc ό@dans παιδίον@nansc 'Ιησοϋς@namsp ό@dgns ποιέω@vnaa αυτός@rpamp κατά@pa ό@dans έθίζω@vpxpans ό@dgms νόμος@ngmsc περί@pg αυτός@rpgms  
02.28.10L και@cc αυτός@rtnms δέχομαι@viam3s αυτός@rpans είς@pa ό@dafp άγκάλη@nafpc και@cc εύλογέω@viaa3s ό@dams θεός@namsc και@cc λέγω@viaa3s

02.29.10L νῦν@b ἀπολύω@vipa2s ὁ@dams δοῦλος@namsc σύ@rpg-s δεσπότης@nvmc κατά@pa ὁ@dans ῥῆμα@nansc σύ@rpg-s ἐν@pd εἰρήνη@ndfsc  
02.30.10L ὅτι@cs ὁράω@viaa3p ὁ@dnmp ὀφθαλμός@nnmpc ἐγώ@rpg-s ὁ@dans σωτήριον@nansc σύ@rpg-s  
02.31.10L ὅς@rtrans ἐτοιμάζω@viaa2s κατά@pa πρόσωπον@nansc πᾶς@aigmpn ὁ@dgmp λαός@ngmpc  
02.32.10L φῶς@nansc εἰς@pa ἀποκάλυψις@nafsc ἔθνος@ngnrc καί@cc δόξα@nafsc λαός@ngmsc σύ@rpg-s Ἰσραήλ@ngmsp  
02.33.10L καί@cc εἰμί@viaa3s ὁ@dnms πατήρ@nnmsc αὐτός@rpgms καί@cc ὁ@dnfs μήτηρ@nnfsc θαυμάζω@vppanmp ἐπί@pd ὁ@ddnp λαλέω@vpppdnp περί@pg αὐτός@rpgms  
02.34.10L καί@cc εὐλογέω@viaa3s αὐτός@rpamp Συμεών@nnmsp καί@cc λέγω@viaa3s πρὸς@pa Μαρία@nafsp ὁ@dafs μήτηρ@nafsc αὐτός@rpgms ἰδοῦ@i οὗτος@rdnms κείμει@vipp3s εἰς@pa πτώσις@nafsc καί@cc ἀνάστασις@nafsc πολὺς@angmpn ἐν@pd ὁ@ddms Ἰσραήλ@ndmsp καί@cc εἰς@pa σημεῖον@nansc ἀντιλέγω@vpppans  
02.35.10L καί@b σύ@rpg-s δέ@cc αὐτός@rpgfs ὁ@dafs ψυχὴ@nafsc διέρχομαι@vifm3s ῥομφαία@nnfsc ὅπως@cs ἄν@x ἀποκαλύπτω@vsap3p ἐκ@pg πολὺς@angfnp καρδία@ngfpc διαλογισμός@nnmpc  
02.36.10L καί@cc εἰμί@viaa3s Ἄννα@nnfsp προφήτις@nnfsc θυγάτηρ@nnfsc Φανουήλ@ngmsp ἐκ@pg φυλὴ@ngfsc Ἀσὴρ@ngmsp οὗτος@rdnfs προβαίνω@vpxanfs ἐν@pd ἡμέρα@ndfpc πολὺς@andfnp ζάω@vpaanfs μετὰ@pg ἀνὴρ@ngmsc ἔτος@nanpc ἐπτά@ac---n ἀπό@pg ὁ@dgfs παρθενία@ngfsc αὐτός@rpgfs  
02.37.10L καί@cc αὐτός@rtnfs χήρα@nnfsc ἕως@pg ἔτος@ngnrc ὀγδοήκοντα@ac---n τέσσαρες@acgnpn ὅς@rrnfs οὐ@b ἀφίστημι@viim3s ὁ@dgnns ἱερόν@ngnsc νηστεία@ndfpc καί@cc δέησις@ndfpc λατρεύω@vppanfs νύξ@nafsc καί@cc ἡμέρα@nafsc  
02.38.10L καί@cc αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc ἐφίστημι@vpaanfs ἀνθομολογέομαι@viim3s ὁ@ddms θεός@ndmsc καί@cc λαλέω@viaa3s περί@pg αὐτός@rpgms πᾶς@aidmpn ὁ@ddmp προσδέχομαι@vppmdmp λύτρωσις@nafsc Ἱερουσαλήμ@ngfsp  
02.39.10L καί@cc ὡς@cs τελέω@viaa3p πᾶς@aianpn ὁ@danp κατά@pa ὁ@dams νόμος@namsc κύριος@ngmsc ἐπιστρέφω@viaa3p εἰς@pa ὁ@dafs Γαλιλαία@nafsp εἰς@pa πόλις@nafsc ἑαυτοῦ@rxgmp Ναζαρά@nafsp/ngfsp  
02.40.10L ὁ@dnns δέ@cc παιδίον@nnns αὐξάνω@viaa3s καί@cc κραταιόω@viip3s πληρόω@vpppnns σοφία@ndfsc καί@cc χάρις@nnfsc θεός@ngmsc εἰμί@viaa3s ἐπί@pa αὐτός@rpans  
02.41.10L καί@cc πορεύομαι@viim3p ὁ@dnmp γονεύς@nnmpc αὐτός@rpgms κατά@pa ἔτος@nansc εἰς@pa Ἱερουσαλήμ@nafsp ὁ@ddfs ἑορτὴ@ndfsc ὁ@dgnns πάσχα@ngnsc  
02.42.10L καί@cc ὅτε@cs γίνομαι@viam3s ἔτος@ngnrc δώδεκα@ac---n ἀναβαίνω@vppagmp αὐτός@rpgmp κατά@pa ὁ@dans ἔθνος@nansc ὁ@dgfs ἑορτὴ@ngfsc  
02.43.10L καί@cc τελειόω@vpaagmp ὁ@dafp ἡμέρα@nafpc ἐν@pd ὁ@ddns ὑποστρέφω@vnpa αὐτός@rpamp ὑπομένω@viaa3s Ἰησοῦς@nnmsp ὁ@dnms παῖς@nnmsc ἐν@pd Ἱερουσαλήμ@ndfsp καί@cc οὐ@b γινώσκω@viaa3p ὁ@dnmp γονεύς@nnmpc αὐτός@rpgms  
02.44.10L νομίζω@vpaanmp δέ@cc αὐτός@rpams εἰμί@vnpa ἐν@pd ὁ@ddfs συνοδία@ndfsc ἔρχομαι@viaa3p ἡμέρα@ngfsc ὁδός@nafsc καί@cc ἀναζητέω@viaa3p αὐτός@rpams ἐν@pd ὁ@ddmp συγγενής@andmpn καί@cc ὁ@ddmp γνωστός@andmpn  
02.45.10L καί@cc μή@x εὐρίσκω@vpaanmp ὑποστρέφω@viaa3p εἰς@pa Ἱερουσαλήμ@nafsp ἀναζητέω@vppanmp αὐτός@rpams  
02.46.10L καί@cc γίνομαι@viam3s μετὰ@pa ἡμέρα@nafpc τρεῖς@acafnp εὐρίσκω@viaa3p αὐτός@rpams ἐν@pd ὁ@ddns ἱερόν@ndnsc καθέζομαι@vppmams ἐν@pd μέσος@andnns ὁ@dgmpp

διδάσκαλος@ngmpc και@cc ακούω@vppaams αυτός@rpgmp και@cc έπερωτάω@vppaams  
αυτός@rpamp  
02.47.10L έξιστημα@viim3p δέ@cc πᾶς@ainmpn ό@dnmp ακούω@vppanmp αυτός@rpgms επί@pd  
ό@ddfs σύνεσις@ndfsc και@cc ό@ddfp άποκρισις@ndfpc αυτός@rpgms  
02.48.10L και@cc όράω@vpaanmp αυτός@rpams έκπλήσσω@vnap3p και@cc λέγω@viaa3s προς@pa  
αυτός@rpams ό@dnfs μήτηρ@nnfsc αυτός@rpgms τέκνον@nvnsc τίς@rqans ποιέω@viaa2s έγώ@rpd-p  
ούτω@b ίδού@i ό@dnms πατήρ@nnmsc σύ@rpg-s και+έγώ@cc&rpn-s όδυνάω@vpppnmp  
ζητέω@viia1p σύ@rpa-s  
02.49.10L και@cc λέγω@viaa3s προς@pa αυτός@rpamp τίς@rqnns ότι@cs ζητέω@viia2p έγώ@rpa-s  
ού@b οἶδα@viia2p ότι@cs έν@pd ό@ddnp ό@dgms πατήρ@ngmsc έγώ@rpg-s δεῖ@vira3s εἰμί@vnpa  
έγώ@rpa-s  
02.50.10L και@cc αυτός@rtnmp ου@b συνήμι@viaa3p ό@dans ρήμα@nansc ός@rrans λαλέω@viaa3s  
αυτός@rpdmp  
02.51.10L και@cc καταβαίνω@viaa3s μετά@rg αυτός@rpgmp και@cc έρχομαι@viaa3s είς@pa  
Ναζαρά@nafsp και@cc εἰμί@viia3s ύποτάσσω@vppnms αυτός@rpdmp και@cc ό@dnfs μήτηρ@nnfsc  
αυτός@rpgms διατηρέω@viia3s πᾶς@aianpn ό@danp ρήμα@nanpc έν@pd ό@ddfs καρδία@ndfsc  
αυτός@rpgfs  
02.52.10L και@cc Ἰησοῦς@nnmsp προκόπτω@viia3s έν@pd ό@ddfs σοφία@ndfsc και@cc  
ήλικία@ndfsc και@cc χάρις@ndfsc παρά@pd θεός@ndmsc και@cc άνθρωπος@ndmpc  
03.01b.10L και@cc τετρααρχέω@vppagms  
03.01d.10L Ἡρώδης@ngmsp Φίλιππος@ngmsp δέ@cc ό@dgms άδελφός@ngmsc αυτός@rpgms  
τετρααρχέω@vppagms ό@dgfs Ἰουραῖος@ngfsp και@cc Τραχωνῖτις@ngfsp χώρα@ngfsc και@cc  
Λυσανίας@ngmsp ό@dgfs Ἄβιληνή@ngfsp τετρααρχέω@vppagms  
03.02a.10L επί@rg άρχιερέυς@ngmsc Ἄννας@ngmsp και@cc Καϊάφας@ngmsp  
03.02b.10L γίνομαι@viam3s ρήμα@nvnsc θεός@ngmsc επί@pa  
03.02d.10L ό@dams Ζαχαρίας@ngmsp υἱός@namsc  
03.03d.10L βάπτισμα@nansc μετάνοια@ngfsc είς@pa άφεις@nafsc άμαρτία@ngfpc  
03.04a.10L ώς@cs γράφω@vixp3s έν@pd βίβλος@ndfsc λόγος@ngmpc  
03.05.10L πᾶς@ainfsn φάραγξ@nnfsc πληρώω@vifp3s και@cc πᾶς@ainnsn όρος@nvnsc και@cc  
βουνός@nvnsc ταπεινώω@vifp3s και@cc εἰμί@vifm3s ό@dnnp σκολιός@annpn είς@pa εὐθύς@anafsn  
και@cc ό@dnfp τραχύς@annfpn είς@pa όδός@nafpc λείος@anafpn  
03.06.10L και@cc όράω@vifm3s πᾶς@ainfsn σάρξ@nnfsc ό@dans σωτήριον@nansc ό@dgms  
θεός@ngmsc  
03.07a.10L λέγω@viia3s οὖν@cc ό@ddmp έκπορεύομαι@vppmdmp όχλος@ndmpc βαπτίζω@vnap  
ύπό@rg αυτός@rpgms  
03.07c.10L τίς@rqnms ύποδείκνυμι@viaa3s σύ@rpd-p φεύγω@vnaa από@rg ό@dgfs μέλλω@vppagfs  
όργή@ngfsc  
03.08b.10L ό@dgfs μετάνοια@ngfsc και@cc μή@x άρχω@vsam2p λέγω@vnpa έν@pd έαυτοῦ@rxdm  
πατήρ@namsc έχω@vira1p ό@dams Ἄβραάμ@namsp λέγω@vira1s γάρ@cc σύ@rpd-p ότι@cs  
δύναμαι@vipm3s ό@dnms θεός@nnmsc έκ@rg ό@dgmp λίθος@ngmpc οὗτος@rdgmp έγείρω@vnaa  
τέκνον@nanpc ό@ddms Ἄβραάμ@ndmsp  
03.09a.10L ἦδη@b δέ@cc και@b ό@dnfs άξίνη@nnfsc προς@pa ό@dafs ρίζα@nafsc ό@dgnp  
δένδρον@ngnpc κείμαι@vipp3s  
03.10.10L και@cc έπερωτάω@viia3p αυτός@rpams ό@dnmp όχλος@nmpc λέγω@vppanmp  
τίς@rqans οὖν@cc ποιέω@vsaa1p

03.11.10L ἀποκρίνομαι@vrapnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ό@dnms ἔχω@vppanms  
δύο@acampn χιτών@nampc μεταδίδωμι@vdaa3s ό@ddms μή@x ἔχω@vppadms καί@cc ό@dnms  
ἔχω@vppanms βρῶμα@nanpc όμοίως@b ποιέω@vdpazs  
03.12.10L ἔρχομαι@viaa3p δέ@cc καί@b τελώνης@nnmpc βαπτίζω@vnap καί@cc λέγω@viaa3p  
πρός@pa αὐτός@rpams διδάσκαλος@nvmnc τίς@rqans ποιέω@vsaa1p  
03.13.10L ό@dnms δέ@cc λέγω@viaa3s πρόσ@pa αὐτός@rpamp μηδεὶς@rians πολὺς@anansc  
παρά@pa ό@dans διατάσσω@vpxrans σύ@rpd-p πράσσω@vdpazp  
03.14.10L ἐπερωτάω@viia3p δέ@cc αὐτός@rpams καί@b στρατεύω@vppmmp λέγω@vppanmp  
τίς@rqans ποιέω@vsaa1p καί@b ἐγώ@rpn-p καί@cc λέγω@viaa3s αὐτός@rpdmp μηδεὶς@riams  
διασεύω@vsaa2p μηδέ@x συκοφαντέω@vsaa2p καί@cc ἀρκέω@vdpz2p ό@ddnp όψώνιον@ndnrc  
σύ@rpg-p  
03.15a.10L προσδοκάω@vppagms δέ@cc ό@dngms λαός@ngmsc καί@cc διαλογίζομαι@vppmgmp  
πᾶς@aigmpn ἐν@pd ό@ddfp καρδία@ndfpc αὐτός@rpgmp περί@pg ό@dngms Ἰωάννης@ngmsp  
03.16d.10L καί@cc πῦρ@ndnsc  
03.17.10L ός@rrgms ό@dnns πτύον@nnnsc ἐν@pd ό@ddfs χεὶρ@ndfsc αὐτός@rpgms  
διακαθαίρω@vnaa ό@dafs ἄλων@nafsc αὐτός@rpgms καί@cc συνάγω@vnaa ό@dams σίτος@namsc  
εἰς@pa ό@dafs ἀποθήκη@nafsc αὐτός@rpgms ό@dans δέ@cc ἄχυρον@nansc κατακαίω@vifa3s  
πῦρ@ndnsc ἄσβεστος@andnsc  
03.18.10L πολὺς@ananpn μὲν@x οὖν@cc καί@cc ἕτερος@aianpn παρακαλέω@vppanms  
εὐαγγελίζω@viim3s ό@dams λαός@namsc  
03.19.10L ό@dnms δέ@cc Ἡρώδης@nnmsp ό@dnms τετραάρχης@nnmsc ἐλέγχω@vpppnms ὑπό@pg  
αὐτός@rpgms περί@pg Ἡρωδίας@ngfsp ό@dngms γυνή@ngfsc ό@dngms ἀδελφός@ngmsc αὐτός@rpgms  
καί@cc περί@pg πᾶς@aigmpn ός@rrgnp ποιέω@viaa3s πονηρός@angmpn ό@dnms Ἡρώδης@nnmsp  
03.20a.10L προστίθημι@viaa3s καί@b οὗτος@rdans ἐπί@pd πᾶς@aidmpn  
03.21a.10L γίνομαι@viam3s δέ@cc ἐν@pd ό@ddns  
03.21c.10L ἄπας@anamsn ό@dams λαός@namsc καί@cc  
03.22b.10L ἐγώ@rpn-s σήμερον@b γεννάω@vixa1s σύ@rpa-s  
03.23.10L καί@cc αὐτός@rtnms εἰμί@viaa3s Ἰησοῦς@nnmsp ἄρχω@vppmms ὡσεὶ@b ἔτος@ngnrc  
τριακόντα@ac---n εἰμί@vppanms υἱός@nnmsc ὡς@cs νομίζω@viip3s Ἰωσήφ@ngmsp ό@dngms  
Ἥλί@ngmsp  
03.24.10L ό@dngms Μαθθάτ@ngmsp ό@dngms Λευί@ngmsp ό@dngms Μελχί@ngmsp ό@dngms  
Ἰανναί@ngmsp ό@dngms Ἰωσήφ@ngmsp  
03.25.10L ό@dngms Ματθαίας@ngmsp ό@dngms Ἀμώς@ngmsp ό@dngms Ναούμ@ngmsp ό@dngms  
Ἐσλί@ngmsp ό@dngms Ναγγαί@ngmsp  
03.26.10L ό@dngms Μάαθ@ngmsp ό@dngms Ματθαίας@ngmsp ό@dngms Σεμεὶν@ngmsp ό@dngms  
Ἰωσήφ@ngmsp ό@dngms Ἰωδά@ngmsp  
03.27.10L ό@dngms Ἰωανάν@ngmsp ό@dngms Πησά@ngmsp ό@dngms Ζοροβαβέλ@ngmsp ό@dngms  
Σαλαθιήλ@ngmsp ό@dngms Νηρί@ngmsp  
03.28.10L ό@dngms Μελχί@ngmsp ό@dngms Ἀδδί@ngmsp ό@dngms Κωσάμ@ngmsp ό@dngms  
Ἐλμαδάμ@ngmsp ό@dngms Ἡρ@ngmsp  
03.29.10L ό@dngms Ἰησοῦς@ngmsp ό@dngms Ἐλιέζερ@ngmsp ό@dngms Ἰωρίμ@ngmsp ό@dngms  
Μαθθάτ@ngmsp ό@dngms Λευί@ngmsp  
03.30.10L ό@dngms Συμεών@ngmsp ό@dngms Ἰούδας@ngmsp ό@dngms Ἰωσήφ@ngmsp ό@dngms  
Ἰωνάμ@ngmsp ό@dngms Ἐλιακίμ@ngmsp  
03.31.10L ό@dngms Μελέα@ngmsp ό@dngms Μεννά@ngmsp ό@dngms Ματθαθά@ngmsp ό@dngms  
Ναθάμ@ngmsp ό@dngms Δαβίδ@ngmsp



03.32.10L ό@dgms Ίεσσαί@ngmsp ό@dgms Ίωβήδ@ngmsp ό@dgms Βόες@ngmsp ό@dgms Σαλά@ngmsp ό@dgms Ναασσών@ngmsp

03.33.10L ό@dgms Άμινάδ@ngmsp ό@dgms Άδμίν@ngmsp ό@dgms Άρνί@ngmsp ό@dgms Ήσρωμ@ngmsp ό@dgms Φάρες@ngmsp ό@dgms Ίούδας@ngmsp

03.34.10L ό@dgms Ίακώβ@ngmsp ό@dgms Ίσαάκ@ngmsp ό@dgms Άβραάμ@ngmsp ό@dgms Θάρα@ngmsp ό@dgms Ναχώρ@ngmsp

03.35.10L ό@dgms Σερούχ@ngmsp ό@dgms Ραγαύ@ngmsp ό@dgms Φάλεκ@ngmsp ό@dgms Ήβερ@ngmsp ό@dgms Σαλά@ngmsp

03.36.10L ό@dgms Καϊνάμ@ngmsp ό@dgms Άρφαξάδ@ngmsp ό@dgms Σήμ@ngmsp ό@dgms Νώε@ngmsp ό@dgms Λάμεχ@ngmsp

03.37.10L ό@dgms Μαθουσαλά@ngmsp ό@dgms Ήνώχ@ngmsp ό@dgms Ίάρετ@ngmsp ό@dgms Μαλελεήλ@ngmsp ό@dgms Καϊνάμ@ngmsp

03.38.10L ό@dgms Ήνώς@ngmsp ό@dgms Σήθ@ngmsp ό@dgms Άδάμ@ngmsp ό@dgms θεός@ngmsc

04.01b.10L άγιος@angnsn ύποστρέφω@viaa3s άπό@pg ό@dgms Ίορδάνης@ngmsp

04.02c.10L έν@pd ό@ddfp ήμέρα@ndfpc έκεινος@rddfp καιί@cc

04.04b.10L πρός@pa αυτός@rpams

04.05b.10L έν@pd στιγμή@ndfsc χρόνος@ngmsc

04.06b.10L ότι@cs έγώ@rpd-s παραδίδωμι@vixp3s καιί@cc ός@rrdms έάν@x θέλω@vspa1s δίδωμι@vipa1s αυτός@rpa1s

04.13a.10L καιί@cc συντελέω@vpaanms πᾶς@aiaamsn πειρασμός@namsc

09.31b.10L ός@rrafs μέλλω@viia3s πληρώω@vnpa έν@pd Ίερουσαλήμ@ndfcp

11.30a.10L καθώς@cs γάρ@cc γίνομαι@viam3s Ίωνᾶς@nmmmsp ό@ddmp Νινευίτης@ndmmp

11.30c.10L οὕτω@b ειμί@vifm3s καιί@b ό@dnms υίός@nmmsc ό@dgms άνθρωπος@ngmsc

11.31.10L βασίλισσα@nnfsc νότος@ngmsc έγείρω@vifp3s έν@pd ό@ddfs κρίσις@ndfsc μετά@pg ό@dgmp άνήρ@ngmpc ό@dgfs γενεά@ngfsc οὗτος@rdgfs καιί@cc κατακρίνω@vifa3s αυτός@rpamp ότι@cs έρχομαι@viaa3s εκ@pg ό@dgnp πέρας@ngnpc ό@dgfs γῆ@ngfsc άκούω@vnaa ό@dafs σοφία@nafsc Σολομών@ngmsp καιί@cc ιδού@i πολύς@anansc Σολομών@ngmsp ὦδε@b

11.32.10L άνήρ@nmpc Νινευίτης@nmp άνίστημι@vifm3p έν@pd ό@ddfs κρίσις@ndfsc μετά@pg ό@dgfs γενεά@ngfsc οὗτος@rdgfs καιί@cc κατακρίνω@vifa3p αυτός@rpa1s ότι@cs μετανοέω@viaa3p εις@pa ό@dans κήρυγμα@nansc Ίωνᾶς@ngmsp καιί@cc ιδού@i πολύς@anansc Ίωνᾶς@ngmsp ὦδε@b

11.49.10L διά@pa οὗτος@rdans καιί@b ό@dnfs σοφία@nnfsc ό@dgms θεός@ngmsc λέγω@viaa3s άποστέλλω@vifa1s εις@pa αυτός@rpamp προφήτης@nampc καιί@cc άπόστολος@nampc καιί@cc εκ@pg αυτός@rpgmp άποκτείνω@vifa3p καιί@cc διώκω@vifa3p

11.50.10L Ίνα@cs εκζητέω@vsap3s ό@dnns αίμα@nmmnc πᾶς@aigmpn ό@dgmp προφήτης@ngmpc ό@dnns εκχέω@vpxpms άπό@pg καταβολή@ngfsc κόσμος@ngmsc άπό@pg ό@dgfs γενεά@ngfsc οὗτος@rdgfs

11.51.10L άπό@pg αίμα@ngnsc Άβελ@ngmsp έως@pg αίμα@ngnsc Ζαχαρίας@ngmsp ό@dgms άπόλλυμι@vpamgms μεταξύ@pg ό@dgms θυσιαστήριον@ngnsc καιί@cc ό@dgms οίκος@ngmsc vai@x λέγω@vipa1s σύ@rpd-p εκζητέω@vifp3s άπό@pg ό@dgfs γενεά@ngfsc οὗτος@rdgfs

13.01.10L πάρειμι@viia3p δέ@cc τίς@rinmp έν@pd αυτός@atdmsn/rtdms ό@ddms καιρός@ndmsc άπαγγέλλω@vppanmp αυτός@rpdms περί@pg ό@dgmp Γαλιλαίος@angmpn ός@rrgmp ό@dans αίμα@nansc Πιλάτος@nmmmsp μίγνυμι@viaa3s μετά@pg ό@dgfp θυσία@ngfpc αυτός@rpgmp

13.02.10L καιί@cc άποκρίνομαι@vnapnms λέγω@viaa3s αυτός@rpdmp δοκέω@vipa2p ότι@cs ό@dnmp Γαλιλαίος@annmpn οὗτος@rdnmp άμαρτωλός@annmpn παρά@pa πᾶς@aiampn ό@damp Γαλιλαίος@anampn γίνομαι@viam3p ότι@cs οὗτος@rdanp πάσχω@vixa3p

13.03.10L οὐχί@b λέγω@vīpa1s σύ@rpd-p ἀλλά@cc ἐάν@cs μή@x μετανοέω@vsra2p πᾶς@ainmpn  
ὁμοίως@b ἀπόλλυμι@vifm2p

13.04.10L ἡ@cc ἐκείνος@rdnmp ὁ@dnmp δεκαοκτώ@ac---n ἐπί@pa ὅς@tramp πίπτω@viaa3s  
ὁ@dnms πύργος@nmmsc ἐν@pd ὁ@ddms Σιλwάμ@ndmsp καί@cc ἀποκτείνω@viaa3s αὐτός@rpamp  
δοκέω@vīpa2p ὅτι@cs αὐτός@rtnmp ὀφειλέτης@nmmpc γίνομαι@vīam3p παρά@pa πᾶς@aiampn  
ὁ@damp ἄνθρωπος@nampc ὁ@damp κατοικέω@vppaamp Ἱερουσαλήμ@nafsp

13.05.10L οὐχί@b λέγω@vīpa1s σύ@rpd-p ἀλλά@cc ἐάν@cs μή@x μετανοέω@vsra2p πᾶς@ainmpn  
ὡσαύτως@b ἀπόλλυμι@vifm2p

13.06.10L λέγω@vīia3s δέ@cc οὗτος@rdafs ὁ@dafs παραβολή@nafsc συκῆ@nafsc ἔχω@vīia3s  
τις@rinms φυτεύω@vpxpafs ἐν@pd ὁ@ddms ἀμπελών@ndmsc αὐτός@rpgms καί@cc ἔρχομαι@viaa3s  
ζητέω@vppanms καρπός@namsc ἐν@pd αὐτός@rpdfs καί@cc οὐ@b εὐρίσκω@viaa3s

13.07.10L λέγω@viaa3s δέ@cc πρὸς@pa ὁ@dams ἀμπελοργός@namsc ἰδού@i τρεῖς@acanpn  
ἔτος@nanpc ἀπό@pg ὅς@rrgns ἔρχομαι@vīpm1s ζητέω@vppanms καρπός@namsc ἐν@pd ὁ@ddfs  
συκῆ@ndfsc οὗτος@rddfs καί@cc οὐ@b εὐρίσκω@vīpa1s ἐκκόπτω@vdaa2s οὖν@cc αὐτός@rpafs  
ἵνατί@b καί@b ὁ@dafs γῆ@nafsc καταργέω@vīpa3s

13.08.10L ὁ@dnms δέ@cc ἀποκρίνομαι@vparnms λέγω@vīpa3s αὐτός@rpdms κύριος@nvmsc  
ἀφήμι@vdaa2s αὐτός@rpafs καί@b οὗτος@rdans ὁ@dans ἔτος@nansc ἕως@pg ὅστις@rrgns  
σκάπτω@vsaa1s περί@pa αὐτός@rpafs καί@cc βάλω@vsaa1s κόπριον@nanpc

13.09.10L καί@cc ἐάν@cc&cs μὲν@x ποιέω@vsaa3s καρπός@namsc εἰς@pa ὁ@dans μέλλω@vppaans  
εἰ@cs δέ@cc μή@x γέ@x ἐκκόπτω@vifa2s αὐτός@rpafs

13.31.10L ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc προσέρχομαι@viaa3p τις@ainmpn  
Φαρισαῖος@nmmpp λέγω@vppanmp αὐτός@rpdms ἐξέρχομαι@vdaa2s καί@cc πορεύομαι@vdpm2s  
ἐντεῦθεν@b ὅτι@cs Ἡρώδης@nmmpp θέλω@vīpa3s σύ@rpa-s ἀποκτείνω@vnaa

13.32.10L καί@cc λέγω@viaa3s αὐτός@rpdmp πορεύομαι@vparnmp λέγω@vdaa2p ὁ@ddfs  
ἀλώπηξ@ndfsc οὗτος@rddfs ἰδού@i ἐκβάλλω@vīpa1s δαιμόνιον@nanpc καί@cc ἴασις@nafpc  
ἀποτελέω@vīpa1s σήμερον@b καί@cc αὔριον@b καί@cc ὁ@ddfs τρίτος@aodfsc τελειώω@vīpp1s

13.33.10L πλήν@cc δεῖ@vīpa3s ἐγώ@rpa-s σήμερον@b καί@cc αὔριον@b καί@cc ὁ@ddfs  
ἔχω@vppmdfs πορεύομαι@vnpmp ὅτι@cs οὐ@b ἐνδέχομαι@vīpm3s προφήτης@namsc ἀπόλλυμι@vnam  
ἔξω@pg Ἱερουσαλήμ@ngfsp

13.34.10L Ἱερουσαλήμ@nvfsp Ἱερουσαλήμ@nvfsp ὁ@dnfs ἀποκτείνω@vppanfs ὁ@damp  
προφήτης@nampc καί@cc λιθοβολέω@vppanfs ὁ@damp ἀποστέλλω@vpxpamp πρὸς@pa αὐτός@rpafs  
ποσάκις@b θέλω@viaa1s ἐπισυνάγω@vnaa ὁ@danp τέκνον@nanpc σύ@rpg-s ὅς@rrams τρόπος@namsc  
ὄρνις@nnfsc ὁ@dafs ἑαυτοῦ@rxgfs νοσοῖα@nafsc ὑπό@pa ὁ@dafp πτέρυξ@nafpc καί@cc οὐ@b  
θέλω@viaa2p

13.35.10L ἰδού@i ἀφήμι@vīpp3s σύ@rpd-p ὁ@dnms οἶκος@nmmsc σύ@rpg-p λέγω@vīpa1s δέ@cc  
σύ@rpd-p οὐ@b μή@x ὀράω@vsaa2p ἐγώ@rpa-s ἕως@cs ἡκω@vifa3s ὅτε@cs λέγω@vsaa2p  
εὐλογέω@vpxpnms ὁ@dnms ἔρχομαι@vppmnms ἐν@pd ὄνομα@ndnsc κύριος@ngmsc

15.11.10L λέγω@viaa3s δέ@cc ἄνθρωπος@nmmsc τις@ainmsn ἔχω@vīia3s δύο@acampn υἱός@nampc

15.12.10L καί@cc λέγω@viaa3s ὁ@dnms νέος@annmsc αὐτός@rpgmp ὁ@ddms πατήρ@ndmsc  
πατήρ@nvmsc δίδωμι@vdaa2s ἐγώ@rpd-s ὁ@dans ἐπιβάλλω@vppaans μέρος@nansc ὁ@dgsf  
οὐσία@ngfsc ὁ@dnms δέ@cc διαιρέω@viaa3s αὐτός@rpdmp ὁ@dams βίος@namsc

15.13.10L καί@cc μετά@pa οὐ@b πολὺς@anafpn ἡμέρα@nafpc συνάγω@vpaanms πᾶς@aianpn  
ὁ@dnms νέος@annmsc υἱός@nmmsc ἀποδημέω@viaa3s εἰς@pa χώρα@nafsc μακρός@anafsn καί@cc  
ἐκεῖ@b διασκορπίζω@viaa3s ὁ@dafs οὐσία@nafsc αὐτός@rpgms ζάω@vppanms ἀσώτως@b

15.14.10L δαπανάω@vpaagms δέ@cc αὐτός@rpgms πᾶς@aianpn γίνομαι@viam3s λιμός@nnfsc  
ἰσχυρός@annfsn κατά@pa ὁ@dafs χώρα@nafsc ἐκεῖνος@rdafs καί@cc αὐτός@rtnms ἄρχω@viam3s  
ὕστερέω@vnpp  
15.15.10L καί@cc πορεύομαι@vrapnms κολλάω@viarp3s εἶς@acdmsn ὁ@dgmp πολίτης@ngmpc  
ὁ@dgfs χώρα@ngfsc ἐκεῖνος@rdgfs καί@cc πέμπω@viaa3s αὐτός@rpams εἰς@pa ὁ@damp  
ἀγρός@nampc αὐτός@rpgms βόσκω@vnra χοῖρος@nampc  
15.16.10L καί@cc ἐπιθυμέω@viia3s χορτάζω@vnar ἐκ@rpg ὁ@dgmp κεράτιον@ngnrc ὄς@rrgnp  
ἐσθίω@viia3p ὁ@dnmp χοῖρος@nnmpc καί@cc οὐδείς@rinms δίδωμι@viia3s αὐτός@rpdms  
15.17.10L εἰς@pa ἑαυτοῦ@txams δέ@cc ἔρχομαι@vpaanms φημί@viaa3s/viia3s πόσος@aqnmpn  
μίσθιος@nnmpc ὁ@dgms πατήρ@ngmsc ἐγώ@rpg-s περισσεύω@virm3p ἄρτος@ngmpc ἐγώ@rpn-s  
δέ@cc λιμός@ndfsc/ndmsc ὧδε@b ἀπόλλυμι@virm1s  
15.18.10L ἀνίστημι@vpaanms πορεύομαι@vifm1s πρὸς@pa ὁ@dams πατήρ@namsc ἐγώ@rpg-s καί@cc  
λέγω@vifa1s αὐτός@rpdms πατήρ@nvmsc ἀμαρτάνω@viaa1s εἰς@pa ὁ@dams οὐρανός@namsc καί@cc  
ἐνώπιον@pg σύ@rpg-s  
15.19.10L οὐκέτι@b εἰμί@vira1s ἄξιος@annmsn καλέω@vnar υἱός@nnmsc σύ@rpg-s ποιέω@vdaa2s  
ἐγώ@rpa-s ὡς@cs εἶς@acamsn ὁ@dgmp μίσθιος@ngmpc σύ@rpg-s  
15.20.10L καί@cc ἀνίστημι@vpaanms ἔρχομαι@viaa3s πρὸς@pa ὁ@dams πατήρ@namsc  
ἑαυτοῦ@txgms ἔτι@b δέ@cc αὐτός@rpgms μακράν@b ἀπέχω@vppagms ὀράω@viaa3s αὐτός@rpams  
ὁ@dnms πατήρ@nnmsc αὐτός@rpgms καί@cc σπλαγχνίζομαι@viarp3s καί@cc τρέχω@vpaanms  
ἐπιπίπτω@viaa3s ἐπί@pa ὁ@dams τράχηλος@namsc αὐτός@rpgms καί@cc καταφιλέω@viaa3s  
αὐτός@rpams  
15.21.10L λέγω@viaa3s δέ@cc ὁ@dnms υἱός@nnmsc αὐτός@rpdms πατήρ@nvmsc ἀμαρτάνω@viaa1s  
εἰς@pa ὁ@dams οὐρανός@namsc καί@cc ἐνώπιον@pg σύ@rpg-s οὐκέτι@b εἰμί@vira1s ἄξιος@annmsn  
καλέω@vnar υἱός@nnmsc σύ@rpg-s  
15.22.10L λέγω@viaa3s δέ@cc ὁ@dnms πατήρ@nnmsc πρὸς@pa ὁ@damp δοῦλος@nampc  
αὐτός@rpgms ταχύς@b ἐκφέρω@vdaa2p στολή@nafsc ὁ@dafs πρῶτος@aoafsn καί@cc ἐνδύω@vdaa2p  
αὐτός@rpams καί@cc δίδωμι@vdaa2p δακτύλιος@namsc εἰς@pa ὁ@dafs χεῖρ@nafsc αὐτός@rpgms  
καί@cc ὑπόδημα@nanpc εἰς@pa ὁ@damp πούς@nampc  
15.23.10L καί@cc φέρω@vdp2p ὁ@dams μόσχος@namsc ὁ@dams σιτευτός@anamsn θύω@vdaa2p  
καί@cc ἐσθίω@vpaanmp εὐφραίνω@vsap1p  
15.24.10L ὅτι@cs οὗτος@rdnms ὁ@dnms υἱός@nnmsc ἐγώ@rpg-s νεκρός@annmsn εἰμί@viia3s  
καί@cc ἀναζάω@viaa3s εἰμί@viia3s ἀπόλλυμι@vrxanms καί@cc εὐρίσκω@viarp3s καί@cc  
ἄρχω@viam3p εὐφραίνω@vnpp  
15.25.10L εἰμί@viia3s δέ@cc ὁ@dnms υἱός@nnmsc αὐτός@rpgms ὁ@dnms πρεσβύτερος@annmsc  
ἐν@pd ἀγρός@ndmsc καί@cc ὡς@cs ἔρχομαι@vppmms ἐγγίζω@viaa3s ὁ@ddfs οἰκία@ndfsc  
ἀκούω@viaa3s συμφωνία@ngfsc καί@cc χορός@ngmpc  
15.26.10L καί@cc προσκαλέομαι@vrapnms εἶς@acamsn ὁ@dgmp παῖς@ngmpc πυνθάνομαι@viim3s  
τίς@rqnns ἄν@x εἰμί@vora3s οὗτος@rdnnp  
15.27.10L ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms ὅτι@cs ὁ@dnms ἀδελφός@nnmsc σύ@rpg-s  
ἦκω@vira3s καί@cc θύω@viaa3s ὁ@dnms πατήρ@nnmsc σύ@rpg-s ὁ@dams μόσχος@namsc ὁ@dams  
σιτευτός@anamsn ὅτι@cs ὑγιαίνω@vppaams αὐτός@rpams ἀπολαμβάνω@viaa3s  
15.28.10L ὀργίζω@viarp3s δέ@cc καί@cc οὐ@b θέλω@viia3s εἰσέρχομαι@vnaa ὁ@dnms δέ@cc  
πατήρ@nnmsc αὐτός@rpgms ἐξέρχομαι@vpaanms παρακαλέω@viia3s αὐτός@rpams  
15.29.10L ὁ@dnms δέ@cc ἀποκρίνομαι@vrapnms λέγω@viaa3s ὁ@ddms πατήρ@ndmsc  
αὐτός@rpgms ἰδού@i τοσοῦτος@adanpn ἔτος@nanpc δουλεύω@vira1s σύ@rpd-s καί@cc οὐδέποτε@b



έντολή@nafsc σύ@rpg-s παρέρχομαι@viaa1s και@cc έγώ@rpd-s οὐδέποτε@b δίδωμι@viaa2s  
ἔριφος@namsc ἴνα@cs μετά@rpg ό@dgmp φίλος@angmpn έγώ@rpg-s εὐφραίνω@vsap1s  
15.30.10L ότε@cs δέ@cc ό@dnms υἱός@nnmsc σύ@rpg-s οὗτος@rdnms ό@dnms κατεσθίω@vpaanms  
σύ@rpg-s ό@dams βίος@namsc μετά@rpg πόρνη@ngfpc ἔρχομαι@viaa3s θύω@viaa2s αὐτός@rpdms  
ό@dams σιτευτός@anamsn μόςχος@namsc  
15.31.10L ό@dnms δέ@cc λέγω@viaa3s αὐτός@rpdms τέκνον@nvnscc σύ@rpn-s πάντοτε@b μετά@rpg  
έγώ@rpg-s εἰμί@vipa2s και@cc πᾶς@ainnprn ό@dnnp έμός@asnnpn σός@asnnpn εἰμί@vipa3s  
15.32.10L εὐφραίνω@vnap δέ@cc και@cc χαίρω@vnap δεῖ@viia3s ότι@cs ό@dnms ἀδελφός@nnmsc  
σύ@rpg-s οὗτος@rdnms νεκρός@annmsn εἰμί@viia3s και@cc ζάω@viaa3s και@cc ἀπόλλυμι@vpxanms  
και@cc εὐρίσκω@viap3s  
17.07.10L τίς@rqnms δέ@cc έκ@rpg σύ@rpg-p δοῦλος@namsc ἔχω@vppanms ἀροτριάω@vppaams  
ἦ@cc ποιμαίνω@vppaams ός@rrnms εἰσέρχομαι@vpaadms εκ@rpg ό@dgms ἀγρός@ngmsc  
λέγω@vifa3s αὐτός@rpdms εὐθέως@b παρέρχομαι@vpaanms ἀναπίπτω@vdaa2s  
17.08.10L ἀλλά@cc οὐχί@b λέγω@vifa3s αὐτός@rpdms έτοιμάζω@vdaa2s τίς@rqans δειπνέω@vsaa1s  
και@cc περιζώννυμι@vnamnms διακονέω@vdpa2s έγώ@rpd-s έως@cs έσθίω@vsaa1s και@cc  
πίνω@vsaa1s και@cc μετά@pa οὗτος@rdanp έσθίω@vifm2s και@cc πίνω@vifm2s σύ@rpn-s  
17.09.10L μή@x ἔχω@vipa3s χάρις@nafsc ό@ddms δοῦλος@ndmsc ότι@cs ποιέω@viaa3s ό@danp  
διατάσσω@vrapanp  
17.10.10L οὕτω@b και@b σύ@rpn-p όταν@cs ποιέω@vsaa2p πᾶς@aianpn ό@danp  
διατάσσω@vrapanp σύ@rpd-p λέγω@vdpa2p ότι@cs δοῦλος@nnmpc ἀχρεῖος@annmpn εἰμί@vipa1p  
ός@rrans όφείλω@viia1p ποιέω@vnaa ποιέω@vixa1p  
17.12c.10L ός@rrnmp ἴστημι@viaa3p πόρρωθεν@b  
17.13.10L και@cc αὐτός@rtnmp αἶρω@viaa3p φωνή@nafsc λέγω@vppanmp Ἰησοῦς@nvmsp  
ἐπιστάτης@nvmsc ἐλεέω@vdaa2s έγώ@rpa-p  
18.31.10L παραλαμβάνω@vpaanms δέ@cc ό@damp δώδεκα@ac---n λέγω@viaa3s πρός@pa  
αὐτός@rpamp ιδού@i ἀναβαίνω@vipa1p εἰς@pa Ἱερουσαλήμ@nafsp και@cc τελέω@vifp3s πᾶς@ainnprn  
ό@dnnp γράφω@vpxpnnp διά@rpg ό@dgmp προφήτης@ngmpc ό@ddms υἱός@ndmsc ό@dgms  
ἄνθρωπος@ngmsc  
18.32.10L παραδίδωμι@vifp3s γάρ@cc ό@ddnp ἔθνος@ndnrc και@cc ἐμπαίζω@vifp3s και@cc  
ὑβρίζω@vifp3s και@cc ἐμπτύω@vifp3s  
18.33.10L και@cc μαστιγώω@vpaanmp ἀποκτείνω@vifa3p αὐτός@rpams και@cc ό@ddfs ἡμέρα@ndfsc  
ό@ddfs τρίτος@aodfsn ἀνίστημι@vifm3s  
18.34.10L και@cc αὐτός@rtnmp οὐδείς@rians οὗτος@rdgnp συνήμι@viaa3p και@cc εἰμί@viia3s  
ό@dnns ῥῆμα@nnnscc οὗτος@rdnns κρύπτω@vpxpnns ἀπό@rpg αὐτός@rpgmp και@cc οὐ@b  
γινώσκω@viia3p ό@danp λέγω@vppanp  
19.29.10L και@cc γίνομαι@viam3s ώς@cs έγγίζω@viaa3s εἰς@pa Βηθφαγή@nafsp και@cc  
Βηθανία@nafsp πρός@pa ό@dans όρος@nansc ό@dans καλέω@vppans ἐλαία@ngfpc  
ἀποστέλλω@viaa3s δύο@acamprn ό@dgmp μαθητής@ngmpc  
19.30.10L λέγω@vppanms ὑπάγω@vdpa2p εἰς@pa ό@dafs κατέναντι@b κόμη@nafsc έν@pd ός@rrdfs  
εἰσπορεύομαι@vppmnp εὐρίσκω@vifa2p πῶλος@namsc δέω@vpxpams ἐπί@pa ός@rrams  
οὐδείς@rinms πῶποτε@b ἄνθρωπος@ngmpc καθίζω@viaa3s και@cc λύω@vpaanmp αὐτός@rpams  
ἄγω@vdaa2p  
19.31.10L και@cc ἐάν@cs τίς@rinms σύ@rpa-p έρωτάω@vspra3s διά@pa τίς@rqans λύω@vipa2p  
οὕτω@b λέγω@vifa2p ότι@cs ό@dnms κύριος@nnmsc αὐτός@rpgms χρεία@nafsc ἔχω@vipa3s  
19.32.10L ἀπέρχομαι@vpaanmp δέ@cc ό@dnmp ἀποστέλλω@vpxpnmprn εὐρίσκω@viaa3p καθώς@cs  
λέγω@viaa3s αὐτός@rpdmp

19.33.10L λύω@vppagmp δέ@cc αὐτός@rpgmp ό@dams πῶλος@namsc λέγω@viaa3p ό@dnmp κύριος@nmpc αὐτός@rpgms πρὸς@pa αὐτός@rpamp τὶς@rqans λύω@vipa2p ό@dams πῶλος@namsc  
19.34.10L ό@dnmp δέ@cc λέγω@viaa3p ὅτι@cs ό@dnms κύριος@nmsc αὐτός@rpgms χρεία@nafsc ἔχω@vipa3s  
19.35.10L καί@cc ἄγω@viaa3p αὐτός@rpams πρὸς@pa ό@dams Ἰησοῦς@namsp καί@cc ἐπιρίπτω@vpaanmp αὐτός@rpgmp ό@danp ἰμάτιον@nanpc ἐπί@pa ό@dams πῶλος@namsc ἐπιβιβάζω@viaa3p ό@dams Ἰησοῦς@namsp  
19.36.10L πορεύομαι@vppmgms δέ@cc αὐτός@rpgms ὑποστρωννύω@viia3p ό@danp ἰμάτιον@nanpc αὐτός@rpgmp ἐν@pd ό@ddfs ὁδός@ndfsc  
19.37.10L ἐγγίζω@vppagms δέ@cc αὐτός@rpgms ἤδη@b πρὸς@pd ό@ddfs κατάβασις@ndfsc ό@dgnms ὄρος@ngnsc ό@dgfp ἐλαία@ngfpc ἄρχω@viam3p ἅπας@annsn ό@dnms πληθὸς@nmsc ό@dgmmp μαθητῆς@ngmpc χαίρω@vppanmp αἰνέω@vnpa ό@dams θεός@namsc φωνή@ndfsc μέγας@andfsn περί@pg πᾶς@aigfnp ὅς@rrgfp ὁράω@viaa3p δύναμις@ngfpc  
19.38b.10L ἐν@pd οὐρανός@ndmsc εἰρήνη@nnfsc καί@cc δόξα@nnfsc ἐν@pd ὑψιστος@andnps  
19.39b.10L ἀπό@pg ό@dgmms ὄχλος@ngmsc  
19.39d.10L διδάσκαλος@nmsc ἐπιτιμάω@vdaa2s ό@ddmp μαθητῆς@ndmpc σύ@rpg-s  
19.40.10L καί@cc ἀποκρίνομαι@vpaanms λέγω@viaa3s λέγω@vipa1s σύ@rpd-p ἐάν@cs οὗτος@rdnmp σιωπάω@vifa3p ό@dnmp λίθος@nmpc κρᾶζω@vifa3p  
19.41.10L καί@cc ὡς@cs ἐγγίζω@viaa3s ὁράω@vpaanms ό@dafs πόλις@nafsc κλαίω@viaa3s ἐπί@pa αὐτός@rpafs  
19.42.10L λέγω@vppanms ὅτι@cs εἰ@cs γινώσκω@viaa2s ἐν@pd ό@ddfs ἡμέρα@ndfsc οὗτος@rddfs καί@b σύ@rpn-s ό@danp πρὸς@pa εἰρήνη@nafsc νῦν@b δέ@cc κρύπτω@viap3s ἀπό@pg ὀφθαλμός@ngmpc σύ@rpg-s  
19.43.10L ὅτι@cs ἦκω@vifa3p ἡμέρα@nnfpc ἐπί@pa σύ@rpa-s καί@cc παρεμβάλλω@vifa3p ό@dnmp ἐχθρός@annmpn σύ@rpg-s χάραξ@namsc σύ@rpd-s καί@cc περικυκλώω@vifa3p σύ@rpa-s καί@cc συνέχω@vifa3p σύ@rpa-s πάντοθεν@b  
19.44.10L καί@cc ἐδαφίζω@vifa3p σύ@rpa-s καί@cc ό@danp τέκνον@nanpc σύ@rpg-s ἐν@pd σύ@rpd-s καί@cc οὐ@b ἀφήμι@vifa3p λίθος@namsc ἐπί@pa λίθος@namsc ἐν@pd σύ@rpd-s ἀντί@pg ὅς@rrgnp οὐ@b γινώσκω@viaa2s ό@dams καιρός@namsc ό@dgmms ἐπισκοπή@ngfsc σύ@rpg-s  
19.45.10L καί@cc εἰσέρχομαι@vpaanms εἰς@pa ό@dans ἱερόν@nansc ἄρχω@viam3s ἐκβάλλω@vnpa ό@damp πωλέω@vppaamp  
19.46b.10L προσευχή@ngfsc σύ@rpn-p δέ@cc αὐτός@rpams  
19.46d.10L σπήλαιον@nansc ληστής@ngmpc  
20.09.10L ἄρχω@viam3s δέ@cc πρὸς@pa ό@dams λαός@namsc λέγω@vnpa ό@dafs παραβολή@nafsc οὗτος@rdafs ἄνθρωπος@nmsc τὶς@ainmsn φυτεύω@viaa3s ἀμπελών@namsc καί@cc ἐκδίδωμι@viam3s αὐτός@rpams γεωργός@ndmpc καί@cc ἀποδημέω@viaa3s χρόνος@nampc ἱκανός@anampn  
20.10.10L καί@cc καιρός@ndmsc ἀποστέλλω@viaa3s πρὸς@pa ό@damp γεωργός@nampc δοῦλος@namsc ἴνα@cs ἀπό@pg ό@dgmms καρπός@ngmsc ό@dgmms ἀμπελών@ngmsc δίδωμι@vifa3p αὐτός@rpdms ό@dnmp δέ@cc γεωργός@nmpc ἐξαποστέλλω@viaa3p αὐτός@rpams δέρω@vpaanmp κενός@anamsn  
20.11.10L καί@cc προστίθημι@viam3s ἕτερος@aiamsn πέμπω@vnaa δοῦλος@namsc ό@dnmp δέ@cc καί+ἐκεῖνος@b&adamsn δέρω@vpaanmp καί@cc ἀτιμάζω@vpaanmp ἐξαποστέλλω@viaa3p κενός@anamsn  
20.12.10L καί@cc προστίθημι@viam3s τρίτος@aoamsn πέμπω@vnaa ό@dnmp δέ@cc καί@b οὗτος@rdams τραυματίζω@vpaanmp ἐκβάλλω@viaa3p

20.13.10L λέγω@viaa3s δέ@cc ό@dnms κύριος@nnmsc ό@dgms άμπελών@ngmsc τίς@rqans ποιέω@vsaa1s πέμπω@vifa1s ό@dams υίός@namsc έγώ@rpg-s ό@dams άγαπητός@anamsn Ἰσως@b οὔτος@rdams έντρέπω@vifp3p

20.14.10L όράω@vpaanmp δέ@cc αυτός@rpams ό@dnmp γεωργός@nnmpc διαλογίζομαι@viim3p πρόσ@pa άλλήλων@reamp λέγω@vppanmp οὔτος@rdnms είμί@vipa3s ό@dnms κληρονόμος@nnmsc άποκτείνω@vsaa1p αυτός@rpams ἴνα@cs έγώ@rpg-p γίνομαι@vsam3s ό@dnfs κληρονομία@nnfsc

20.15.10L καιί@cc εκβάλλω@vpaanmp αυτός@rpams έξω@rpg ό@dgms άμπελών@ngmsc άποκτείνω@viaa3p τίς@rqans οὔν@cc ποιέω@vifa3s αυτός@rpdmp ό@dnms κύριος@nnmsc ό@dgms άμπελών@ngmsc

20.16.10L έρχομαι@vifm3s καιί@cc άπόλλυμι@vifa3s ό@damp γεωργός@nampc οὔτος@rdamp καιί@cc δίδωμι@vifa3s ό@dams άμπελών@namsc άλλος@aidmpn άκούω@vpaanmp δέ@cc λέγω@viaa3p μή@x γίνομαι@voam3s

20.17.10L ό@dnms δέ@cc έμβλέπω@vpaanms αυτός@rpdmp λέγω@viaa3s τίς@rqans οὔν@cc είμί@vipa3s ό@dnms γράφω@vrxpms οὔτος@rdnms λίθος@namsc ός@rrams άποδοκιμάζω@viaa3p ό@dnmp οικοδομέω@vppanmp οὔτος@rdnms γίνομαι@viap3s είς@pa κεφαλή@nafsc γωνία@ngfsc

20.18.10L πᾶς@ainmsn ό@dnms πίπτω@vpaanms επί@pa εκείνος@rdams ό@dams λίθος@namsc συνθλάω@vifp3s επί@pa ός@rrams δέ@cc άν@x πίπτω@vsaa3s λιχμάω@vifa3s αυτός@rpams

20.37.10L ότι@cs δέ@cc έγείρω@vipp3p ό@dnmp νεκρός@annmpn καιί@b Μωϋσής@nnmsp μηνύω@viaa3s επί@rpg ό@dgfs βάτος@ngfsc ώς@cs λέγω@vipa3s κύριος@namsc ό@dams θεός@namsc Ἄβραάμ@ngmsp καιί@cc θεός@namsc Ἰσαάκ@ngmsp καιί@cc θεός@namsc Ἰακώβ@ngmsp

20.38a.10L θεός@nnmsc δέ@cc οὔ@b είμί@vipa3s νεκρός@angmpn αλλά@cc ζάω@vppagmp

21.18.10L καιί@cc θρίζ@nnfsc εκ@rpg ό@dgfs κεφαλή@ngfsc σύ@rpg-p οὔ@b μή@x άπόλλυμι@vsam3s

21.21.10L τότε@b ό@dnmp έν@pd ό@ddfs Ἰουδαία@ndfsp φεύγω@vdpap3p είς@pa ό@damp όρος@nanpc καιί@cc ό@dnmp έν@pd μέσος@andnsn αυτός@rpgfs εκχωρέω@vdpap3p καιί@cc ό@dnmp έν@pd ό@ddfp χώρα@ndfpc μή@x εισέρχομαι@vdpmp3p είς@pa αυτός@rpafs

21.22.10L ότι@cs ήμέρα@nnfpc εκδίκησις@ngfsc οὔτος@rdnfp είμί@vipa3p ό@dgms πίμπλημι@vnap πᾶς@aianpn ό@damp γράφω@vrxpanp

21.23.10L οὔαι@i ό@ddfp έν@pd γαστήρ@ndfsc έχω@vppadfp καιί@cc ό@ddfp θηλάζω@vppadfp έν@pd εκείνος@rddfp ό@ddfp ήμέρα@ndfpc είμί@vifm3s γάρ@cc άνάγκη@nnfsc μέγας@annfsn επί@rpg ό@dgfs γή@ngfsc καιί@cc όργή@nnfsc ό@ddms λαός@ndmsc οὔτος@rddms

21.24.10L καιί@cc πίπτω@vifm3p στόμα@ndnsc μάχαιρα@ngfsc καιί@cc αιχμαλωτίζω@vifp3p είς@pa ό@damp έθνος@nanpc πᾶς@aianpn καιί@cc Ἱερουσαλήμ@nnfsp είμί@vifm3s πατέω@vpppnfs υπό@rpg έθνος@ngnrc άχρι@rpg ός@rrgns πληρώω@vsap3p καιρός@nnmpc έθνος@ngnrc

22.16.10L λέγω@vipa1s γάρ@cc σύ@rpd-p ότι@cs οὔ@b μή@x έσθίω@vsaa1s αυτός@rpans έως@rpg όστις@rrgns πληρώω@vsap3s έν@pd ό@ddfs βασιλεία@ndfsc ό@dgms θεός@ngmsc

22.35.10L καιί@cc λέγω@viaa3s αυτός@rpdmp ότε@cs άποστέλλω@viaa1s σύ@rpa-p άτερ@rpg βαλλάντιον@ngnsc καιί@cc πήρα@ngfsc καιί@cc υπόδημα@ngnrc μή@x τίς@rigns υστερέω@viaa2p ό@dnmp δέ@cc λέγω@viaa3p οὔδεις@rigns

22.36.10L λέγω@viaa3s δέ@cc αυτός@rpdmp αλλά@cc νῦν@b ό@dnms έχω@vppanms βαλλάντιον@nansc αίρω@vdaa3s όμοίως@b καιί@b πήρα@nafsc καιί@cc ό@dnms μή@x έχω@vppanms πωλέω@vdaa3s ό@dans ίμάτιον@nansc αυτός@rpgms καιί@cc αγοράζω@vdaa3s μάχαιρα@nafsc

22.37.10L λέγω@vipa1s γάρ@cc σύ@rpd-p ότι@cs οὔτος@rdans ό@dans γράφω@vrxpans δεί@vipa3s τελέω@vnap έν@pd έγώ@rpd-s ό@dans καιί@cc/b μετά@rpg άνομος@angmpn λογίζομαι@viap3s καιί@b γάρ@cc ό@dnms περί@rpg έγώ@rpg-s τέλος@nansc έχω@vipa3s

22.38.10L ό@dnmp δέ@cc λέγω@viaa3p κύριος@nvmssc ιδού@i μάχαιρα@nnfpc ὡδε@b δύο@acnfpn  
ό@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ἱκανός@annnsn εἰμί@vipa3s

22.49.10L ὀράω@vpaanmp δέ@cc ό@dnmp περί@pa αὐτός@rpams ό@dans εἰμί@vnpfmans  
λέγω@viaa3p κύριος@nvmssc εἰ@x πατάσσω@vifa1p ἐν@pd μάχαιρα@ndfsc

22.50.10L καί@cc πατάσσω@viaa3s εἶς@acnmsn τίς@ainmsn ἐκ@pg αὐτός@rpgmp ό@dgms  
ἀρχιερέυς@ngmssc ό@dams δοῦλος@namssc καί@cc ἀφαιρέω@viaa3s ό@dans οὖς@nansc αὐτός@rpgms  
ό@dans δεξιός@anansn

22.51.10L ἀποκρίνομαι@vpaanms δέ@cc ό@dnms Ἰησοῦς@nnmssp λέγω@viaa3s ἐάω@vdpap2p ἕως@pg  
οὔτος@rdgns καί@cc ἄπτω@vpaanms ό@dgns ὠτίον@ngnssc ἰάομαι@viam3s αὐτός@rpams

22.52.10L λέγω@viaa3s δέ@cc Ἰησοῦς@nnmssp πρὸς@pa ό@damp παραγίνομαι@vpaanmp ἐπί@pa  
αὐτός@rpams ἀρχιερέυς@nampc καί@cc στρατηγός@nampc ό@dgns ἱερόν@ngnssc καί@cc  
πρεσβύτερος@anampc ὡς@cs ἐπί@pa ληστής@namssc ἐξέρχομαι@viaa2p μετὰ@pg μάχαιρα@ngfpc  
καί@cc ξύλον@ngnpsc

22.53.10L κατὰ@pa ἡμέρα@nafsc εἰμί@vppagms ἐγώ@rpg-s μετὰ@pg σύ@rpg-p ἐν@pd ό@ddns  
ἱερόν@ndnssc οὐ@b ἐκτείνω@viaa2p ό@dafp χεῖρ@nafpc ἐπί@pa ἐγώ@rpa-s ἀλλά@cc οὔτος@rdnfs  
εἰμί@vipa3s σύ@rpg-p ό@dnfs ὦρα@nnfsc καί@cc ό@dnfs ἐξουσία@nnfsc ό@dgns σκοτός@ngnssc

23.34b.10L διαμερίζω@vppmnmpp δέ@cc ό@damp ἰμάτιον@nanpc αὐτός@rpgms βάλλω@viaa3p  
κλήρος@nampc

23.39.10L εἶς@acnmsn δέ@cc ό@dgmp κρεμάννυμι@vpaanmp κακοῦργος@angmpn  
βλασφημέω@viia3s αὐτός@rpams λέγω@vppanms οὐχί@b σύ@rpn-s εἰμί@vipa2s ό@dnms  
Χριστός@nnmssp σῶζω@vdaa2s σεαυτοῦ@rxams καί@cc ἐγώ@rpa-p

23.40.10L ἀποκρίνομαι@vpaanms δέ@cc ό@dnms ἕτερος@ainmsn ἐπιτιμάω@vppanms αὐτός@rpdms  
φημί@viaa3s/viia3s οὐδέ@b φοβέω@vipm2s σύ@rpn-s ό@dams θεός@namssc ὅτι@cs ἐν@pd ό@ddns  
αὐτός@atdnnsn κρίμα@ndnssc εἰμί@vipa2s

23.41.10L καί@cc ἐγώ@rpn-p μέν@x δικαίως@b ἄξιος@ananpn γάρ@cc ὅς@rrgnp πρᾶσσω@viaa1p  
ἀπολαμβάνω@vipa1p οὔτος@rdnms δέ@cc οὐδείς@rians ἄτοπος@anansn πρᾶσσω@viaa3s

23.42.10L καί@cc λέγω@viia3s Ἰησοῦς@nvmssp μιμνήσκομαι@vdap2s ἐγώ@rpg-s ὅταν@cs  
ἔρχομαι@vsaa2s εἰς@pa ό@dafs βασιλεία@nafsc σύ@rpg-s

23.43.10L καί@cc λέγω@viaa3s αὐτός@rpdms ἀμὴν@t σύ@rpd-s λέγω@vipa1s σήμερον@b μετὰ@pg  
ἐγώ@rpg-s εἰμί@vifm2s ἐν@pd ό@ddms παράδεισος@ndmssc



This lemmatized and morphologically tagged dataset contains all verses in Lk2 that 1) are unattested for Marcion's *Gospel* by its witnesses and which, according to our hypotheses and signal-tracing method, 2) should be considered clear and original vocal stratum samples from Lk2. Hence, Lk2-CINP = "Lk2 Clear Implicitly Not Present." Like Lk2-CENP, this dataset is a recording of LkR2 speaking freely apart from earlier gospel vocal-textual models. It thus provides another set of training and testing data for computational modeling of the Lk2 vocal stratum.

Given that our restoration of QnLk1 and other early strata within parallel sets is still underway, future versions of our LODLIB will make occasional additions or deletions to this dataset. Nevertheless, considered on the whole, it should remain relatively stable. Some of the corrections/adjustments are noted in the first footnote to this introductory page.<sup>836</sup>

For now we have provisionally included verses that have been removed from critical editions of Luke such as 17.36 and 23.17. We may eventually reassess these verses after having further clarified the Lk2 vocal stratum and having restored almost all relevant comparative signals and their transmissions.

The verses currently included are thus: 4.14ac, 4.15b, 4.36–37, 4.16ce, 4.17–22, 4.25–26, 4.28, 4.29bd, 4.38–39, 4.40a, 4.44, 5.8, 5.15–17, 5.19, 5.29–30, 5.32, 5.39, 6.11, 6.15, 6.18, 6.34, 6.40, 7.4–5, 7.11, 7.13, 7.17, 7.21, 7.29–30, 7.40–44a, 7.47–49, 8.1, 8.9–15, 8.25a, 8.26, 8.29, 8.36, 8.38–39, 8.43b, 8.47, 8.49–50, 8.55–56, 9.6, 9.23, 9.25, 9.32, 9.36, 9.43, 9.45, 9.49–51, 9.56, 10.2, 10.8, 10.12–15, 10.17–18, 10.20, 10.29–37, 10.41–42, 11.6, 11.16, 11.24–26, 11.29, 11.44–45, 11.53–54, 12.01a, 12.15, 12.17, 12.21, 12.50, 12.52, 12.54–55, 13.10, 13.17, 13.22, 14.4, 14.6–10, 14.25, 14.28–32, 15.1–3, 15.6, 16.1, 16.3, 16.8, 16.10, 17.5–6, 17.17, 17.20, 17.29–31, 17.33–37, 18.9, 18.12, 18.15–17, 18.24–30, 18.40–41, 19.1, 19.3–5, 19.7, 19.12–21, 19.24–25, 19.27, 19.47–48, 20.9–18, 20.40, 20.42–43, 20.45–47, 21.1–6, 21.18, 21.36, 22.18, 22.21, 22.23, 22.31–32, 22.39–40, 22.71, 23.4–6, 23.8b, 23.10–17, 23.24, 23.27–31, 23.50b, 23.54, 24.8, 24.14, 24.17–20, 24.22–24, 24.28–29, 24.33–35, 24.48–51.

The current dataset word count is 4062, representing about 21% of the total word count of Lk2.

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<sup>836</sup> In v1.46, 4.23a, 5.8, 6.34b, 7.13, 8.26, 9.45, and 12.50 were added, but 14.33 removed. In v1.49 7.8 was removed. In v1.50 17.3a was removed. In v1.53 17.11–12a was removed but 17.17 added. In v1.54 13.13 was removed. In v2.02 8.25a, 11.29a, 18.15–17, 19.39, and 24.35 were added, but 22.49 and 22.52–53 were moved to the CENP dataset. In v2.18 4.40a, 6.11, 6.40b, 7.4, 7.41, 8.47, 12.21, 13.22, 15.6, and 24.18 were added. In v2.19 4.23a was removed. In v3.06 4.14ac, 4.16ce, 4.23c, 4.24b, 4.29bd were added, but 4.15a and 4.23ab removed, and 19.37.39.40 moved to the CENP dataset.

04.14a.10L και@cc υποστρέφω@viaa3s ό@dnms Ἰησοῦς@nnmsp έν@pd ό@ddfs δύναμις@ndfsc  
ό@dgns πνεῦμα@ngnsc  
04.14c.10L και@cc φήμη@nnfsc ἐξέρχομαι@viaa3s κατά@pg ὄλος@angfsn ό@dgfs περίχωρος@angfsn  
περί@pg αὐτός@rpgms  
04.15b.10L δοξάζω@vpppnms ὑπό@pg πᾶς@aigmpn  
04.36.10L και@cc γίνομαι@viam3s θάμβος@nnmsc/nnsc ἐπί@pa πᾶς@aiaimn και@cc  
συλλαλέω@viia3p πρός@pa ἀλλήλων@reamp λέγω@vppanmp τίς@rqnms/aqnmsn ό@dnms  
λόγος@nnmsc οὗτος@rdnms ὅτι@cs έν@pd ἐξουσία@ndfsc και@cc δύναμις@ndfsc ἐπιτάσσω@vipa3s  
ό@ddnp ἀκάθαρτος@andnnp πνεῦμα@ndnnc και@cc ἐξέρχομαι@vipm3p  
04.37.10L και@cc ἐκπορεύομαι@viim3s ἦχος@nnmsc περί@pg αὐτός@rpgms εἰς@pa πᾶς@aiaimn  
τόπος@namsc ό@dgfs περίχωρος@angfsn  
04.16c.10L ὅς@b εἰμί@viia3s τρέφω@vpxpnms και@cc εἰσέρχομαι@viaa3s κατά@pa ό@dans  
εἶθθα@vpxaans αὐτός@rpdms έν@pd ό@ddfs ἡμέρα@ndfsc ό@dgnp  
04.16e.10L και@cc ἀνίστημι@viaa3s ἀναγινώσκω@vnaa  
04.17.10L και@cc ἐπιδίδωμι@viap3s αὐτός@rpdms βιβλίον@nnsc ό@dgms προφήτης@ngmsc  
Ἡσαΐας@ngmsp και@cc ἀναπτύσσω@vpaanms ό@dans βιβλίον@nansc εὐρίσκω@viaa3s ό@dams  
τόπος@namsc ὅς@b εἰμί@viia3s γράφω@vpxpnms  
04.18.10L πνεῦμα@nnnscc κύριος@ngmsc ἐπί@pa ἐγώ@rpa-s ὅς@rrgns ἔνεκα@pg χρίω@viaa3s  
ἐγώ@rpa-s εὐαγγελίζω@vnam πτωχός@andmpn ἀποστέλλω@vixa3s ἐγώ@rpa-s κηρύσσω@vnaa  
αἰχμάλωτος@andmpn ἄφεις@nafsc και@cc τυφλός@andmpn ἀνάβλεψις@nafsc ἀποστέλλω@vnaa  
θραύω@vpxpamp έν@pd ἄφεις@ndfsc  
04.19.10L κηρύσσω@vnaa ἐνιαυτός@namsc κύριος@ngmsc δεκτός@anamsn  
04.20.10L και@cc πτύσσω@vpaanms ό@dans βιβλίον@nansc ἀποδίδωμι@vpaanms ό@ddms  
ὑπηρετής@ndmsc καθίζω@viaa3s και@cc πᾶς@aigmpn ό@dnmp ὀφθαλμός@nnmpc έν@pd ό@ddfs  
συναγωγή@ndfsc εἰμί@viia3p ἀτενίζω@vppanmp αὐτός@rpdms  
04.21.10L ἄρχω@viam3s δέ@cc λέγω@vnpa πρός@pa αὐτός@rpamp ὅτι@cs σήμερον@b  
πληρώω@vixp3s ό@dnfs γραφή@nnfsc οὗτος@rdnfs έν@pd ό@ddnp οὖς@ndnnc σύ@rpg-p  
04.22.10L και@cc πᾶς@ainmpn μαρτυρέω@viia3p αὐτός@rpdms/rpdns και@cc θαυμάζω@viia3p  
ἐπί@pd ό@ddmp λόγος@ndmpc ό@dgfs χάρις@ngfsc ό@ddmp ἐκπορεύομαι@vppmdmp ἐκ@pg  
ό@dgns στόμα@ngnsc αὐτός@rpgms και@cc λέγω@viia3p οὐχί@b υἱός@nnmsc εἰμί@vipa3s  
Ἰωσήφ@ngmsp οὗτος@rdnms  
04.23c.10L ὅσος@rranp ἀκούω@viaa1p γίνομαι@vpamanp εἰς@pa ό@dafs Καφαρναούμ@nafsp  
ποιέω@vdaa2s και@b ὥδε@b έν@pd ό@ddfs πατρίς@ndfsc σύ@rpg-s  
04.24b.10L δέ@cc ἀμήν@t λέγω@vipa1s σύ@rpd-p  
04.25.10L ἐπί@pg ἀλήθεια@ngfsc δέ@cc λέγω@vipa1s σύ@rpd-p πολὺς@annfpn χήρα@nnfpc  
εἰμί@viia3p έν@pd ό@ddfp ἡμέρα@ndfpc Ἡλίας@ngmsp έν@pd ό@ddms Ἰσραήλ@ndmsp ὅτε@cs  
κλείω@viap3s ό@dnms οὐρανός@nnmsc ἐπί@pa ἔτος@nanpc τρεῖς@acanp και@cc μὴν@nampc  
ἔξ@ac---n ὡς@b γίνομαι@viam3s λιμός@nnmsc μέγας@annmsn ἐπί@pa πᾶς@aiafnsn ό@dafs  
γῆ@nafsc  
04.26.10L και@cc πρός@pa οὐδεὶς@riafs αὐτός@rpgfp πέμπω@viap3s Ἡλίας@nnmsp εἰ@cs μὴ@x  
εἰς@pa Σάρεπτα@nanpp ό@dgfs Σιδώνιος@angfsn πρός@pa γυνή@nafsc χήρα@nafsc  
04.28.10L και@cc πίμπλημι@viap3p πᾶς@ainmpn θυμός@ngmsc έν@pd ό@ddfs συναγωγή@ndfsc  
ἀκούω@vppanmp οὗτος@rdanp  
04.29b.10L ἔξω@pg ό@dgfs πόλις@ngfsc  
04.29d.10L ἐπί@pg ὅς@rrgns ό@dnfs πόλις@nnfsc οἰκοδομέω@viyp3s αὐτός@rpgmp



04.38.10L άνίστημι@vpaanms δέ@cc από@pg ό@dgfs συναγωγή@ngfsc εισέρχομαι@viaa3s είς@pa ό@dafs οικία@nafsc Σίμων@ngmsp πενθερά@nnfsc δέ@cc ό@dgms Σίμων@ngmsp είμί@viaa3s συνέχω@vpppnfs πυρετός@ndmsc μέγας@andmsn και@cc έρωτάω@viaa3p αυτός@rpams περί@pg αυτός@rpgfs

04.39.10L και@cc έπίστημι@vpaanms επάνω@pg αυτός@rpgfs επιτιμάω@viaa3s ό@ddms πυρετός@ndmsc και@cc άφήμι@viaa3s αυτός@rpfafs παραχρήμα@b δέ@cc άνίστημι@vpaanfs διακονέω@viaa3s αυτός@rpdmp

04.40a.10L δυνω@vppagms δέ@cc ό@dgms ήλιος@ngmsc

04.44.10L και@cc είμί@viaa3s κηρύσσω@vppanms είς@pa ό@dafp συναγωγή@nafpc ό@dgfs 'Ιουδαία@ngfsp

05.08.10L ράω@vpaanms δέ@cc Σίμων@nnmsp Πέτρος@nnmsp προσπίπτω@viaa3s ό@ddnp γόνυ@ndnrc 'Ιησοϋς@ngmsp λέγω@vppanms έξέρχομαι@vdaa2s από@pg έγώ@rpg-s ότι@cs άνήρ@nnmsc άμαρτωλός@annmsn είμί@vipa1s κύριος@nvmsc

05.15.10L διέρχομαι@viim3s δέ@cc μάλλον@b ό@dnms λόγος@nnmsc περί@pg αυτός@rpgms και@cc συνέρχομαι@viim3p όχλος@nnmpc πολύς@annmpn άκούω@vnpa και@cc θεραπέυω@vnpp από@pg ό@dgfp άσθένεια@ngfpc αυτός@rpgmp

05.16.10L αυτός@rtnms δέ@cc είμί@viaa3s ύποχωρέω@vppanms έν@pd ό@ddfp έρημος@ndfpc και@cc προσεύχομαι@vppmms

05.17.10L και@cc γίνομαι@viam3s έν@pd είς@acdfsn ό@dgfp ήμέρα@ngfpc και@cc αυτός@rtnms είμί@viaa3s διδάσκω@vppanms και@cc είμί@viaa3p κάθημαι@vppmmp Φαρισαίος@nnmp και@cc νομοδιδάσκαλος@nnmpc ός@rrnmp είμί@viaa3p έρχομαι@vpxanmp εκ@pg πᾶς@aigfsn κώμη@ngfsc ό@dgfs Γαλιλαία@ngfsp και@cc 'Ιουδαία@ngfsp και@cc 'Ιερουσαλήμ@ngfsp και@cc δύναμις@nnfsc κύριος@ngmsc είμί@viaa3s είς@pa ό@dans ιάομαι@vnpn αυτός@rpams

05.19.10L και@cc μή@x εύρίσκω@vpaanmp ποίος@aigfsn εισφέρω@vsaa3p αυτός@rpams διά@pa ό@dams όχλος@namsc άναβαίνω@vpaanmp επί@pa ό@dans δώμα@nansc διά@pg ό@dgmp κέραμος@ngmpc καθήμι@viaa3p αυτός@rpams σύν@pd ό@ddns κλινίδιον@ndnsc είς@pa ό@dans μέσος@anansn έμπροσθεν@pg ό@dgms 'Ιησοϋς@ngmsp

05.29.10L και@cc ποιέω@viaa3s δοχή@nafsc μέγας@anafsn Λευί@nnmsp αυτός@rpdms έν@pd ό@ddfs οικία@ndfsc αυτός@rpgms και@cc είμί@viaa3s όχλος@nnmsc πολύς@annmsn τελώνης@ngmpc και@cc άλλος@rigmp ός@rrnmp είμί@viaa3p μετά@pg αυτός@rpgmp κατάκειμαι@vpppmp

05.30.10L και@cc γογγύζω@viaa3p ό@dnmp Φαρισαίος@nnmp και@cc ό@dnmp γραμματεύς@nnmpc αυτός@rpgmp πρός@pa ό@damp μαθητής@nampc αυτός@rpgms λέγω@vppanmp διά@pa τίς@rqans μετά@pg ό@dgmp τελώνης@ngmpc και@cc άμαρτωλός@angmpn έσθίω@vipa2p και@cc πίνω@vipa2p

05.32.10L ου@b έρχομαι@vixa1s καλέω@vnaa δίκαιος@anampn αλλά@cc άμαρτωλός@anampn είς@pa μετάνοια@nafsc

05.39.10L και@cc ουδέεις@rinms πίνω@vpaanms παλαιός@anamsn θέλω@vipa3s νέος@anamsn λέγω@vipa3s γάρ@cc ό@dnms παλαιός@annmsn χρηστός@annmsn είμί@vipa3s

06.11.10L αυτός@rtnmp δέ@cc πίμπλημι@viap3p άνοια@ngfsc και@cc διαλαλέω@viaa3p πρός@pa άλλήλων@reamp τίς@rqans άν@x ποιέω@vnoaa3p ό@ddms 'Ιησοϋς@ndmsp

06.15.10L και@cc Μαθθαίος@namsp και@cc Θωμάς@namsp και@cc 'Ιάκωβος@namsp Άλφαίος@ngmsp και@cc Σίμων@namsp ό@dams καλέω@vpppams ζηλωτής@namsc

06.18.10L ός@rrnmp έρχομαι@viaa3p άκούω@vnaa αυτός@rpgms και@cc ιάομαι@vnap από@pg ό@dgfp νόσος@ngfpc αυτός@rpgmp και@cc ό@dnmp ένοχλέω@vpppmp από@pg πνεϋμα@ngnrc ακάθαρτος@angnppn θεραπέυω@viip3p

06.34.10L και@b άμαρτωλός@annmpn άμαρτωλός@andmpn δανίζω@vipa3p ίνα@cs  
άπολαμβάνω@vsaa3p ό@danp ίσος@ananpn

06.40.10L καταρτίζω@vnxpnmms δέ@cc πᾶς@ainmsn είμί@vifm3s ώς@cs ό@dnms διδάσκαλος@nnmsc  
αυτός@rpgms

07.04.10L ό@dnmp δέ@cc παραγίνομαι@vramnmp προς@pa ό@dams Ἰησοῦς@namsp  
παρακαλέω@viia3p αυτός@rpams σπουδαίως@b λέγω@vrpanmp ότι@cs ἄξιός@annmsn είμί@vipa3s  
ός@rrdms παρέχω@vifm2s/vsam2s οὔτος@rdans

07.05.10L άγαπάω@vipa3s γάρ@cc ό@dans ἔθνος@nansc έγώ@rpg-p και@cc ό@dafs συναγωγή@nafsc  
αυτός@rtnms οίκοδομέω@viaa3s έγώ@rpd-p

07.11.10L και@cc γίνομαι@viam3s έν@pd ό@ddms έξής@b πορεύομαι@viap3s εις@pa πόλις@nafsc  
καλέω@vrppafcs Ναΐν@nafsp και@cc συμπορεύομαι@viim3p αυτός@rpdms ό@dnmp μαθητής@nnmpc  
αυτός@rpgms και@cc ὄχλος@nnmsc πολύς@annmsn

07.13.10L και@cc όράω@vraanms αυτός@rpfafs ό@dnms κύριος@nnmsc σπλαγχνίζομαι@viap3s  
έπί@pd αυτός@rpdfs και@cc λέγω@viaa3s αυτός@rpdfs μή@x κλαίω@vdpa2s

07.17.10L και@cc έξέρχομαι@viaa3s ό@dnms λόγος@nnmsc οὔτος@rdnms έν@pd ὄλος@andfsn  
ό@ddfs Ἰουδαία@ndfsp περί@pg αυτός@rpgms και@cc πᾶς@aidfsn ό@ddfs περιχώρος@andfsn

07.21.10L έν@pd εκείνος@rddfs ό@ddfs ὥρα@ndfsc θεραπεύω@viaa3s πολύς@anamnpn από@pg  
νόσος@ngfpc και@cc μάστιξ@ngfpc και@cc πνεῦμα@ngnrc πονηρός@angnnpn και@cc  
τυφλός@andmpn πολύς@andmpn χαρίζομαι@viam3s βλέπω@vnpa

07.29.10L και@cc πᾶς@ainmsn ό@dnms λαός@nnmsc ακούω@vraanms και@cc/b ό@dnmp  
τελώνης@nnmpc δικαιώω@viaa3p ό@dams θεός@namsc βαπτίζω@vrapnmp ό@dans βάπτισμα@nansc  
Ἰωάννης@ngmsp

07.30.10L ό@dnmp δέ@cc Φαρισαῖος@nnmpp και@cc ό@dnmp νομικός@annmpn ό@dafs  
βουλή@nafsc ό@dgms θεός@ngmsc ἀθετέω@viaa3p εις@pa έαυτοῦ@rxamp μή@x βαπτίζω@vrapnmp  
υπό@pg αυτός@rpgms

07.40.10L και@cc αποκρίνομαι@vrapnms ό@dnms Ἰησοῦς@nnmsp λέγω@viaa3s προς@pa  
αυτός@rpams Σίμων@nvmsp ἔχω@vipa1s σύ@rpd-s τις@rians λέγω@vnaa ό@dnms δέ@cc  
διδάσκαλος@nvmsc λέγω@vdaa2s φημί@vipa3s

07.41.10L δύο@acnmpn χροφειλέτης@nnmpc είμί@viia3p δανιστής@ndmsc τις@aidmsn ό@dnms  
εἶς@acnmsn όφείλω@viia3s δηνάριον@nanpc πεντακόσιοι@acanpn ό@dnms δέ@cc έτερος@ainmsn  
πεντήκοντα@ac---n

07.42.10L μή@x ἔχω@vrpagmp αυτός@rpgmp αποδίδωμι@vnaa άμφοτεροι@andmpn  
χαρίζομαι@viam3s τις@rqnms οὖν@cc αυτός@rpgmp πολύς@anansc άγαπάω@vifa3s αυτός@rpams

07.43.10L άποκρίνομαι@vrapnms Σίμων@nnmsp λέγω@viaa3s υπολαμβάνω@vipa1s ότι@cs ός@rrdms  
ό@dans πολύς@anansc χαρίζομαι@viam3s ό@dnms δέ@cc λέγω@viaa3s αυτός@rpdms όρθώς@b  
κρίνω@viaa2s

07.44a.10L και@cc στρέφω@vrapnms προς@pa ό@dafs γυνή@nafsc ό@ddms Σίμων@ndmsp  
φημί@viaa3s/viia3s βλέπω@vipa2s οὔτος@rdafs ό@dafs γυνή@nafsc

07.47.10L ός@rrgns χάριν@pg λέγω@vipa1s σύ@rpd-s άφήμι@vixp3p ό@dnfp άμαρτία@nnfpc  
αυτός@rpgfs ό@dnfp πολύς@annfpn ότι@cs άγαπάω@viaa3s πολύς@anansn ός@rrdms δέ@cc  
όλίγος@annnsn άφήμι@vipp3s όλίγος@b/anansn άγαπάω@vipa3s

07.48.10L λέγω@viaa3s δέ@cc αυτός@rpdfs άφήμι@vixp3p σύ@rpg-s ό@dnfp άμαρτία@nnfpc

07.49.10L και@cc ἄρχω@viam3p ό@dnmp συνανάκειμαι@vrppmnp λέγω@vnpa έν@pd  
έαυτοῦ@rxamp τις@rqnms οὔτος@rdnms είμί@vipa3s ός@rrnms και@b άμαρτία@nafpc  
άφήμι@vipa3s

08.01.10L και@cc γίνομαι@viam3s εν@pd δ@ddms καθεξῆς@b και@cc αὐτός@rtnms διοδεύω@viiia3s  
κατά@pa πόλις@nafsc και@cc κώμη@nafsc κηρύσσω@vrpanms και@cc εὐαγγελίζω@vrpmmms  
δ@dafs βασιλεία@nafsc δ@dgms θεός@ngmsc και@cc δ@dnmp δώδεκα@ac---n σύν@pd  
αὐτός@rpdms

08.09.10L ἐπερωτάω@viiia3p δέ@cc αὐτός@rpams δ@dnmp μαθητής@nnmpc αὐτός@rpgms  
τίς@rqnfs/aqnfsn οὔτος@rdnfs εἰμί@vora3s δ@dnfs παραβολή@nnfsc

08.10.10L δ@dnms δέ@cc λέγω@viaa3s σύ@rpd-p δίδωμι@vixp3s γινώσκω@vnaa δ@danp  
μυστήριον@nanpc δ@dgfs βασιλεία@ngfsc δ@dgms θεός@ngmsc δ@ddmp δέ@cc λοιπός@andmpn  
εν@pd παραβολή@ndfpc ἴνα@cs βλέπω@vrpanmp μή@x βλέπω@vspra3p και@cc ἀκούω@vrpanmp  
μή@x συνίημι@vspra3p

08.11.10L εἰμί@vira3s δέ@cc οὔτος@rdnfs δ@dnfs παραβολή@nnfsc δ@dnms σπόρος@nnmsc  
εἰμί@vira3s δ@dnms λόγος@nnmsc δ@dgms θεός@ngmsc

08.12.10L δ@dnmp δέ@cc παρά@pa δ@dafs ὁδός@nafsc εἰμί@vira3p δ@dnmp ἀκούω@vrpanmp  
εἶτα@b ἔρχομαι@virm3s δ@dnms διάβολος@nnmsc και@cc αἶρω@vira3s δ@dams λόγος@namsc  
ἀπό@pg δ@dgfs καρδία@ngfsc αὐτός@rpgmp ἴνα@cs μή@x πιστεύω@vrpanmp σῶζω@vsap3p

08.13.10L δ@dnmp δέ@cc ἐπί@pg δ@dgfs πέτρα@ngfsc ὅς@rrnmp ὅταν@cs ἀκούω@vsaa3p μετά@pg  
χαρά@ngfsc δέχομαι@virm3p δ@dams λόγος@namsc και@cc οὔτος@rdnmp ρίζα@nafsc οὐ@b  
ἔχω@vira3p ὅς@rrnmp πρὸς@pa καιρός@namsc πιστεύω@vira3p και@cc εν@pd καιρός@ndmsc  
πειρασμός@ngmsc ἀφίστημι@virm3p

08.14.10L δ@dnms δέ@cc εἰς@pa δ@dafp ἄκανθα@nafpc πίπτω@vrpanms οὔτος@rdnmp εἰμί@vira3p  
δ@dnmp ἀκούω@vrpanmp και@cc ὑπό@pg μέριμνα@ngfpc και@cc πλοῦτος@ngmsc και@cc  
ἡδονή@ngfpc δ@dgms βίος@ngmsc πορεύομαι@vrpmmmp συμπνίγω@vipp3p και@cc οὐ@b  
τελεσφορέω@vira3p

08.15.10L δ@dnms δέ@cc εν@pd δ@ddfs καλός@andfsn γῆ@ndfsc οὔτος@rdnmp εἰμί@vira3p  
ὅστις@rrnmp εν@pd καρδία@ndfsc καλός@andfsn και@cc ἀγαθός@andfsn ἀκούω@vrpanmp δ@dams  
λόγος@namsc κατέχω@vira3p και@cc καρποφορέω@vira3p εν@pd ὑπομονή@ndfsc

08.25a.10L λέγω@viaa3s δέ@cc αὐτός@rpdmp ποῦ@b δ@dnfs πίστις@nnfsc σύ@rpg-p

08.26.10L και@cc καταπλέω@viaa3p εἰς@pa δ@dafs χώρα@nafsc δ@dgmp Γερασηνός@angmpn  
ὅστις@rrnfs εἰμί@vira3s ἀντιπέρα@pg δ@dgfs Γαλιλαία@ngfsc

8.29.10L παραγγέλλω@viaa3s γάρ@cc δ@ddns πνεῦμα@ndnsc δ@ddns ἀκάθαρτος@andnsn  
ἐξέρχομαι@vnaa ἀπό@pg δ@dgms ἄνθρωπος@ngmsc πολὺς@andmpn γάρ@cc χρόνος@ndmpc  
συναρπάζω@viya3s αὐτός@rpams και@cc δεσμεύω@viip3s ἄλυσις@ndfpc και@cc πέδη@ndfpc  
φυλάσσω@vrppnms και@cc διαρρήγνυμι@vrpanms δ@danp δεσμός@nanpc ἐλαύνω@viip3s ὑπό@pg  
δ@dgms δαιμόνιον@ngnsc εἰς@pa δ@dafp ἔρημος@nafpc

08.36.10L ἀπαγγέλλω@viaa3p δέ@cc αὐτός@rpdmp δ@dnmp ὁράω@vrpanmp πῶς@b σῶζω@viap3s  
δ@dnms δαιμονίζομαι@vrpanms

08.38.10L δέομαι@viim3s δέ@cc αὐτός@rpgms δ@dnms ἀνὴρ@nnmsc ἀπό@pg ὅς@rrgms  
ἐξέρχομαι@viya3s δ@dnmp δαιμόνιον@nnnpc εἰμί@vnra σύν@pd αὐτός@rpdms ἀπολύω@viaa3s δέ@cc  
αὐτός@rpams λέγω@vrpanms

08.39.10L ὑποστρέφω@vdpa2s εἰς@pa δ@dams οἶκος@namsc σύ@rpg-s και@cc διηγέομαι@vdpm2s  
ὅσος@rranp σύ@rpd-s ποιέω@viaa3s δ@dnms θεός@nnmsc και@cc ἀπέρχομαι@viaa3s κατά@pa  
ἄλος@anafsn δ@dafs πόλις@nafsc κηρύσσω@vrpanms ὅσος@rranp ποιέω@viaa3s αὐτός@rpdms  
δ@dnms Ἰησοῦς@nnmsp

08.43b.10L ὅστις@rrnfs ἰατρός@ndmpc προσαναλίσκω@vrpanfs ἄλος@anamsn δ@dams βίος@namsc  
οὐ@b ἰσχύω@viaa3s ἀπό@pg οὐδεὶς@rigms θεραπεύω@vnar

08.47.10L ὀράω@vpaanfs δέ@cc ὀ@dnfs γυνή@nnfsc ὄτι@cs οὐ@b λαυθάνω@viaa3s τρέμω@vppanfs ἔρχομαι@viaa3s καί@cc προσπίπτω@vpaanfs αὐτός@rpdms διά@pa ὄς@rrafs αἰτία@nafsc ἄπτω@viam3s αὐτός@rpgms ἀπαγγέλλω@viaa3s ἐνώπιον@rpg πᾶς@aigmsn ὀ@dgms λαός@ngmsc καί@cc ὡς@cs ἰάομαι@viap3s παραχρῆμα@b

08.49.10L ἔτι@b αὐτός@rpgms λαλέω@vppagms ἔρχομαι@vimp3s τίς@rinms παρά@rpg ὀ@dgms ἀρχισυνάγωγος@ngmsc λέγω@vppanms ὄτι@cs θνήσκω@vixa3s ὀ@dnfs θυγάτηρ@nnfsc σύ@rpg-s μηκέτι@b σκύλλω@vdpa2s ὀ@dams διδάσκαλος@namsc

08.50.10L ὀ@dnms δέ@cc Ἰησοῦς@nnmsp ἀκούω@vpaanms ἀποκρίνομαι@viap3s αὐτός@rpdms μή@x φοβέω@vdpm2s μόνος@b πιστεύω@vdaa2s καί@cc σῶζω@vifp3s

08.55.10L καί@cc ἐπιστρέφω@viaa3s ὀ@dnms πνεῦμα@nnmsc αὐτός@rpgfs καί@cc ἀνίστημι@viaa3s παραχρῆμα@b καί@cc διατάσσω@viaa3s αὐτός@rpdfs δίδωμι@vnap ἐσθίω@vnaa

08.56.10L καί@cc ἐξίστημι@viaa3p ὀ@dnmp γονεύς@nnmpc αὐτός@rpgfs ὀ@dnms δέ@cc παραγγέλλω@viaa3s αὐτός@rpdmp μηδεῖς@ridms λέγω@vnaa ὀ@dans γίνομαι@vpxaans

09.06.10L ἐξέρχομαι@vppmmp δέ@cc διέρχομαι@viim3p κατά@pa ὀ@dafp κώμη@nafpc εὐαγγελίζω@vppmmp καί@cc θεραπεύω@vppanmp πανταχοῦ@b

09.23.10L λέγω@viia3s δέ@cc πρὸς@pa πᾶς@aiampn εἰ@cs τίς@rinms θέλω@vipa3s ὀπίσω@rpg ἐγώ@rpg-s ἔρχομαι@vnpm ἀρνέομαι@vdam3s ἑαυτοῦ@rxams καί@cc αἴρω@vdaa3s ὀ@dams σταυρός@namsc αὐτός@rpgms κατά@pa ἡμέρα@nafsc καί@cc ἀκολουθέω@vdpa3s ἐγώ@rpd-s

09.25.10L τίς@rqans γάρ@cc ὠφελέω@vipp3s ἄνθρωπος@nnmsc κερδαίνω@vpaanms ὀ@dams κόσμος@namsc ὄλος@anamsn ἑαυτοῦ@rxams δέ@cc ἀπόλλυμι@vpaanms ἢ@cc ζημιόω@vrapnms

09.32.10L ὀ@dnms δέ@cc Πέτρος@nnmsp καί@cc ὀ@dnmp σύν@pd αὐτός@rpdms εἰμί@viia3p βαρέω@vpxpmp ὑπνος@ndmsc διαγρηγορέω@vpaanmp δέ@cc ὀράω@viaa3p ὀ@dafs δόξα@nafsc αὐτός@rpgms καί@cc ὀ@damp δύο@acampn ἀνὴρ@nampc ὀ@damp συνίστημι@vpxaamp αὐτός@rpdms

09.36.10L καί@cc ἐν@pd ὀ@ddns γίνομαι@vnam ὀ@dafs φωνή@nafsc εὐρίσκω@viap3s Ἰησοῦς@nnmsp μόνος@annmsn καί@cc αὐτός@rtmp σιγάω@viaa3p καί@cc οὐδείς@ridms ἀπαγγέλλω@viaa3p ἐν@pd ἐκεῖνος@rddfp ὀ@ddfp ἡμέρα@ndfpc οὐδείς@rians ὄς@rrgnp ὀράω@vixa3p

09.43.10L ἐκπλήσσω@viip3p δέ@cc πᾶς@ainmpn ἐπί@pd ὀ@ddfs μεγαλειότης@ndfsc ὀ@dgms θεός@ngmsc πᾶς@aigmpn δέ@cc θαυμάζω@vppagmp ἐπί@pd πᾶς@aidnpn ὄς@rrdnp ποιέω@viia3s λέγω@viaa3s πρὸς@pa ὀ@damp μαθητῆς@nampc αὐτός@rpgms

09.45.10L ὀ@dnmp δέ@cc ἀγνοέω@viia3p ὀ@dans ῥῆμα@nansc οὗτος@rdans καί@cc εἰμί@viia3s παρακαλύπτω@vpxpnms ἀπό@rpg αὐτός@rpgmp ἵνα@cs μή@x αἰσθάνομαι@vsam3p αὐτός@rpans καί@cc φοβέω@viim3p ἐρωτάω@vnaa αὐτός@rpams περί@rpg ὀ@dgms ῥῆμα@ngnsc οὗτος@rdgms

09.49.10L ἀποκρίνομαι@vrapnms δέ@cc Ἰωάννης@nnmsp λέγω@viaa3s ἐπιστάτης@nvmsc ὀράω@viaa1p τίς@riams ἐν@pd ὀ@ddns ὄνομα@ndnsc σύ@rpg-s ἐκβάλλω@vppaams δαιμόνιον@nanpc καί@cc κωλύω@viia1p αὐτός@rpams ὄτι@cs οὐ@b ἀκολουθέω@vipa3s μετά@rpg ἐγώ@rpg-p

09.50.10L λέγω@viaa3s δέ@cc πρὸς@pa αὐτός@rpams ὀ@dnms Ἰησοῦς@nnmsp μή@x κωλύω@vdpa2p ὄς@rrnms γάρ@cc οὐ@b εἰμί@vipa3s κατά@rpg σύ@rpg-p ὑπέρ@rpg σύ@rpg-p εἰμί@vipa3s

09.51.10L γίνομαι@viam3s δέ@cc ἐν@pd ὀ@ddns συμπληρώω@vnpp ὀ@dafp ἡμέρα@nafpc ὀ@dgfs ἀνάληψις@ngfsc αὐτός@rpgms καί@cc αὐτός@rtms ὀ@dans πρόσωπον@nansc στηρίζω@viaa3s ὀ@dgms πορεύομαι@vnpm εἰς@pa Ἱερουσαλήμ@nafsp

09.56.10L καί@cc πορεύομαι@viap3p εἰς@pa ἕτερος@aiafsn κώμη@nafsc

10.02.10L λέγω@viia3s δέ@cc πρὸς@pa αὐτός@rpamp ὀ@dnms μέν@x θερισμός@nnmsc πολὺς@annmsn ὀ@dnmp δέ@cc ἐργάτης@nnmpc ὀλίγος@annmpn δέομαι@vdap2p οὖν@cc ὀ@dgms



κύριος@ngmsc ό@dgms θερισμός@ngmsc όπως@cs έργάτης@nampc έκβάλλω@vsaa3s είς@pa ό@dams  
θερισμός@namsc αυτός@rpgms  
10.08.10L και@cc είς@pa ός@rrafs άν@x πόλις@nafsc εισέρχομαι@vspm2p και@cc δέχομαι@vspm3p  
σύ@rpa-p έσθίω@vdpazp ό@danp παρατίθημι@vpppanp σύ@rpd-p  
10.12.10L λέγω@vipa1s σύ@rpd-p ότι@cs Σόδομα@ndnpp έν@pd ό@ddfs ήμέρα@ndfsc  
έκεινος@rddfs άνεκτός@annnsc είμί@vifm3s ή@cc ό@ddfs πόλις@ndfsc έκεινος@rddfs  
10.13.10L ούαί@i σύ@rpd-s Χοραζίν@nvfsp ούαί@i σύ@rpd-s Βηθσαϊδά@nvfsp ότι@cs εί@cs έν@pd  
Τύρος@ndfsc και@cc Σιδών@ndfsc γίνομαι@viap3p ό@dnfp δύναμις@nnfpc ό@dnfp  
γίνομαι@vnamnfp έν@pd σύ@rpd-p πάλαι@b άν@x έν@pd σάκκος@ndmsc και@cc σποδός@ndfsc  
κάθημαι@vppmmp μετανοέω@viaa3p  
10.14.10L πλήν@cc Τύρος@ndfsc και@cc Σιδών@ndfsc άνεκτός@annnsc είμί@vifm3s έν@pd ό@ddfs  
κρίσις@ndfsc ή@cc σύ@rpd-p  
10.15.10L και@cc/b σύ@rpn-s Καφαρναούμ@nvfsp μή@x έως@pg ούρανός@ngmsc ύψώω@vifp2s  
έως@pg ό@dgms άδης@ngmsc καταβαίνω@vifm2s  
10.17.10L ύποστρέφω@viaa3p δέ@cc ό@dnmp έβδομήκοντα@ac---n δύο@acnmpn μετά@pg  
χαρά@ngfsc λέγω@vppanmp κύριος@nvmsc και@b ό@dnmp δαιμόνιον@nnnnc ύποτάσσω@vip3s  
έγώ@rpd-p έν@pd ό@ddns όνομα@ndnsc σύ@rpg-s  
10.18.10L λέγω@viaa3s δέ@cc αυτός@rpdmp θεωρέω@viia1s ό@dams Σατανάς@namsp ώς@cs  
άστραπή@nafsc εκ@pg ό@dgms ούρανός@ngmsc πίπτω@vpaams  
10.20.10L πλήν@cc έν@pd ούτος@rddns μή@x χαιρω@vdpazp ότι@cs ό@dnnp πνεύμα@nnnnc  
σύ@rpd-p ύποτάσσω@vip3s χαιρω@vdpazp δέ@cc ότι@cs ό@dnnp όνομα@nnnnc σύ@rpg-p  
έγγράφω@vixp3s έν@pd ό@ddmp ούρανός@ndmpc  
10.29.10L ό@dnms δέ@cc θέλω@vppanms δικαιοώ@vnaa έαυτοϋ@rxams λέγω@viaa3s προς@pa  
ό@dams Ίησοϋς@namsp και@b τίς@rqnms είμί@vipa3s έγώ@rpg-s πλησίον@b  
10.30.10L ύπολαμβάνω@vpaanms ό@dnms Ίησοϋς@nnmsp λέγω@viaa3s άνθρωπος@nnmsc  
τίς@ainmsn καταβαίνω@viia3s άπό@pg Ίερουσαλήμ@ngfsp είς@pa Ίεριχώ@nafsp και@cc  
ληστής@ndmpc περιπίπτω@viaa3s ός@rrnmp και@cc/b εκδύω@vpaanmp αυτός@rpams και@cc  
πληγή@nafpc επιτίθημι@vpaanmp άπέρχομαι@viaa3p άφίημι@vpaanmp ήμιθανής@anamsn  
10.31.10L κατά@pa συγκυρία@nafsc δέ@cc ιερέυς@nnmsc τίς@ainmsn καταβαίνω@viia3s έν@pd  
ό@ddfs όδός@ndfsc εκείνος@rddfs και@cc όράω@vpaanms αυτός@rpams άντιπαρέρχομαι@viaa3s  
10.32.10L όμοίως@b δέ@cc και@b Λευίτης@nnmsp γίνομαι@vnamnms κατά@pa ό@dams  
τόπος@namsc έρχομαι@vpaanms και@cc όράω@vpaanms άντιπαρέρχομαι@viaa3s  
10.33.10L Σαμαρίτης@nnmsp δέ@cc τίς@ainmsn όδεύω@vppanms έρχομαι@viaa3s κατά@pa  
αυτός@rpams και@cc όράω@vpaanms σπλαγχνίζομαι@viap3s  
10.34.10L και@cc προσέρχομαι@vpaanms καταδέω@viaa3s ό@danp τραύμα@nanpc αυτός@rpgms  
έπιχέω@vppanms έλαιον@nansc και@cc οϊνος@namsc επιβιβάζω@vpaanms δέ@cc αυτός@rpams  
έπί@pa ό@dans Ίδιος@anansn κτήνος@nansc άγω@viaa3s αυτός@rpams είς@pa πανδοχείον@nansc  
και@cc έπιμελέομαι@viap3s αυτός@rpgms  
10.35.10L και@cc επί@pa ό@dafs αύριον@b εκβάλλω@vpaanms δίδωμι@viaa3s δύο@acanpn  
δηνάριον@nanpc ό@ddms πανδοχεύς@ndmsc και@cc λέγω@viaa3s έπιμελέομαι@vdpazs αυτός@rpgms  
και@cc ός@rrans τίς@rians άν@x προσδαπανάω@vsaa2s έγώ@rpn-s έν@pd ό@ddns  
έπανέρχομαι@vnpmp έγώ@rpa-s άποδίδωμι@vifa1s σύ@rpd-s  
10.36.10L τίς@rqnms ούτος@rdgmp ό@dgmp τρέις@acgmpn πλησίον@b δοκέω@vipa3s σύ@rpd-s  
γίνομαι@vnxa ό@dgms έμπίπτω@vpaagms είς@pa ό@damp ληστής@nampc

10.37.10L ό@dnms δέ@cc λέγω@viaa3s ό@dnms ποιέω@vpaanms ό@dans έλεος@nansc μετά@pg  
αυτός@rpgms λέγω@viaa3s δέ@cc αυτός@rpdms ό@dnms Ίησοϋς@nnmsr πορεύομαι@vdp2ms  
καί@cc σύ@rpn-s ποιέω@vdp2s όμοίως@b

10.41.10L άποκρίνομαι@vrapnms δέ@cc λέγω@viaa3s αυτός@rpdfs ό@dnms κύριος@nnmsc  
Μάρθα@nvfsp Μάρθα@nvfsp μεριμνάω@vira2s και@cc θορυβάζω@vipp2s περί@pa πολύς@ananpn

10.42.10L είς@acgnsn δέ@cc ειμί@vira3s χρεία@nnfsc Μαρία@nnfsp γάρ@cc ό@dafs αγαθός@anafsn  
μερίς@nafsc έκλέγω@viam3s όστις@rrnfs ού@b άφαιρέω@vifp3s αυτός@rpgfs

11.06.10L έπειδή@cs φίλος@annmsn έγώ@rpg-s παραγίνομαι@viam3s έκ@pg όδός@ngfsc προς@pa  
έγώ@rpa-s και@cc ού@b έχω@vira1s ός@trans παρατίθημι@vifa1s αυτός@rpdms

11.16.10L έτερος@ainmpn δέ@cc πειράζω@vrpanmp σημείον@nansc έκ@pg ούρανός@ngmsc  
ζητέω@vii3p παρά@pg αυτός@rpgms

11.24.10L όταν@cs ό@dnms άκάθαρτος@annsn πνεϋμα@nnmsc έξέρχομαι@vsaa3s από@pg ό@dgms  
άνθρωπος@ngmsc διέρχομαι@virm3s διά@pg άνυδρος@angmpn τόπος@ngmpc ζητέω@vrpanns  
ανάπαυσις@nafsc και@cc μή@x εύρίσκω@vrpanns τότε@b λέγω@vira3s ύποστρέφω@vifa1s είς@pa  
ό@dams οίκος@namsc έγώ@rpg-s όθεν@b έξέρχομαι@viaa1s

11.25.10L και@cc έρχομαι@vpaanns εύρίσκω@vira3s σαρώω@vrxpams και@cc κοσμέω@vrxpams

11.26.10L τότε@b πορεύομαι@virm3s και@cc παραλαμβάνω@vira3s έτερος@aianpn πνεϋμα@nanpc  
πονηρός@ananpc έαυτοϋ@rxgns έπτά@ac---n και@cc εισέρχομαι@vpaanp κατοικέω@vira3s εκεί@b  
και@cc γίνομαι@virm3s ό@dnpn έσχατος@annpn ό@dngms άνθρωπος@ngmsc εκείνος@rdgms  
κακός@annpc ό@dgnp πρῶτος@aognpn

11.29.10L ό@dgm δέ@cc όχλος@ngmpc έπαθροίζω@vrppgmp άρχω@viam3s λέγω@vnpa

11.44.10L ούαί@i σύ@rpd-p ότι@cs ειμί@vira2p ώς@cs ό@dnpn μνημείον@nnpc ό@dnpn  
άδελφος@annpn και@cc ό@dnpn άνθρωπος@nnmpc ό@dnpn περιπατέω@vrpanmp επάνω@b ού@b  
οίδα@vixa3p

11.45.10L άποκρίνομαι@vrapnms δέ@cc τις@rinms ό@dgm νομικός@angmpn λέγω@vira3s  
αυτός@rpdms διδάσκαλος@nvmsc οϋτος@rdanp λέγω@vrpanms και@b έγώ@rpa-p ύβρίζω@vira2s

11.53.10L και@cc εκείθεν@cc&cc έξέρχομαι@vpaagms αυτός@rpgms άρχω@viam3p ό@dnpn  
γραμματεύς@nnmpc και@cc ό@dnpn Φαρισαίος@nnmpr δεινῶς@b ενέχω@vnpa και@cc  
άποστοματίζω@vnpa αυτός@rpams περί@pg πολύς@angpc

11.54.10L ενεδρεύω@vrpanmp αυτός@rpams θηρεύω@vnaa τις@rians έκ@pg ό@dngns στόμα@ngns  
αυτός@rpgms

12.01a.10L εν@pd ός@rrdnp έπισυνάγω@vrapgfp ό@dgmf μυριάς@ngfpc ό@dngms όχλος@ngmsc  
ώστε@cs καταπατέω@vnpa αλληλων@reamp άρχω@viam3s

12.15.10L λέγω@viaa3s δέ@cc προς@pa αυτός@rpamp όράω@vdp2p και@cc φυλάσσω@vdp2p  
από@pg πās@aigfsn πλεονεξία@ngfsc ότι@cs ού@b εν@pd ό@ddns περισσεύω@vnpa τις@ridms  
ό@dngs ζωή@nnfsc αυτός@rpgms ειμί@vira3s έκ@pg ό@dgnp ύπάρχω@vrpagnp αυτός@rpdms

12.17.10L και@cc διαλογίζομαι@viim3s εν@pd έαυτοϋ@rxdms λέγω@vrpanms τις@rqans  
ποιέω@vsaa1s ότι@cs ού@b έχω@vira1s ποϋ@b συνάγω@vifa1s ό@damp καρπός@nampc έγώ@rpg-s

12.21.10L οϋτω@b ό@dnms θησαυρίζω@vrpanms έαυτοϋ@rxdms και@cc μή@x είς@pa θεός@namsc  
πλουτέω@vrpanms

12.50.10L βάπτισμα@nansc δέ@cc έχω@vira1s βαπτίζω@vnap και@cc πῶς@b συνέχω@vipp1s  
έως@pg όστις@rrgns τελέω@vsap3s

12.52.10L ειμί@vifm3p γάρ@cc από@pg ό@dngms νϋν@b πέντε@ac---n εν@pd είς@acdmsn  
οίκος@ndmsc διαμερίζω@vrpxnmp τρείς@acnmpn επί@pd δύο@acdmnp και@cc δύο@acnmpn  
επί@pd τρείς@acdmnp



12.54.10L λέγω@viiia3s δέ@cc και@b ό@ddmp ὄχλος@ndmpc ὅταν@cs ὀράω@vsaa2p ό@dafs νεφέλη@nafsc ἀνατέλλω@vrrpaafs ἐπί@rpg δυσμή@ngfpc εὐθέως@b λέγω@vira2p ὅτι@cs ὄμβρος@nnmsc ἔρχομαι@virm3s και@cc γίνομαι@virm3s οὕτω@b  
12.55.10L και@cc ὅταν@cs νότος@namsc πνέω@vrrpaams λέγω@vira2p ὅτι@cs καύσων@nnmsc εἰμί@vifm3s και@cc γίνομαι@virm3s  
13.10.10L εἰμί@viiia3s δέ@cc διδάσκω@vrrpanms ἐν@pd εἶς@acdfs ό@dgifp συναγωγή@ngfpc ἐν@pd ό@ddnp σάββατον@ndnrc  
13.17.10L και@cc οὗτος@rdanp λέγω@vrrpagms αὐτός@rpgms καταισχύνω@viip3p πᾶς@ainmpn ό@dnmp ἀντίκειμαι@vrrpmnmp αὐτός@rpdms και@cc πᾶς@ainmsn ό@dnms ὄχλος@nnmsc χαίρω@viiia3s ἐπί@pd πᾶς@aidnprn ό@ddnp ἐνδοξος@andnprn ό@ddnp γίνομαι@vrrpmdnp ὑπό@rpg αὐτός@rpgms  
13.22.10L και@cc διαπορεύομαι@viim3s κατά@pa πόλις@nafpc και@cc κώμη@nafpc διδάσκω@vrrpanms και@cc πορεία@nafsc ποιέω@vrrpmnms εἰς@pa Ἱεροσόλυμα@nanpp  
14.04.10L ό@dnmp δέ@cc ἡσυχάζω@viiia3p και@cc ἐπιλαμβάνω@vramnms ἰάομαι@viam3s αὐτός@rgrams και@cc ἀπολύω@viiia3s  
14.06.10L και@cc οὐ@b ἰσχύω@viiia3p ἀνταποκρίνομαι@vnar πρὸς@pa οὗτος@rdanp  
14.07.10L λέγω@viiia3s δέ@cc πρὸς@pa ό@damp καλέω@vrxramp παραβολή@nafsc ἐπέχω@vrrpanms πῶς@b ό@dafp πρωτοκλισία@nafpc ἐκλέγω@viim3p λέγω@vrrpanms πρὸς@pa αὐτός@ramp  
14.08.10L ὅταν@cs καλέω@vsap2s ὑπό@rpg τίς@rigms εἰς@pa γάμος@nampc μή@x κατακλίνω@vsap2s εἰς@pa ό@dafs πρωτοκλισία@nafsc μήποτε@cs ἐντιμος@annmsc σύ@rpg-s εἰμί@vsra3s καλέω@vrxrnms ὑπό@rpg αὐτός@rpgms  
14.09.10L και@cc ἔρχομαι@vraanms ό@dnms σύ@rpa-s και@cc αὐτός@rgrams καλέω@vraanms λέγω@vifa3s σύ@rpd-s δίδωμι@vndaa2s οὗτος@rddms τόπος@namsc και@cc τότε@b ἄρχω@vifm2s μετὰ@rpg αἰσχύνη@ngfsc ό@dams ἔσχατος@anamsn τόπος@namsc κατέχω@vnra  
14.10.10L ἀλλά@cc ὅταν@cs καλέω@vsap2s πορεύομαι@vrapnms ἀναπίπτω@vndaa2s εἰς@pa ό@dams ἔσχατος@anamsn τόπος@namsc ἵνα@cs ὅταν@cs ἔρχομαι@vsaa3s ό@dnms καλέω@vrxanms σύ@rpa-s λέγω@vifa3s σύ@rpd-s φίλος@anvmsn προσαναβαίνω@vndaa2s ἀνώτερος@anansc τότε@b εἰμί@vifm3s σύ@rpd-s δόξα@nnfsc ἐνώπιον@rpg πᾶς@aigmpn ό@dgmprn συνανᾷκειμαι@vrrpmsgmp σύ@rpd-s  
14.25.10L συμπορεύομαι@viim3p δέ@cc αὐτός@rpdms ὄχλος@nnmpc πολὺς@annmpn και@cc στρέφω@vrapnms λέγω@viiia3s πρὸς@pa αὐτός@ramp  
14.28.10L τίς@rqnms γάρ@cc ἐκ@rpg σύ@rpg-p θέλω@vrrpanms πύργος@namsc οἰκοδομέω@vnaa οὐχί@b πρῶτος@b καθίζω@vraanms ψηφίζω@vira3s ό@dafs δαπάνη@nafsc εἰ@x ἔχω@vira3s εἰς@pa ἀπαρτισμός@namsc  
14.29.10L ἵνα@cs μήποτε@cs τίθημι@vraagms αὐτός@rpgms θεμέλιος@namsc και@cc μή@x ἰσχύω@vrrpagms ἐκτελέω@vnaa πᾶς@ainmpn ό@dnmp θεωρέω@vrrpanmp ἄρχω@vsam3p αὐτός@rpdms ἐμπαίζω@vnra  
14.30.10L λέγω@vrrpanmp ὅτι@cs οὗτος@rdnms ό@dnms ἄνθρωπος@nnmsc ἄρχω@viam3s οἰκοδομέω@vnra και@cc οὐ@b ἰσχύω@viiia3s ἐκτελέω@vnaa  
14.31.10L ἡ@cc τίς@aqnmsn βασιλεύς@nnmsc πορεύομαι@vrrpmnms ἕτερος@aidmsn βασιλεύς@ndmsc συμβάλλω@vnaa εἰς@pa πόλεμος@namsc οὐχί@b καθίζω@vraanms πρῶτος@b βουλεύω@vifm3s εἰ@x δυνατός@annmsn εἰμί@vira3s ἐν@pd δέκα@ac---n χιλιάς@ndfpc ὑπαντάω@vnaa ό@ddms μετὰ@rpg εἴκοσι@ac---n χιλιάς@ngfpc ἔρχομαι@vrrpmdms ἐπί@pa αὐτός@rgrams  
14.32.10L εἰ@cs δέ@cc μή@x γέ@x ἔτι@b αὐτός@rpgms πόρρω@b εἰμί@vrrpagms πρεσβεία@nafsc ἀποστέλλω@vraanms ἐρωτάω@vira3s ό@dandp πρὸς@pa εἰρήνη@nafsc

15.01.10L ειμί@viiia3p δέ@cc αὐτός@rpdms ἐγγίζω@vppanmp πᾶς@ainmpn ὁ@dnmp  
τελώνης@nnmpc καί@cc ὁ@dnmp ἄμαρτωλός@annmpn ἀκούω@vnpa αὐτός@rpgms  
15.02.10L καί@cc διαγογγύζω@viiia3p ὁ@dnmp τέ@cc Φαρισαῖος@nnmpc καί@cc ὁ@dnmp  
γραμματεὺς@nnmpc λέγω@vppanmp ὅτι@cs οὗτος@rdnms ἄμαρτωλός@anampn  
προσδέχομαι@vipm3s καί@cc συνεσθίω@vira3s αὐτός@rpdmp  
15.03.10L λέγω@viaa3s δέ@cc πρὸς@pa αὐτός@rpamp ὁ@dafs παραβολή@nafsc οὗτος@rdafs  
λέγω@vppanms  
15.06.10L καί@cc ἔρχομαι@vpaanms εἰς@pa ὁ@dams οἶκος@namsc συγκαλέω@vira3s ὁ@damp  
φίλος@anampn καί@cc ὁ@damp γείτων@nampc λέγω@vppanms αὐτός@rpdmp συγχαίρω@vdap2p  
ἐγώ@rpd-s ὅτι@cs εὕρισκω@viaa1s ὁ@dans πρόβατον@nansc ἐγώ@rpg-s ὁ@dans ἀπόλλυμι@vpxaans  
16.01.10L λέγω@viiia3s δέ@cc καί@b πρὸς@pa ὁ@damp μαθητῆς@nampc ἄνθρωπος@nnmsc  
τίς@ainmsn ειμί@viiia3s πλούσιος@annmsn ὅς@rrnms ἔχω@viiia3s οἰκονόμος@namsc καί@cc  
οὗτος@rdnms διαβάλλω@viap3s αὐτός@rpdms ὡς@cs διασκορπίζω@vppanms ὁ@danp  
ὑπάρχω@vppaanp αὐτός@rpgms  
16.03.10L λέγω@viaa3s δέ@cc ἐν@pd ἑαυτοῦ@rxdms ὁ@dnms οἰκονόμος@nnmsc τίς@rqans  
ποιέω@vsaa1s ὅτι@cs ὁ@dnms κύριος@nnmsc ἐγώ@rpg-s ἀφαιρέω@vipm3s ὁ@dafs οἰκονομία@nafsc  
ἀπό@pg ἐγώ@rpg-s σκάπτω@vnpa οὐ@b ἰσχύω@vira1s ἐπαιτέω@vnpa αἰσχύνω@vipm1s  
16.08.10L καί@cc ἐπαινέω@viaa3s ὁ@dnms κύριος@nnmsc ὁ@dams οἰκονόμος@namsc ὁ@dgfs  
ἀδικία@ngfsc ὅτι@cs φρονίμως@b ποιέω@viaa3s ὅτι@cs ὁ@dnmp υἱός@nnmpc ὁ@dgms αἰών@ngmsc  
οὗτος@rdgms φρόνιμος@annmpc ὑπέρ@pa ὁ@damp υἱός@nampc ὁ@dgms φῶς@ngnsc εἰς@pa ὁ@dafs  
γενεά@nafsc ὁ@dafs ἑαυτοῦ@rxgmp ειμί@vira3p  
16.10.10L ὁ@dnms πιστός@annmsn ἐν@pd ἔλαχύς@andnss καί@b ἐν@pd πολὺς@andnss  
πιστός@annmsn ειμί@vira3s καί@cc ὁ@dnms ἐν@pd ἔλαχύς@andnss ἄδικος@annmsn καί@b ἐν@pd  
πολὺς@andnss ἄδικος@annmsn ειμί@vira3s  
17.05.10L καί@cc λέγω@viaa3p ὁ@dnmp ἀπόστολος@nnmpc ὁ@ddms κύριος@ndmsc  
προστίθημι@vdaa2s ἐγώ@rpd-p πίστις@nafsc  
17.06.10L λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc εἰ@cs ἔχω@vira2p πίστις@nafsc ὡς@cs  
κόκκος@namsc σίναπι@ngnsc λέγω@viiia2p ἄν@x ὁ@ddfs συκάμινος@ndfsc οὗτος@rddfs  
ἐκρίζω@vdap2s καί@cc φυτεύω@vdap2s ἐν@pd ὁ@ddfs θάλασσα@ndfsc καί@cc ὑπακούω@viaa3s  
ἄν@x σύ@rpd-p  
17.17.10L ἀποκρίνομαι@vrapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s οὐχί@b ὁ@dnmp  
δέκα@ac---n καθαρίζω@viap3p ὁ@dnmp δέ@cc ἐννέα@ac---n ποῦ@b  
17.20.10L ἐπερωτάω@vrapnms δέ@cc ὑπό@pg ὁ@dgmp Φαρισαῖος@ngmpp πότε@b ἔρχομαι@vipm3s  
ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἀποκρίνομαι@viap3s αὐτός@rpdmp καί@cc  
λέγω@viaa3s οὐ@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc μετά@pg  
παρατήρησις@ngfsc  
17.29.10L ὅς@rrdfs δέ@cc ἡμέρα@ndfsc ἐξέρχομαι@viaa3s Λώτ@nnmsp ἀπό@pg Σόδομα@ngnpp  
βρέχω@viaa3s πῦρ@nansc καί@cc θεῖον@nansc ἀπό@pg οὐρανός@ngmsc καί@cc ἀπόλλυμι@viaa3s  
πᾶς@aiampn  
17.30.10L κατὰ@pa ὁ@danp αὐτός@rpanp ειμί@vifm3s ὅς@rrdfs ἡμέρα@ndfsc ὁ@dnms υἱός@nnmsc  
ὁ@dgms ἄνθρωπος@ngmsc ἀποκαλύπτω@vipm3s  
17.31.10L ἐν@pd ἐκεῖνος@rddfs ὁ@ddfs ἡμέρα@ndfsc ὅς@rrnms ειμί@vifm3s ἐπί@pg ὁ@dgms  
δῶμα@ngnsc καί@cc ὁ@dnnp σκεῦος@nnnp αὐτός@rpgms ἐν@pd ὁ@ddfs οἰκία@ndfsc μὴ@x  
καταβαίνω@vdaa3s αἶρω@vnaa αὐτός@rpanp καί@cc ὁ@dnms ἐν@pd ἀγρός@ndmsc ὁμοίως@b μὴ@x  
ἐπιστρέφω@vdaa3s εἰς@pa ὁ@danp ὀπίσω@b

17.33.10L ὄς@rrnms ἐάν@x ζητέω@vsaa3s ὁ@dafs ψυχὴ@nafsc αὐτός@rpgms περιποιέω@vnam ἀπόλλυμι@vifa3s αὐτός@rpfafs ὄς@rrnms δέ@cc ἄν@x ἀπόλλυμι@vsaa3s ζωογονέω@vifa3s αὐτός@rpfafs

17.34.10L λέγω@vipa1s σύ@rpd-p οὗτος@rddfs ὁ@ddfs νύξ@ndfsc εἰμί@vifm3p δύο@acnmpn ἐπί@pg κλίνη@ngfsc εἶς@acgfsn ὁ@dnms εἶς@acnmsn παραλαμβάνω@vifp3s καί@cc ὁ@dnms ἕτερος@ainmsn ἀφίημι@vifp3s

17.35.10L εἰμί@vifm3p δύο@acnfrn ἀλήθω@vppanfr ἐπί@pa ὁ@dans αὐτός@rpans ὁ@dnfs εἶς@acnfsn παραλαμβάνω@vifp3s ὁ@dnfs δέ@cc ἕτερος@ainfsn ἀφίημι@vifp3s

17.36.10L δύο@acnmpn ἐν@pd ὁ@ddms ἀγρός@ndmsc εἶς@acnmsn παραλαμβάνω@vifp3s καί@cc ὁ@dnms ἕτερος@ainmsn ἀφίημι@vifp3s

17.37.10L καί@cc ἀποκρίνομαι@vnapnmp λέγω@vipa3p αὐτός@rpdms ποῦ@b κύριος@nvmc ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ὅπου@cs ὁ@dnms σῶμα@nnmsc ἐκεῖ@b καί@b ὁ@dnmp ἀετός@nnmpc ἐπισυνάγω@vifp3p

18.09.10L λέγω@viaa3s δέ@cc καί@b πρὸς@pa τις@riamp ὁ@damp πείθω@vpxaamp ἐπί@pd ἑαυτοῦ@rxdmp ὅτι@cs εἰμί@vipa3p δίκαιος@annmpn καί@cc ἐξουθενέω@vppaamp ὁ@damp λοιπός@anampn ὁ@dafs παραβολή@nafsc οὗτος@rdafs

18.12.10L νηστεύω@vipa1s δῖς@b ὁ@dgns σάββατον@ngnsc ἀποδεκατόω@vipa1s πᾶς@aianpn ὄσος@rranp κτάομαι@vipm1s

18.15.10L προσφέρω@viia3p δέ@cc αὐτός@rpdms καί@b ὁ@danp βρέφος@nanpc ἵνα@cs αὐτός@rpgnr ἄπτω@vspm3s ὁράω@vpaanmp δέ@cc ὁ@dnmp μαθητῆς@nnmpc ἐπιτιμάω@viia3p αὐτός@rpdmp

18.16.10L ὁ@dnms δέ@cc Ἰησοῦς@nnmsp προσκαλέομαι@viam3s αὐτός@rpanp λέγω@vppanms ἀφίημι@vdaa2p ὁ@danp παιδίον@nanpc ἔρχομαι@vnpm πρὸς@pa ἐγώ@rpa-s καί@cc μὴ@x κωλύω@vdpa2p αὐτός@rpanp ὁ@dgnr γάρ@cc τοιοῦτος@adgnpn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc

18.17.10L ἀμήν@t λέγω@vipa1s σύ@rpd-p ὄς@rrnms ἄν@x μὴ@x δέχομαι@vsam3s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc ὡς@cs παιδίον@nnmsc οὐ@b μὴ@x εἰσέρχομαι@vsaa3s εἰς@pa αὐτός@rpfafs

18.24.10L ὁράω@vpaanms δέ@cc αὐτός@rpams ὁ@dnms Ἰησοῦς@nnmsp περίλυπος@anamsn γίνομαι@vpamams λέγω@viaa3s πῶς@b δυσκόλως@b ὁ@dnmp ὁ@danp χρῆμα@nanpc ἔχω@vppanmp εἰς@pa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc εἰσπορεύομαι@vipm3p

18.25.10L εὐκοπος@annmsc γάρ@cc εἰμί@vipa3s κάμηλος@namsc/nafsc διά@pg τρήμα@ngnsc βελόνη@ngfsc εἰσέρχομαι@vnaa ἧ@cc πλούσιος@anamsn εἰς@pa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc εἰσέρχομαι@vnaa

18.26.10L λέγω@viaa3p δέ@cc ὁ@dnmp ἀκούω@vpaanmp καί@cc/b τις@rqnms δύναμαι@vipm3s σφάζω@vnap

18.27.10L ὁ@dnms δέ@cc λέγω@viaa3s ὁ@dnmp ἀδύνατος@annnmpn παρά@pd ἄνθρωπος@ndmpc δυνατός@annnmpn παρά@pd ὁ@ddms θεός@ndmsc εἰμί@vipa3s

18.28.10L λέγω@viaa3s δέ@cc ὁ@dnms Πέτρος@nnmsp ἰδού@i ἐγώ@rpn-p ἀφίημι@vpaanmp ὁ@danp ἴδιος@ananpn ἀκολουθεῖω@viaa1p σύ@rpd-s

18.29.10L ὁ@dnms δέ@cc λέγω@viaa3s αὐτός@rpdmp ἀμήν@t λέγω@vipa1s σύ@rpd-p ὅτι@cs οὐδείς@rinms εἰμί@vipa3s ὄς@rrnms ἀφίημι@viaa3s οἰκία@nafsc ἧ@cc γυνή@nafsc ἧ@cc ἀδελφός@nampc ἧ@cc γονεύς@nampc ἧ@cc τέκνον@nanpc ἔνεκα@pg ὁ@dgfs βασιλεία@ngfsc ὁ@dgms θεός@ngmsc

18.30.10L ὄς@rrnms οὐχί@b μή@x ἀπολαμβάνω@vsaa3s πολλαπλασίων@ananpn ἐν@pd ὁ@ddms καιρός@ndmsc οὗτος@rddms καί@cc ἐν@pd ὁ@ddms αἰών@ndmsc ὁ@ddms ἔρχομαι@vppmdms ζῶ@nafsc αἰώνιος@anafsn  
18.40.10L ἴστημι@vrapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp κελεύω@viaa3s αὐτός@rpams ἄγω@vnap πρὸς@pa αὐτός@rpams ἐγγίζω@vraagms δέ@cc αὐτός@rpgms ἐπερωτάω@viaa3s αὐτός@rpams  
18.41.10L τίς@rqans σύ@rpd-s θέλω@vipa2s ποιέω@vsaa1s ὁ@dnms δέ@cc λέγω@viaa3s κύριος@nvmsc ἴνα@cs ἀναβλέπω@vsaa1s  
19.01.10L καί@cc εἰσέρχομαι@vpaanms διέρχομαι@viim3s ὁ@dafs Ἱεριχώ@nafsp  
19.03.10L καί@cc ζητέω@viia3s ὁράω@vnaa ὁ@dams Ἰησοῦς@namsp τίς@rqnms εἰμί@vipa3s καί@cc οὐ@b δύναμαι@viim3s ἀπό@pgr ὁ@dgms ὄχλος@ngmsc ὅτι@cs ὁ@ddfs ἡλικία@ndfsc μικρός@annmsn εἰμί@viia3s  
19.04.10L καί@cc προτρέχω@vpaanms εἰς@pa ὁ@dans ἔμπροσθεν@b ἀναβαίνω@viaa3s ἐπί@pa συκομορέα@nafsc ἴνα@cs ὁράω@vsaa3s αὐτός@rpams ὅτι@cs ἐκεῖνος@rdgfs μέλλω@viia3s διέρχομαι@vnpm  
19.05.10L καί@cc ὡς@cs ἔρχομαι@viaa3s ἐπί@pa ὁ@dams τόπος@namsc ἀναβλέπω@vpaanms ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρὸς@pa αὐτός@rpams Ζακχαῖος@nvmsp σπεύδω@vpaanms καταβαίνω@vdaa2s σήμερον@b γάρ@cc ἐν@pd ὁ@ddms οἶκος@ndmsc σύ@rpg-s δεῖ@vipa3s ἐγώ@rpa-s μένω@vnaa  
19.07.10L καί@cc ὁράω@vpaanmp πᾶς@ainmpn διαγογγύζω@viia3p λέγω@vppanmp ὅτι@cs παρά@pd ἁμαρτωλός@andmsn ἀνήρ@ndmsc εἰσέρχομαι@viaa3s καταλύω@vnaa  
19.12.10L λέγω@viaa3s οὖν@cc ἄνθρωπος@nnmsc τίς@ainmsn εὐγενής@annmsn πορεύομαι@viap3s εἰς@pa χώρα@nafsc μακρός@anafsn λαμβάνω@vnaa ἑαυτοῦ@rxdms βασιλεία@nafsc καί@cc ὑποστρέφω@vnaa  
19.13.10L καλέω@vpaanms δέ@cc δέκα@ac---n δοῦλος@nampc ἑαυτοῦ@rxgms δίδωμι@viaa3s αὐτός@rpdmp δέκα@ac---n μνᾶ@nafpc καί@cc λέγω@viaa3s πρὸς@pa αὐτός@rpamp πραγματεύομαι@vdam2p ἐν@pd ὄς@rrdms ἔρχομαι@vipm1s  
19.14.10L ὁ@dnmp δέ@cc πολίτης@nnmpc αὐτός@rpgms μισέω@viia3p αὐτός@rpams καί@cc ἀποστέλλω@viaa3p πρεσβεία@nafsc ὀπίσω@pgr αὐτός@rpgms λέγω@vppanmp οὐ@b θέλω@vipa1p οὗτος@rdams βασιλεύω@vnaa ἐπί@pa ἐγώ@rpa-p  
19.15.10L καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddms ἐπανέρχομαι@vnaa αὐτός@rpams λαμβάνω@vraaams ὁ@dafs βασιλεία@nafsc καί@cc λέγω@viaa3s φωνέω@vnap αὐτός@rpdms ὁ@damp δοῦλος@nampc οὗτος@rdamp ὄς@rrdmp δίδωμι@viia3s ὁ@dans ἀργύριον@nansc ἴνα@cs γινώσκω@vsaa3s τίς@rqans διαπραγματεύομαι@viam3p  
19.16.10L παραγίνομαι@viam3s δέ@cc ὁ@dnms πρῶτος@aonmsn λέγω@vppanms κύριος@nvmsc ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s δέκα@ac---n προσεργάζομαι@viam3s μνᾶ@nafpc  
19.17.10L καί@cc λέγω@viaa3s αὐτός@rpdms εὐγε@b ἀγαθός@anvmsn δοῦλος@nvmsc ὅτι@cs ἐν@pd ἐλαχύς@andnss πιστός@annmsn γίνομαι@viam2s εἰμί@vdpa2s ἐξουσία@nafsc ἔχω@vppanms ἐπάνω@pgr δέκα@ac---n πόλις@ngfpc  
19.18.10L καί@cc ἔρχομαι@viaa3s ὁ@dnms δεύτερος@aonmsn λέγω@vppanms ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s κύριος@nvmsc ποιέω@viaa3s πέντε@ac---n μνᾶ@nafpc  
19.19.10L λέγω@viaa3s δέ@cc καί@b οὗτος@rddms καί@cc/b σύ@rpn-s ἐπάνω@pgr γίνομαι@vdpm2s πέντε@ac---n πόλις@ngfpc  
19.20.10L καί@cc ὁ@dnms ἕτερος@ainmsn ἔρχομαι@viaa3s λέγω@vppanms κύριος@nvmsc ἰδού@i ὁ@dnfs μνᾶ@nnfsc σύ@rpg-s ὄς@rrafs ἔχω@viia1s ἀπόκειμαι@vpppafs ἐν@pd σουδάριον@ndnsc  
19.21.10L φοβέω@viim1s γάρ@cc σύ@rpa-s ὅτι@cs ἄνθρωπος@nnmsc αὐστηρός@annmsn εἰμί@vipa2s αἰρώ@vipa2s ὄς@rrans οὐ@b τίθημι@viaa2s καί@cc θερίζω@vipa2s ὄς@rrans οὐ@b σπείρω@viaa2s



19.24.10L καί@cc ό@ddmp παρίστημι@vpxadmp λέγω@viaa3s αίρω@vdaa2p άπό@pg αυτός@rpgms  
ό@dafs μνᾶ@nafsc καί@cc δίδωμι@vdaa2p ό@ddms ό@dafp δέκα@ac---n μνᾶ@nafpc ἔχω@vppadms  
19.25.10L καί@cc λέγω@viaa3p αυτός@rpdms κύριος@nvmcsc ἔχω@vipa3s δέκα@ac---n μνᾶ@nafpc  
19.27.10L πλήν@cc ό@damp ἔχθρός@anampn ἐγώ@rpg-s οὔτος@rdamp ό@damp μή@x  
θέλω@vraaamp ἐγώ@rpa-s βασιλεύω@vnaa ἐπί@pa αυτός@rpamp ἄγω@vdaa2p ὤδε@b καί@cc  
κατασφάζω@vdaa2p αυτός@rpamp ἔμπροσθεν@pg ἐγώ@rpg-s  
19.47.10L καί@cc εἰμί@via3s διδάσκω@vppanms ό@dans κατά@pa ἡμέρα@nafsc ἐν@pd ό@ddns  
ἱερόν@ndnsc ό@dnmp δέ@cc ἀρχιερεύς@nnpnc καί@cc ό@dnmp γραμματεὺς@nnpnc ζητέω@viaa3p  
αὐτός@rpams ἀπόλλυμι@vnaa καί@cc ό@dnmp πρῶτος@aonmpn ό@dgms λαός@ngmsc  
19.48.10L καί@cc οὐ@b εὐρίσκω@viaa3p ό@dans τίς@rqans ποιέω@vsaa3p ό@dnms λαός@nnpnc  
γάρ@cc ἄπας@annmsn ἐκκρεμάννυμι@viim3s αὐτός@rpgms ἀκούω@vppanms  
20.09.10L ἄρχω@viam3s δέ@cc πρὸς@pa ό@dams λαός@namsc λέγω@vnpa ό@dafs παραβολή@nafsc  
οὔτος@rdafs ἄνθρωπος@nnpnc τίς@ainmsn φυτεύω@viaa3s ἀμπελών@namsc καί@cc  
ἐκδίδωμι@viam3s αὐτός@rpams γεωργός@ndmpc καί@cc ἀποδημέω@viaa3s χρόνος@nampc  
ικανός@anampn  
20.10.10L καί@cc καιρός@ndmsc ἀποστέλλω@viaa3s πρὸς@pa ό@damp γεωργός@nampc  
δοῦλος@namsc ἴνα@cs άπό@pg ό@dgms καρπός@ngmsc ό@dgms ἀμπελών@ngmsc δίδωμι@vifa3p  
αὐτός@rpdms ό@dnmp δέ@cc γεωργός@nnpnc ἐξαποστέλλω@viaa3p αὐτός@rpams δέρω@vraanmp  
κενός@anamsn  
20.11.10L καί@cc προστίθημι@viam3s ἕτερος@aiamsn πέμπω@vnaa δοῦλος@namsc ό@dnmp δέ@cc  
καί+ἐκεῖνος@b&adamsn δέρω@vraanmp καί@cc ἀτιμάζω@vraanmp ἐξαποστέλλω@viaa3p  
κενός@anamsn  
20.12.10L καί@cc προστίθημι@viam3s τρίτος@aamsn πέμπω@vnaa ό@dnmp δέ@cc καί@b  
οὔτος@rdams τραυματίζω@vraanmp ἐκβάλλω@viaa3p  
20.13.10L λέγω@viaa3s δέ@cc ό@dnms κύριος@nnpnc ό@dgms ἀμπελών@ngmsc τίς@rqans  
ποιέω@vsaa1s πέμπω@vifa1s ό@dams υἱός@namsc ἐγώ@rpg-s ό@dams ἀγαπητός@anamsn ἴσως@b  
οὔτος@rdams ἐντρέπω@vifp3p  
20.14.10L ὀράω@vraanmp δέ@cc αὐτός@rpams ό@dnmp γεωργός@nnpnc διαλογίζομαι@viim3p  
πρὸς@pa ἀλλήλων@reamp λέγω@vppanmp οὔτος@rdnms εἰμί@vipa3s ό@dnms κληρονόμος@nnpnc  
ἀποκτείνω@vsaa1p αὐτός@rpams ἴνα@cs ἐγώ@rpg-p γίνομαι@vsam3s ό@dnfs κληρονομία@nnfsc  
20.15.10L καί@cc ἐκβάλλω@vraanmp αὐτός@rpams ἔξω@pg ό@dgms ἀμπελών@ngmsc  
ἀποκτείνω@viaa3p τίς@rqans οὖν@cc ποιέω@vifa3s αὐτός@rpdmp ό@dnms κύριος@nnpnc ό@dgms  
ἀμπελών@ngmsc  
20.16.10L ἔρχομαι@vifm3s καί@cc ἀπόλλυμι@vifa3s ό@damp γεωργός@nampc οὔτος@rdamp καί@cc  
δίδωμι@vifa3s ό@dams ἀμπελών@namsc ἄλλος@aidmpn ἀκούω@vraanmp δέ@cc λέγω@viaa3p μή@x  
γίνομαι@voam3s  
20.17.10L ό@dnms δέ@cc ἐμβλέπω@vraanms αὐτός@rpdmp λέγω@viaa3s τίς@rqans οὖν@cc  
εἰμί@vipa3s ό@dnms γράφω@vpxpns οὔτος@rdnms λίθος@namsc ὅς@rrams ἀποδοκιμάζω@viaa3p  
ό@dnmp οἰκοδομέω@vppanmp οὔτος@rdnms γίνομαι@viap3s εἰς@pa κεφαλή@nafsc γωνία@ngfsc  
20.18.10L πᾶς@ainmsn ό@dnms πίπτω@vraanms ἐπί@pa ἐκεῖνος@rdams ό@dams λίθος@namsc  
συνθλάω@vifp3s ἐπί@pa ὅς@rrams δέ@cc ἄν@x πίπτω@vsaa3s λιχμάω@vifa3s αὐτός@rpams  
20.40.10L οὐκέτι@b γάρ@cc τολμάω@viaa3p ἐπερωτάω@vnpa αὐτός@rpams οὐδεὶς@rians  
20.42.10L αὐτός@rtnms γάρ@cc Δαυίδ@nnpmsp λέγω@vipa3s ἐν@pd βίβλος@ndfsc ψαλμός@ngmpc  
λέγω@viaa3s κύριος@nnpnc ό@ddms κύριος@ndmsc ἐγώ@rpg-s κάθημαι@vdpm2s ἐκ@pg  
δεξιός@angnpn ἐγώ@rpg-s

20.43.10L ἕως@cs ἄν@x τίθημι@vsaa1s ὁ@damp ἐχθρός@anamprn σύ@rpg-s ὑποπόδιον@nansc ὁ@dgmpr πούς@ngmpc σύ@rpg-s

20.45.10L ἀκούω@vppagms δέ@cc πᾶς@aigmsn ὁ@dgms λαός@ngmsc λέγω@viaa3s ὁ@ddmp μαθητής@ndmpc αὐτός@rpgms

20.46.10L προσέχω@vdpa2p ἀπό@rpg ὁ@dgmpr γραμματεὺς@ngmpc ὁ@dgmpr θέλω@vppagmp περιπατέω@vnpa ἐν@pd στολή@ndfpc καί@cc φιλέω@vppagmp ἀσπασμός@nampc ἐν@pd ὁ@ddfp ἀγορά@ndfpc καί@cc πρωτοκαθεδρία@nafpc ἐν@pd ὁ@ddfp συναγωγή@ndfpc καί@cc πρωτοκλισία@nafpc ἐν@pd ὁ@ddnp δεῖπνον@ndnpc

20.47.10L ὅς@rrnmp κατεσθίω@vnpa3p ὁ@dafp οἰκία@nafpc ὁ@dgmpr χήρα@ngfpc καί@cc πρόφασις@ndfpc μακρός@b/ananprn προσεύχομαι@virm3p οὗτος@rdnmp λαμβάνω@vifm3p περισσός@anansc κρίμα@nansc

21.01.10L ἀναβλέπω@vpaanms δέ@cc ὀράω@viaa3s ὁ@damp βάλλω@vppaamp εἰς@pa ὁ@dans γαζοφυλάκιον@nansc ὁ@damp δῶρον@nanpc αὐτός@rpgmp πλούσιος@anamprn

21.02.10L ὀράω@viaa3s δέ@cc τὶς@aiafsn χήρα@nafpc πενιχρός@anafsn βάλλω@vppaafs ἐκεῖ@b λεπτός@ananprn δύο@acanprn

21.03.10L καί@cc λέγω@viaa3s ἀληθῶς@b λέγω@vnpa1s σύ@rpd-p ὅτι@cs ὁ@dnfs χήρα@nnfsc οὗτος@rdnfs ὁ@dnfs πτωχός@annfsn πολὺς@anansc πᾶς@aigmpn βάλλω@viaa3s

21.04.10L πᾶς@ainmpn γάρ@cc οὗτος@rdnmp ἐκ@rpg ὁ@dgnσ περισεύω@vppagns αὐτός@rpdmp βάλλω@viaa3p εἰς@pa ὁ@damp δῶρον@nanpc οὗτος@rdnfs δέ@cc ἐκ@rpg ὁ@dgnσ ὑστέρημα@ngnsc αὐτός@rpgfs πᾶς@aiamsn ὁ@dams βίος@namsc ὅς@rrams ἔχω@viaa3s βάλλω@viaa3s

21.05.10L καί@cc τὶς@rigmp λέγω@vppagmp περί@rpg ὁ@dgnσ ἱερόν@ngnsc ὅτι@cs λίθος@ndmpc καλός@andmpn καί@cc ἀνάθημα@ndnpc κοσμέω@vixp3s λέγω@viaa3s

21.06.10L οὗτος@rdamp ὅς@rranp θεωρέω@vnpa2p ἔρχομαι@vifm3p ἡμέρα@nnfpc ἐν@pd ὅς@rrdfp οὐ@b ἀφίημι@vifp3s λίθος@nnmsc ἐπί@pd λίθος@ndmsc ὅς@rrnms οὐ@b καταλύω@vifp3s

21.18.10L καί@cc θρίξ@nnfsc ἐκ@rpg ὁ@dgmpr κεφαλή@ngfpc σύ@rpg-p οὐ@b μή@x ἀπόλλυμι@vsam3s

21.36.10L ἀγρυπνέω@vdpa2p δέ@cc ἐν@pd πᾶς@aidmsn καιρός@ndmsc δέομαι@vppmnp ἵνα@cs κατισχύω@vsaa2p ἐκφεύγω@vnaa οὗτος@rdamp πᾶς@aianprn ὁ@damp μέλλω@vppaanp γίνομαι@vnpm καί@cc ἴστημι@vnap ἔμπροσθεν@rpg ὁ@dgmσ υἱός@ngmsc ὁ@dgmσ ἄνθρωπος@ngmsc

22.18.10L λέγω@vnpa1s γάρ@cc σύ@rpd-p ὅτι@cs οὐ@b μή@x πίνω@vsaa1s ἀπό@rpg ὁ@dgnσ νῦν@b ἀπό@rpg ὁ@dgnσ γένημα@ngnsc ὁ@dgmσ ἄμπελος@ngfpc ἕως@rpg ὅς@rrgnσ ὁ@dnfs βασιλεία@nnfsc ὁ@dgmσ θεός@ngmsc ἔρχομαι@vsaa3s

22.21.10L πλήν@cc ἰδοὺ@i ὁ@dnfs χεῖρ@nnfsc ὁ@dgmσ παραδίδωμι@vppagms ἐγώ@rpa-s μετὰ@rpg ἐγώ@rpg-s ἐπί@rpg ὁ@dgmσ τράπεζα@ngfpc

22.23.10L καί@cc αὐτός@rtnmp ἄρχω@viam3p συζητέω@vnpa πρὸς@pa ἑαυτοῦ@rxamp ὁ@dans τίς@rqnms ἄρα@x εἰμί@vopa3s ἐκ@rpg αὐτός@rpgmp ὁ@dnms οὗτος@rdans μέλλω@vppanms πράσσω@vnpa

22.31.10L Σίμων@nvmsp Σίμων@nvmsp ἰδοὺ@i ὁ@dnms Σατανᾶς@nnmsp ἐξαιτέω@viam3s σύ@rpa-p ὁ@dgnσ σινιάζω@vnaa ὡς@cs ὁ@dams σῖτος@namsc

22.32.10L ἐγώ@rpn-s δέ@cc δέομαι@viap1s περί@rpg σύ@rpg-s ἵνα@cs μή@x ἐκλείπω@vsaa3s ὁ@dnfs πίστις@nnfsc σύ@rpg-s καί@cc σύ@rpn-s ποτέ@b ἐπιστρέφω@vpaanms στηρίζω@vdaa2s ὁ@damp ἀδελφός@nampc σύ@rpg-s

22.39.10L καί@cc ἐξέρχομαι@vpaanms πορεύομαι@viap3s κατὰ@pa ὁ@dans ἔθος@nansc εἰς@pa ὁ@dans ὄρος@nansc ὁ@dgmpr ἐλαία@ngfpc ἀκολουθέω@viaa3p δέ@cc αὐτός@rpdms καί@b ὁ@dnmp μαθητής@nnmpc



22.40.10L γίνομαι@vnamnms δέ@cc επί@pg ό@dgms τόπος@ngmsc λέγω@viaa3s αυτός@rpdmp  
προσεύχομαι@vndpm2p μή@x εισέρχομαι@vnaa εις@pa πειρασμός@namsc

22.71.10L ό@dnmp δέ@cc λέγω@viaa3p τίς@tqans έτι@b έχω@vnpa1p μαρτυρία@ngfsc χρεία@nafsc  
αυτός@rtnmp γάρ@cc ακούω@viaa1p από@pg ό@dgms στόμα@ngnsc αυτός@rpgms

23.04.10L ό@dnms δέ@cc Πιλᾶτος@nnmsp λέγω@viaa3s προς@pa ό@damp άρχιερεύς@nampc  
καί@cc ό@damp όχλος@nampc ουδείς@rians εύρισκω@vnpa1s αίτιος@anansn έν@pd ό@ddms  
άνθρωπος@ndmsc ούτος@rddms

23.05.10L ό@dnmp δέ@cc έπισχύω@viia3p λέγω@vppanmp ότι@cs άνασειω@vnpa3s ό@dams  
λαός@namsc διδάσκω@vppanms κατά@pg όλος@angfsn ό@dgfs 'Ιουδαία@ngfsp και@b  
άρχω@vnamnms από@pg ό@dgfs Γαλιλαία@ngfsp έως@pg ώδε@b

23.06.10L Πιλᾶτος@nnmsp δέ@cc ακούω@vpaanms έπερωτάω@viaa3s ει@x ό@dnms  
άνθρωπος@nnmsc Γαλιλαίος@annmsn ειμί@vnpa3s

23.08b.10L ειμί@viia3s γάρ@cc έκ@pg ίκανός@angmpn χρόνος@ngmpc θέλω@vppanms όράω@vnaa  
αυτός@rpams διά@pa ό@dans ακούω@vnpa περί@pg αυτός@rpgms και@cc έλπίζω@viia3s τίς@aiansn  
σημείον@nansc όράω@vnaa ύπό@pg αυτός@rpgms γίνομαι@vppmans

23.10.10L ίστημι@vniya3p δέ@cc ό@dnmp άρχιερεύς@nnmpc και@cc ό@dnmp γραμματεύς@nnmpc  
εύτόνως@b κατηγορέω@vppanmp αυτός@rpgms

23.11.10L έξουθενέω@vpaanms δέ@cc αυτός@rpams και@b ό@dnms 'Ηρώδης@nnmsp σύν@pd  
ό@ddnp στράτευμα@ndnrc αυτός@rpgms και@cc έμπαίζω@vpaanms περιβάλλω@vpaanms  
έσθής@nafsc λαμπρός@anafsn άναπέμπω@viaa3s αυτός@rpams ό@ddms Πιλᾶτος@ndmsp

23.12.10L γίνομαι@viam3p δέ@cc φίλος@annmpn ό@dnms τέ@cc 'Ηρώδης@nnmsp και@cc ό@dnms  
Πιλᾶτος@nnmsp έν@pd αυτός@atdfsn/rtdfs ό@ddfs ήμέρα@ndfsc μετά@pg άλλήλων@regmp  
προϋπάρχω@viia3p γάρ@cc έν@pd έχθρα@ndfsc ειμί@vppanmp προς@pa αυτός@rpamp

23.13.10L Πιλᾶτος@nnmsp δέ@cc συγκαλέω@vnamnms ό@damp άρχιερεύς@nampc και@cc ό@damp  
άρχων@nampc και@cc ό@dams λαός@namsc

23.14.10L λέγω@viaa3s προς@pa αυτός@rpamp προσφέρω@viaa2p έγώ@rpd-s ό@dams  
άνθρωπος@namsc ούτος@rdams ώς@cs άποστρέφω@vppaams ό@dams λαός@namsc και@cc ιδού@i  
έγώ@rpn-s ένώπιον@pg σύ@rpg-p άνακρίνω@vpaanms ουδείς@aiansn εύρισκω@viaa1s έν@pd  
ό@ddms άνθρωπος@ndmsc ούτος@rddms αίτιος@anansn ός@rrgnp κατηγορέω@vnpa2p κατά@pg  
αυτός@rpgms

23.15.10L αλλά@cc ουδέ@b 'Ηρώδης@nnmsp άναπέμπω@viaa3s γάρ@cc αυτός@rpams προς@pa  
έγώ@rpa-p και@cc ιδού@i ουδείς@rinns άξιος@annnsn θάνατος@ngmsc ειμί@vnpa3s  
πράσσω@vpxpnns αυτός@rpdms

23.16.10L παιδέω@vpaanms ούν@cc αυτός@rpams άπολύω@vifa1s

23.17.10L άνάγκη@nafsc δέ@cc άπολύω@vnpa αυτός@rpdmp κατά@pa έορτή@nafsc εις@acamsn

23.24.10L και@cc Πιλᾶτος@nnmsp έπικρίνω@viaa3s γίνομαι@vnam ό@dans αίτημα@nansc  
αυτός@rpgmp

23.27.10L άκολουθέω@viia3s δέ@cc αυτός@rpdms πολύς@annnsn πληθος@nnnsc ό@dgms  
λαός@ngmsc και@cc γυνή@ngfpc ός@rrnfp κόπτω@viim3p και@cc θρηνώ@viia3p αυτός@rpams

23.28.10L στρέφω@vnapnms δέ@cc προς@pa αυτός@rpafr ό@dnms 'Ιησοϋς@nnmsp λέγω@viaa3s  
θυγάτηρ@nvfpc 'Ιερουσαλήμ@ngfsp μή@x κλαίω@vndpa2p επί@pa έγώ@rpa-s πλήν@cc επί@pa  
έαυτοϋ@txafr κλαίω@vndpa2p και@cc επί@pa ό@damp τέκνον@nanpc σύ@rpg-p

23.29.10L ότι@cs ιδού@i έρχομαι@vnpm3p ήμέρα@nnfpc έν@pd ός@rrdfp λέγω@vifa3p  
μακάριος@annfpc ό@dnfp στείρα@nnfpc και@cc ό@dnfp κοιλία@nnfpc ός@rrnfp ου@b  
γεννάω@viaa3p και@cc μαστός@nnmpc ός@rrnmp ου@b τρέφω@viaa3p

23.30.10L τότε@b ἄρχω@vifm3p λέγω@vnpa δ@ddnp ὄρος@ndnrc πίπτω@vdaa2p ἐπί@pa ἐγώ@rpa-  
 p καί@cc δ@ddmp βουνός@ndmpc καλύπτω@vdaa2p ἐγώ@rpa-p

23.31.10L ὅτι@cs εἰ@cs ἐν@pd δ@ddns ὑγρός@andnsn ξύλον@ndnsc οὗτος@rdanp ποιέω@vipa3p  
 ἐν@pd δ@ddns ξηρός@andnsn τίς@rqnns γίνομαι@vsam3s

23.50b.10L ὑπάρχω@vrpanms καί@cc/b ἀνήρ@nnmsc ἀγαθός@annmsn καί@cc δίκαιος@annmsn

23.54.10L καί@cc ἡμέρα@nnfsc εἰμί@viia3s παρασκευή@ngfsc καί@cc σάββατον@nnnsc  
 ἐπιφώσκω@viia3s

24.08.10L καί@cc μιμησκομαι@viap3p δ@dgnp ῥῆμα@ngnrc αὐτός@rpgms

24.14.10L καί@cc αὐτός@rtnmp ὀμιλέω@viia3p πρὸς@pa ἀλλήλων@reamp περί@pg πᾶς@aignpn  
 δ@dgnp συμβαίνω@vrpaxgnp οὗτος@rdgnp

24.17.10L λέγω@viaa3s δέ@cc πρὸς@pa αὐτός@rpamp τίς@rqnmp/aqnmpn δ@dnmp λόγος@nnmpc  
 οὗτος@rdnmp ὅς@rramp ἀντιβάλλω@vipa2p πρὸς@pa ἀλλήλων@reamp περιπατέω@vrpanmp καί@cc  
 ἴστημι@viap3p σκυθρωπός@annmpn

24.18.10L ἀποκρίνομαι@vrpanms δέ@cc εἷς@acnmsn ὄνομα@ndnsc Κλεοπάς@nnmsp λέγω@viaa3s  
 πρὸς@pa αὐτός@rpams σύ@rpn-s μόνος@annmsn παροικέω@vipa2s Ἱερουσαλήμ@nafsp καί@cc οὐ@b  
 γινώσκω@viaa2s δ@danp γίνομαι@vrpamanp ἐν@pd αὐτός@rpdfs ἐν@pd δ@ddfp ἡμέρα@ndfpc  
 οὗτος@rddfp

24.19.10L καί@cc λέγω@viaa3s αὐτός@rpdmp ποῖος@rqanp δ@dnmp δέ@cc λέγω@viaa3p  
 αὐτός@rpdms δ@danp περί@pg Ἰησοῦς@ngmsp δ@dgms Ναζαρηνός@angmsn ὅς@rrnms  
 γίνομαι@viam3s ἀνήρ@nnmsc προφήτης@nnmsc δυνατός@annmsn ἐν@pd ἔργον@ndnsc καί@cc  
 λόγος@ndmsc ἐναντίον@pg δ@dgms θεός@ngmsc καί@cc πᾶς@aigmsn δ@dgms λαός@ngmsc

24.20.10L ὅπως@cs τέ@cc παραδίδωμι@viaa3p αὐτός@rpams δ@dnmp ἀρχιερέυς@nnmpc καί@cc  
 δ@dnmp ἄρχων@nnmpc ἐγώ@rpg-p εἰς@pa κρίμα@nansc θάνατος@ngmsc καί@cc σταυρώω@viaa3p  
 αὐτός@rpams

24.22.10L ἀλλά@cc καί@b γυνή@nnfpc τίς@ainfnp ἐκ@pg ἐγώ@rpg-p ἐξίστημι@viaa3p ἐγώ@rpa-p  
 γίνομαι@vrpamfnp ὀρθρινός@annfnp ἐπί@pa δ@dans μνημεῖον@nansc

24.23.10L καί@cc μή@x εὐρίσκω@vrpaanfp δ@dans σῶμα@nansc αὐτός@rpgms ἔρχομαι@viaa3p  
 λέγω@vrpanfp καί@b ὀπτασία@nafsc ἄγγελος@ngmpc ὁράω@vnxa ὅς@rrnmp λέγω@vipa3p  
 αὐτός@rpams ζάω@vnpa

24.24.10L καί@cc ἀπέρχομαι@viaa3p τίς@rinmp δ@dgmp σύν@pd ἐγώ@rpd-p ἐπί@pa δ@dans  
 μνημεῖον@nansc καί@cc εὐρίσκω@viaa3p οὕτω@b καθώς@cs καί@b δ@dnfp γυνή@nnfpc  
 λέγω@viaa3p αὐτός@rpams δέ@cc οὐ@b ὁράω@viaa3p

24.28.10L καί@cc ἐγγίζω@viaa3p εἰς@pa δ@dafs κώμη@nafsc ὅς@b πορεύομαι@viim3p καί@cc  
 αὐτός@rtnms προσποιέω@viam3s πόρρω@b πορεύομαι@vrpmp

24.29.10L καί@cc παραβιάζομαι@viam3p αὐτός@rpams λέγω@vrpanmp μένω@vdaa2s μετά@pg  
 ἐγώ@rpg-p ὅτι@cs πρὸς@pa ἐσπέρα@nafsc εἰμί@vipa3s καί@cc κλίνω@vixa3s ἤδη@b δ@dnfs  
 ἡμέρα@nnfsc καί@cc εἰσέρχομαι@viaa3s δ@dgms μένω@vnnaa σύν@pd αὐτός@rpdmp

24.33.10L καί@cc ἀνίστημι@vrpaanmp αὐτός@atdfsn/rtdfs δ@ddfs ὦρα@ndfsc ὑποστρέφω@viaa3p  
 εἰς@pa Ἱερουσαλήμ@nafsp καί@cc εὐρίσκω@viaa3p ἀθροίζω@vrpxpamp δ@damp ἔνδεκα@ac---n  
 καί@cc δ@damp σύν@pd αὐτός@rpdmp

24.34.10L λέγω@vrpaamp ὅτι@cs ὄντως@b ἐγείρω@viap3s δ@dnms κύριος@nnmsc καί@cc  
 ὁράω@viap3s Σίμων@ndmsp

24.35.10L καί@cc αὐτός@rtnmp ἐξηγέομαι@viim3p δ@danp ἐν@pd δ@ddfs ὁδός@ndfsc καί@cc  
 ὡς@cs γινώσκω@viap3s αὐτός@rpdmp ἐν@pd δ@ddfs κλάσις@ndfsc δ@dgms ἄρτος@ngmsc

24.48.10L σύ@rpn-p μάρτυς@nnmpc οὗτος@rdgnp

24.49.10L και@cc ιδού@i ἐγώ@rpn-s ἀποστέλλω@vipa1s ό@dafs ἐπαγγελία@nafsc ό@dgms  
πατήρ@ngmsc ἐγώ@rpg-s ἐπί@pa σύ@rpa-p σύ@rpn-p δέ@cc καθίζω@vdaa2p ἐν@pd ό@ddfs  
πόλις@ndfsc ἕως@pg ὅς@rrgns ἐνδύω@vsam2p ἐκ@pg ὕψος@ngnsc δύναμις@nafsc  
24.50.10L ἐξάγω@viaa3s δέ@cc αὐτός@rpamp ἔξω@b ἕως@pg πρὸς@pa Βηθανία@nafsp και@cc  
ἐπαίρω@vpaanms ό@dafp χεῖρ@nafpc αὐτός@rpgms εὐλογέω@viaa3s αὐτός@rpamp  
24.51.10L και@cc γίνομαι@viam3s ἐν@pd ό@ddns εὐλογέω@vnpa αὐτός@rpams αὐτός@rpamp  
διΐστημι@viaa3s ἀπό@pg αὐτός@rpgmp και@cc ἀναφέρω@viip3s εἰς@pa ό@dams οὐρανός@namsc

## R G2E (Greek to English) Transliteration Code

Microsoft is making great strides toward interoperability with open source operating systems. Be that as it may, encoding is still a problem when moving between Windows and Linux machines in RStudio. Windows does not allow for its system console to use UTF-8 encoding, which essentially forces those of us working in both environments or aiming for cross-platform compatibility to write Unicode endpoints or devise a workaround. This is especially the case for Greek texts, which thoroughly leverage UTF-8 character encodings. Having scoured CRAN, R-bloggers, StackOverFlow, and other sites, I did not see a ready-made script, function, or regular expression that would quickly and accurately transliterate all possible Greek Unicode characters into simplified, ASCII-compatible English equivalent characters.

What follows is an R script that I have put together that does precisely this. The transliterated file output bypasses common errors with Greek texts. It also allows those who are not adept in classical Greek to conduct their own CL analysis effectively without having to learn Greek.<sup>837</sup> If others would like to make and share with me a simpler version of this script, you are invited to do so. I will gladly add it to future versions of this LODLIB with your permission. If more experienced R coders think my script should be published as a package on CRAN, please let me know.

```
rm(list = ls()) # clear workspace
```

```
HG_word_v <- scan("GMcn_data/HGMcn.txt", what="character", sep="\n", encoding="UTF-8") #  
scan in Greek file and preserve UTF-8 encoding  
G2E <- HG_word_v # create G2E vector  
G2E <- gsub("\u0386", "a", G2E) # Α  
G2E <- gsub("\u0388", "e", G2E) # Ε  
G2E <- gsub("\u0389", "h", G2E) # Η  
G2E <- gsub("\u038A", "i", G2E) # Ι  
G2E <- gsub("\u038C", "o", G2E) # Ο  
G2E <- gsub("\u038E", "u", G2E) # Υ  
G2E <- gsub("\u038F", "w", G2E) # Ω  
G2E <- gsub("\u0390", "i", G2E) # ἰ  
G2E <- gsub("\u0391", "a", G2E) # Α  
G2E <- gsub("\u0392", "b", G2E) # Β  
G2E <- gsub("\u0393", "g", G2E) # Γ  
G2E <- gsub("\u0394", "d", G2E) # Δ  
G2E <- gsub("\u0395", "e", G2E) # Ε  
G2E <- gsub("\u0396", "z", G2E) # Ζ  
G2E <- gsub("\u0397", "h", G2E) # Η  
G2E <- gsub("\u0398", "q", G2E) # Θ  
G2E <- gsub("\u0399", "i", G2E) # Ι
```

---

<sup>837</sup> For those desiring with desire to learn Computational Linguistics in R, feast on Matthew L. Jockers and Rosamond Thalken, *Text Analysis with R: For Students of Literature*, 2d ed., Quantitative Methods in the Humanities and Social Sciences (Springer 2020).

G2E <- gsub("\u039A", "k", G2E) # K  
 G2E <- gsub("\u039B", "l", G2E) # Λ  
 G2E <- gsub("\u039C", "m", G2E) # M  
 G2E <- gsub("\u039D", "n", G2E) # N  
 G2E <- gsub("\u039E", "c", G2E) # Ξ  
 G2E <- gsub("\u039F", "o", G2E) # O  
 G2E <- gsub("\u03A0", "p", G2E) # Π  
 G2E <- gsub("\u03A1", "r", G2E) # P  
 G2E <- gsub("\u03A3", "s", G2E) # Σ  
 G2E <- gsub("\u03A4", "t", G2E) # T  
 G2E <- gsub("\u03A5", "u", G2E) # Υ  
 G2E <- gsub("\u03A6", "f", G2E) # Φ  
 G2E <- gsub("\u03A7", "x", G2E) # X  
 G2E <- gsub("\u03A8", "y", G2E) # Ψ  
 G2E <- gsub("\u03A9", "w", G2E) # Ω  
 G2E <- gsub("\u03AA", "i", G2E) # Ï  
 G2E <- gsub("\u03AB", "u", G2E) # Ÿ  
 G2E <- gsub("\u03AC", "a", G2E) # á  
 G2E <- gsub("\u03AD", "e", G2E) # é  
 G2E <- gsub("\u03AE", "h", G2E) # ή  
 G2E <- gsub("\u03AF", "i", G2E) # í  
 G2E <- gsub("\u03B0", "u", G2E) # ü  
 G2E <- gsub("\u03B1", "a", G2E) # α  
 G2E <- gsub("\u03B2", "b", G2E) # β  
 G2E <- gsub("\u03B3", "g", G2E) # γ  
 G2E <- gsub("\u03B4", "d", G2E) # δ  
 G2E <- gsub("\u03B5", "e", G2E) # ε  
 G2E <- gsub("\u03B6", "z", G2E) # ζ  
 G2E <- gsub("\u03B7", "h", G2E) # η  
 G2E <- gsub("\u03B8", "q", G2E) # θ  
 G2E <- gsub("\u03B9", "i", G2E) # ι  
 G2E <- gsub("\u03BA", "k", G2E) # κ  
 G2E <- gsub("\u03BB", "l", G2E) # λ  
 G2E <- gsub("\u03BC", "m", G2E) # μ  
 G2E <- gsub("\u03BD", "n", G2E) # ν  
 G2E <- gsub("\u03BE", "c", G2E) # ξ  
 G2E <- gsub("\u03BF", "o", G2E) # ο  
 G2E <- gsub("\u03C0", "p", G2E) # π  
 G2E <- gsub("\u03C1", "r", G2E) # ρ  
 G2E <- gsub("\u03C2", "s", G2E) # ς  
 G2E <- gsub("\u03C3", "s", G2E) # σ  
 G2E <- gsub("\u03C4", "t", G2E) # τ  
 G2E <- gsub("\u03C5", "u", G2E) # υ  
 G2E <- gsub("\u03C6", "f", G2E) # φ  
 G2E <- gsub("\u03C7", "x", G2E) # χ  
 G2E <- gsub("\u03C8", "y", G2E) # ψ

G2E <- gsub("\u03C9", "w", G2E) # ω  
G2E <- gsub("\u03CA", "i", G2E) # ï  
G2E <- gsub("\u03CB", "u", G2E) # ü  
G2E <- gsub("\u03CC", "o", G2E) # ó  
G2E <- gsub("\u03CD", "u", G2E) # ú  
G2E <- gsub("\u03CE", "w", G2E) # ó  
G2E <- gsub("\u1F00", "a", G2E) # à  
G2E <- gsub("\u1F01", "a", G2E) # á  
G2E <- gsub("\u1F02", "a", G2E) # â  
G2E <- gsub("\u1F03", "a", G2E) # ã  
G2E <- gsub("\u1F04", "a", G2E) # ä  
G2E <- gsub("\u1F05", "a", G2E) # å  
G2E <- gsub("\u1F06", "a", G2E) # Æ  
G2E <- gsub("\u1F07", "a", G2E) # Å  
G2E <- gsub("\u1F08", "a", G2E) # Ā  
G2E <- gsub("\u1F09", "a", G2E) # Ă  
G2E <- gsub("\u1F0A", "a", G2E) # Ȧ  
G2E <- gsub("\u1F0B", "a", G2E) # Ȧ  
G2E <- gsub("\u1F0C", "a", G2E) # Ȧ  
G2E <- gsub("\u1F0D", "a", G2E) # Ȧ  
G2E <- gsub("\u1F0E", "a", G2E) # Ȧ  
G2E <- gsub("\u1F0F", "a", G2E) # Ȧ  
G2E <- gsub("\u1F10", "e", G2E) # ê  
G2E <- gsub("\u1F11", "e", G2E) # é  
G2E <- gsub("\u1F12", "e", G2E) # ë  
G2E <- gsub("\u1F13", "e", G2E) # ë  
G2E <- gsub("\u1F14", "e", G2E) # ě  
G2E <- gsub("\u1F15", "e", G2E) # ě  
G2E <- gsub("\u1F18", "e", G2E) # Ě  
G2E <- gsub("\u1F19", "e", G2E) # Ě  
G2E <- gsub("\u1F1A", "e", G2E) # Ě  
G2E <- gsub("\u1F1B", "e", G2E) # Ě  
G2E <- gsub("\u1F1C", "e", G2E) # Ě  
G2E <- gsub("\u1F1D", "e", G2E) # Ě  
G2E <- gsub("\u1F20", "h", G2E) # ħ  
G2E <- gsub("\u1F21", "h", G2E) # ħ  
G2E <- gsub("\u1F22", "h", G2E) # ħ  
G2E <- gsub("\u1F23", "h", G2E) # ħ  
G2E <- gsub("\u1F24", "h", G2E) # ħ  
G2E <- gsub("\u1F25", "h", G2E) # ħ  
G2E <- gsub("\u1F26", "h", G2E) # ħ  
G2E <- gsub("\u1F27", "h", G2E) # ħ  
G2E <- gsub("\u1F28", "h", G2E) # ħ  
G2E <- gsub("\u1F29", "h", G2E) # ħ  
G2E <- gsub("\u1F2A", "h", G2E) # ħ  
G2E <- gsub("\u1F2B", "h", G2E) # ħ



G2E <- gsub("\u1F2C", "h", G2E) # ℍ  
 G2E <- gsub("\u1F2D", "h", G2E) # ℎ  
 G2E <- gsub("\u1F2E", "h", G2E) # ℓℍ  
 G2E <- gsub("\u1F2F", "h", G2E) # ℓℎ  
 G2E <- gsub("\u1F30", "i", G2E) # ï  
 G2E <- gsub("\u1F31", "i", G2E) # ï  
 G2E <- gsub("\u1F32", "i", G2E) # ï  
 G2E <- gsub("\u1F33", "i", G2E) # ï  
 G2E <- gsub("\u1F34", "i", G2E) # ï  
 G2E <- gsub("\u1F35", "i", G2E) # ï  
 G2E <- gsub("\u1F36", "i", G2E) # ï  
 G2E <- gsub("\u1F37", "i", G2E) # ï  
 G2E <- gsub("\u1F38", "i", G2E) # ℐ  
 G2E <- gsub("\u1F39", "i", G2E) # ℐ  
 G2E <- gsub("\u1F3A", "i", G2E) # ℐ  
 G2E <- gsub("\u1F3B", "i", G2E) # ℐ  
 G2E <- gsub("\u1F3C", "i", G2E) # ℐ  
 G2E <- gsub("\u1F3D", "i", G2E) # ℐ  
 G2E <- gsub("\u1F3E", "i", G2E) # ℐ  
 G2E <- gsub("\u1F3F", "i", G2E) # ℐ  
 G2E <- gsub("\u1F40", "o", G2E) # ò  
 G2E <- gsub("\u1F41", "o", G2E) # ò  
 G2E <- gsub("\u1F42", "o", G2E) # ò  
 G2E <- gsub("\u1F43", "o", G2E) # ò  
 G2E <- gsub("\u1F44", "o", G2E) # ò  
 G2E <- gsub("\u1F45", "o", G2E) # ò  
 G2E <- gsub("\u1F48", "o", G2E) # ò  
 G2E <- gsub("\u1F49", "o", G2E) # ò  
 G2E <- gsub("\u1F4A", "o", G2E) # ò  
 G2E <- gsub("\u1F4B", "o", G2E) # ò  
 G2E <- gsub("\u1F4C", "o", G2E) # ò  
 G2E <- gsub("\u1F4D", "o", G2E) # ò  
 G2E <- gsub("\u1F50", "u", G2E) # ù  
 G2E <- gsub("\u1F51", "u", G2E) # ù  
 G2E <- gsub("\u1F52", "u", G2E) # ù  
 G2E <- gsub("\u1F53", "u", G2E) # ù  
 G2E <- gsub("\u1F54", "u", G2E) # ù  
 G2E <- gsub("\u1F55", "u", G2E) # ù  
 G2E <- gsub("\u1F56", "u", G2E) # ù  
 G2E <- gsub("\u1F57", "u", G2E) # ù  
 G2E <- gsub("\u1F59", "u", G2E) # Ÿ  
 G2E <- gsub("\u1F5B", "u", G2E) # Ÿ  
 G2E <- gsub("\u1F5D", "u", G2E) # Ÿ  
 G2E <- gsub("\u1F5F", "u", G2E) # Ÿ  
 G2E <- gsub("\u1F60", "w", G2E) # ð  
 G2E <- gsub("\u1F61", "w", G2E) # ð

G2E <- gsub("\u1F62", "w", G2E) # ð  
G2E <- gsub("\u1F63", "w", G2E) # ñ  
G2E <- gsub("\u1F64", "w", G2E) # ò  
G2E <- gsub("\u1F65", "w", G2E) # ó  
G2E <- gsub("\u1F66", "w", G2E) # ô  
G2E <- gsub("\u1F67", "w", G2E) # õ  
G2E <- gsub("\u1F68", "w", G2E) # 'Ω  
G2E <- gsub("\u1F69", "w", G2E) # 'Ω  
G2E <- gsub("\u1F6A", "w", G2E) # "Ω  
G2E <- gsub("\u1F6B", "w", G2E) # "Ω  
G2E <- gsub("\u1F6C", "w", G2E) # "Ω  
G2E <- gsub("\u1F6D", "w", G2E) # "Ω  
G2E <- gsub("\u1F6E", "w", G2E) # ~Ω  
G2E <- gsub("\u1F6F", "w", G2E) # ~Ω  
G2E <- gsub("\u1F70", "a", G2E) # à  
G2E <- gsub("\u1F71", "a", G2E) # á  
G2E <- gsub("\u1F72", "e", G2E) # è  
G2E <- gsub("\u1F73", "e", G2E) # é  
G2E <- gsub("\u1F74", "h", G2E) # ÿ  
G2E <- gsub("\u1F75", "h", G2E) # ŷ  
G2E <- gsub("\u1F76", "i", G2E) # ì  
G2E <- gsub("\u1F77", "i", G2E) # í  
G2E <- gsub("\u1F78", "o", G2E) # ò  
G2E <- gsub("\u1F79", "o", G2E) # ó  
G2E <- gsub("\u1F7A", "u", G2E) # ù  
G2E <- gsub("\u1F7B", "u", G2E) # ú  
G2E <- gsub("\u1F7C", "w", G2E) # ð  
G2E <- gsub("\u1F7D", "w", G2E) # ó  
G2E <- gsub("\u1F80", "a", G2E) # ð  
G2E <- gsub("\u1F81", "a", G2E) # ñ  
G2E <- gsub("\u1F82", "a", G2E) # ò  
G2E <- gsub("\u1F83", "a", G2E) # ó  
G2E <- gsub("\u1F84", "a", G2E) # ô  
G2E <- gsub("\u1F85", "a", G2E) # õ  
G2E <- gsub("\u1F86", "a", G2E) # ð  
G2E <- gsub("\u1F87", "a", G2E) # ñ  
G2E <- gsub("\u1F88", "a", G2E) # 'Α  
G2E <- gsub("\u1F89", "a", G2E) # 'Α  
G2E <- gsub("\u1F8A", "a", G2E) # "Α  
G2E <- gsub("\u1F8B", "a", G2E) # "Α  
G2E <- gsub("\u1F8C", "a", G2E) # "Α  
G2E <- gsub("\u1F8D", "a", G2E) # "Α  
G2E <- gsub("\u1F8E", "a", G2E) # ~Α  
G2E <- gsub("\u1F8F", "a", G2E) # ~Α  
G2E <- gsub("\u1F90", "h", G2E) # ÿ  
G2E <- gsub("\u1F91", "h", G2E) # ŷ

G2E <- gsub("\u1F92", "h", G2E) # ħ  
 G2E <- gsub("\u1F93", "h", G2E) # ħ  
 G2E <- gsub("\u1F94", "h", G2E) # ħ  
 G2E <- gsub("\u1F95", "h", G2E) # ħ  
 G2E <- gsub("\u1F96", "h", G2E) # ħ  
 G2E <- gsub("\u1F97", "h", G2E) # ħ  
 G2E <- gsub("\u1F98", "h", G2E) # Ĥ  
 G2E <- gsub("\u1F99", "h", G2E) # Ĥ  
 G2E <- gsub("\u1F9A", "h", G2E) # Ĥ  
 G2E <- gsub("\u1F9B", "h", G2E) # Ĥ  
 G2E <- gsub("\u1F9C", "h", G2E) # Ĥ  
 G2E <- gsub("\u1F9D", "h", G2E) # Ĥ  
 G2E <- gsub("\u1F9E", "h", G2E) # Ĥ  
 G2E <- gsub("\u1F9F", "h", G2E) # Ĥ  
 G2E <- gsub("\u1FA0", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA1", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA2", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA3", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA4", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA5", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA6", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA7", "w", G2E) # ѱ  
 G2E <- gsub("\u1FA8", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FA9", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FAA", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FAB", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FAC", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FAD", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FAE", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FAF", "w", G2E) # Ѡ  
 G2E <- gsub("\u1FB0", "a", G2E) # ā  
 G2E <- gsub("\u1FB1", "a", G2E) # ā  
 G2E <- gsub("\u1FB2", "a", G2E) # ā  
 G2E <- gsub("\u1FB3", "a", G2E) # ā  
 G2E <- gsub("\u1FB4", "a", G2E) # ā  
 G2E <- gsub("\u1FB6", "a", G2E) # ā  
 G2E <- gsub("\u1FB7", "a", G2E) # ā  
 G2E <- gsub("\u1FB8", "a", G2E) # Å  
 G2E <- gsub("\u1FB9", "a", G2E) # Å  
 G2E <- gsub("\u1FBA", "a", G2E) # Å  
 G2E <- gsub("\u1FBB", "a", G2E) # Å  
 G2E <- gsub("\u1FBC", "a", G2E) # Å  
 G2E <- gsub("\u1FC2", "h", G2E) # ħ  
 G2E <- gsub("\u1FC3", "h", G2E) # ħ  
 G2E <- gsub("\u1FC4", "h", G2E) # ħ  
 G2E <- gsub("\u1FC6", "h", G2E) # ħ

```

G2E <- gsub("\u1FC7", "h", G2E) # ħ
G2E <- gsub("\u1FC8", "e", G2E) # Ę
G2E <- gsub("\u1FC9", "e", G2E) # Ě
G2E <- gsub("\u1FCA", "h", G2E) # Ĥ
G2E <- gsub("\u1FCB", "h", G2E) # Ħ
G2E <- gsub("\u1FCC", "h", G2E) # Ĩ
G2E <- gsub("\u1FD0", "i", G2E) # ĩ
G2E <- gsub("\u1FD1", "i", G2E) # ī
G2E <- gsub("\u1FD2", "i", G2E) # ï
G2E <- gsub("\u1FD3", "i", G2E) # ĭ
G2E <- gsub("\u1FD6", "i", G2E) # ĭ̇
G2E <- gsub("\u1FD7", "i", G2E) # ĭ̈
G2E <- gsub("\u1FD8", "i", G2E) # Ĩ̇
G2E <- gsub("\u1FD9", "i", G2E) # Ĩ̈
G2E <- gsub("\u1FDA", "i", G2E) # Ĩ̇̈
G2E <- gsub("\u1FDB", "i", G2E) # Ĩ̈̇
G2E <- gsub("\u1FE0", "u", G2E) # ŭ
G2E <- gsub("\u1FE1", "u", G2E) # ū
G2E <- gsub("\u1FE2", "u", G2E) # ũ
G2E <- gsub("\u1FE3", "u", G2E) # ů
G2E <- gsub("\u1FE4", "r", G2E) # ŕ
G2E <- gsub("\u1FE5", "r", G2E) # ŗ
G2E <- gsub("\u1FE6", "u", G2E) # ũ̇
G2E <- gsub("\u1FE7", "u", G2E) # ũ̈
G2E <- gsub("\u1FE8", "u", G2E) # Ÿ
G2E <- gsub("\u1FE9", "u", G2E) # Ź
G2E <- gsub("\u1FEA", "u", G2E) # `Υ
G2E <- gsub("\u1FEB", "u", G2E) # `Υ̇
G2E <- gsub("\u1FEC", "r", G2E) # `P
G2E <- gsub("\u1FF2", "w", G2E) # Ϝ̇
G2E <- gsub("\u1FF3", "w", G2E) # Ϝ̈
G2E <- gsub("\u1FF4", "w", G2E) # Ϝ̇̈
G2E <- gsub("\u1FF6", "w", G2E) # Ϝ̈̇
G2E <- gsub("\u1FF7", "w", G2E) # Ϝ̇̈̇
G2E <- gsub("\u1FF8", "o", G2E) # `O
G2E <- gsub("\u1FF9", "o", G2E) # `Ȯ
G2E <- gsub("\u1FFA", "w", G2E) # `Ω
G2E <- gsub("\u1FFB", "w", G2E) # `Ω̇
G2E <- gsub("\u1FFC", "w", G2E) # `Ω̈

```

write.table(G2E, "GMcn\_data/HGMcnE.txt", fileEncoding="UTF-8", row.names = FALSE, quote = FALSE, sep = " ") # create a new txt file; note its first line is a necessary column header named x and that this top row should be deleted after the file is created, before it is used in the code below



```

ecbgt <- gsub('ἄπο Ἱερουσαλήμ\|.', 'ἄπο Ἱερουσαλήμ ', ecbgt) # remove bracket from end of Zahn
ecbgt <- gsub('.03\|.01\|.03V', '\r\n03\|.01\|.03V', ecbgt) # place separator between Zahn and
Harnack vectors
ecbgt <- gsub('(\|d{2})\|.', '\r\n\|1\|.', ecbgt) # place separator between concatenated vectors
ecbgt <- gsub(' διατί ', ' διὰ τί ', ecbgt) # patch -- split crasis to match morphology
ecbgt <- gsub(' καὶ ἐγώ ', ' καί ἐγώ ', ecbgt) # patch -- split crasis to match morphology
ecbgt <- gsub(' μή γε ', ' μή γε ', ecbgt) # patch -- split crasis to match morphology
ecbgt <- gsub(' καταμόνας ', ' κατὰ μόνας ', ecbgt) # patch -- split incorrectly joined words in Hahn
9:18
ecbgt <- gsub(' ἄφρω\|(\|)\|ν ', ' ἄφρων \|(\|)\| ', ecbgt) # patch -- postpose internal variant in Roth
ecbgt <- gsub('(\|(συν\|(\|)\|)\|)κεκαλυμμένον ', 'συνκεκαλυμμένον \|(\|(συν\|(\|)\|)\|) ', ecbgt) # patch --
postpose internal variant in Roth 12:2
ecbgt <- gsub(' Ἐλισ\|(\|)\|αίου ', ' Ἐλισαίου \|(\|)\| ', ecbgt) # patch -- postpose internal variant in Roth
ecbgt <- gsub(' Νε\|(\|)\|μάν ', ' Νεμάν \|(\|)\| ', ecbgt) # patch -- postpose internal variant in Roth
ecbgt <- gsub('17\|.03\|.06R', '17\|.03b\|.06R', ecbgt) # patch -- add internal verse subdivision in
Roth
ecbgt <- gsub(' καὶ ἐκεῖνος ', ' καί ἐκεῖνος ', ecbgt) # -- patch -- split crasis in Klinghardt 11:7 and 22:12
ecbgt <- gsub(' καὶ ἐάν ', ' καί ἐάν ', ecbgt) # -- patch -- split crasis in Klinghardt 12:38
ecbgt <- gsub('09\|.46\|.07K', '09\|.46b\|.07K', ecbgt) # patch -- add internal verse subdivision in
Klinghardt
ecbgt <- gsub(' καὶ ἐκεῖθεν ', ' καί ἐκεῖθεν ', ecbgt) # patch -- split crasis in Nicolotti 9:4
ecbgt <- gsub(' καὶ ἐκεῖ ', ' καί ἐκεῖ ', ecbgt) # patch -- split crasis in Nicolotti 12:18
ecbgt <- str_replace_all(ecbgt, '(\|d{2})\|(\|d{2})\|(\|w{1})\|(\|d{2})\|(\|w{1})\|', '\|4 QQ \|1 QQ \|2 QQ
\|3 QQ ') # reformat and resort row header with sub-verses
ecbgt <- str_replace_all(ecbgt, '(\|d{2})\|(\|d{2})\|(\|d{2})\|(\|w{1})\|', '\|3 QQ \|1 QQ \|2 QQ e QQ')
# reformat and resort row header without sub-verses
ecbgt <- gsub('\r\n', '\|', ecbgt) # replace Dataverse line separator with temporary patch
ecbgt <- gsub('(\|( \|)\|(\|)\|)\|;|\|.', ' ', ecbgt) # replace characters ()[];,. with a space
ecbgt <- gsub('QQ', ', ', ecbgt) # replace row header separators with a padded comma
ecbgt <- str_trim(ecbgt, side = c('both')) # remove leading and trailing white spaces
ecbgt <- str_squish(ecbgt) # remove repeating whitespace
ecbgt <- gsub('\|', '\n', ecbgt) # replace temporary patch with standard line delimiter
ecbgt <- str_split(ecbgt, '\n') # split string by line delimiter
ecbgt <- as.data.frame(ecbgt, stringsAsFactors = FALSE) # convert string to dataframe
ecbgt <- rbind(c('bk,chp,vs,subvs,word'), ecbgt) # create new top row for df to match NT
dataframes
colnames(ecbgt) <- c('bk,chp,vs,subvs,word') # replace single vector column name with staging of
future column names as a comma separated string
write.csv(ecbgt, 'data/ecbgt.csv', fileEncoding='UTF-8', row.names = TRUE, quote = FALSE) #
write out csv file
ecbgt <- read.csv('data/ecbgt.csv', sep=',', check.names=FALSE, encoding='UTF-8') # scan in csv
file, check.names=FALSE deletes x
ecbgt <- ecbgt[-1,] # delete first row to match NT dataframes
colnames(ecbgt) <- c('line', 'bk', 'chp', 'vs', 'subvs', 'word') # replace column names
ecbgt <- ecbgt[!(is.na(ecbgt$word) | ecbgt$word==' ' | ecbgt$word==' '), ] ##
remove rows with empty word column

```



```

ecbgt$line <- gsub('^', "ec", ecbgt$line) # add ec corpus identifier to line identifier
ecbgt$word <- str_trim(ecbgt$word, side = c('both')) # trim whitespace in word column
ecbgt$word <- gsub(' ', ',', ecbgt$word) # replace spaces with commas in word column
ecbgt$bk <- str_trim(ecbgt$bk, side = c('both')) # trim whitespace in bk column
ecbgt$chp <- str_trim(ecbgt$chp, side = c('both')) # trim whitespace in chp column
ecbgt$vs <- str_trim(ecbgt$vs, side = c('both')) # trim whitespace in vs column
ecbgt$subvs <- str_trim(ecbgt$subvs, side = c('both')) # trim whitespace in subvs column
ecbgt <- separate_rows(ecbgt, bk, chp, vs, word, sep = ',', convert = FALSE) # separate word
column values into rows
write.csv(ecbgt, 'data/ecbgt.csv', fileEncoding='UTF-8', row.names = FALSE, quote = FALSE) #
write out csv

## ec phase 01.02: transform lemmata
ecbgl <- rawToChar(ecbgl) # convert from raw data to character string
ecbgl <- enc2utf8(ecbgl) # convert to UTF-8 encoding
ecbgl <- as.vector(ecbgl) # transform to vector
ecbgl <- gsub('ἀπὸ Ἱερουσαλήμ\].', 'ἀπὸ Ἱερουσαλήμ ', ecbgl) # remove bracket from end of Zahn
ecbgl <- gsub('.03\|.01\|.03V', '\r\n03\|.01\|.03V', ecbgl) # place separator between Zahn and
Harnack vectors
ecbgl <- gsub('(\|d{2})\|.', '\r\n\|1\|.', ecbgl) # place separator between concatenated vectors
ecbgl <- gsub('ἅπαντα ἅπας@aianpn', 'ἅπας@aianpn ', ecbgl) # patch -- remove extra word in Hahn
morph 5:11
ecbgl <- gsub('διατί διά\|+τίς@pa\|&rqans', 'διά@pa τίς@rqans ', ecbgl) # patch -- remove extra
word and split crasis in Hahn morph 5:30
ecbgl <- gsub('κατά\|+μόνος@pa\|&anafpn', 'κατά@pa μόνος@anafpn ', ecbgl) # patch -- split crasis
in Hahn morph 9:18
ecbgl <- gsub('διορυγῆναι διορύσσω@vnap', 'διορύσσω@vnap ', ecbgl) # patch -- remove extra word in
Hahn morph 12:39
ecbgl <- gsub('λέγω@viaa3s viaa3s', 'λέγω@viaa3s ', ecbgl) # patch -- remove extra tag in Hahn
morph 13:12
ecbgl <- gsub('καί\|+ἐγώ@b\|&rpnms', 'καί@b ἐγώ@rpnms ', ecbgl) # patch -- split crasis in Hahn
morph 16:9
ecbgl <- gsub('ἀπόστολος@nnmpc nnmpc', 'ἀπόστολος@nnmpc ', ecbgl) # patch -- remove extra tag
in Hahn morph 17:14
ecbgl <- gsub('μή@ καταβαίνω@vdaa3s', 'μή@x καταβαίνω@vdaa3s ', ecbgl) # patch -- add missing
morph tag in Hahn morph 17:31
ecbgl <- gsub('διά\|+τίς@rqans\|&pa', 'διά@pa τίς@rqans ', ecbgl) # patch -- split joined tags in
Hahn morph 19:23
ecbgl <- gsub('καί\|+ἐγώ@b\|&rpn-s', 'καί@b ἐγώ@rpn-s ', ecbgl) # patch -- split crasis in Hahn
morph 20:3
ecbgl <- gsub('καί\|+ἐγώ@cc\|&rpn-s', 'καί@cc ἐγώ@rpn-s ', ecbgl) # patch -- split crasis in Hahn
morph 22:29
ecbgl <- gsub('ὁ@ddns διαπορέω@vnpnm\|? αὐτός@rpafr', 'ὁ@ddns διαπορέω@vnpnm αὐτός@rpafr ',
ecbgl) # patch -- correct tag in Hahn Zahn morph 22:29
ecbgl <- gsub('μή\|+γέ@x\|&x', 'μή@x γέ@x', ecbgl) # -- patch -- split crasis in Zahn morph 5:36b

```

```

ecbgl <- gsub('\r\n05\\.36b\\.02Z \\(καί@cc\\) οὐδείς@rinms ἐπιβάλλω@vipa3s ἐπίβλημα@nansc
ῥάκος@ngnsc ἄγναφος@angnsn ἐπί@pd ἱμάτιον@ndnsc παλαιός@andnsn εἰ@cs δέ@cc μή@x γέ@x
καί@cc ὁ@dans πλήρωμα@nansc αἴρω@vipa3s καί@cc ὁ@ddns παλαιός@andnsn οὐ@b
συμφωνέω@vifa3s μέγας@annnsc γάρ@cc σχίσμα@nnnsc γίνομαι@vifm3s', '', ecbgl)
ecbgl <- gsub('06\\.01\\.02Z', '05\\.36b\\.02Z (καί@cc) οὐδείς@rinms ἐπιβάλλω@vipa3s
ἐπίβλημα@nansc ῥάκος@ngnsc ἄγναφος@angnsn ἐπί@pd ἱμάτιον@ndnsc παλαιός@andnsn εἰ@cs
δέ@cc μή@x γέ@x καί@cc ὁ@dans πλήρωμα@nansc αἴρω@vipa3s καί@cc ὁ@ddns παλαιός@andnsn
οὐ@b συμφωνέω@vifa3s μέγας@annnsc γάρ@cc σχίσμα@nnnsc γίνομαι@vifm3s \r\n 06\\.01\\.02Z',
ecbgl) # patch -- reorder 5:36b after 5:38 in Zahn morph
ecbgl <- gsub('\\[καί+ἐγώ@cc&rpn-s', '\\[καί@cc ἐγώ@rpn-s ', ecbgl) # split crasis in Zahn morph
11:9
ecbgl <- gsub('16\\.22\\.03V γίνομαι@viam3s δέ@cc ἀποθνήσκω@vnaa ὁ@dams πτωχός@anamsn
καί@cc ἀποφέρω@vnap αὐτός@rpams ὑπό@pg ἄγγελος@ngmpc εἰς@pa ὁ@dams κόλπος@namsc
Ἄβραάμ@ngmsp', '16\\.22\\.03V γίνομαι@viam3s δέ@cc ἀποθνήσκω@vnaa ὁ@dams πτωχός@anamsn
καί@cc ἀποφέρω@vnap αὐτός@rpams ὑπό@pg ἄγγελος@ngmpc εἰς@pa ὁ@dams κόλπος@namsc
ὁ@dgms Ἄβραάμ@ngmsp', ecbgl) # patch -- add element missing in Harnack morph
ecbgl <- gsub('22\\.20\\.02Z \\[καί@ ', '22\\.20\\.02Z \\[καί@cc ', ecbgl) # -- patch -- add tag in
Zahn morph 22:20
ecbgl <- gsub('τίς@rqnms σύ@rpd-p πιστεύω@vifa ', ' τίς@rqnms σύ@rpd-p πιστεύω@vifa3s ', ecbgl)
# patch -- add element missing in Harnack morph
ecbgl <- gsub(' συνευδοκέω@vpna ', ' συνευδοκέω@vnpa ', ecbgl) # patch -- correct tag in Harnack
morph 11:48
ecbgl <- gsub('\\naiτέω@vifa3s', ' αιτέω@vifa3s ', ecbgl) # patch -- delete extra line break in Roth
morph 11:11
ecbgl <- gsub('\\(συγ\\[\\[\\])καλύπτω@vrxpnns', 'συγκαλύπτω@vrxpnns \\(\\[\\[\\])', ecbgl) # patch
-- postpose internal variant in Roth 12:2
ecbgl <- gsub('16\\.09\\.06R', '16\\.09a\\.06R', ecbgl) # patch -- add internal verse subdivision in
Roth morph
ecbgl <- gsub('17\\.03\\.06R', '17\\.03b\\.06R', ecbgl) # patch -- add internal verse subdivision in
Roth morph
ecbgl <- gsub('20\\.35 ', '20\\.35\\.06R ', ecbgl) # patch -- add missing edition identifier in Roth
morph
ecbgl <- gsub('24\\.21\\.06R', '24\\.21a\\.06R', ecbgl) # patch -- add internal verse subdivision in
Roth morph
ecbgl <- gsub('ἀνακράζω@vpanns', ' ἀνακράζω@vpaanns ', ecbgl) # patch -- complete and correct
morph tag in Klinghardt Nicolotti 4:35
ecbgl <- gsub('\r\n05\\.36\\.07K καί@cc οὐδείς@rinms ἐπιβάλλω@vipa3s ἐπίβλημα@nansc
ῥάκος@ngnsc ἄγναφος@angnsn ἐπί@pd ἱμάτιον@ndnsc παλαιός@andnsn εἰ@cs δέ@cc μή@x γέ@x
καί@cc ὁ@dans πλήρωμα@nansc αἴρω@vipa3s καί@cc ὁ@ddns παλαιός@andnsn οὐ@b
συμφωνέω@vifa3s μέγας@annnsc γάρ@cc σχίσμα@nnnsc γίνομαι@vifm3s', '', ecbgl) # patch --
remove verse to shift order
ecbgl <- gsub('06\\.01\\.07K', '05\\.36\\.07K καί@cc οὐδείς@rinms ἐπιβάλλω@vipa3s
ἐπίβλημα@nansc ῥάκος@ngnsc ἄγναφος@angnsn ἐπί@pd ἱμάτιον@ndnsc παλαιός@andnsn εἰ@cs
δέ@cc μή@x γέ@x καί@cc ὁ@dans πλήρωμα@nansc αἴρω@vipa3s καί@cc ὁ@ddns παλαιός@andnsn
οὐ@b συμφωνέω@vifa3s μέγας@annnsc γάρ@cc σχίσμα@nnnsc γίνομαι@vifm3s \r\n 06\\.01\\.07K',
ecbgl) # patch -- shift verse order

```

```

ecbgl <- gsub('\r\n07\\.45\\.07K και@cc καταφιλέω@viiia3s', '', ecbgl) # patch -- remove verse to shift
order
ecbgl <- gsub('07\\.47\\.07K', '07\\.45\\.07K και@cc καταφιλέω@viiia3s \r\n 07\\.47\\.07K', ecbgl) #
patch -- shift verse order
ecbgl <- gsub('ἀπολέσαι ἀπόλλυμι@vnaa', 'ἀπόλλυμι@vnaa', ecbgl) # patch -- remove extra word in
Klinghardt morph 9:35
ecbgl <- gsub('οἶος@arnnsg', 'οἶος@rrgnsg', ecbgl) # patch -- correct morph tag in Klinghardt and
Nicolotti 9:55
ecbgl <- gsub('καί\|+ἐκεῖνος@cc\|&adnmsn', 'καί@cc ἐκεῖνος@adnmsn', ecbgl) # -- patch -- split
crasis in Klinghardt morph 11:7 and 22:12
ecbgl <- gsub('καί\|+ἐάν@cc\|&cs', 'καί@cc ἐάν@cs', ecbgl) # -- patch -- split crasis in Klinghardt
morph 12:38
ecbgl <- gsub('συκάμινος@ndfsc μεταφθεύθητι', 'συκάμινος@ndfsc', ecbgl) # patch -- remove extra
word in Klinghardt morph 17:6
ecbgl <- gsub('κατέσθω@vppanmp', 'κατέσθω@vppanmp', ecbgl) # patch -- correct tag in
Klinghardt morph 20:47
ecbgl <- gsub('φαγεῖν ἐσθίω@vnaa', 'ἐσθίω@vnaa', ecbgl) # patch -- remove extra word in
Klinghardt morph 22:9
ecbgl <- gsub('\r\n23\\.17\\.07K ἀνάγκη@nafsc δέ@cc ἔχω@viiia3s ἀπολύω@vnpa αὐτός@rpdmp
κατά@pa ἑορτή@nafsc εἶς@acamsn', '', ecbgl) # patch - remove 23:17 from incorrect location in
Klinghardt morph
ecbgl <- gsub('23\\.20\\.07K', '23\\.17\\.07K ἀνάγκη@nafsc δέ@cc ἔχω@viiia3s ἀπολύω@vnpa
αὐτός@rpdmp κατά@pa ἑορτή@nafsc εἶς@acamsn \r\n 23\\.20\\.07K', ecbgl) # patch -- reorder
23:17 after 20:19 in Klinghardt morph
ecbgl <- gsub('περιτίθεντες περιτίθημι@vppanmp', 'περιτίθημι@vppanmp', ecbgl) # patch -- remove
extra word in Klinghardt morph 23:37
ecbgl <- gsub('παρακούσομαι παρακούω@vifm1s', 'παρακούω@vifm1s', ecbgl) # patch -- remove extra
word in Nicolotti morph 5:5
ecbgl <- gsub('ἔρχομαι@vpxgnmp', 'ἔρχομαι@vpxagmp', ecbgl) # patch -- correct tag in Nicolotti
morph 6:18
ecbgl <- gsub('καί\|+ἐκεῖθεν@cc\|&cc', 'καί@cc ἐκεῖθεν@cc', ecbgl) # patch -- split crasis in Nicolotti
morph 9:4
ecbgl <- gsub('ὁ ὁ@ddns', 'ὁ@ddns', ecbgl) # patch -- remove extra word in Nicolotti morph 10:21
ecbgl <- gsub('καί\|+ἐκεῖ@cc\|&b', 'καί@cc ἐκεῖ@b', ecbgl) # patch -- split crasis in Nicolotti morph
12:18
ecbgl <- gsub('πίνων μεθυσκόμενος πίνω@vppanms μεθύσκω@vpppnms', 'πίνω@vppanms
μεθύσκω@vpppnms', ecbgl) # patch -- remove 2 extra words in Nicolotti morph 12:45
ecbgl <- gsub('μετανοέω@vipa1s ἀφήμι@vifa2s ἀφήμι@vdaa2s', 'μετανοέω@vipa1s ἀφήμι@vdaa2s',
ecbgl) # patch -- remove extra word in Nicolotti morph 17:4
ecbgl <- gsub('ἄν@x ἔπραξα αὐτός@rpans', 'ἄν@x πράσσω@viaa1s αὐτός@rpans', ecbgl) # patch --
add missing tag in Nicolotti morph 19:23
ecbgl <- str_replace_all(ecbgl, '(\\d{2})\\.\\.\\d{2})(\\w{1})\\.\\.\\d{2}\\w{1}', '\\4 QQ \\1 QQ \\2 QQ
\\3 QQ') # reformat and resort row header with sub-verses
ecbgl <- str_replace_all(ecbgl, '(\\d{2})\\.\\.\\d{2})\\.\\.\\d{2}\\w{1}', '\\3 QQ \\1 QQ \\2 QQ e QQ')
# reformat and resort row header without sub-verses
ecbgl <- gsub('\r\n', '\\|', ecbgl) # replace Dataverse line separator with temporary patch

```

```

ecbgl <- gsub("\\(|\\)|\\[|\\]|;|,|\\.', ' ', ecbgl) # replace characters ( ) [ ] ; , . with a space
ecbgl <- gsub('QQ', ' ', ecbgl) # replace row header separators with a padded comma
ecbgl <- ecbgl # copy data frame for phase 01.03
ecbgl <- gsub('@[^ ]+', ' ', ecbgl) # replace morph tags with a space
ecbgl <- str_trim(ecbgl, side = c('both')) # remove leading and trailing white spaces
ecbgl <- str_squish(ecbgl) # remove repeating whitespace
ecbgl <- gsub('\\|', '\\n', ecbgl) # replace temporary patch with standard line separator
ecbgl <- str_split(ecbgl, '\\n') # split string by line delimiter
ecbgl <- as.data.frame(ecbgl, stringsAsFactors = FALSE) # convert string to data frame / table
ecbgl <- rbind(c('bk,chp,vs,subvs,word'), ecbgl) # create new top row for df to match NT dataframes
colnames(ecbgl) <- c('bk,chp,vs,subvs,lemma') # replace single vector column name with staging of
future column names as a comma separated string
write.csv(ecbgl, 'data/ecbgl.csv', fileEncoding='UTF-8', row.names = TRUE, quote = FALSE) # write
out csv file
ecbgl <- read.csv('data/ecbgl.csv', sep=',', check.names=FALSE, encoding='UTF-8') # scan in csv
file, check.names=FALSE deletes x
ecbgl <- ecbgl[-1,] # delete first row to match NT dataframes
colnames(ecbgl) <- c('line', 'bk', 'chp', 'vs', 'subvs', 'lemma') # replace column names
ecbgl <- ecbgl[!(is.na(ecbgl$lemma) | ecbgl$lemma==" | ecbgl$lemma==" | ecbgl$lemma=="'), ] ##
remove rows with empty lemma column
ecbgl$line <- gsub('^', "ec", ecbgl$line) # add ec corpus identifier to line identifier
ecbgl$lemma <- str_trim(ecbgl$lemma, side = c('both')) # trim whitespace in lemma column
ecbgl$lemma <- gsub(' |@', ',', ecbgl$lemma) # replace spaces and @ with commas in lemma
column
ecbgl$bk <- str_trim(ecbgl$bk, side = c('both')) # trim whitespace in bk column
ecbgl$chp <- str_trim(ecbgl$chp, side = c('both')) # trim whitespace in chp column
ecbgl$vs <- str_trim(ecbgl$vs, side = c('both')) # trim whitespace in vs column
ecbgl$subvs <- str_trim(ecbgl$subvs, side = c('both')) # trim whitespace in subvs column
ecbgl <- separate_rows(ecbgl, bk, chp, vs, lemma, sep = ',', convert = FALSE) # separate lemma
column into rows
write.csv(ecbgl, 'data/ecbgl.csv', fileEncoding='UTF-8', row.names = FALSE, quote = FALSE) #
write out csv

```

## ec phase 01.03: morph: dependent on phase 01.02

```

ecbgl <- gsub('/[^ ]+', ' ', ecbgl) # remove secondary morphology tags
ecbgl <- gsub('[^@ ]+@', ' ', ecbgl) # remove lemmata from morphology tags
ecbgl <- str_trim(ecbgl, side = c('both')) # remove leading and trailing white spaces
ecbgl <- str_squish(ecbgl) # remove repeating whitespace
ecbgl <- gsub('\\|', '\\n', ecbgl) # replace temporary patch with standard line separator
ecbgl <- str_split(ecbgl, '\\n') # split string by line delimiter
ecbgl <- as.data.frame(ecbgl, stringsAsFactors = FALSE) # convert string to data frame / table
ecbgl <- rbind(c('bk,chp,vs,subvs,word'), ecbgl) # create new top row for df to match NT
dataframes
colnames(ecbgl) <- c('bk,chp,vs,subvs,morph') # replace single vector column name with staging of
future column names as a comma separated string

```

```

write.csv(ecbgrp, 'data/ecbgrp.csv', fileEncoding='UTF-8', row.names = TRUE, quote = FALSE) #
write out csv file
ecbgrp <- read.csv('data/ecbgrp.csv', sep=',', check.names=FALSE, encoding='UTF-8') # scan in csv
file, check.names=FALSE deletes x
ecbgrp <- ecbgrp[-1,] # delete first row to match NT dataframes
colnames(ecbgrp) <- c('line', 'bk', 'chp', 'vs', 'subvs', 'morph') # replace column names
ecbgrp <- ecbgrp[!(is.na(ecbgrp$morph) | ecbgrp$morph==" | ecbgrp$morph==" | ecbgrp$morph=="'), ]
## remove rows with empty morph column
ecbgrp$line <- gsub('^', "ec", ecbgrp$line) # add ec corpus identifier to line identifier
ecbgrp$morph <- str_trim(ecbgrp$morph, side = c('both')) # trim whitespace in morph column
ecbgrp$morph <- gsub(' |@', ',', ecbgrp$morph) # replace spaces and @ with commas in morph
column
ecbgrp$bk <- str_trim(ecbgrp$bk, side = c('both')) # trim whitespace in bk column
ecbgrp$chp <- str_trim(ecbgrp$chp, side = c('both')) # trim whitespace in chp column
ecbgrp$vs <- str_trim(ecbgrp$vs, side = c('both')) # trim whitespace in vs column
ecbgrp$subvs <- str_trim(ecbgrp$subvs, side = c('both')) # trim whitespace in subvs column
ecbgrp <- separate_rows(ecbgrp, bk, chp, vs, subvs, morph, sep = ',', convert = FALSE) # separate
morph column into rows
write.csv(ecbgrp, 'data/ecbgrp.csv', fileEncoding='UTF-8', row.names = FALSE, quote = FALSE) #
write out csv

```

```
## ec phase 01.04: bind tables
```

```

ecbgt$tokenid <- 1000001:1057284
ecbgl$tokenid <- 1000001:1057284
ecbgrp$tokenid <- 1000001:1057284
ecfull1 <- full_join(ecbgt, ecbgl, all = TRUE, copy = FALSE, na_matches = 'na')
ecfull2 <- full_join(ecfull1, ecbgrp, all = TRUE, copy = FALSE, na_matches = 'na')
setcolorder(ecfull2, c('tokenid', 'line', 'bk', 'chp', 'vs', 'subvs', 'word', 'lemma', 'morph'))

```

```
## ec phase 01.05: set all tables as dataframes
```

```

ecbgt <- as.data.frame(ecbgt, stringsAsFactors = FALSE)
ecbgl <- as.data.frame(ecbgl, stringsAsFactors = FALSE)
ecbgrp <- as.data.frame(ecbgrp, stringsAsFactors = FALSE)
ecfull1 <- as.data.frame(ecfull1, stringsAsFactors = FALSE)
ecfull2 <- as.data.frame(ecfull2, stringsAsFactors = FALSE)
ecgpm <- ecfull2 # copy bound dataframe to new ecgpm dataframe
rm(ecfull1, ecfull2)
write.csv(ecgpm, 'data/ecgpm.csv', fileEncoding='UTF-8', row.names = FALSE, quote = FALSE) #
write out csv

```

```
## ec phase 02.01: create lower case and unaccented word and lemma columns
```

```

ecgpm$gwlc <- ecgpm$word # copy word column to new ecgpm column
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u0386|\u0391|\u03AC|\u1F00|\u1F01|\u1F02|\u1F03|\u1F04|\u1F05|\u1F06|\u1F07|\u1F08|\u1F0
9|\u1F0A|\u1F0B|\u1F0C|\u1F0D|\u1F0E|\u1F0F|\u1F70|\u1F71|\u1F80|\u1F81|\u1F82|\u1F83|\u1
F84|\u1F85|\u1F86|\u1F87|\u1F88|\u1F89|\u1F8A|\u1F8B|\u1F8C|\u1F8D|\u1F8E|\u1F8F|\u1FB0|\

```



```

u1FB1|\u1FB2|\u1FB3|\u1FB4|\u1FB6|\u1FB7|\u1FB8|\u1FB9|\u1FBA|\u1FBB|\u1FBC', '\u03B1') #
α
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u0388|\u0395|\u03AD|\u1F10|\u1F11|\u1F12|\u1F13|\u1F14|\u1F15|\u1F18|\u1F19|\u1F1A|\u1F1
B|\u1F1C|\u1F1D|\u1F72|\u1F73|\u1FC8|\u1FC9', '\u03B5') # ε
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u0389|\u0397|\u03AE|\u1F20|\u1F21|\u1F22|\u1F23|\u1F24|\u1F25|\u1F26|\u1F27|\u1F28|\u1F2
9|\u1F2A|\u1F2B|\u1F2C|\u1F2D|\u1F2E|\u1F2F|\u1F74|\u1F75|\u1F90|\u1F91|\u1F92|\u1F93|\u1
F94|\u1F95|\u1F96|\u1F97|\u1F98|\u1F99|\u1F9A|\u1F9B|\u1F9C|\u1F9D|\u1F9E|\u1F9F|\u1FC2|
\u1FC3|\u1FC4|\u1FC6|\u1FC7|\u1FCA|\u1FCB|\u1FCC', '\u03B7') # η
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u038A|\u0399|\u03AA|\u0390|\u03AF|\u03CA|\u1F30|\u1F31|\u1F32|\u1F33|\u1F34|\u1F35|\u1F
36|\u1F37|\u1F38|\u1F39|\u1F3A|\u1F3B|\u1F3C|\u1F3D|\u1F3E|\u1F3F|\u1F76|\u1F77|\u1FD0|\
u1FD1|\u1FD2|\u1FD3|\u1FD6|\u1FD7|\u1FD8|\u1FD9|\u1FDA|\u1FDB', '\u03B9') # ι
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u038C|\u039F|\u03CC|\u1F40|\u1F41|\u1F42|\u1F43|\u1F44|\u1F45|\u1F48|\u1F49|\u1F4A|\u1F
4B|\u1F4C|\u1F4D|\u1F78|\u1F79|\u1FF8|\u1FF9', '\u03BF') # ο
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u038E|\u03A5|\u03AB|\u03B0|\u03CB|\u03CD|\u1F50|\u1F51|\u1F52|\u1F53|\u1F54|\u1F55|\u1F
56|\u1F57|\u1F59|\u1F5B|\u1F5D|\u1F5F|\u1F7A|\u1F7B|\u1FE0|\u1FE1|\u1FE2|\u1FE3|\u1FE6|\
u1FE7|\u1FE8|\u1FE9|\u1FEA|\u1FEB', '\u03C5') # υ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u038F|\u03A9|\u03CE|\u1F60|\u1F61|\u1F62|\u1F63|\u1F64|\u1F65|\u1F66|\u1F67|\u1F68|\u1F6
9|\u1F6A|\u1F6B|\u1F6C|\u1F6D|\u1F6E|\u1F6F|\u1F7C|\u1F7D|\u1FA0|\u1FA1|\u1FA2|\u1FA3|\
u1FA4|\u1FA5|\u1FA6|\u1FA7|\u1FA8|\u1FA9|\u1FAA|\u1FAB|\u1FAC|\u1FAD|\u1FAE|\u1FAF|\
u1FF2|\u1FF3|\u1FF4|\u1FF6|\u1FF7|\u1FFA|\u1FFB|\u1FFC', '\u03C9') # ω
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u0392', '\u03B2') # β
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u0393', '\u03B3') # γ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u0394', '\u03B4') # δ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u0396', '\u03B6') # ζ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u0398', '\u03B8') # θ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u039A', '\u03BA') # κ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u039B', '\u03BB') # λ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u039C', '\u03BC') # μ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u039D', '\u03B4') # ν
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u039E', '\u03BE') # ξ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A0', '\u03C0') # π
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A1|\u1FE4|\u1FE5|\u1FEC', '\u03C1') # ρ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A3', '\u03C3') # σ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A4', '\u03C4') # τ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A6', '\u03C6') # φ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A7', '\u03C7') # χ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A8', '\u03C8') # ψ
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u0386|\u0391|\u03AC|\u1F00|\u1F01|\u1F02|\u1F03|\u1F04|\u1F05|\u1F06|\u1F07|\u1F08|\u1F0
9|\u1F0A|\u1F0B|\u1F0C|\u1F0D|\u1F0E|\u1F0F|\u1F70|\u1F71|\u1F80|\u1F81|\u1F82|\u1F83|\u1

```



```

F84|\u1F85|\u1F86|\u1F87|\u1F88|\u1F89|\u1F8A|\u1F8B|\u1F8C|\u1F8D|\u1F8E|\u1F8F|\u1FB0|\u1FB1|\u1FB2|\u1FB3|\u1FB4|\u1FB5|\u1FB6|\u1FB7|\u1FB8|\u1FB9|\u1FBA|\u1FBB|\u1FBC', '\u03B1') #
 $\alpha$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u0388|\u0395|\u03AD|\u1F10|\u1F11|\u1F12|\u1F13|\u1F14|\u1F15|\u1F18|\u1F19|\u1F1A|\u1F1B|\u1F1C|\u1F1D|\u1F72|\u1F73|\u1FC8|\u1FC9', '\u03B5') #  $\epsilon$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u0389|\u0397|\u03AE|\u1F20|\u1F21|\u1F22|\u1F23|\u1F24|\u1F25|\u1F26|\u1F27|\u1F28|\u1F29|\u1F2A|\u1F2B|\u1F2C|\u1F2D|\u1F2E|\u1F2F|\u1F74|\u1F75|\u1F90|\u1F91|\u1F92|\u1F93|\u1F94|\u1F95|\u1F96|\u1F97|\u1F98|\u1F99|\u1F9A|\u1F9B|\u1F9C|\u1F9D|\u1F9E|\u1F9F|\u1FC2|\u1FC3|\u1FC4|\u1FC6|\u1FC7|\u1FCA|\u1FCB|\u1FCC', '\u03B7') #  $\eta$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u038A|\u0399|\u03AA|\u0390|\u03AF|\u03CA|\u1F30|\u1F31|\u1F32|\u1F33|\u1F34|\u1F35|\u1F36|\u1F37|\u1F38|\u1F39|\u1F3A|\u1F3B|\u1F3C|\u1F3D|\u1F3E|\u1F3F|\u1F76|\u1F77|\u1FD0|\u1FD1|\u1FD2|\u1FD3|\u1FD6|\u1FD7|\u1FD8|\u1FD9|\u1FDA|\u1FDB', '\u03B9') #  $\iota$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u038C|\u039F|\u03CC|\u1F40|\u1F41|\u1F42|\u1F43|\u1F44|\u1F45|\u1F48|\u1F49|\u1F4A|\u1F4B|\u1F4C|\u1F4D|\u1F78|\u1F79|\u1FF8|\u1FF9', '\u03BF') #  $o$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u038E|\u03A5|\u03AB|\u03B0|\u03CB|\u03CD|\u1F50|\u1F51|\u1F52|\u1F53|\u1F54|\u1F55|\u1F56|\u1F57|\u1F59|\u1F5B|\u1F5D|\u1F5F|\u1F7A|\u1F7B|\u1FE0|\u1FE1|\u1FE2|\u1FE3|\u1FE6|\u1FE7|\u1FE8|\u1FE9|\u1FEA|\u1FEB', '\u03C5') #  $\upsilon$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']],
'\u038F|\u03A9|\u03CE|\u1F60|\u1F61|\u1F62|\u1F63|\u1F64|\u1F65|\u1F66|\u1F67|\u1F68|\u1F69|\u1F6A|\u1F6B|\u1F6C|\u1F6D|\u1F6E|\u1F6F|\u1F7C|\u1F7D|\u1FA0|\u1FA1|\u1FA2|\u1FA3|\u1FA4|\u1FA5|\u1FA6|\u1FA7|\u1FA8|\u1FA9|\u1FAA|\u1FAB|\u1FAC|\u1FAD|\u1FAE|\u1FAF|\u1FF2|\u1FF3|\u1FF4|\u1FF6|\u1FF7|\u1FFA|\u1FFB|\u1FFC', '\u03C9') #  $\omega$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u0392', '\u03B2') #  $\beta$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u0393', '\u03B3') #  $\gamma$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u0394', '\u03B4') #  $\delta$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u0396', '\u03B6') #  $\zeta$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u0398', '\u03B8') #  $\theta$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u039A', '\u03BA') #  $\kappa$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u039B', '\u03BB') #  $\lambda$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u039C', '\u03BC') #  $\mu$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u039D', '\u03B9') #  $\nu$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u039E', '\u03BE') #  $\xi$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A0', '\u03C0') #  $\pi$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A1|\u1FE4|\u1FE5|\u1FEC', '\u03C1') #  $\rho$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A3', '\u03C3') #  $\sigma$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A4', '\u03C4') #  $\tau$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A6', '\u03C6') #  $\phi$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A7', '\u03C7') #  $\chi$ 
ecgpm['gwlc'] <- str_replace(ecgpm[['gwlc']], '\u03A8', '\u03C8') #  $\psi$ 
ecgpm$gllc <- ecgpm$lemma # copy lemma column to new ecgpm column

```

```

ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u0386|\u0391|\u03AC|\u1F00|\u1F01|\u1F02|\u1F03|\u1F04|\u1F05|\u1F06|\u1F07|\u1F08|\u1F09|\u1F0A|\u1F0B|\u1F0C|\u1F0D|\u1F0E|\u1F0F|\u1F70|\u1F71|\u1F80|\u1F81|\u1F82|\u1F83|\u1F84|\u1F85|\u1F86|\u1F87|\u1F88|\u1F89|\u1F8A|\u1F8B|\u1F8C|\u1F8D|\u1F8E|\u1F8F|\u1FB0|\u1FB1|\u1FB2|\u1FB3|\u1FB4|\u1FB6|\u1FB7|\u1FB8|\u1FB9|\u1FBA|\u1FBB|\u1FBC', '\u03B1') #
 $\alpha$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u0388|\u0395|\u03AD|\u1F10|\u1F11|\u1F12|\u1F13|\u1F14|\u1F15|\u1F18|\u1F19|\u1F1A|\u1F1B|\u1F1C|\u1F1D|\u1F72|\u1F73|\u1FC8|\u1FC9', '\u03B5') #
 $\epsilon$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u0389|\u0397|\u03AE|\u1F20|\u1F21|\u1F22|\u1F23|\u1F24|\u1F25|\u1F26|\u1F27|\u1F28|\u1F29|\u1F2A|\u1F2B|\u1F2C|\u1F2D|\u1F2E|\u1F2F|\u1F74|\u1F75|\u1F90|\u1F91|\u1F92|\u1F93|\u1F94|\u1F95|\u1F96|\u1F97|\u1F98|\u1F99|\u1F9A|\u1F9B|\u1F9C|\u1F9D|\u1F9E|\u1F9F|\u1FC2|\u1FC3|\u1FC4|\u1FC6|\u1FC7|\u1FCA|\u1FCB|\u1FCC', '\u03B7') #
 $\eta$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u038A|\u0399|\u03AA|\u0390|\u03AF|\u03CA|\u1F30|\u1F31|\u1F32|\u1F33|\u1F34|\u1F35|\u1F36|\u1F37|\u1F38|\u1F39|\u1F3A|\u1F3B|\u1F3C|\u1F3D|\u1F3E|\u1F3F|\u1F76|\u1F77|\u1FD0|\u1FD1|\u1FD2|\u1FD3|\u1FD6|\u1FD7|\u1FD8|\u1FD9|\u1FDA|\u1FDB', '\u03B9') #
 $\iota$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u038C|\u039F|\u03CC|\u1F40|\u1F41|\u1F42|\u1F43|\u1F44|\u1F45|\u1F48|\u1F49|\u1F4A|\u1F4B|\u1F4C|\u1F4D|\u1F78|\u1F79|\u1FF8|\u1FF9', '\u03BF') #
 $\omicron$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u038E|\u03A5|\u03AB|\u03B0|\u03CB|\u03CD|\u1F50|\u1F51|\u1F52|\u1F53|\u1F54|\u1F55|\u1F56|\u1F57|\u1F59|\u1F5B|\u1F5D|\u1F5F|\u1F7A|\u1F7B|\u1FE0|\u1FE1|\u1FE2|\u1FE3|\u1FE6|\u1FE7|\u1FE8|\u1FE9|\u1FEA|\u1FEB', '\u03C5') #
 $\upsilon$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u038F|\u03A9|\u03CE|\u1F60|\u1F61|\u1F62|\u1F63|\u1F64|\u1F65|\u1F66|\u1F67|\u1F68|\u1F69|\u1F6A|\u1F6B|\u1F6C|\u1F6D|\u1F6E|\u1F6F|\u1F7C|\u1F7D|\u1FA0|\u1FA1|\u1FA2|\u1FA3|\u1FA4|\u1FA5|\u1FA6|\u1FA7|\u1FA8|\u1FA9|\u1FAA|\u1FAB|\u1FAC|\u1FAD|\u1FAE|\u1FAF|\u1FF2|\u1FF3|\u1FF4|\u1FF6|\u1FF7|\u1FFA|\u1FFB|\u1FFC', '\u03C9') #
 $\omega$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u0392', '\u03B2') #
 $\beta$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u0393', '\u03B3') #
 $\gamma$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u0394', '\u03B4') #
 $\delta$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u0396', '\u03B6') #
 $\zeta$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u0398', '\u03B8') #
 $\theta$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u039A', '\u03BA') #
 $\kappa$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u039B', '\u03BB') #
 $\lambda$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u039C', '\u03BC') #
 $\mu$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u039D', '\u03B9') #
 $\nu$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u039E', '\u03BE') #
 $\xi$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A0', '\u03C0') #
 $\pi$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A1|\u1FE4|\u1FE5|\u1FEC', '\u03C1') #
 $\rho$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A3', '\u03C3') #
 $\sigma$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A4', '\u03C4') #
 $\tau$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A6', '\u03C6') #
 $\phi$ 
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A7', '\u03C7') #
 $\chi$ 

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```

ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A8', '\u03C8') # ψ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u0386|\u0391|\u03AC|\u1F00|\u1F01|\u1F02|\u1F03|\u1F04|\u1F05|\u1F06|\u1F07|\u1F08|\u1F09|\u1F0A|\u1F0B|\u1F0C|\u1F0D|\u1F0E|\u1F0F|\u1F70|\u1F71|\u1F80|\u1F81|\u1F82|\u1F83|\u1F84|\u1F85|\u1F86|\u1F87|\u1F88|\u1F89|\u1F8A|\u1F8B|\u1F8C|\u1F8D|\u1F8E|\u1F8F|\u1FB0|\u1FB1|\u1FB2|\u1FB3|\u1FB4|\u1FB6|\u1FB7|\u1FB8|\u1FB9|\u1FBA|\u1FBB|\u1FBC', '\u03B1') # α
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u0388|\u0395|\u03AD|\u1F10|\u1F11|\u1F12|\u1F13|\u1F14|\u1F15|\u1F18|\u1F19|\u1F1A|\u1F1B|\u1F1C|\u1F1D|\u1F72|\u1F73|\u1FC8|\u1FC9', '\u03B5') # ε
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u0389|\u0397|\u03AE|\u1F20|\u1F21|\u1F22|\u1F23|\u1F24|\u1F25|\u1F26|\u1F27|\u1F28|\u1F29|\u1F2A|\u1F2B|\u1F2C|\u1F2D|\u1F2E|\u1F2F|\u1F74|\u1F75|\u1F90|\u1F91|\u1F92|\u1F93|\u1F94|\u1F95|\u1F96|\u1F97|\u1F98|\u1F99|\u1F9A|\u1F9B|\u1F9C|\u1F9D|\u1F9E|\u1F9F|\u1FC2|\u1FC3|\u1FC4|\u1FC6|\u1FC7|\u1FCA|\u1FCB|\u1FCC', '\u03B7') # η
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u038A|\u0399|\u03AA|\u0390|\u03AF|\u03CA|\u1F30|\u1F31|\u1F32|\u1F33|\u1F34|\u1F35|\u1F36|\u1F37|\u1F38|\u1F39|\u1F3A|\u1F3B|\u1F3C|\u1F3D|\u1F3E|\u1F3F|\u1F76|\u1F77|\u1FD0|\u1FD1|\u1FD2|\u1FD3|\u1FD6|\u1FD7|\u1FD8|\u1FD9|\u1FDA|\u1FDB', '\u03B9') # ι
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u038C|\u039F|\u03CC|\u1F40|\u1F41|\u1F42|\u1F43|\u1F44|\u1F45|\u1F48|\u1F49|\u1F4A|\u1F4B|\u1F4C|\u1F4D|\u1F78|\u1F79|\u1FF8|\u1FF9', '\u03BF') # ο
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u038E|\u03A5|\u03AB|\u03B0|\u03CB|\u03CD|\u1F50|\u1F51|\u1F52|\u1F53|\u1F54|\u1F55|\u1F56|\u1F57|\u1F59|\u1F5B|\u1F5D|\u1F5F|\u1F7A|\u1F7B|\u1FE0|\u1FE1|\u1FE2|\u1FE3|\u1FE6|\u1FE7|\u1FE8|\u1FE9|\u1FEA|\u1FEB', '\u03C5') # υ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']],
'\u038F|\u03A9|\u03CE|\u1F60|\u1F61|\u1F62|\u1F63|\u1F64|\u1F65|\u1F66|\u1F67|\u1F68|\u1F69|\u1F6A|\u1F6B|\u1F6C|\u1F6D|\u1F6E|\u1F6F|\u1F7C|\u1F7D|\u1FA0|\u1FA1|\u1FA2|\u1FA3|\u1FA4|\u1FA5|\u1FA6|\u1FA7|\u1FA8|\u1FA9|\u1FAA|\u1FAB|\u1FAC|\u1FAD|\u1FAE|\u1FAF|\u1FF2|\u1FF3|\u1FF4|\u1FF6|\u1FF7|\u1FFA|\u1FFB|\u1FFC', '\u03C9') # ω
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u0392', '\u03B2') # β
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u0393', '\u03B3') # γ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u0394', '\u03B4') # δ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u0396', '\u03B6') # ζ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u0398', '\u03B8') # θ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u039A', '\u03BA') # κ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u039B', '\u03BB') # λ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u039C', '\u03BC') # μ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u039D', '\u03BD') # ν
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u039E', '\u03BE') # ξ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A0', '\u03C0') # π
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A1|\u1FE4|\u1FE5|\u1FEC', '\u03C1') # ρ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A3', '\u03C3') # σ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A4', '\u03C4') # τ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A6', '\u03C6') # φ

```

```
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A7', '\u03C7') # χ
ecgpm['gllc'] <- str_replace(ecgpm[['gllc']], '\u03A8', '\u03C8') # ψ
write.csv(ecgpm, 'data/ecgpm.csv', fileEncoding='UTF-8', row.names = FALSE, quote = FALSE) #
write out csv
```

## ec phase 02.02: create English letter versions of word and lemma columns; second pass needed for skipped letters

```
ecgpm$ewlc <- ecgpm$gwlc # copy greek lower case word column to new column
```

```
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B1', 'a') # α
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B2', 'b') # β
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03BE', 'c') # ξ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B4', 'd') # δ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B5', 'e') # ε
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C6', 'f') # φ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B3', 'g') # γ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B7', 'h') # η
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B9', 'i') # ι
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03BA', 'k') # κ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03BB', 'l') # λ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03BC', 'm') # μ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B1', 'n') # ν
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03BF', 'o') # ο
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C0', 'p') # π
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B8', 'q') # θ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C1', 'r') # ρ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C2', 's') # ς
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C3', 's') # σ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C4', 't') # τ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C5', 'u') # υ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C9', 'w') # ω
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C7', 'x') # χ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C8', 'y') # ψ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B6', 'z') # ζ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B1', 'a') # α
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B2', 'b') # β
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03BE', 'c') # ξ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B4', 'd') # δ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B5', 'e') # ε
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C6', 'f') # φ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B3', 'g') # γ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B7', 'h') # η
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B9', 'i') # ι
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03BA', 'k') # κ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03BB', 'l') # λ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03BC', 'm') # μ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B1', 'n') # ν
```

```

ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03BF', 'o') # o
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C0', 'p') # π
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B8', 'q') # θ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C1', 'r') # ρ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C2', 's') # ς
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C3', 's') # σ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C4', 't') # τ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C5', 'u') # υ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C9', 'w') # ω
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C7', 'x') # χ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03C8', 'y') # ψ
ecgpm['ewlc'] <- str_replace(ecgpm[['ewlc']], '\u03B6', 'z') # ζ
ecgpm$ellc <- ecgpm$gllc # copy lemma column to new ecgpm column
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B1', 'a') # α
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B2', 'b') # β
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03BE', 'c') # ξ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B4', 'd') # δ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B5', 'e') # ε
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C6', 'f') # φ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B3', 'g') # γ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B7', 'h') # η
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B9', 'i') # ι
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03BA', 'k') # κ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03BB', 'l') # λ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03BC', 'm') # μ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B1', 'n') # ν
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03BF', 'o') # ο
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C0', 'p') # π
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B8', 'q') # θ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C1', 'r') # ρ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C2', 's') # ς
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C3', 's') # σ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C4', 't') # τ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C5', 'u') # υ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C9', 'w') # ω
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C7', 'x') # χ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C8', 'y') # ψ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B6', 'z') # ζ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B1', 'a') # α
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B2', 'b') # β
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03BE', 'c') # ξ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B4', 'd') # δ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B5', 'e') # ε
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C6', 'f') # φ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B3', 'g') # γ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B7', 'h') # η

```



```

ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B9', 'i') # ι
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03BA', 'k') # κ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03BB', 'l') # λ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03BC', 'm') # μ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B5', 'n') # ν
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03BF', 'o') # ο
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C0', 'p') # π
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B8', 'q') # θ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C1', 'r') # ρ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C2', 's') # ς
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C3', 's') # σ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C4', 't') # τ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C5', 'u') # υ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C9', 'w') # ω
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C7', 'x') # χ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03C8', 'y') # ψ
ecgpm['ellc'] <- str_replace(ecgpm[['ellc']], '\u03B6', 'z') # ζ
write.csv(ecgpm, 'data/ecgpmelc.csv', fileEncoding='UTF-8', row.names = FALSE, quote = FALSE)
# write out csv

```

```

## ec phase 02.03 transform morph tags to numerical discrete categorical array
ecgpm$gpm <- ecgpm$morph # duplicate morph column to new ecgpm column
ecgpm['gpm'][ecgpm['gpm'] == 'vpaaafp'] <- '3,5,1,3,1,1,3,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaaafs'] <- '3,5,1,3,1,1,2,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaaamp'] <- '3,5,1,2,1,1,3,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaaams'] <- '3,5,1,2,1,1,2,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaaanp'] <- '3,5,1,4,1,1,3,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaaans'] <- '3,5,1,4,1,1,2,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaadfp'] <- '3,4,1,3,1,1,3,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaadfs'] <- '3,4,1,2,1,1,3,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaadmp'] <- '3,4,1,3,1,1,2,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaadms'] <- '3,4,1,2,1,1,2,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaagfs'] <- '3,3,1,3,1,1,2,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaagmp'] <- '3,3,1,2,1,1,3,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaagms'] <- '3,3,1,2,1,1,2,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaagns'] <- '3,3,1,4,1,1,2,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaanfp'] <- '3,2,1,3,1,1,3,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaanfs'] <- '3,2,1,3,1,1,2,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaanmp'] <- '3,2,1,2,1,1,3,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaanms'] <- '3,2,1,2,1,1,2,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaannp'] <- '3,2,1,4,1,1,3,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpaanns'] <- '3,2,1,4,1,1,2,1,1,5,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vpamafs'] <- '3,5,1,3,1,1,2,1,1,5,3'
ecgpm['gpm'][ecgpm['gpm'] == 'vpamamp'] <- '3,5,1,2,1,1,3,1,1,5,3'
ecgpm['gpm'][ecgpm['gpm'] == 'vpamams'] <- '3,5,1,2,1,1,2,1,1,5,3'
ecgpm['gpm'][ecgpm['gpm'] == 'vpamanp'] <- '3,5,1,4,1,1,3,1,1,5,3'

```



ecgpm['gpm'][ecgpm['gpm']] == 'vpamans' <- '3,5,1,4,1,1,2,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpamdmp' <- '3,4,1,2,1,1,3,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpamdnp' <- '3,4,1,4,1,1,3,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpamgfp' <- '3,3,1,3,1,1,3,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpamgfs' <- '3,3,1,3,1,1,2,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpamgmp' <- '3,3,1,2,1,1,3,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpamgms' <- '3,3,1,2,1,1,2,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpamgnp' <- '3,3,1,4,1,1,3,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpamgns' <- '3,3,1,4,1,1,2,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpamnfp' <- '3,2,1,3,1,1,3,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpamnfs' <- '3,2,1,3,1,1,2,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpamnmp' <- '3,2,1,2,1,1,3,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpamnms' <- '3,2,1,2,1,1,2,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpamnns' <- '3,2,1,4,1,1,2,1,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapafs' <- '3,5,1,3,1,1,2,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapamp' <- '3,5,1,2,1,1,3,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapams' <- '3,5,1,2,1,1,2,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapanp' <- '3,5,1,4,1,1,3,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapans' <- '3,5,1,4,1,1,2,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapdfs' <- '3,4,1,3,1,1,2,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapdms' <- '3,4,1,2,1,1,2,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapdnp' <- '3,4,1,4,1,1,3,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapdns' <- '3,4,1,4,1,1,2,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapgfp' <- '3,3,1,3,1,1,3,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapgfs' <- '3,3,1,3,1,1,2,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapgmp' <- '3,3,1,2,1,1,3,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapgms' <- '3,3,1,2,1,1,2,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapgnp' <- '3,3,1,4,1,1,3,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapgns' <- '3,3,1,4,1,1,2,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapnfp' <- '3,2,1,3,1,1,3,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapnfs' <- '3,2,1,3,1,1,2,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapnmp' <- '3,2,1,2,1,1,3,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapnms' <- '3,2,1,2,1,1,2,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapnnp' <- '3,2,1,4,1,1,3,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpapnns' <- '3,2,1,4,1,1,2,1,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpfaanp' <- '3,5,1,4,1,1,3,1,1,4,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpfanmp' <- '3,2,1,2,1,1,3,1,1,4,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpfanms' <- '3,2,1,2,1,1,2,1,1,4,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpfmans' <- '3,5,1,4,1,1,2,1,1,4,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpfpgnp' <- '3,3,1,4,1,1,3,1,1,4,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppaafp' <- '3,5,1,3,1,1,3,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppaafs' <- '3,5,1,3,1,1,2,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppaamp' <- '3,5,1,2,1,1,3,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppaams' <- '3,5,1,2,1,1,2,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppaanp' <- '3,5,1,4,1,1,3,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppaans' <- '3,5,1,4,1,1,2,1,1,2,2'

ecgpm['gpm'][ecgpm['gpm']] == 'vppadfp' <- '3,4,1,3,1,1,3,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppadfs' <- '3,4,1,3,1,1,2,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppadmp' <- '3,4,1,2,1,1,3,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppadms' <- '3,4,1,2,1,1,2,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppadnp' <- '3,4,1,4,1,1,3,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppadns' <- '3,4,1,4,1,1,3,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppagfp' <- '3,3,1,3,1,1,3,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppagfs' <- '3,3,1,3,1,1,2,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppagmp' <- '3,3,1,2,1,1,3,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppagms' <- '3,3,1,2,1,1,2,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppagnp' <- '3,3,1,4,1,1,3,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppagns' <- '3,3,1,4,1,1,2,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppanfp' <- '3,2,1,3,1,1,3,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppanfs' <- '3,2,1,3,1,1,2,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppanmp' <- '3,2,1,2,1,1,3,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppanms' <- '3,2,1,2,1,1,2,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppannp' <- '3,2,1,4,1,1,3,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppanns' <- '3,2,1,4,1,1,2,1,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppedmp' <- '3,4,1,2,1,1,3,1,1,2,5'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppegms' <- '3,3,1,2,1,1,2,1,1,2,5'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppegnp' <- '3,3,1,4,1,1,3,1,1,2,5'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppenfp' <- '3,2,1,3,1,1,3,1,1,2,5'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppenfs' <- '3,2,1,3,1,1,2,1,1,2,5'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppenmp' <- '3,2,1,2,1,1,3,1,1,2,5'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmaf' <- '3,5,1,3,1,1,3,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmafs' <- '3,5,1,3,1,1,2,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmamp' <- '3,5,1,2,1,1,3,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmams' <- '3,5,1,2,1,1,2,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmanp' <- '3,5,1,4,1,1,3,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmans' <- '3,5,1,4,1,1,2,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmdfp' <- '3,4,1,3,1,1,3,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmdfs' <- '3,4,1,3,1,1,2,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmdmp' <- '3,4,1,2,1,1,3,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmdms' <- '3,4,1,2,1,1,2,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmdnp' <- '3,4,1,4,1,1,3,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmdns' <- '3,4,1,4,1,1,2,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmgfp' <- '3,3,1,3,1,1,3,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmgfs' <- '3,3,1,3,1,1,2,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmgmp' <- '3,3,1,2,1,1,3,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmgms' <- '3,3,1,2,1,1,2,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmgnp' <- '3,3,1,4,1,1,3,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmgns' <- '3,3,1,4,1,1,2,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmnfp' <- '3,2,1,3,1,1,3,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmnfs' <- '3,2,1,3,1,1,2,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmnmp' <- '3,2,1,2,1,1,3,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmnms' <- '3,2,1,2,1,1,2,1,1,2,3'

ecgpm['gpm'][ecgpm['gpm']] == 'vppmnp' <- '3,2,1,4,1,1,3,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vppmnns' <- '3,2,1,4,1,1,2,1,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppafp' <- '3,5,1,3,1,1,3,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppafs' <- '3,5,1,3,1,1,2,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppamp' <- '3,5,1,2,1,1,3,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppams' <- '3,5,1,2,1,1,2,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppanp' <- '3,5,1,4,1,1,3,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppans' <- '3,5,1,4,1,1,2,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppdfs' <- '3,4,1,3,1,1,2,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppdmp' <- '3,4,1,2,1,1,3,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppdms' <- '3,4,1,2,1,1,2,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppdnp' <- '3,4,1,4,1,1,3,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppdns' <- '3,4,1,4,1,1,2,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppgfs' <- '3,3,1,3,1,1,2,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppgmp' <- '3,3,1,2,1,1,3,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppgms' <- '3,3,1,2,1,1,2,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppgnp' <- '3,3,1,4,1,1,3,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppgns' <- '3,3,1,4,1,1,2,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppnfp' <- '3,2,1,3,1,1,3,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppnfs' <- '3,2,1,3,1,1,2,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppnmp' <- '3,2,1,2,1,1,3,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppnms' <- '3,2,1,2,1,1,2,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppnnp' <- '3,2,1,4,1,1,3,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpppnns' <- '3,2,1,4,1,1,2,1,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxaafs' <- '3,5,1,3,1,1,2,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxaamp' <- '3,5,1,2,1,1,3,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxaams' <- '3,5,1,2,1,1,2,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxaanp' <- '3,5,1,4,1,1,3,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxaans' <- '3,5,1,4,1,1,2,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxadmp' <- '3,4,1,2,1,1,3,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxadms' <- '3,4,1,2,1,1,2,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxadns' <- '3,4,1,4,1,1,2,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxagfs' <- '3,3,1,3,1,1,2,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxagmp' <- '3,3,1,2,1,1,3,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxagms' <- '3,3,1,2,1,1,2,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxagnp' <- '3,3,1,4,1,1,3,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxagns' <- '3,3,1,4,1,1,2,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxanfp' <- '3,2,1,3,1,1,3,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxanfs' <- '3,2,1,3,1,1,2,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxanmp' <- '3,2,1,2,1,1,3,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxanms' <- '3,2,1,2,1,1,2,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxannp' <- '3,2,1,4,1,1,3,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxanns' <- '3,2,1,4,1,1,2,1,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxenmp' <- '3,2,1,2,1,1,3,1,1,6,5'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxenms' <- '3,2,1,2,1,1,2,1,1,6,5'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxmamp' <- '3,5,1,2,1,1,3,1,1,6,3'

ecgpm['gpm'][ecgpm['gpm']] == 'vpxmams' <- '3,5,1,2,1,1,2,1,1,6,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxmdmp' <- '3,4,1,2,1,1,3,1,1,6,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxmgfs' <- '3,3,1,3,1,1,2,1,1,6,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxmgmp' <- '3,3,1,2,1,1,3,1,1,6,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxmnfs' <- '3,2,1,3,1,1,2,1,1,6,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxmnp' <- '3,2,1,2,1,1,3,1,1,6,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxmnms' <- '3,2,1,2,1,1,2,1,1,6,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpafp' <- '3,5,1,3,1,1,3,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpafs' <- '3,5,1,3,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpamp' <- '3,5,1,2,1,1,3,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpams' <- '3,5,1,2,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpanp' <- '3,5,1,4,1,1,3,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpans' <- '3,5,1,4,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpdfp' <- '3,4,1,3,1,1,3,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpdfs' <- '3,4,1,3,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpdmp' <- '3,4,1,2,1,1,3,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpdms' <- '3,4,1,2,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpdnp' <- '3,4,1,4,1,1,3,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpdns' <- '3,4,1,4,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpgfp' <- '3,3,1,3,1,1,3,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpgfs' <- '3,3,1,3,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpgmp' <- '3,3,1,2,1,1,3,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpgms' <- '3,3,1,2,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpgnp' <- '3,3,1,4,1,1,3,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpgns' <- '3,3,1,4,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpnfp' <- '3,2,1,3,1,1,3,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpnfs' <- '3,2,1,3,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpnmp' <- '3,2,1,2,1,1,3,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpnms' <- '3,2,1,2,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpnnp' <- '3,2,1,4,1,1,3,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpnns' <- '3,2,1,4,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpvfs' <- '3,6,1,3,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpvmp' <- '3,6,1,2,1,1,3,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vpxpvms' <- '3,6,1,2,1,1,2,1,1,6,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'acafpn' <- '2,5,1,3,1,1,3,1,7,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'acafsn' <- '2,5,1,3,1,1,2,1,7,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'acampn' <- '2,5,1,2,1,1,3,1,7,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'acamsn' <- '2,5,1,2,1,1,2,1,7,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'acanpn' <- '2,5,1,4,1,1,2,1,7,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'acansn' <- '2,5,1,4,1,1,2,1,7,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'acdfpn' <- '2,4,1,3,1,1,3,1,7,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'acdfsn' <- '2,4,1,3,1,1,2,1,7,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'acdmpn' <- '2,4,1,2,1,1,3,1,7,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'acdmsn' <- '2,4,1,2,1,1,2,1,7,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'acdnpn' <- '2,4,1,4,1,1,3,1,7,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'acdnsn' <- '2,4,1,4,1,1,2,1,7,1,1'

ecgpm['gpm'][ecgpm['gpm']] == 'acgfpn' <- '2,3,1,3,1,1,3,1,7,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'acgfsn' <- '2,3,1,3,1,1,2,1,7,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'acgmpn' <- '2,3,1,2,1,1,3,1,7,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'acgmsn' <- '2,3,1,2,1,1,2,1,7,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'acgnpn' <- '2,3,1,4,1,1,3,1,7,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'acgnsn' <- '2,3,1,4,1,1,2,1,7,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ac---n' <- '2,1,1,1,1,1,1,1,7,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'acnfpn' <- '2,2,1,3,1,1,3,1,7,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'acnfsn' <- '2,2,1,3,1,1,2,1,7,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'acnmpn' <- '2,2,1,2,1,1,3,1,7,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'acnmsn' <- '2,2,1,2,1,1,2,1,7,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'acnnpn' <- '2,2,1,4,1,1,3,1,7,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'acnnsn' <- '2,2,1,4,1,1,2,1,7,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adafpn' <- '2,5,1,3,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adafsn' <- '2,5,1,3,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adampn' <- '2,5,1,2,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adamsn' <- '2,5,1,2,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adanpn' <- '2,5,1,4,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adansn' <- '2,5,1,4,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'addfpn' <- '2,4,1,3,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'addmpn' <- '2,4,1,2,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'addmsn' <- '2,4,1,2,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'addnpn' <- '2,4,1,4,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'addnsn' <- '2,4,1,4,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adgfsn' <- '2,3,1,3,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adgmpn' <- '2,3,1,2,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adgmsn' <- '2,3,1,2,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adgnpn' <- '2,3,1,4,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adgnsn' <- '2,3,1,4,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adnfpn' <- '2,2,1,3,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adnfsn' <- '2,2,1,3,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adnmpn' <- '2,2,1,2,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adnmsn' <- '2,2,1,2,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'adnnpn' <- '2,2,1,4,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aiafpn' <- '2,5,1,3,1,1,3,1,6,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aiafsn' <- '2,5,1,3,1,1,2,1,6,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aiampn' <- '2,5,1,2,1,1,3,1,6,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aiamsn' <- '2,5,1,2,1,1,2,1,6,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aianpn' <- '2,5,1,4,1,1,3,1,6,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aiansn' <- '2,5,1,4,1,1,2,1,6,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aidfpn' <- '2,4,1,3,1,1,3,1,6,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aidfsn' <- '2,4,1,3,1,1,2,1,6,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aidmpn' <- '2,4,1,2,1,1,3,1,6,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aidmsn' <- '2,4,1,2,1,1,2,1,6,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aidnpn' <- '2,4,1,4,1,1,3,1,6,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aidnsn' <- '2,4,1,4,1,1,2,1,6,1,1'

ecgpm['gpm'][ecgpm['gpm']] == 'aigfpm' <- '2,3,1,3,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aigfsn' <- '2,3,1,3,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aigmpn' <- '2,3,1,2,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aigmsn' <- '2,3,1,2,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aignpn' <- '2,3,1,4,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aignsn' <- '2,3,1,4,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ainfpm' <- '2,2,1,3,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ainfsn' <- '2,2,1,3,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ainmpn' <- '2,2,1,2,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ainmsn' <- '2,2,1,2,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ainnnpn' <- '2,2,1,4,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ainnsn' <- '2,2,1,4,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aivmpn' <- '2,6,1,2,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aivmsn' <- '2,6,1,2,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anafpc' <- '2,5,1,3,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anafpn' <- '2,5,1,3,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anafsc' <- '2,5,1,3,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anafsn' <- '2,5,1,3,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anafss' <- '2,5,1,3,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anampc' <- '2,5,1,2,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anampn' <- '2,5,1,2,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anamsc' <- '2,5,1,2,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anamsn' <- '2,5,1,2,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ananpc' <- '2,5,1,4,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ananpn' <- '2,5,1,4,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ananps' <- '2,5,1,4,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anansc' <- '2,5,1,4,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anansn' <- '2,5,1,4,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ananss' <- '2,5,1,4,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andfpc' <- '2,4,1,3,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andfpm' <- '2,4,1,3,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andfsc' <- '2,4,1,3,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andfsn' <- '2,4,1,3,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andfss' <- '2,4,1,3,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andmpc' <- '2,4,1,2,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andmpn' <- '2,4,1,2,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andmsc' <- '2,4,1,2,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andmsn' <- '2,4,1,2,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andmss' <- '2,4,1,2,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andnnpn' <- '2,4,1,4,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andnps' <- '2,4,1,4,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andnsc' <- '2,4,1,4,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andnsn' <- '2,4,1,4,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'andnss' <- '2,4,1,4,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angfpm' <- '2,3,1,3,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angfps' <- '2,3,1,3,1,1,3,1,2,1,1'



ecgpm['gpm'][ecgpm['gpm']] == 'angfsc' <- '2,3,1,3,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angfsn' <- '2,3,1,3,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angmpc' <- '2,3,1,2,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angmpn' <- '2,3,1,2,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angmps' <- '2,3,1,2,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angmsc' <- '2,3,1,2,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angmsn' <- '2,3,1,2,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angmss' <- '2,3,1,2,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angnpc' <- '2,3,1,4,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angnpn' <- '2,3,1,4,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angnps' <- '2,3,1,4,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angnsc' <- '2,3,1,4,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angnsn' <- '2,3,1,4,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'angnss' <- '2,3,1,4,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annfpc' <- '2,2,1,3,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annfpn' <- '2,2,1,3,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annfps' <- '2,2,1,3,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annfsc' <- '2,2,1,3,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annfsn' <- '2,2,1,3,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annfss' <- '2,2,1,3,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annmpc' <- '2,2,1,2,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annmpn' <- '2,2,1,2,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annmsc' <- '2,2,1,2,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annmsn' <- '2,2,1,2,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annmss' <- '2,2,1,2,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annnpc' <- '2,2,1,4,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annnpn' <- '2,2,1,4,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annnsc' <- '2,2,1,4,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'annnsn' <- '2,2,1,4,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anvfsn' <- '2,6,1,3,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anvmpc' <- '2,6,1,2,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anvmpn' <- '2,6,1,2,1,1,3,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anvmsn' <- '2,6,1,2,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'anvmss' <- '2,6,1,2,1,1,2,1,2,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aoafpn' <- '2,5,1,3,1,1,3,1,8,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aoafsn' <- '2,5,1,3,1,1,2,1,8,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aoampn' <- '2,5,1,2,1,1,3,1,8,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aoamsn' <- '2,5,1,2,1,1,2,1,8,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aoanpn' <- '2,5,1,4,1,1,3,1,8,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aoansn' <- '2,5,1,4,1,1,2,1,8,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aodfsn' <- '2,4,1,3,1,1,2,1,8,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aodmpn' <- '2,4,1,2,1,1,3,1,8,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aodmsn' <- '2,4,1,2,1,1,2,1,8,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aodnpn' <- '2,4,1,4,1,1,3,1,8,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aodnsn' <- '2,4,1,4,1,1,2,1,8,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'aogfpm' <- '2,3,1,3,1,1,3,1,8,1,1'

ecgpm['gpm'][ecgpm['gpm']] == 'aogfsn' <- '2,3,1,3,1,1,2,1,8,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aogmpn' <- '2,3,1,2,1,1,3,1,8,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aogmsn' <- '2,3,1,2,1,1,2,1,8,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aognpn' <- '2,3,1,4,1,1,3,1,8,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aognsn' <- '2,3,1,4,1,1,2,1,8,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aonfsn' <- '2,2,1,3,1,1,2,1,8,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aonmpn' <- '2,2,1,2,1,1,3,1,8,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aonmsn' <- '2,2,1,2,1,1,2,1,8,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aonnpn' <- '2,2,1,4,1,1,3,1,8,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aonnsn' <- '2,2,1,4,1,1,2,1,8,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'apampn' <- '2,5,1,2,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqafpn' <- '2,5,1,3,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqafsn' <- '2,5,1,3,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqampn' <- '2,5,1,2,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqamsn' <- '2,5,1,2,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqanpn' <- '2,5,1,4,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqansn' <- '2,5,1,4,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqdfsn' <- '2,4,1,3,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqdmsn' <- '2,4,1,2,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqdnpn' <- '2,4,1,4,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqdnsn' <- '2,4,1,4,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqgfpn' <- '2,3,1,3,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqgfsn' <- '2,3,1,3,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqgmsn' <- '2,3,1,2,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqnfpn' <- '2,2,1,3,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqnfsn' <- '2,2,1,3,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqnmpn' <- '2,2,1,2,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqnmsn' <- '2,2,1,4,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aqnnsn' <- '2,2,1,4,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'arafsn' <- '2,5,1,3,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'arampn' <- '2,5,1,2,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aramsn' <- '2,5,1,2,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'aranpn' <- '2,5,1,4,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'arnfpn' <- '2,2,1,3,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'arnmpn' <- '2,2,1,2,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'arnmsn' <- '2,2,1,2,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'arnnsn' <- '2,2,1,4,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'asafpn' <- '2,5,1,3,1,1,3,1,3,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'asafsn' <- '2,5,1,3,1,1,2,1,3,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'asampn' <- '2,5,1,2,1,1,3,1,3,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'asamsn' <- '2,5,1,2,1,1,2,1,3,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'asanpn' <- '2,5,1,4,1,1,3,1,3,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'asansn' <- '2,5,1,4,1,1,2,1,3,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'asdfpn' <- '2,4,1,3,1,1,3,1,3,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'asdfsfn' <- '2,4,1,3,1,1,2,1,3,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'asdmpn' <- '2,4,1,2,1,1,3,1,3,1,1'

ecgpm['gpm'][ecgpm['gpm']] == 'asdmsn'] <- '2,4,1,2,1,1,2,1,3,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'asdnpn'] <- '2,4,1,4,1,1,3,1,3,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'asdnsn'] <- '2,4,1,4,1,1,2,1,3,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'asgfpn'] <- '2,3,1,3,1,1,3,1,3,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'asgfsn'] <- '2,3,1,3,1,1,2,1,3,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'asgnpn'] <- '2,3,1,4,1,1,3,1,3,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'asgnsn'] <- '2,3,1,4,1,1,2,1,3,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'asnfsn'] <- '2,2,1,3,1,1,2,1,3,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'asnmpn'] <- '2,2,1,2,1,1,3,1,3,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'asnmsn'] <- '2,2,1,2,1,1,2,1,3,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'asnnpn'] <- '2,2,1,4,1,1,3,1,3,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'asnnsn'] <- '2,2,1,4,1,1,2,1,3,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atafpn'] <- '2,5,1,3,1,1,3,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atafsn'] <- '2,5,1,3,1,1,2,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atamsn'] <- '2,5,1,2,1,1,2,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atansn'] <- '2,5,1,4,1,1,2,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atdfpn'] <- '2,4,1,3,1,1,3,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atdfsfn'] <- '2,4,1,3,1,1,2,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atdmsn'] <- '2,4,1,2,1,1,2,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atdnpn'] <- '2,4,1,4,1,1,3,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atdnsn'] <- '2,4,1,4,1,1,2,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atgfsn'] <- '2,3,1,3,1,1,2,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atgnpn'] <- '2,3,1,4,1,1,3,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atgnsn'] <- '2,3,1,4,1,1,2,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atnfsn'] <- '2,2,1,3,1,1,2,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atnmsn'] <- '2,2,1,2,1,1,2,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'atnnsn'] <- '2,2,1,4,1,1,2,1,12,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'nafpc'] <- '6,5,1,3,1,3,3,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'nafpp'] <- '6,5,1,3,1,2,3,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'nafsc'] <- '6,5,1,3,1,3,2,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'nafsp'] <- '6,5,1,3,1,2,2,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'nampc'] <- '6,5,1,2,1,3,3,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'nampp'] <- '6,5,1,2,1,2,3,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'namsc'] <- '6,5,1,2,1,3,2,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'namsp'] <- '6,5,1,2,1,2,2,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'nanpc'] <- '6,5,1,4,1,3,3,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'nanpp'] <- '6,5,1,4,1,2,3,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'nansc'] <- '6,5,1,4,1,3,2,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'nansp'] <- '6,5,1,4,1,2,2,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ndfpc'] <- '6,4,1,3,1,3,3,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ndfpp'] <- '6,4,1,3,1,2,3,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ndfsc'] <- '6,4,1,3,1,3,2,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ndfsp'] <- '6,4,1,3,1,2,2,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ndmpc'] <- '6,4,1,2,1,3,3,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ndmpp'] <- '6,4,1,2,1,2,3,1,1,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ndmsc'] <- '6,4,1,2,1,3,2,1,1,1,1'

ecgpm['gpm'][ecgpm['gpm']] == 'ndmsp' <- '6,4,1,2,1,2,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ndnpc' <- '6,4,1,4,1,3,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ndnpp' <- '6,4,1,4,1,2,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ndnsc' <- '6,4,1,4,1,3,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ndnsp' <- '6,3,1,4,1,2,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ngfpc' <- '6,3,1,3,1,3,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ngfpp' <- '6,3,1,3,1,2,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ngfsc' <- '6,3,1,3,1,3,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ngfsp' <- '6,3,1,3,1,2,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ngmpc' <- '6,3,1,2,1,3,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ngmpp' <- '6,3,1,2,1,2,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ngmsc' <- '6,3,1,2,1,3,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ngmsp' <- '6,3,1,2,1,2,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ngnpc' <- '6,3,1,4,1,3,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ngnpp' <- '6,3,1,4,1,2,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ngnsc' <- '6,3,1,4,1,3,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'ngnsp' <- '6,3,1,4,1,2,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nnfpc' <- '6,2,1,3,1,3,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nnfsc' <- '6,2,1,3,1,3,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nnfsp' <- '6,2,1,3,1,2,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nnmpc' <- '6,2,1,2,1,3,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nnmpp' <- '6,2,1,2,1,2,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nnmsc' <- '6,2,1,2,1,3,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nnmsp' <- '6,2,1,2,1,2,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nnnpc' <- '6,2,1,4,1,3,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nnnpp' <- '6,2,1,4,1,2,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nnnsc' <- '6,2,1,4,1,3,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nnnsp' <- '6,2,1,4,1,2,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nvfpc' <- '6,6,1,3,1,3,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nvfsc' <- '6,6,1,3,1,3,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nvfsp' <- '6,6,1,3,1,2,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nvmpc' <- '6,6,1,2,1,3,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nvmpp' <- '6,6,1,2,1,2,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nvmsc' <- '6,6,1,2,1,3,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nvmsp' <- '6,6,1,2,1,2,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nvnpc' <- '6,6,1,4,1,3,3,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'nvns' <- '6,6,1,4,1,3,2,1,1,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rdafp' <- '5,5,1,3,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rdafs' <- '5,5,1,3,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rdamp' <- '5,5,1,2,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rdams' <- '5,5,1,2,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rdanp' <- '5,5,1,4,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rdans' <- '5,5,1,4,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rddfp' <- '5,4,1,3,1,1,3,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rddfs' <- '5,4,1,3,1,1,2,1,4,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rddmp' <- '5,4,1,2,1,1,3,1,4,1,1'

ecgpm['gpm'][ecgpm['gpm']] == 'rddms' <- '5,4,1,2,1,1,2,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rddnp' <- '5,4,1,4,1,1,3,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rddns' <- '5,4,1,4,1,1,2,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rdgfp' <- '5,3,1,3,1,1,3,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rdgfs' <- '5,3,1,3,1,1,2,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rdgmp' <- '5,3,1,2,1,1,3,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rdgms' <- '5,3,1,2,1,1,2,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rdgnp' <- '5,3,1,4,1,1,3,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rdgns' <- '5,3,1,4,1,1,2,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rdnfp' <- '5,2,1,3,1,1,3,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rdnfs' <- '5,2,1,3,1,1,2,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rdnmp' <- '5,2,1,2,1,1,3,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rdnms' <- '5,2,1,2,1,1,2,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rdnnp' <- '5,2,1,4,1,1,3,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rdnns' <- '5,2,1,4,1,1,2,1,4,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'reamp' <- '5,5,1,2,1,1,3,1,14,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'redmp' <- '5,4,1,2,1,1,3,1,14,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rednp' <- '5,4,1,4,1,1,3,1,14,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'regmp' <- '5,3,1,2,1,1,3,1,14,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'regnp' <- '5,3,1,4,1,1,3,1,14,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'riafs' <- '5,5,1,3,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'riamp' <- '5,5,1,2,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'riams' <- '5,5,1,2,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rianp' <- '5,5,1,4,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rians' <- '5,5,1,4,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ridmp' <- '5,4,1,2,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ridms' <- '5,4,1,2,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'ridns' <- '5,4,1,4,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rigmp' <- '5,3,1,2,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rigms' <- '5,3,1,2,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rignp' <- '5,3,1,4,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rigns' <- '5,3,1,4,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rinfp' <- '5,2,1,3,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rinfs' <- '5,2,1,3,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rinmp' <- '5,2,1,2,1,1,3,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rinms' <- '5,2,1,2,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rinns' <- '5,2,1,4,1,1,2,1,6,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rpafp' <- '5,5,1,3,1,1,3,1,10,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rpafs' <- '5,5,1,3,1,1,2,1,10,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rpamp' <- '5,5,1,2,1,1,3,1,10,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rpams' <- '5,5,1,2,1,1,2,1,10,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rpanp' <- '5,5,1,4,1,1,3,1,10,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rpans' <- '5,5,1,4,1,1,2,1,10,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rpa-p' <- '5,5,1,1,1,1,3,1,10,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rpa-s' <- '5,5,1,1,1,1,2,1,10,1,1'  
 ecgpm['gpm'][ecgpm['gpm']] == 'rpdfp' <- '5,4,1,3,1,1,3,1,10,1,1'

ecgpm['gpm'][ecgpm['gpm']] == 'rpdfs' <- '5,4,1,3,1,1,2,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpdmp' <- '5,4,1,2,1,1,3,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpdms' <- '5,4,1,2,1,1,2,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpdnp' <- '5,4,1,4,1,1,3,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpdns' <- '5,4,1,4,1,1,2,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpd-p' <- '5,4,1,1,1,1,3,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpd-s' <- '5,4,1,1,1,1,2,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpgfp' <- '5,3,1,3,1,1,3,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpgfs' <- '5,3,1,3,1,1,2,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpgmp' <- '5,3,1,2,1,1,3,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpgms' <- '5,3,1,2,1,1,2,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpgnp' <- '5,3,1,4,1,1,3,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpgns' <- '5,3,1,4,1,1,2,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpg-p' <- '5,3,1,1,1,1,3,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpg-s' <- '5,3,1,1,1,1,2,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpnfp' <- '5,2,1,3,1,1,3,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpnfs' <- '5,2,1,3,1,1,2,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpnmp' <- '5,2,1,2,1,1,3,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpnms' <- '5,2,1,2,1,1,2,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpn-p' <- '5,2,1,1,1,1,3,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rpn-s' <- '5,2,1,1,1,1,2,1,10,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqafp' <- '5,5,1,3,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqamp' <- '5,5,1,2,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqams' <- '5,5,1,2,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqanp' <- '5,5,1,4,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqans' <- '5,5,1,4,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqdmp' <- '5,4,1,2,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqdms' <- '5,4,1,2,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqdns' <- '5,4,1,4,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqgmp' <- '5,3,1,2,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqgms' <- '5,3,1,2,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqgnp' <- '5,3,1,4,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqgns' <- '5,3,1,4,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqnfs' <- '5,2,1,3,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqnmp' <- '5,2,1,2,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqnms' <- '5,2,1,2,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqnnp' <- '5,2,1,4,1,1,3,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rqnns' <- '5,2,1,4,1,1,2,1,5,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrafp' <- '5,5,1,3,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrafs' <- '5,5,1,3,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rramp' <- '5,5,1,2,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrams' <- '5,5,1,2,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rranp' <- '5,5,1,4,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrans' <- '5,5,1,4,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrdfp' <- '5,4,1,3,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrdfs' <- '5,4,1,3,1,1,2,1,11,1,1'



ecgpm['gpm'][ecgpm['gpm']] == 'rrdmp' <- '5,4,1,2,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrdms' <- '5,4,1,2,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrdnp' <- '5,4,1,4,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrdns' <- '5,4,1,4,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrgfp' <- '5,3,1,3,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrgfs' <- '5,3,1,3,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrgmp' <- '5,3,1,2,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrgms' <- '5,3,1,2,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrgnp' <- '5,3,1,4,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrgns' <- '5,3,1,4,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrnfp' <- '5,2,1,3,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrnfs' <- '5,2,1,3,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrnmp' <- '5,2,1,2,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrnms' <- '5,2,1,2,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrnnp' <- '5,2,1,4,1,1,3,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rrnns' <- '5,2,1,4,1,1,2,1,11,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rtafs' <- '5,5,1,3,1,1,2,1,12,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rtams' <- '5,5,1,2,1,1,2,1,12,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rtdfs' <- '5,4,1,3,1,1,2,1,12,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rtgfs' <- '5,3,1,3,1,1,2,1,12,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rtgms' <- '5,3,1,2,1,1,2,1,12,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rtnfs' <- '5,2,1,3,1,1,2,1,12,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rtnmp' <- '5,2,1,2,1,1,3,1,12,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rtnms' <- '5,2,1,2,1,1,2,1,12,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rtnnp' <- '5,2,1,4,1,1,3,1,12,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rtnns' <- '5,2,1,4,1,1,2,1,12,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxafp' <- '5,5,1,3,1,1,3,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxafs' <- '5,5,1,3,1,1,2,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxamp' <- '5,5,1,2,1,1,3,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxams' <- '5,5,1,2,1,1,2,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxanp' <- '5,5,1,4,1,1,3,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxdfp' <- '5,4,1,3,1,1,3,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxdfs' <- '5,4,1,3,1,1,2,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxdmp' <- '5,4,1,2,1,1,2,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxdms' <- '5,4,1,2,1,1,2,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxdns' <- '5,4,1,4,1,1,2,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxgfp' <- '5,3,1,3,1,1,3,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxgfs' <- '5,3,1,3,1,1,2,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxgmp' <- '5,3,1,2,1,1,3,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxgms' <- '5,3,1,2,1,1,2,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxgnp' <- '5,3,1,4,1,1,3,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'rxgns' <- '5,3,1,4,1,1,2,1,13,1,1'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdaa2p' <- '4,1,1,1,5,1,3,3,1,5,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdaa2s' <- '4,1,1,1,5,1,2,3,1,5,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdaa3p' <- '4,1,1,1,5,1,3,4,1,5,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdaa3s' <- '4,1,1,1,5,1,2,4,1,5,2'

ecgpm['gpm'][ecgpm['gpm']] == 'vdam2p' <- '4,1,1,1,5,1,3,3,1,5,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdam2s' <- '4,1,1,1,5,1,2,3,1,5,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdam3p' <- '4,1,1,1,5,1,3,4,1,5,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdam3s' <- '4,1,1,1,5,1,2,4,1,5,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdap2p' <- '4,1,1,1,5,1,3,3,1,5,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdap2s' <- '4,1,1,1,5,1,2,3,1,5,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdap3p' <- '4,1,1,1,5,1,3,4,1,5,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdap3s' <- '4,1,1,1,5,1,2,4,1,5,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdpa2p' <- '4,1,1,1,5,1,3,3,1,2,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdpa2s' <- '4,1,1,1,5,1,2,3,1,2,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdpa3p' <- '4,1,1,1,5,1,3,4,1,2,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdpa3s' <- '4,1,1,1,5,1,2,4,1,2,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdpe2p' <- '4,1,1,1,5,1,3,3,1,2,5'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdpm2p' <- '4,1,1,1,5,1,3,3,1,2,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdpm2s' <- '4,1,1,1,5,1,2,3,1,2,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdpm3p' <- '4,1,1,1,5,1,3,4,1,2,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdpm3s' <- '4,1,1,1,5,1,2,4,1,2,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdpp2p' <- '4,1,1,1,5,1,3,3,1,2,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdpp2s' <- '4,1,1,1,5,1,2,3,1,2,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdpp3p' <- '4,1,1,1,5,1,3,4,1,2,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdpp3s' <- '4,1,1,1,5,1,2,4,1,2,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdxap2p' <- '4,1,1,1,5,1,3,3,1,6,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdxap2s' <- '4,1,1,1,5,1,3,3,1,6,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdxp2p' <- '4,1,1,1,5,1,2,3,1,6,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vdxp2s' <- '4,1,1,1,5,1,2,3,1,6,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'viaa1p' <- '4,1,1,1,2,1,3,2,1,5,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'viaa1s' <- '4,1,1,1,2,1,2,2,1,5,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'viaa2p' <- '4,1,1,1,2,1,3,3,1,5,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'viaa2s' <- '4,1,1,1,2,1,2,3,1,5,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'viaa3p' <- '4,1,1,1,2,1,3,4,1,5,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'viaa3s' <- '4,1,1,1,2,1,2,4,1,5,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'viam1p' <- '4,1,1,1,2,1,3,2,1,5,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'viam1s' <- '4,1,1,1,2,1,2,2,1,5,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'viam2p' <- '4,1,1,1,2,1,3,3,1,5,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'viam2s' <- '4,1,1,1,2,1,2,3,1,5,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'viam3p' <- '4,1,1,1,2,1,3,4,1,5,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'viam3s' <- '4,1,1,1,2,1,2,4,1,5,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'viap1p' <- '4,1,1,1,2,1,3,2,1,5,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'viap1s' <- '4,1,1,1,2,1,2,2,1,5,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'viap2p' <- '4,1,1,1,2,1,3,3,1,5,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'viap2s' <- '4,1,1,1,2,1,2,3,1,5,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'viap3p' <- '4,1,1,1,2,1,3,4,1,5,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'viap3s' <- '4,1,1,1,2,1,2,4,1,5,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vifa1p' <- '4,1,1,1,2,1,3,2,1,4,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vifa1s' <- '4,1,1,1,2,1,2,2,1,4,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vifa2p' <- '4,1,1,1,2,1,3,3,1,4,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vifa2s' <- '4,1,1,1,2,1,2,3,1,4,2'

ecgpm['gpm'][ecgpm['gpm']] == 'vifa3p' <- '4,1,1,1,2,1,3,4,1,4,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vifa3s' <- '4,1,1,1,2,1,2,4,1,4,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vifm1p' <- '4,1,1,1,2,1,3,2,1,4,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vifm1s' <- '4,1,1,1,2,1,2,2,1,4,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vifm2p' <- '4,1,1,1,2,1,3,3,1,4,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vifm2s' <- '4,1,1,1,2,1,2,3,1,4,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vifm3p' <- '4,1,1,1,2,1,3,4,1,4,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vifm3s' <- '4,1,1,1,2,1,2,4,1,4,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vifp1p' <- '4,1,1,1,2,1,3,2,1,4,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vifp1s' <- '4,1,1,1,2,1,2,2,1,4,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vifp2p' <- '4,1,1,1,2,1,3,3,1,4,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vifp2s' <- '4,1,1,1,2,1,2,3,1,4,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vifp3p' <- '4,1,1,1,2,1,3,4,1,4,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vifp3s' <- '4,1,1,1,2,1,2,4,1,4,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viiap' <- '4,1,1,1,2,1,3,2,1,3,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viias' <- '4,1,1,1,2,1,2,2,1,3,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viiap2p' <- '4,1,1,1,2,1,3,3,1,3,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viias2s' <- '4,1,1,1,2,1,2,3,1,3,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viiap3p' <- '4,1,1,1,2,1,3,3,1,3,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viias3s' <- '4,1,1,1,2,1,2,4,1,3,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viie3s' <- '4,1,1,1,2,1,2,4,1,3,5'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viim1p' <- '4,1,1,1,2,1,3,2,1,3,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viim1s' <- '4,1,1,1,2,1,2,2,1,3,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viim2p' <- '4,1,1,1,2,1,3,3,1,3,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viim2s' <- '4,1,1,1,2,1,2,3,1,3,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viim3p' <- '4,1,1,1,2,1,3,4,1,3,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viim3s' <- '4,1,1,1,2,1,2,4,1,3,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viip1p' <- '4,1,1,1,2,1,3,2,1,3,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viip1s' <- '4,1,1,1,2,1,2,2,1,3,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viip2p' <- '4,1,1,1,2,1,3,3,1,3,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viip3p' <- '4,1,1,1,2,1,3,4,1,3,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'viip3s' <- '4,1,1,1,2,1,2,4,1,3,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipap' <- '4,1,1,1,2,1,3,2,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipas' <- '4,1,1,1,2,1,2,2,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipap2p' <- '4,1,1,1,2,1,3,3,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipas2s' <- '4,1,1,1,2,1,2,3,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipap3p' <- '4,1,1,1,2,1,3,4,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipas3s' <- '4,1,1,1,2,1,2,4,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipe1p' <- '4,1,1,1,2,1,3,2,1,2,5'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipe2p' <- '4,1,1,1,2,1,3,3,1,2,5'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipe3s' <- '4,1,1,1,2,1,2,4,1,2,5'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipm1p' <- '4,1,1,1,2,1,3,2,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipm1s' <- '4,1,1,1,2,1,2,2,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipm2p' <- '4,1,1,1,2,1,3,3,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipm2s' <- '4,1,1,1,2,1,2,3,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vipm3p' <- '4,1,1,1,2,1,3,4,1,2,3'

ecgpm['gpm'][ecgpm['gpm']] == 'vipm3s' <- '4,1,1,1,2,1,2,4,1,2,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vipp1p' <- '4,1,1,1,2,1,3,2,1,2,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vipp1s' <- '4,1,1,1,2,1,2,2,1,2,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vipp2p' <- '4,1,1,1,2,1,3,3,1,2,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vipp2s' <- '4,1,1,1,2,1,2,3,1,2,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vipp3p' <- '4,1,1,1,2,1,3,4,1,2,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vipp3s' <- '4,1,1,1,2,1,2,4,1,2,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixa1p' <- '4,1,1,1,2,1,3,2,1,2,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixa1s' <- '4,1,1,1,2,1,2,2,1,6,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixa2p' <- '4,1,1,1,2,1,3,3,1,6,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixa2s' <- '4,1,1,1,2,1,2,3,1,6,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixa3p' <- '4,1,1,1,2,1,3,4,1,6,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixa3s' <- '4,1,1,1,2,1,2,4,1,6,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixm1p' <- '4,1,1,1,2,1,3,2,1,6,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixm1s' <- '4,1,1,1,2,1,2,2,1,6,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixm2p' <- '4,1,1,1,2,1,3,3,1,6,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixm2s' <- '4,1,1,1,2,1,2,3,1,6,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixm3s' <- '4,1,1,1,2,1,2,4,1,6,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixp1p' <- '4,1,1,1,2,1,3,2,1,6,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixp1s' <- '4,1,1,1,2,1,2,2,1,6,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixp2p' <- '4,1,1,1,2,1,3,3,1,6,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixp2s' <- '4,1,1,1,2,1,2,3,1,6,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixp3p' <- '4,1,1,1,2,1,3,4,1,6,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vixp3s' <- '4,1,1,1,2,1,2,4,1,6,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'viya1s' <- '4,1,1,1,2,1,2,2,1,7,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'viya2p' <- '4,1,1,1,2,1,3,3,1,7,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'viya2s' <- '4,1,1,1,2,1,2,3,1,7,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'viya3p' <- '4,1,1,1,2,1,3,4,1,7,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'viya3s' <- '4,1,1,1,2,1,2,4,1,7,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'viym3p' <- '4,1,1,1,2,1,3,4,1,7,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'viym3s' <- '4,1,1,1,2,1,2,4,1,7,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'viyp3s' <- '4,1,1,1,2,1,2,4,1,7,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'viza3p' <- '4,1,1,1,2,1,3,4,1,8,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vnaa' <- '4,1,1,1,6,1,1,1,1,5,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vnam' <- '4,1,1,1,6,1,1,1,1,5,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vnap' <- '4,1,1,1,6,1,1,1,1,5,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vnfm' <- '4,1,1,1,6,1,1,1,1,4,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vnpa' <- '4,1,1,1,6,1,1,1,1,2,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vnpe' <- '4,1,1,1,6,1,1,1,1,2,5'  
ecgpm['gpm'][ecgpm['gpm']] == 'vnpm' <- '4,1,1,1,6,1,1,1,1,2,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vnpp' <- '4,1,1,1,6,1,1,1,1,2,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'vnxa' <- '4,1,1,1,6,1,1,1,1,6,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'vnxm' <- '4,1,1,1,6,1,1,1,1,6,3'  
ecgpm['gpm'][ecgpm['gpm']] == 'vnxp' <- '4,1,1,1,6,1,1,1,1,6,4'  
ecgpm['gpm'][ecgpm['gpm']] == 'voaa3p' <- '4,1,1,1,4,1,3,4,1,5,2'  
ecgpm['gpm'][ecgpm['gpm']] == 'voaa3s' <- '4,1,1,1,4,1,2,4,1,5,2'

ecgpm['gpm'][ecgpm['gpm']] == 'voam1s' <- '4,1,1,1,4,1,2,2,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'voam3s' <- '4,1,1,1,4,1,2,4,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'voap3s' <- '4,1,1,1,4,1,2,4,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vopa2p' <- '4,1,1,1,4,1,3,3,1,5,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vopa3p' <- '4,1,1,1,4,1,3,4,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vopa3s' <- '4,1,1,1,4,1,2,4,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vopm1s' <- '4,1,1,1,4,1,2,2,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vopm3p' <- '4,1,1,1,4,1,3,4,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vopm3s' <- '4,1,1,1,4,1,2,4,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsaa1p' <- '4,1,1,1,3,1,3,2,1,5,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsaa1s' <- '4,1,1,1,3,1,2,2,1,5,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsaa2p' <- '4,1,1,1,3,1,3,3,1,5,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsaa2s' <- '4,1,1,1,3,1,2,3,1,5,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsaa3p' <- '4,1,1,1,3,1,3,4,1,5,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsaa3s' <- '4,1,1,1,3,1,2,4,1,5,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsam1p' <- '4,1,1,1,3,1,3,2,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsam1s' <- '4,1,1,1,3,1,2,2,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsam2p' <- '4,1,1,1,3,1,3,3,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsam2s' <- '4,1,1,1,3,1,2,3,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsam3p' <- '4,1,1,1,3,1,3,4,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsam3s' <- '4,1,1,1,3,1,2,4,1,5,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsap1p' <- '4,1,1,1,3,1,3,2,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsap1s' <- '4,1,1,1,3,1,2,2,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsap2p' <- '4,1,1,1,3,1,3,3,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsap2s' <- '4,1,1,1,3,1,2,3,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsap3p' <- '4,1,1,1,3,1,3,4,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsap3s' <- '4,1,1,1,3,1,2,4,1,5,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspa1p' <- '4,1,1,1,3,1,3,2,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspa1s' <- '4,1,1,1,3,1,2,2,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspa2p' <- '4,1,1,1,3,1,3,3,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspa2s' <- '4,1,1,1,3,1,2,3,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspa3p' <- '4,1,1,1,3,1,3,4,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspa3s' <- '4,1,1,1,3,1,2,4,1,2,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspm1p' <- '4,1,1,1,3,1,3,2,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspm1s' <- '4,1,1,1,3,1,2,2,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspm2p' <- '4,1,1,1,3,1,3,3,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspm2s' <- '4,1,1,1,3,1,2,3,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspm3p' <- '4,1,1,1,3,1,3,4,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspm3s' <- '4,1,1,1,3,1,2,4,1,2,3'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspp1p' <- '4,1,1,1,3,1,3,2,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspp1s' <- '4,1,1,1,3,1,2,2,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspp2p' <- '4,1,1,1,3,1,3,3,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspp3p' <- '4,1,1,1,3,1,3,4,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vspp3s' <- '4,1,1,1,3,1,2,4,1,2,4'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsxa1p' <- '4,1,1,1,3,1,3,2,1,6,2'  
 ecgpm['gpm'][ecgpm['gpm']] == 'vsxa1s' <- '4,1,1,1,3,1,2,2,1,6,2'

```

ecgpm['gpm'][ecgpm['gpm'] == 'vsxa2p'] <- '4,1,1,1,3,1,3,3,1,6,2'
ecgpm['gpm'][ecgpm['gpm'] == 'vsxa2s'] <- '4,1,1,1,3,1,2,3,1,6,2'
ecgpm['gpm'][ecgpm['gpm'] == 'dafp'] <- '8,5,1,3,1,1,3,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dafs'] <- '8,5,1,3,1,1,2,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'damp'] <- '8,5,1,2,1,1,3,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dams'] <- '8,5,1,2,1,1,2,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'danp'] <- '8,5,1,4,1,1,3,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dans'] <- '8,5,1,4,1,1,2,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'ddfp'] <- '8,4,1,3,1,1,3,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'ddfs'] <- '8,4,1,3,1,1,2,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'ddmp'] <- '8,4,1,2,1,1,3,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'ddms'] <- '8,4,1,2,1,1,2,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'ddnp'] <- '8,4,1,4,1,1,3,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'ddns'] <- '8,4,1,4,1,1,2,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dgfp'] <- '8,3,1,3,1,1,3,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dgfs'] <- '8,3,1,3,1,1,2,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dgmp'] <- '8,3,1,2,1,1,3,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dgms'] <- '8,3,1,2,1,1,2,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dgnp'] <- '8,3,1,4,1,1,3,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dgns'] <- '8,3,1,4,1,1,2,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dnfp'] <- '8,2,1,3,1,1,3,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dnfs'] <- '8,2,1,3,1,1,2,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dnmp'] <- '8,2,1,2,1,1,3,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dnms'] <- '8,2,1,2,1,1,2,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dnp'] <- '8,2,1,4,1,1,3,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'dnns'] <- '8,2,1,4,1,1,2,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'cc'] <- '7,1,2,1,1,1,1,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'cs'] <- '7,1,3,1,1,1,1,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'pa'] <- '9,5,1,1,1,1,1,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'pd'] <- '9,4,1,1,1,1,1,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'pg'] <- '9,3,1,1,1,1,1,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'b'] <- '12,1,1,1,1,1,1,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'i'] <- '10,1,1,1,1,1,1,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 't'] <- '11,1,1,1,1,1,1,1,1,1,1'
ecgpm['gpm'][ecgpm['gpm'] == 'x'] <- '13,1,1,1,1,1,1,1,1,1,1'
setcolorder(ecgpm, c('tokenid', 'line', 'bk', 'chp', 'vs', 'subvs', 'word', 'gwlc', 'ewlc', 'lemma', 'gllc',
'elc', 'morph', 'gpm'))

```

```

## ec phase 03: create dataframe with decomposed morphological array
ecgpm <- ecgpm # created transformed dataframe
ecgpm <- ecgpm %>% separate(gpm, c('pos', 'case', 'conj', 'gend', 'vmood', 'ntype', 'num',
'vperson', 'patype', 'vtense', 'vvoice'))
ecgpm[1] <- lapply(ecgpm[1], FUN = function(y){as.integer(y)})
ecgpm[2:3] <- lapply(ecgpm[2:3], FUN = function(y){as.character(y)})
ecgpm[4:5] <- lapply(ecgpm[4:5], FUN = function(y){as.integer(y)})
ecgpm[6:13] <- lapply(ecgpm[6:13], FUN = function(y){as.character(y)})

```



```
ecgpmt[14:24] <- lapply(ecgpmt[14:24], FUN = function(y){as.integer(y)})
write.csv(ecgpmt, 'data/ecgpmt.csv', fileEncoding='UTF-8', row.names = FALSE, quote = FALSE) #
write out csv
ecgpmn <- ecgpmt # create post-separated dataframe
ecgpmn <- subset(ecgpmn, select = -c(3:12)) # remove sequential and word-based columns
write.csv(ecgpmn, 'data/ecgpmn.csv', fileEncoding='UTF-8', row.names = FALSE, quote = FALSE)
# write out csv

str(ecgpmt)
str(ecgpmn)

print(ecgpmn, digits = NULL, quote = FALSE, right = TRUE, row.names = TRUE, max = NULL)
```

## 4.2. A Popular Script Translation of the First Gospel (Qn, c. 65–69 CE)

Sometimes it is with simple elegance that a case is best made, even an academic one. So, before we present our critical edition and translation of Qn and Marcion's *Gospel* in Greek, let us begin with an English translation of Qn that remains free from technical scholarly artifice and even from later chapter and verse reference numbering. Elsewhere we follow the customary, rigorous habits of scholarly indication. But here our singular goal is to let nothing detract from our readers having a fresh encounter with a full rendition of the First Gospel, experiencing it as a coherent whole on its own terms, logic and structure, all as close to the ancient Greek performed text as possible. Since ancient manuscripts often lacked first letter capitalization and punctuation, and since these conventions are themselves interpretations, we minimize them here and invite readers to read actively and interpret for themselves. We also aim to replicate the performative feel, logic, and structure of the ancient script, which, as you may sense, reads far more like drama than prose.

technical translation artistic script writing

inspired by spoken word poetry e.e. cummings bell hooks et kerouac bukowski beat poet prose

.....

Joshua came into Nazareth to teach in the synagogue

and he said to them

tell me this fable

physician heal yourself

and they expelled him

and led him up to the mountain's brow so as to cast him down

and he went through their midst

and he raising his eyes said

blessed [be] the beggars for theirs is the kingdom of god

blessed [be] the hungry for they will be filled

blessed [be] the weeping for they will laugh

blessed are you when persons hate you and revile and cast out your name as evil because of the son of man just as your fathers did the same things to the prophets

cursed [be] the rich for you have received your advocacy

cursed [be] the filled for you will go hungry

cursed [be] those laughing now for you will mourn

cursed [are you] when persons speak well of you just as these things their fathers said to the false prophets

but I say to you who hear

love your enemies

bless those who hate you and pray for those who revile you

if anyone strikes you on the cheek offer to him also the other

if anyone takes your garment hand over to him also the tunic

to everyone who asks you give

and just as you wish to be treated by people thus you must do to them

if you love those who love you

what sort of grace is that for you?

and if you lend to those from whom you hope to receive

what sort of grace is that for you?

and be sons of god for the same is kind toward those without grace and evil

be merciful just as your father is merciful to you

judge not lest you be judged

condemn not lest you be condemned

destroy and you will be destroyed

give and it will be given to you

a good measure pressed and overflowing they will give into your bosom

with the same [measure] with which you measure will it be measured back to you

and then he spoke a comparison to them

now a blind person leads a blind person into a pit

a disciple is not above the teacher

remove from your eye the plank

and then you will see clearly to remove the speck from the eye of your brother

it is not possible for a rotten tree to produce lovely fruits

nor for a lovely tree to produce bad fruits

the good person out of the good treasure of [his] heart brings forth the good

and the evil out of the evil brings forth the evil

out of the abundance of the heart the mouth speaks

why now do you call me lord lord and do not do what I say?

and he came to Capernaum

and a centurion approached him

and says

my slaveboy is in the house paralytic

and he says to him

coming I will heal him

and the centurion says

lord I am insufficient that under my roof you should enter

but speak with a word and my slaveboy will be healed

I also am a person under authority having soldiers under me

and I say to this one go and he goes

and to another come and he comes

and to my slave do this and he does

Joshua says to him

I tell you I have not found such faith in Israel

and the slaveboy was healed

and a widow's son was dead

and he says

little boy little boy I say to you be raised

and the deceased sat up

then fear took everyone

and they glorified god that

a great prophet he has raised up among us

and that

god has watched over his people

and when John heard in prison the deeds of the anointed

he sent his disciples to him saying

are you the one to come or should we await another?

and they said

are you the one to come or should we await another?

and answering he said to them

when you go report to John what you have heard and seen

the blind receive back sight the crippled walk the lepers are cleansed the deaf hear the  
dead are raised the poor are heralded good news

and blessed [be] the one who is not scandalized by me  
concerning John what did you depart to the desert to behold?

a reed shaken by the wind?

a person dressed in soft things?

a prophet? yes I tell you and more than a prophet

this is the one about whom it has been written

behold I am sending my messenger before your presence

who will prepare your path before your presence

I say to you none is greater among those born of women than John

but he who is least in the kingdom of god is greater than him

now to what shall I compare this generation?

it is comparable to children seated in the marketplaces

that calling out to others say

we fluted for you and you did not dance

we dirged and you did not mourn

for John came neither eating nor drinking

and they say he has a demon

the son of man came eating and drinking

and they say behold this person a glutton and a drunkard

and wisdom is justified by her children

and entering into the house of the Pharisee he reclined

now the woman standing behind [him] the sinner by his feet

flooded his feet with her tears

and wiped with braids and anointed and kissed

and Joshua says

and again she with tears flooded my feet

and with her braids wiped and anointed and kissed

and he says to her

woman your faith has made you well

and certain women Miryam and Joanna a woman of Herod's guardian Chudza and Susanna

served him out of their possessions

he spoke such a comparison to them

the sower went out to sow his seed

and some fell by the road and the birds came and devoured it

and other fell upon the rocky [terrain] where it did not have much earth and it sprang up and withered

and other fell amidst thorns and the thorns rose up and choked it

but others fell into beautiful soil and gave fruit

the one who has ears hear

one does not hide a light but instead places it upon a lampstand so that it illumines all

for there is nothing hidden that will not become clear

watch how you listen

whoever has it will be given him

and whoever does not have even what one has will be taken away from him

and he takes three of the disciples and withdraws into the mountain

and his face and his clothing shone white

and beyond two men were speaking with him Elijah and Moses

in glory they were seen before his exodus

and Peter says to Joshua

it is lovely for us to be here

and let us make here three tents

one for you and one for Moses and one for Elijah

not knowing what he is saying

and a cloud came and overshadows them

from the cloud there was a voice

this is my son the beloved

listen to him

and they entered into a village of Samaritans

and they did not welcome him

the disciples spoke fire to descend from heaven and destroy them

and he censured them

someone says to him

I will follow you wherever you are departing

and Joshua says to him



the foxes have dens and the birds of heaven nests  
but the son of man does not have anywhere to rest his head  
then he says to Phillip  
follow me  
but he said  
permit me first to return and bury my father  
then he says to him  
let the dead bury their own dead  
but as you go keep announcing the kingdom of god  
then someone says  
I will follow you  
but first permit me to farewell those in my house  
and he says to him  
do not look at what is behind  
and he selected seventy other apostles  
and he sent them into cities  
and he said to them  
take nothing except a staff alone no shoes  
and greet no one down the road  
into whatever house you enter say peace to this house  
now the worker is worth his wages  
and tell them  
the kingdom of god has come near  
and as many as do not receive you say  
know that the kingdom of god has come near  
and shake off the dust of your feet as a testimony  
whoever spurns you spurns me  
whoever hears me hears the one who sent  
I give authority to walk over snakes and scorpions  
I thank you and I confess you heaven's lord  
that these things hidden from the wise and learned you have revealed to infants  
yes father  
all things have been entrusted to me by the father

no one knows who is the father except the son  
and who is the son except the father and to whomever the son reveals  
blessed are the eyes that have seen what you see  
for I tell you that prophets did not see what you are seeing

now a certain lawyer arose to test him

what by doing will I inherit life?

he said

what in the law has been written?

then answering he said

love the lord your god from your whole heart  
and from your whole life and from your whole strength

and he said to him

correctly you spoke this do and live

and it happened when he was in a certain place praying

one of the disciples said

lord teach us to pray just as John also taught his disciples

pray:

father give us holy spirit

let your kingdom come

your daily bread give us each day

and pardon us our debts

and do not pardon us to be led into trial

and he says

who of you has a friend

and goes to him at midnight asking three loaves of bread

and from inside he said

do not bother me the door has been closed and my children are with me in bed

I tell you if gets up he will not give to a friend but to someone knocking

ask and it will be given

seek and you will find

knock and it will opened

for what father among you whose son asks for a fish

and instead of a fish would give a snake?

or instead of an egg a scorpion?

therefore if you evil ones know good gifts to give to your children

how much more will the father give holy spirit?

then he expels a deaf demon

and they said

in Beelzeboul he expels the demons

and he said

if the satan is divided against himself his kingdom cannot stand

now if I in Beelzeboul expel the demons your sons in whom do they expel?

now if I with god's finger expel the demons then the kingdom of god has arrived upon you

the stronger armed man invading the strong armed man conquers and pillages his weapons

whoever is not with me is against me and whoever does not gather with me scatters

then a woman from the crowd cried out

blessed the womb that carried you and the breasts that you nursed

then he says

blessed instead the ones who hear and do god's word

this generation a sign will not be given her

one does not hide a lamp but places it upon the lampstand so that it lights everything

now a certain Pharisee beseeched him to have breakfast with him

and entering he reclined

now the Pharisee began passing judgment on him saying

why was he not first washed before breakfast

then the lord said to him

the Pharisees clean the outside of the cup and the bowl

but your inside is full of greed and evil

you clean the outside of the cup and you do not clean the inside  
did not the one who made the outside also make the inside?  
give your possessions as alms and everything is clean in you  
you tithe mint and rue and every herb  
and you pass by the calling and love of god  
you love the chief-seat and the greetings  
and you lawyers are cursed because you burden the people with burdens difficult to carry  
and you do not lift a finger  
cursed are you because you build the memorials of the prophets  
yet your fathers killed them  
you are witnesses to not approving the deeds of your fathers  
you have taken away the key of knowledge  
and you yourselves have not entered

[v2.02 note: the Qn and GMcn/Lk1 draft reconstruction and translation are complete through chapter 12, but reconstructions of the following chapters are still in progress and corrections are regularly being made to all chapters as new evidence comes to light. Always consult the Comparative Reconstruction parallel sets with signal tracing for the latest progress.]

### 4.3. Iterative Critical Edition and Translation of the Third Gospel Stratum

What follows is an iterative critical edition and translation of our reconstructed text of Qn (the first gospel) together with Lk1 (the *Gospel* of Marcion). Note that the latest restorations may be found in the parallel sets of the Comparative Reconstruction section. Revisions are regularly being made to all chapters as we consider all of the relevant evidence of GMcn witnesses and clarify vocal strata. We have added cross-references to most editions (Hahn, Zahn, Harnack, Tsutsui, Roth, Nicolotti, Klinghardt) and translations (BeDuhn and Gramaglia). Starting in v2.16 we have added cross-references to T (Tertullian, *Marc.*), following the segmentation of that work according to the *Sources chrétiennes* edition. Roth (49–74) has a comparable table of patristic attestations that includes a column for Tertullian, but our list differs both in following the order of GMcn itself (rather than that of canonical Luke) and in numerous other ways (noting additional verses of GMcn attested by Tertullian both inside and outside of *Marc.*).

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.2.3, 4.6.1	403	455	183	77	99	--	511	--	2	1.0	LkR1	εὐαγγέλιον	good news
4.6.3- 4.7.2	403	455	183	77	99	412	513	120	2	3.1a	LkR1	ἐν ἔτει πεντεκαιδεκάτῳ ῥ τῆς ἡγεμονίας ῥ Τιβερίου Καίσαρος ῥ ἐν χρόνοις ῥ Ποντίου ῥ Πιλάτου ῥ τῆς ῥΙουδαίας ῥ ἐφάνη)	in the fifteenth year of the reign of Tiberius Caesar in the times of Pontius Pilate of Judea he appeared
4.7.1-7	403	455-6	183-4	77	99	412	513	120-1	2	4.31	Mk1	κατελθὼν εἰς Καφαρναοὺμ ῥ τῆς Γαλιλαίας) ῥ διδάσκειν ῥ ἐν τῇ συναγωγῇ	descending into Capernaum of Galilee to teach in the synagogue
4.7.7-8, 4.13.1	403-4	456	184	77	99	412	513	121	2	4.32	Mk1	ῥ «καὶ» ἐξεπλήσσοντο πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ ῥ ὅτι ἐν ἐξουσίᾳ ῥ ἦν ὁ λόγος αὐτοῦ	and all were astonished at his teaching because his word had authority
4.7.9	404	456	184 na	77	99	412 na	513	121	2	4.33	Mk1	ῥ «καὶ» ῥ (εὐθύς) ῥ «ἦν ἐν τῇ συναγωγῇ ῥ ἄνθρωπος ῥ ἔχων» ῥ (πνεῦμα δαιμονίου) ῥ «καὶ» ῥ (ἀνέκραξεν)	and immediately there was in the synagogue a person having a demon's spirit and he cried out
4.7.9-12	404	456	185	77	99	412	513	121	2-4	4.34	Mk1	ῥ τί ῥμῖν καὶ σοὶ ῥ Ἰησοῦ; ῥ ἦλθες ῥ ἀπολέσαι ῥ ἡμᾶς; ῥ οἶδά σε τίς εἶ ὁ ῥ ἅγιος τοῦ θεοῦ	what is there between us and you Jesus? did you come to destroy us? I know who you are the holy one of god
4.7.13	404	456	185	77	99	412	513	121	4	4.35	Mk1	ῥ «καὶ» ῥ ἐπετίμησεν αὐτῷ ὁ ῥ Ἰησοῦς ῥ «λέγων ῥ ἐξέλθε ἐξ αὐτοῦ καὶ ῥ ρεῖψαν αὐτὸν τὸ δαιμόνιον ῥ ἀνακραύαζοντα ῥ ἐξῆλθεν ἐξ αὐτοῦ»	and Jesus censured him saying depart from him and the demon throwing him down howling departed from him



T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.8.2	404	456-7	185-6	77	99	412	521	122	4	4.16ab	Qn	«καὶ» ἦλθεν ἡ Ἰησοῦς εἰς Ναζαρέθ (διδάσκειν ἐν τῇ συναγωγῇ)	and Joshua came into Nazareth to teach in the assembly
4.8.2	405	457	186	77	99	412	521	122-3	4	4.23a	Qn	«καὶ ἔλεγεν αὐτοῖς λέγετε μοι» (τὴν παραβολὴν ταύτην) ἰατρὲ θεράπευσον σεαυτόν <sup>1</sup>	and he said to them tell me this fable physician heal yourself
4.8.2-3	405	457	186	78	99	412	521	123	6	4.29ace	Qn	(καὶ) ἐξέβαλον αὐτὸν (καὶ) ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους (ὥστε κατακρημίσαι αὐτόν)	and they expelled him and led him to the mountain's brow so as to cast him down
4.8.3	405	457	186	78	99	413	521	123	6	4.30	Qn	«καὶ αὐτὸς» διὰ μέσου αὐτῶν ἐπορεύετο	and he went through their midst

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.8.4	405	457	187 gawn	78 gawn	99	413	531	123-4	6	4.40bd	Mk1	⟨καὶ⟩ «πάντας κακῶς ἔχοντας» τὰς χεῖρας ἑπιτιθεὶς ἐθεράπευεν αὐτούς	and by laying his hands upon all who were ill he healed them
4.8.5	405	457-8	187	78	99	413	531	124	6	4.41a	Mk1	καὶ ἐξήρχοντο δαιμόνια «πολλά» κραυγάζοντα σύ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν	and demons also came out from many howling you are the son of god and censuring he did not permit them to speak
4.8.9-10	405	458	187	78	99	413	533	124	8	4.42b	Mk1	καὶ ἐπορεύθη εἰς «τὴν» ἔρημον «καὶ» οἱ ὄχλοι κατεῖχον αὐτὸν «καὶ λέγει αὐτοῖς»	he went to the wilderness and the crowds detained him and he says to them
4.8.10	405	458	187	78	99	413	533	124	8	4.43	Mk1	με δεῖ καὶ εἰς τὰς ἄλλας πόλεις κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ	I am bound also to the other cities to preach the kingdom of god

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	406	458	187 gawn	78 gawn	--	413 na	537	124	8	5.1d	Mk1 LkR1	«καὶ ἦλθεν εἰς τὴν θάλασσαν»	and he came to the sea
4.9.1	406	458	187 gawn	78 gawn	100	413	537	124-5	8	5.2c	Mk1 LkR1	«καὶ» ῥοὶ ἀλιεῖς ῥ «ἔπλυνον τὰ δίκτυα»	and the fishermen were washing the nets
--	406	458	187	78	100	--	537	125	8	5.3ac	Mk1 LkR1	«καὶ ἐμβὰς εἰς πλοῖον καὶ καθίσας ἐδίδασκεν τὸν ὄχλον ἐπὶ τῆς γῆς»	and boarding into a boat and sitting he taught the crowd upon the land
--	406	458	187 gawn	78 gawn	--	413 na	537	125	8-10	5.4ac	LkR1	«καὶ ὅτε ἐπαύσατο λαλῶν εἶπεν τῷ Σίμωνι βάλετε τὰ δίκτυα ὑμῶν εἰς ἄγραν»	and when he stopped speaking he said to Simon cast your nets for a catch
4.9.1	406	458	187 gawn	78 gawn	100	413 na	537	125	10	5.6b	LkR1	«καὶ ἔβαλον καὶ ἔλαβον ἰχθύων πλῆθος πολὺ ὥστε τὰ δίκτυα ῥήσσεσθαι»	and they cast and took such a huge abundance of fish that the nets were tearing
4.9.1	406	458	187-8	78 gawn	100	413	537	126	10	5.9ac	LkR1	«ἔλαβεν δὲ φόβος» αὐτὸν ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων	then fear took him at the catch of fish
4.9.1	406	458	188	78	100	413	537	126-7	10	5.10ac	Mk1 LkR1	«ὁμοίως καὶ Ἰάκωβον καὶ Ἰωάννην» υἱοὺς Ζεβεδαίου «καὶ» ῥ εἶπεν ῥ τῷ Σίμωνι ῥ μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔση ζωγρῶν	and likewise James and John sons of Zebedee and he said to Simon fear not from now on you will be capturers of people
4.9.2	406	458	188	78	100	413	537	127	10	5.11	Mk1 LkR1	«καὶ» πλοῖα ἀφέντες ἠκολούθησαν αὐτῷ	and leaving the boats they followed him

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.9.2	406-7	458	188	78	100	413	543	128	12	5.12bde	Mk1	«καὶ ἰδοὺ ἀνὴρ» ᾿λεπρὸς ᾿ «ἔρχεται πρὸς αὐτὸν λέγων ἐὰν θέλῃς δύνασαί με καθαρίσαι»	and a leper man came to him saying if you wish you can cleanse me
4.9.4-7	407	458	188	78	100	413	543	128	12	5.13a	Mk1	«καὶ ἐκτείνας τὴν χεῖρα» ἤψατο «αὐτοῦ καὶ» ᾿λέγει θέλω καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη ᾿  «ὄρα μηδενὶ εἴπῃς ἀλλὰ» ᾿ἀπελθε ᾿ δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε ᾿ τὸ δῶρον ᾿ περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς ἵνα ᾿ εἰς μαρτύριον ὑμῖν	and stretching out his hand he touched him and says I wish it be cleansed and immediately he was cleansed  see that you tell this to no one but depart show yourself to the priest and offer the gift for your cleansing just as Moses commanded in order to be a witness for you
4.9.9-10	407	458	188-9	78	100	413	543-4	128-9	12	5.14	Mk1		

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.10.1	407	458	189	78	100	413	549	131	14	5.18a	Mk1	«καὶ προσέφερον αὐτῷ» ᾿ παραλυτικὸν <sup>1</sup>	and behold they carried to him a paralytic
4.10.2, 13-14	407-8	458	189 na	78 gawn	100	413 anw	549	131	14	5.20	Mk1	«καὶ ἰδὼν τὴν πίστιν αὐτῶν λέγει τῷ» ᾿ παραλυτικῷ ᾿ «τέκνον ἀφίενταί σου» ᾿ αἱ ἁμαρτίαι»	then Jesus seeing their faith says to the paralytic child your sins are forgiven
4.10.2, 13	408	458	189	79	100	413	549	131-2	14	5.21	Mk1	«καὶ ἰδοὺ τινες τῶν γραμματέων ἔλεγον βλασφημεῖ» τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ ᾿ εἷς <sup>1</sup> ὁ θεός;	and behold some of the scribes were saying he blasphemes who is able to forgive sins except one, god?
--	408	458	189 na	79 gawn	100	413 na	549	132	14	5.22	Mk1	«καὶ ὁ Ἰησοῦς» ᾿ λέγει αὐτοῖς»	and Jesus says to them
4.10.1, 14	408	458	189	79	100	413	549	132	14-6	5.24	Mk1	ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς ᾿ «λέγει τῷ παραλυτικῷ σοὶ λέγω» ᾿ ἔγειρε καὶ ἄρον τὸν κράβαττόν σου	now so that you may know that the son of man has authority to forgive sins upon the earth he says to the paralytic I tell you rise and take your mat
--	408	458 na	189 na	79 gawn	100	413 na	549	132	16	5.25	Mk1	«καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν»	and he got up and immediately taking the bed he left
4.10.1, 14	408	458 na	189 na	79 gawn	--	413	549	132	16	5.26	Mk1	«ἔμπροσθεν πάντων καὶ ἐπλήσθησαν θάμβου λέγοντες ὅτι οὕτως» ᾿ ᾿ οὐδέποτε <sup>1</sup> εἶδομεν <sup>1</sup>	in front of everyone and they were filled with amazement saying thus we have never seen

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.11.1	408	458	189	79	100	413	556	133	16	5.27bd	Mk1	«καὶ παράγων εἶδεν τελώνην καθήμενον ἐπὶ τὸ τελώνιον καὶ» ῥ λέγει ᾗ αὐτῷ ἀκολούθει μοι ᾗ	and going along he saw a tax collector seated at the tax booth and he says to him follow me
4.11.1	408	458 na	189 na	79 gawn	--	413 na	556	133	16	5.28b	Mk1	«καὶ ἀναστὰς ἠκολούθει αὐτῷ»	and arising he followed him
4.11.2	408-9	459	189	79	100	413	556	133-4	16	5.31b	Mk1	«καὶ λέγει» οὐ χρεῖαν ἔχουσιν οἱ ῥ ισχύοντες ᾗ ἱατροῦ ἀλλὰ οἱ κακῶς ἔχοντες	and he says the healthy have no need of a doctor but those who have illness



T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.11.4-5	409	459	189	79	100	413	559	134	18	5.33	Mk1	<p>«καὶ λέγουσιν αὐτῷ» οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται οἱ δὲ σοὶ ἄμαθηταὶ ἐσθίουσιν καὶ πίνουσιν</p>	<p>and they say to him the disciples of John fast regularly and make prayers but your disciples eat and drink</p>
4.11.6	409	459	189	79	100	414	559	134-5	18	5.34	Mk1	<p>«καὶ λέγει αὐτοῖς ὁ Ἰησοῦς» μὴ δύνανται νηστεύειν οἱ υἱοὶ τοῦ νυμφῶνος ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος</p>	<p>and Jesus says to them the sons of the wedding hall cannot fast as long as the bridegroom is with them</p>
4.11.6	409	459	189	79	100	414	559	135	18	5.35	Mk1	<p>ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν</p>	<p>but the days will come when the bridegroom is taken from them then they will fast</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
3.15.5, 4.11.9-10	409	459	189-90	79	100	414	560	135	18	5.37	Mk1	<p>〈οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς οὐδὲ〉 ῥέπιβλημα ῥάκους ἀγνάφου ῥ ἐπι ἱματίῳ παλαιῷ εἰ δὲ μή γε) «ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς τοὺς παλαιούς καὶ)» (ὁ οἶνος ἐκχεῖται) «καὶ οἱ ἀσκοὶ ἀπόλλυνται)»</p>	<p>they do not put new wine into old skins nor a patch of unshrunk cloth on an old garment otherwise the new wine will burst the old skins and the wine spills out and the skins are destroyed</p>
--	409	459	190	79	100	414 anw	560	135	18	5.38	Mk1	<p>«ἀλλὰ)» (βάλλουσιν οἶνον νέον εἰς ἀσκοὺς νέους καὶ ἀμφότεροι συντηροῦνται)</p>	<p>but instead they put new wine into new skins and both are preserved</p>
4.11.9-10	409	459	189	79-80	101	414	560	135-6	16-8	5.36b	Mk1	<p>〈οὐδεὶς ἐπιβάλλει ἀπὸ ἐπίβλημα ῥάκους ἀγνάφου ἐπι ἱματίῳ παλαιῷ) 〈εἰ δὲ μή γε καὶ τὸ πλήρωμα αἶρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μεῖζον γὰρ σχίσμα γενήσεται)»</p>	<p>no one puts a patch of unshrunk cloth on an old garment otherwise the whole thing tears and will not match the old for a tear will become greater</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.12.1, 5	410	459	190	80	101	414	570	136-7	20	6.1	Mk1	<p>«καὶ ἐπορεύθη» ἐν σαββάτῳ «διὰ σπορίμων καὶ» ῥεπείνασαν οἱ μαθηταὶ ῥ «καὶ» ῥέτιλλον τοὺς στάχους ῥ ἀπολλύοντες ῥ ταῖς χερσίν</p>	<p>and he went on the sabbath through planted fields and the disciples hungered and plucked the grains losing them with their hands</p>
4.12.1, 5	410	459	190	80	101	414	570	137	20	6.2	Mk1	<p>«καὶ» ῥ οἱ Φαρισαῖοι ῥ «ἔλεγον αὐτῷ εἰδέ τί ποιοῦσιν» ῥ οἱ μαθηταὶ ῥ «σου» ῥ τοῖς σάββασιν ῥ οὐκ ἔξεστιν;</p>	<p>and the Pharisees were saying to him look is not what your disciples are doing on the sabbaths not allowed?</p>
4.12.5, 14	410	459	190	80	101	414	570	137	20-2	6.3	Mk1	<p>«καὶ λέγει αὐτοῖς» ῥ οὐδέποτε ῥ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυὶδ «ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ»</p>	<p>and he says to them have you never read this what David did when he himself hungered and those with him</p>
4.12.5	410	459	190	80	101	414	570	137-8	22	6.4	Mk1	<p>ῥ πῶς ῥ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ῥ κλάσας ῥ τοὺς ἄρτους τῆς προθέσεως;</p>	<p>how he entered into the house of god breaking the bread of the presence?</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.12.9, 14	410	460	190	81	101	414	578	139	22	6.6	Mk1	«καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν σαββάτω καὶ ἦν ἄνθρωπος» ῥξηράνῃ «ἔχων τὴν» ῥχειράῃ	and he entered again into the synagogue on a sabbath and there was a person who had a withered hand
4.12.9	410	460	190	81	101	414	578	139	22	6.7	Mk1	ῥπαρετῆρουνῃ «αὐτὸν» οἱ Φαρισαῖοι ῥεῖ ῥτοῖς σάββασιν θεραπεύσειῃ ῥῖνα κατηγορήσωσιν αὐτοῦῃ	the Pharisees were observing him if on the sabbaths he would heal so that they might accuse him
--	410	460	190 gawn	81 na	101	414	578	139	22	6.8	Mk1	«καὶ λέγει τῷ τὴν ξηρὰν χεῖρα ἔχοντι ἔγειρε καὶ στήθι εἰς τὸ μέσον»	and he says to the one who had the withered hand rise and stand in the middle
4.12.11	411	460	190	81	101	414	578	139	22- 4	6.9	Mk1	«καὶ λέγει αὐτοῖς» ἔξεστιν ῥτοῖς σάββασιν ῥἀγαθοποιῆσαι ἢ ῥμὴ ῥ ψυχὴν σῶσαι ἢ ἀπολέσαι;	and he says to them is it required on the sabbaths to do good or not to save life or destroy?
--	411	460	190 gawn	81 gawn	101	414 na	578	139- 40	24	6.10	Mk1	«καὶ λέγει τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρα σου καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ ὡς καὶ ἡ ἄλλη»	and he says to the person stretch out your hand and he stretched out and his hand was restored just like the other
4.12.1, 11, 4.16.5	410	459- 60	190	81	101	414	578	140	24	6.5	Mk1	«καὶ ἔλεγεν αὐτοῖς» κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου	and he said to them the son of man is lord even of the sabbath



T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.14.1, 9, 13	412	460	191	82	102	414	597	144	28	6.20	Qn	καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ «ἔλεγεν» μακάριοι οἱ πτωχοὶ ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ	and he raising his eyes said blessed [be] the beggars for theirs is the kingdom of god
4.14.9, 11, 13	412	460	191-2	82	102	414	597-8	144	28	6.21	Qn	μακάριοι οἱ πεινῶντες ὅτι ἴσονται ἕσθαι μακάριοι οἱ κλαίοντες ὅτι ἴσονται ἰσμεῖν	blessed [be] the hungry for they will be filled blessed [be] the weeping for they will laugh
4.14.14	412	461	192	82	102	414	598	144-5	28	6.22	Qn	μακάριοί ἐστε ὅταν ἴσονται ὑμᾶς οἱ ἄνθρωποι καὶ ὀνειδίσουσιν ὑμᾶς καὶ ἐκβάλουσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου	blessed are you when persons hate you and revile and cast out your name as evil because of the son of man
4.15.1	412	461	192	82-3	102	415	598	145	28	6.23	Qn	κατὰ ταῦτα ἔποιον τοῖς προφήταις οἱ πατέρες αὐτῶν	just as your fathers did these things to the prophets
4.15.3, 9	412	461	192	83	102	415	598	145	28	6.24	Qn	οὐαὶ τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν	cursed [be] the rich for you have received your advocacy
4.15.13	413	461	192	83	102	415	598	145	28-30	6.25	Qn	οὐαὶ οἱ ἐμπεπλησμένοι ὅτι πεινάσετε οὐαὶ οἱ γελῶντες νῦν ὅτι πενήσετε	cursed [be] the filled for you will go hungry cursed [be] those laughing now for you will mourn
4.15.14	413	461	192	83	102	415	598	145-6	30	6.26	Qn	οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν οἱ ἄνθρωποι κατὰ ταῦτα ἔποιον τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν	cursed [are you] when persons speak well of you just as these things their fathers said to the false prophets



T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.16.1	413	461	192-3	83	102	415	606	146	30	6.27	Qn	ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν	but I say to you who hear love your enemies
4.16.1, 6, 4.27.1	413	461	193	83	102	415	606	146	30	6.28	Qn	εὐλογεῖτε τὸς μισοῦντάς ὑμᾶς καὶ ἴεὺχεσθε ἑπεὶ τῶν ὀνειδιζόντων ὑμᾶς	blesst those who hate you and pray for those who revile you
4.16.2, 6	413	461	193	83-4	102	415	606	146	30- 2	6.29	Qn	(ἐάν τις σὲ ῥαπίση εἰς) τὴν σιαγόνα ἑπαράθης ἑ (αὐτῷ) καὶ τὴν ἄλλην (ἐάν τις) σου ἄρη τὸ ἱμάτιον ἑ ἑπρόσθης αὐτῷ καὶ τὸν χιτῶνά	if anyone strikes you on the cheek offer to him also the other if anyone takes your garment hand over to him also the tunic
4.16.8, 4.27.1	413	461	193	84	102	415	606	146- 7	32	6.30a	Qn	παντὶ αἰτοῦντί σε δίδου	to everyone who asks you give
4.16.13, 16	413	461-2	193-4	84	102	415	606	147	32	6.31	Qn	καὶ καθὼς ὑμῖν γίνεσθαι θέλετε παρὰ ἀνθρώπων οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς	and just as you wish to be treated by people thus also you must do to them
--	413	462 na	194 na	84 na	--	415 na	606 Lk2	147	32	6.32	Qn	«ἐὰν ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν;»	if you love those you love you what sort of grace is that for you?
4.17.1	414	462	194	84	102	415	606	148	32	6.34a	Qn	καὶ ἐὰν δανίσγητε παρ' ὧν ἐλπίζετε ὑμεῖς ἀπολαβεῖν ποία χάρις ἐστίν ὑμῖν;	and if you lend to those from whom you hope to receive what sort of grace is that for you?
4.17.5- 6	414	462	194	84	102	415	606	148	32	6.35b	Qn	καὶ ἔσσεσθε υἱοὶ θεοῦ ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς	and be sons of god for the same is kind toward those without grace and evil
4.17.8	414	462	194	84	102	415	606	149	32	6.36	Qn	γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ἑοικτίρμων ὑμᾶς	be merciful just as your father is merciful to you

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.17.9	414	462	194	85	102	415	606	149	32-4	6.37	Qn	<p>μη κρίνετε ἵνα μη κριθῆτε  μη καταδικάζετε ἵνα μη καταδικασθῆτε  ἀπολύετε και ἀπολυθήσεσθε</p>	<p>judge not lest you be judged  condemn not lest you be condemned  destroy and you will be destroyed</p>
4.17.9	414	462-3	194	85	102	415	606	149	34	6.38	Qn	<p>δίδοτε και δοθήσεται ὑμῖν  μέτρον καλὸν πεπισμένον και ὑπερεκχυννόμενον  δώσουσιν εἰς τὸν κόλπον ὑμῶν  τῷ αὐτῷ ᾧ μετρεῖτε μέτρῳ  ἀντιμετρηθήσεται ὑμῖν</p>	<p>give and it will be given to you  a good measure pressed and overflowing  they will give into your bosom  with the same measure with which you measure  will it be measured back to you</p>
4.17.12	414	463	194 anw	85	102	415 anw	618	149	34	6.39	Qn	<p>〈εἶπεν δὲ και παραβολὴν αὐτοῖς〉  〈τυφλὸς δὲ τυφλὸν ὀδηγεῖ εἰς βόθυνον〉</p>	<p>and then he spoke a comparison to them  now a blind person leads a blind person into a pit</p>
4.4.5, 4.17.12	414	463	194	85	103	415	618	149-50	34	6.40a	Qn	<p>οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον</p>	<p>a disciple is not above the teacher</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.17.12	414-415	463	194 anw	85	103	415 anw	618	150	34	6.42b	Qn	<p>ἔκβαλε ἐκ τοῦ ὀφθαλμοῦ ἡ σοῦ» ἡ τὴν δοκόν»                      «καὶ» ἡ τότε» «διαβλέψεις ἐκβαλεῖν» ἡ τὸ κάρφος»                      «ἐκ τοῦ» ἡ ὀφθαλμοῦ» ἡ τοῦ ἀδελφοῦ σου»</p>	<p>remove from your eye the plank                      and then you will see clearly to remove the speck                      from the eye of your brother</p>
4.17.12	415	463	194-5	85	103	415	618	151	34-6	6.43	Qn	<p>ἡ οὐ δύναται δένδρον σαπρὸν ἡ καρποὺς καλοὺς ἐνεργεῖν                      οὐδὲ δένδρον καλὸν ἡ καρποὺς κακοὺς ἐνέγκαι                      ἡ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας                      προφέρει τὸ ἀγαθόν                      καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν»                      ἡ ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ                      ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί»</p>	<p>it is not possible for a rotten tree to produce lovely fruits                      nor for a lovely tree to produce bad fruits                      the good person out of the good treasure of [his] heart                      brings forth the good                      and the evil out of the evil brings forth the evil                      out of the abundance of the heart the mouth speaks                      for from the heart evil disputes come out</p>
4.17.13-14	415	463	195 anw	86	103	416	618	152	36	6.46	Qn	<p>τί ἡ δέ» με καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἡ λέγω;</p>	<p>why now do you call me lord lord and do not do what I say?</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	416	463	195 gawn	86 gawn	--	416 na	625	152	36	7.1	Qn	«καὶ ἦλθεν εἰς Καφαρναούμ.»	and he came into Capernaum
4.18.1	416	463	195 gawn	86 gawn	--	416	625	152	36-8	7.2	Qn	«καὶ προσῆλθεν αὐτῷ» ἑκατόνταρχος	and a centurion approached him
--	416	463	195 gawn	86 gawn	--	416 na	625	152	38	7.3	Qn	«καὶ λέγει ὁ παῖς μου ἐν τῇ οἰκίᾳ παραλυτικός.»	and says my slaveboy is in the house paralytic
--	416	463	195 gawn	86 gawn	--	416 na	625	152	38	7.6	Qn	«καὶ λέγει αὐτῷ ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.»	and he says to him coming I will heal him
--	416	463	195 gawn	86 gawn	103	416 na	625	152-3	38	7.7	Qn	«καὶ λέγει ὁ ἑκατόνταρχος κύριε οὐκ ἰκανός εἰμι ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς.»	and the centurion says lord I am insufficient that under my roof you should enter
--	416	463	195 gawn	86 gawn	103	416 na	625	153	38	7.8	Qn	«ἀλλὰ εἰπέ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου.» «καὶ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν ἔχων ὑπ' ἐμαυτὸν στρατιώτας καὶ λέγω τούτῳ πορεύθητι καὶ πορεύεται καὶ ἄλλῳ ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου ποιήσον τοῦτο καὶ ποιεῖ.»	but speak with a word and my slaveboy will be healed I also am a person under authority having soldiers under me and I say to this one go and he goes and to another come and he comes and to my slave do this and he does
4.18.1	416	463	195-6	86	103	416	625	153	38	7.9	Qn	«λέγει αὐτῷ ὁ Ἰησοῦς» λέγω ὑμῖν ἑτοσαύτην ἰσθμὸν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον	Joshua says to him I tell you I have not found such faith in Israel

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	416	463	195 gawn	86 gawn	--	416 na	625	153	38	7.10	Qn	«καὶ ἰάθη ὁ παῖς»	and the slaveboy was healed
4.18.2	416	463	196 gawn	86	103	416	635	154	40	7.12	Qn	«καὶ» <υἱὸς χήρας νεκρὸς> «ἦν»	and a widow's son was dead
4.18.2	417	463	196 gawn	86	103	416 anw	635	154	40	7.14	Qn	«καὶ λέγει νεανίσκε νεανίσκε σοὶ λέγω ἐγέρθητι»	and he says little boy little boy I say to you be raised
4.18.2	417	463	196 gawn	86 gawn	103	416 anw	635	154	40	7.15	Qn	«καὶ ἀνεκάθισεν ὁ νεκρὸς»	and the deceased sat up
4.18.2	417	463	196	86	103	416	635	154	40	7.16	Qn	«ἔλαβεν δὲ φόβος πάντας καὶ» ἐδόξαζον τὸν θεὸν ὅτι μέγας προφήτης ἔγήγερται ἔν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ	then fear took everyone and they glorified god that a great prophet he has raised up among us and that god has watched over his people

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.18.4	417	463	196 anw	86	--	416 anw	638	155	40	7.18	Qn	«καὶ» Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ ἔπεμψεν τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν	and when John heard in the prison the deeds of the anointed he sent his disciples to him
4.18.5- 7	417	463	197	86	103	416	638	155	40- 2	7.19	Qn	ἰσχυρῶς λέγων σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;	saying are you the one to come or should we await another?
4.18.5- 7	417	463	197 anw	86 anw	103	416 anw	638	155	42	7.20	Qn	«καὶ εἶπαν αὐτῷ» (σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;)	and they said are you the one to come or should we await another?
4.18.6	417	463	196- 7 anw	86 anw	103- 4	416	638	155- 6	42	7.22	Qn	«καὶ» ἀποκριθεὶς εἶπεν αὐτοῖς πορευθέντες ἀπαγγείλατε Ἰωάννῃ «ἂ ἀκούετε καὶ βλέπετε» ἰσχυρῶς λέγων «τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν ἰσχυρῶς λέγων λεπροὶ καθαρίζονται ἰσχυρῶς λέγων νεκροὶ ἐγείρονται ἰσχυρῶς λέγων πτωχοὶ εὐαγγελίζονται»	and answering he said to them when you go report to John what you have heard and seen the blind receive back sight the crippled walk the lepers are cleansed the deaf hear the dead are raised the poor are heralded good news
4.18.8	417	463	197	86 anw	104	416	638	156	42	7.23	Qn	«καὶ» μακάριός τις ἰσχυρῶς λέγων ἰσχυρῶς λέγων μὴ σκανδαλισθῆναι ἐν ἐμοί	and blessed [be] the one who is not scandalized by me



T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.18.8	417-8	463	197	86	104	416	647	156	42-4	7.24b	Qn	περὶ Ἰωάννου τί ἐξήλθατε θεάσασθαι εἰς τὴν ἔρημον; «κάλαμον ὑπὸ ἀνέμου σαλευόμενον;»	concerning John what did you depart to the desert to behold? a reed shaken by the wind?
--	418	463	197 gawn	86 na	--	416 na	647	156	44	7.25a	Qn	«ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον;»	a person dressed in soft things?
4.18.7	418	463	197	86-7	104	416	647	156	44	7.26b	Qn	προφήτην; ναὶ «λέγω ὑμῖν» καὶ περισσότερον <προφήτου>	a prophet? yes I tell you and more than a prophet
4.18.7	418	464	197	87	104	416	647-8	156-7	44	7.27	Qn	οὗτός ἔστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ἕμπροσθέν σου	this is the one about whom it has been written behold I am sending my messenger before your presence who will prepare your path before your presence
4.18.7-8	418	464	197	87	104	416	648	157	44	7.28	Qn	«λέγω ὑμῖν» μείζων ἔν γενητοῖς ἡ γυναικῶν Ἰωάννου ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν	I say to you none is greater among those born of women than John but he who is least in the kingdom of god is greater than him

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.31	Qn	«τίνοι δὲ ὁμοιώσω τὴν γενεὰν ταύτην»	now to what shall I compare this generation?
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.32	Qn	«ὁμοία ἐστὶν παιδίοις καθήμενοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἄλλοις λέγουσιν ἠὺλῆσαμεν ὑμῖν καὶ οὐκ ὤρχησασθε ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε»	it is comparable to children seated in the marketplaces that calling out to others say we fluted for you and you did not dance we dirged and you did not mourn
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.33	Qn	«ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων καὶ λέγουσιν δαιμόνιον ἔχει»	for John came neither eating nor drinking and they say he has a demon
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.34	Qn	«ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης»	the son of man came eating and drinking and they say behold this person a glutton and a drunkard
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.35	Qn	«καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς»	and wisdom is justified by her children

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	418	464	197	87 anw	104	416	654	157	44	7.36	Qn	καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη	and entering into the house of the Pharisee he reclined
4.18.9	418- 9	464	197	87	104	416- 7	654	157- 58	44- 6	7.37- 38	Qn	<p>ἡ δὲ) γυνὴ σταῖσα ὀπίσω ἡ) ἁμαρτωλὸς παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας (καὶ) ταῖς θριξίν ἐξέμασεν (καὶ) ἤλειψεν (καὶ) κατεφίλει</p>	<p>now the woman standing behind [him] the sinner by his feet flooded his feet with her tears and wiped with braids and anointed and kissed</p>
4.18.9	419	464	197	87 anw	104	417	654	159	46	7.44- 46	Qn	<p>«καὶ ὁ Ἰησοῦς λέγει» (καὶ πάλιν αὕτη τοῖς δάκρυσιν) ἔβρεξέν τοὺς πόδας μου (καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν καὶ) ἤλειψεν (καὶ) ῥκατεφίλειῖ</p>	<p>and Joshua says and again she with tears flooded my feet and with her braids wiped and anointed and kissed</p>
4.18.9	419	464	197	87	104	417	654	159	48	7.50	Qn	<p>«καὶ λέγει αὐτῇ γύναι» ἡ πίστις σου σέσωκέν σε</p>	<p>and he says to her woman your faith has made you well</p>
4.19.1	420	464	197	88	104	417	667	160	48	8.2	Qn	«καὶ» γυναῖκές «τινες Μαρία»	and certain women Miryam
4.19.1	420	464	197	88	104	417	667	160	48	8.3	Qn	«καὶ Ἰωάννα» γυνὴ «Χουζᾶ» ἐπιτρόπου Ἡρώδου «καὶ Σουσάννα» διηκόνου «αὐτῶ» ἀπὸ τῶν ὑπαρχόντων αὐταῖς	and Joanna a woman of Herod's guardian Chudza and Susanna served him out of their possessions

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.19.2	420	464	198	88	104	417	668	160	48	8.4	Qn	«ἔλεγεν» ῥα παραβολὴν ἡ «τοιαύτην αὐταῖς»	he spoke such a comparison to them
--	420	464	198 gawn	88 gawn	104	417 na	668	160	48-50	8.5	Qn	«ἔξῆλθεν ὁ σπείρων σπείραι καὶ ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό»	the sower went out to sow and some fell alongside the road and the birds came and devoured it
--	420	464	198 gawn	88 gawn	104	417 na	668	160	50	8.6	Qn	«καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν καὶ ἐξανέτειλεν καὶ ἐξηράνθη»	and other fell upon the rocky [terrain] where it did not have much earth and it sprang up and withered
--	420	464	198 gawn	88 gawn	104	417 na	668	160	50	8.7	Qn	«καὶ ἄλλο ἔπεσεν μέσον τῶν ἀκανθῶν καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἐπνιξαν αὐτό»	and other fell amidst the thorns and the thorns rose up and choked it
4.19.2	420	464	198	88	104	417	668	160	50	8.8	Qn	«καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν» ὁ ἔχων ὦτα ἀκουέτω	but others fell into the beautiful soil and gave fruit the one who has ears hear
4.19.5	421	464	198	88	105	417	669	161-62	52	8.16	Qn	λύχνον ῥοῦδὲ ῥα καλύπτει «ἀλλ' ἐπὶ τὴν λυχνίαν τεθῆ ἵνα λάμπη πᾶσιν»	one does not hide a light but instead places it upon a lampstand so that it illumines all
4.19.5	421	464	198	88	105	417	669	162	52	8.17	Qn	ῥοῦ γάρ ἐστιν ῥα κρυπτὸν ῥὸ οὐ φανερόν ῥεῖσται ῥα βλέπετε πῶς ἀκούετε	for there is nothing hidden that will not become clear watch how you listen
4.19.3-4	421	464	198	88	105	417	668	162	52	8.18	Qn	ὅς ῥεχει ῥα δοθήσεται αὐτῶ ῥα καὶ ὁ δὲ οὐκ ῥεχει ῥα καὶ ὁ δοκεῖ ῥεχειν ἀρθήσεται ἀπ' αὐτοῦ	whoever has it will be given to him and whoever does not have even what he seems to have will be taken away from him

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.19.7	421	464	198	88	105	417	674	163-4	52	8.20	Mk1	ἀπηγγέλη «δὲ» αὐτῷ ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ἑζητοῦντές σε	then it was announced to him behold your mother and your brothers have been standing outside seeking you
4.19.6, 10-11	421	464-5	198	88	105	417	674-5	164	52	8.21	Mk1	«καὶ ἀποκριθεὶς αὐτοῖς λέγει» τίς ἐστὶν μήτηρ μου καὶ τίνες εἰσὶν ἀδελφοί μου εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς;	but he answering says to them who is my mother and who are my brothers except those who hear my words and do them?
4.20.2-3	422	465	198	89	105	417	679	165	54	8.22	Mk1	«καὶ λέγει αὐτοῖς» διέλθωμεν εἰς τὸ πέραν	and he says to them let us cross over to the other side
4.20.3	422	465	198-9	89 anw	105	417	679	165	54	8.23	Mk1	«καὶ» πλεόντων αὐτῶν ἀφύπνωσεν «καὶ γίνεται» λαίλαψ ἀνέμου ἡ πολλή	and as they were boating he fell asleep and a great hurricane of wind came
4.20.1, 3	422	465	199	89 anw	105	417	679	165	54	8.24	Mk1	«καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ κύριε κύριε ἀπολλύμεθα» ὁ δὲ ἐγερευθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῇ θαλάσῃ «καὶ ἐγένετο γαλήνη μεγάλη»	and they roused him and say to him lord lord we are being destroyed but he arising censured the wind and the sea and there was great calm
4.20.1	422	465	199	89	105	417	679	165	54	8.25	Mk1	«καὶ ἐθαύμασαν καὶ ἔλεγον» τίς ἄρα οὗτός ἐστιν «ὅτι» καὶ τοῖς ἀνέμοις καὶ τῇ θαλάσῃ ἐπιτάσσει;	and they were astonished and said who then is this that he even commands the winds and the sea?

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.20.4	422	465	199	89	105	417	682	166	54-6	8.27	Mk1	ἄνθρωπος ἃ «ἐκ τῶν μνημείων ὃς εἶχεν» δαιμόνια	and a person from the tombs who had demons met him
4.20.5	422	465	199	89	105	417	682-3	166-7	56	8.28	Mk1	«καὶ κράξας λέγει τί ἐμοὶ καὶ σοί» Ἰησοῦ υἱὲ τοῦ θεοῦ μὴ με βασανίσῃς	he crying out he says what is there between me and you Jesus son of god do not torment me
4.20.4	422	465	199	89	105	417	683	167	56	8.30	Mk1	«καὶ ἐπηρώτα αὐτόν» τί σοι ἐστὶν ὄνομά; ὁ δὲ εἶπε λεγιῶν «ὄνομά μοι ὅτι» πολλὰ δαιμόνια «ἐσμεν»	and he asked him what is your name? and he said legion is my name because we are many demons
4.20.6	422	465	199	89	105	417	683	167	56	8.31	Mk1	«καὶ» παρεκάλουν «αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς» εἰς τὴν ἄβυσσον «ἀπελθεῖν»	and they begged not to order them to depart into the abyss
4.20.7	422	465	199	89	105	418	683	167	56	8.32	Mk1	«ἦν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη ἐν τῷ ὄρει παρεκάλεσαν δὲ αὐτὸν εἰς τοὺς χοίρους εἰσελθῶσιν ὁ δὲ» ἑπέτρεψεν αὐτοῖς	now there was a herd of pigs there grazing on the mountain and they begged him to enter into pigs and he permitted them



T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	423	465	199	89 na	105	418	690	168	58-60	8.42b	Mk1	ἔγένετο δὲ ἐν τῷ ὑπάγειν αὐτούς ἑσπίνον αὐτόν οἱ ὄχλοι	and it happened when they were departing the crowds pressed around him
4.20.8	423	465	199	89	105	418	690	168-9	60	8.43	Mk1	καὶ γυνή οὖσα ἐν ῥύσει αἵματος	and a woman who was bleeding
4.20.8, 13	423-4	465	199	89	105	418	690	169	60	8.44	Mk1	ἤψατο τοῦ ἱματίου αὐτοῦ «καὶ» ἡ ἰάθη τοῦ αἵματος	touched his garment and was healed from the bleeding
4.20.8	424	465	199	89	105- 6	418	690	169	60	8.45	Mk1	καὶ εἶπεν ὁ Ἰησοῦς τίς μου ἤψατο; «καὶ ἔλεγον αὐτῷ» οἱ μαθηταὶ οἱ ὄχλοι συνέχουσιν σε «καὶ ἀποθλίβουσιν»	and Jesus said who touched me? and the disciples said to him the crowds are holding you fast and pressing upon you
4.20.8	424	465	199 gawn	89	106	418	690	169	60	8.46	Mk1	καὶ ἔλεγεν ἤψατό μου τις γὰρ ἔγνω δύναμιν ἐξελοῦσαν ἀπ' ἐμοῦ	and he said someone touched me for I know power has gone out from me
4.20.9	424	465	200	89	106	418	691	170	60	8.48	Mk1	καὶ εἶδεν αὐτήν καὶ εἶπεν ἡ πίστις σου σέσωκέν σε	and he saw her and said your faith has made you well

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.21.1	425	465	200	90 anw	106	418	697	171	62	9.1	Mk1	«καὶ» ῥῥπροσκαλεῖταιῖ τοὺς ῥῥμαθητὰςῖῖ	and he summons the disciples
4.21.1	425	465	200	90	106	418	697	171	62	9.2	Lk1	καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ	and sent them to preach the kingdom of god
4.21.1	425	465	200 anw	90	106	418 anw	697	171-2	62	9.3	Mk1	«καὶ εἶπεν αὐτοῖς μηδὲν αἶρετε εἰς τὴν ὁδόν» <μήτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν μήτε πήραν μήτε ῥάβδον μήτε δύο χιτῶνας μήτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν>	and he said to them take nothing on the road neither shoes on your feet nor a pouch nor a staff nor two tunics nor money in your belts
4.21.1	425	465	200	90	106	418	697	172	62-4	9.5	Mk1	«καὶ οἱ ἄν» μὴ ῥῥδέχωνταιῖῖ ὑμᾶς τὸν κοινορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ῥῥἐκτινάξατεῖῖ εἰς μαρτύριον «αὐτοῖς»	and whoever do not welcome you shake off the dust from your feet as a testimony to them
4.21.2	425	466	200	90	106	418	703	173	64	9.7	Mk1	«καὶ ἤκουσεν» ὁ ῥῥΗρώδης ὑπὸ τινων ῥῥὅτι ῥῥἸωάννης ῥῥἐκ νεκρῶν ῥῥἀνέστηῖῖ	Herod heard from some that John was raised from the dead
4.21.2	425	466	200	90	106	418	703	173	64	9.8	Mk1	«ἄλλοι δὲ ἔλεγον ὅτι» ῥῥἩλίας «ἐφάνη» <ἄλλοι> «δὲ ἔλεγον» ῥῥὅτι ῥῥπροφήτης <τις> εἷς τῶν ῥῥπαλαιῶνῖῖ <προφητῶν>	but others said that Elijah has appeared yet others say that it is some prophet one of the ancient prophets
4.21.2	425	466	200 anw	90 anw	--	418 na	703	173-4	64	9.9	Mk1	«ἔλεγεν δὲ ῥῥΗρώδης ὄν ἐγὼ ἀπεκεφάλισα ῥῥἸωάννην» <οὗτος ἠγέρθη>	but Herod said the John whom I beheaded this one was raised

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.21.3	425-6	466	200 gawn	90 na	106	418 na	706	174	64	9.10b	Mk1	«καὶ ἀνεχώρησεν» (εἰς ἔρημον τόπον) «κατ' ἰδίαν»	and he withdrew to a wilderness place by himself
4.21.3	426	466	200 gawn	90 na	106	418 na	706	174	66	9.11	Mk1	«καὶ ὁ» ὄχλος ἠκολούθει αὐτῷ καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς»	and the crowd followed him and leaving he saw a large crowd and was gut-wrenched over them
4.21.3	426	466	200	90	106	418	706	174	66	9.12	Mk1	«καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι» ἔρημός ἑστιν ὁ τόπος καὶ ἤδη ὥρα πολλή ἀπόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν»	and since it was already a late hour the disciples approaching him said that this is a wilderness place and the hour is already late dismiss the crowd so that departing into the villages they may purchase for themselves something to eat
4.21.3	426	466	200	90	106	418	706-7	174-5	66	9.13	Mk1	«καὶ λέγει αὐτοῖς δοτε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ λέγουσιν ἔχομεν ὧδε πέντε» ἄρτους καὶ «δύο» ἰχθύας <sup>᾽</sup>	then he says to them you give them to eat but they say we have here five loaves of bread and two fish
4.21.3	426	466	200	90	106	418	707	175	66	9.14	Mk1	«καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι ἐπὶ τῷ χόρτῳ καὶ ἀνέπεσαν» ἄνδρες ὡς πεντακισχίλιοι	and he ordered them to recline on the grass and about five-thousand men set down
--	426	466	200	90 anw	106	418	707	175	66	9.16	Mk1	«καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας» ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ' αὐτούς «καὶ κλάσας ἐδίδου τοῖς μαθηταῖς παραθεῖναι τοῖς ὄχλοις»	then taking the five loaves of bread and the two fish looking up to the heaven he blessed upon them and breaking he gave to the disciples to hand out to the crowds
4.21.4	426	466	200	90	106	418	707	175	66	9.17	Mk1	«καὶ ἔφαγον πάντες καὶ χορτάσθησαν καὶ ἦρθη» τὸ ἑπίσσευμα ἑστὶν «τῶν κλασμάτων κόφιοι δώδεκα»	and all ate and were satisfied and the abundance was taken up twelve baskets of pieces



T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.22.1, 7	427	466	202	93	107	419	729	181	70	9.28	Qn	«καὶ» ῥ παραλαμβάνει ῥ τρεῖς τῶν μαθητῶν «καὶ» ῥ ὑπεχώρει εἰς τὸ ὄρος	and he takes three of the disciples and withdraws into the mountain
4.22.13	427	466	202	93	107	419	729	181	70	9.29	Qn	«καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν» καὶ ὁ ἱματισμὸς λευκὸς ῥ ἔλαμψεν ῥ	and he was transformed before them and his clothing shone white
4.22.1- 3, 12	427	466	202	93	107	419	729	181	70	9.30	Qn	καὶ ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῶ ῥ Ἡλίας καὶ Μωϋσῆς	and behold two men were speaking with him Elijah and Moses
4.22.12, 16	427	466 np	202 np	93	107	419	729	181	70	9.31a	Qn	ἐν δόξῃ (οἱ) ῥ ὀφθέντες ῥ	in glory they were seen
4.22.4	428	466	202	93	107	419	729	182	72	9.33	Qn	«καὶ» ὁ Πέτρος «λέγει τῶ ῥ Ἰησοῦ» καλὸν ἐστὶν ὦδε ἡμᾶς εἶναι καὶ ποιήσωμεν ὦδε τρεῖς σκηναὶς μίαν σοὶ καὶ Μωϋσεῖ μίαν καὶ ῥ Ἡλίᾳ μίαν μὴ εἰδῶς ὁ λέγει	and Peter says to Joshua it is lovely for us to be here and let us make here three tents one for you and one for Moses and one for Elijah not knowing what he is saying
4.22.7, 13	428	466	202	93	107	419	729	182	72	9.34	Qn	«καὶ ἐγένετο» νεφέλη «καὶ» ῥ ἐπεσκίαζεν αὐτούς ῥ	and a cloud came and overshadows them
4.22.1, 8, 10, 12	428	466- 7	202	93	107	419	729	182	72	9.35	Qn	«καὶ» ῥ ἐγένετο ῥ ἐκ τῆς νεφέλης φωνὴ οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε	and there was from the cloud a voice this is my son the beloved listen to him

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	428-9	467 na	203 na	94 gawn	107	419 na	735	183	72	9.37	Mk1	«καὶ ἦλθεν ἀπὸ τοῦ ὄρους πρὸς τὸν ὄχλον»	he came from the mountain to the crowd
--	429	467 na	203 na	94 gawn	107	419 na	735	183	74	9.38	Mk1	«καὶ ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν»	and a person says have mercy on my son
--	429	467 na	203 na	94 gawn	107	419 na	735	183	74	9.39	Mk1	«λαμβάνει γὰρ πνεῦμα αὐτόν καὶ ῥήσσει αὐτόν»	for a spirit takes him and convulses him
--	429	467-8	203	94 anw	107	419	735	183	74	9.40	Mk1	«καὶ» ἐδεήθην τῶν μαθητῶν σου «καὶ» ᾠκ ἠδυνήθησαν ἐκβαλεῖν αὐτὸ ᾠ	and I prayed your disciples and they were unable to expel it
4.23.1, 2	429	468	203	94	107	419	735	183- 4	74	9.41	Mk1	«ὁ δὲ ἀποκριθεὶς λέγει» ὦ γενεὰ ἄπιστος ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν;	then answering he says to them O faithless generation how long will I be with you? how long will I endure you?
--	429	468	203	94 anw	107	419	736	184	74	9.44	Mk1	ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων	for the son of man is about to be handed over into human hands
4.23.4	429- 30	468	203 anw	94 anw	--	420	744	185- 6	76	9.46	Mk1	«οἱ μαθηταὶ τῷ Ἰησοῦ λέγουσιν τίς» μείζων;	the students say to Jesus who is the greatest?
4.23.4	430	468	203 anw	94 anw	107	420 anw	744	186	76	9.47	Mk1	«καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν»	and picking up a child he set it in their midst
4.23.4	430	468	203 anw	94	107	420	744- 5	186	76	9.48	Mk1	«καὶ εἶπεν αὐτοῖς ὅς ἂν δέξηται» παιδίον «ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται»	and he said to them whoever welcomes a child in my name welcomes me



T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.23.7	430	468	204 gawn	94	107	420 na	752	187	76	9.52	Qn	«καὶ εἰσῆλθον εἰς» <κώμην Σαμαριτῶν>	and they entered into a village of Samaritans
--	430	468	204 gawn	94 anw	107	420 na	752	187	76	9.53	Qn	«καὶ οὐκ ἐδέξαντο αὐτόν»	and they did not welcome him
4.23.7	430	468	204	94	107- 8	420 anw	752	187- 8	76- 8	9.54	Qn	<οἱ μαθηταὶ> «εἶπαν» <πῦρ> «καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς»	the disciples spoke fire to descend from the heaven and destroy them
4.23.7	430	468	204	94	108	420 anw	752	188	78	9.55	Qn	«καὶ» <ἐπετίμησεν αὐτοῖς>	and he censured them

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.23.9	431	468	204	94	108	420	759	188	78	9.57	Qn	«καὶ λέγει τις αὐτῷ» ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρῃ	someone says to him I will follow you wherever you are departing
4.23.9	431	468 na?	204 anw	94	108	420 anw	759	188	78	9.58	Qn	«καὶ λέγει αὐτῷ ὁ Ἰησοῦς αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνειν»	and Joshua says to him the foxes have dens and the birds of heaven nests but the son of man does not have anywhere to rest his head
4.23.10	431	468	204	94	108	420	759	189	78	9.59	Qn	«καὶ λέγει» (τῷ Φιλίππῳ) «ἀκολουθεῖ μοι ὁ δὲ εἶπεν ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ» θάψαι τὸν πατέρα μου	and he says to Phillip follow me but he said permit me first to leave and to bury my father
4.23.10	431	468	204	94- 5	108	420	759	189	78	9.60	Qn	«καὶ λέγει αὐτῷ» ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς σύ δὲ ῥορευθεὶς ἰαγγελλε τὴν βασιλείαν τοῦ θεοῦ	and he says to him let the dead bury their own dead but you go and proclaim the kingdom of god
4.23.11	431	468	204	95	108	420	759	190	78	9.61	Qn	«καὶ λέγει τις ἀκολουθήσω σοι» <πρῶτον> «δὲ ἐπίτρεψόν μοι» ἀποτάξασθαι ῥοῖς ῥιδίοις	then someone says I will follow you but first permit me to farewell my own
4.23.11	431	468	204- 5	95	108	420	759	190	78	9.62	Qn	«καὶ λέγει αὐτῷ» <μὴ> ῥβλέψῃς εἰς τὰ ὀπίσω	and he says to him do not look at what is behind

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.24.1	431	468	205	95	108	420	767	190-1	80	10.1	Qn	«καὶ» ῥῥ ἐξελέξατο ῥῥ ἄλλους ῥ ἑβδομήκοντα (ἀποστόλους) «καὶ» ἀπέστειλεν «αὐτοὺς» εἰς ῥ πόλεις ῥ «ἔλεγεν αὐτοῖς ὁ μὲν θερισμὸς πολὺς οἱ δὲ ἔργαται ὀλίγοι δεήθητε τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἔργατας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ» «ὑπάγετε ἰδοὺ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων»	and he chose seventy other apostles and he sent them into cities and he said to them the harvest is great but the workers are few ask the master of the harvest to put workers into his harvest go behold I am sending you as sheep in the midst of wolves
--	431		205 na		108	420 na	767		80	10.2	Qn		
--	431		205 na		108	420 na	767		80	10.2	Qn		
4.24.2-3	431-2	468	205	96	108	420	767	191-2	80	10.4	Qn	«μηδὲν αἴρετε εἶ» ῥ ῥ μὴ ῥ ῥάβδον μὴ ῥ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε	take nothing except a staff no shoes and greet no one along the road
4.24.4	432	468	205	96	108	420	767	192	80	10.5	Qn	εἰς ἣν ἂν εἰσέλθῃτε οἰκίαν λέγετε εἰρήνην ῥ τῷ οἴκῳ τούτῳ ῥ	into whatever house you enter say peace to this house
4.24.5	432	468 na	205	96	108	420	767	192	80	10.7b	Qn	ἄξιος ῥ δὲ ῥ ἔργατης τοῦ μισθοῦ αὐτοῦ	but the worker is worth his wages
4.24.6	432	468-9	205	96	108	420	767	192	80-2	10.9	Qn	«καὶ» ῥ λέγετε αὐτοῖς ῥ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ «καὶ ἐὰν» μὴ δέχωνται ὑμᾶς ῥ εἶπατε ῥ πλὴν γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ «καὶ» ῥ ῥ ἐκτινάξατε ῥ τὸν κονιορτὸν (εἰς μαρτύριον τὸν κολληθέντα τοῦ ἀγροῦ αὐτῶν) ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ «ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντος»	and tell them the kingdom of god has come near and if they do not receive you say know however that the kingdom of god has come near and shake off the dust for a testimony that has clung from their field whoever spurns you spurns me whoever hears me hears the one who sent
4.24.7	432	469	205	96	108	420	767	192-3	82	10.10-11	Qn		
4.24.8	432	469	205	96	108	420	768	194	82	10.16	Qn		

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.24.9, 12	432	469	205	96	108-9	420	780	194	82- 4	10.19	Qn	ῥῥιδιδωμιῥῥ τῆν ἔξουσίαν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων	I give authority to walk over snakes and scorpions
4.25.1, 3	433	469-70	205-6	96	109	420	780	195	84	10.21	Qn	εὐχαριστῶ σοι καὶ ἐξομολογοῦμαι κύριε τοῦ οὐρανοῦ ὅτι κρυπτὰ ῥταῦτα ἀπὸ σοφῶνῥ καὶ ῥσυνετῶνῥ ἀπεκάλυψας νηπίοις ναὶ ὁ πατήρ	I thank you and I confess you heaven's lord that these things hidden from the wise and learned you have revealed to infants yes father
4.25.7, 10	433	470	206	96- 7	109	420	780	195-6	84	10.22	Qn	πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός (καὶ) οὐδεὶς γινώσκει τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ καὶ ῥῥ ἐὰν ὁ υἱὸς ῥἀποκαλύψῃῥ	all things have been entrusted to me by the father and no one knows who is the father except the son and who is the son except the father and to whomever the son reveals
4.25.12	433-4	470	206	97	109	420	780	197	84	10.23	Qn	μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἅ βλέπετε	blessed are the eyes that have seen what you see
4.25.12	434	470	206	97	109	420	780	197	84	10.24	Qn	λέγω γὰρ ὑμῖν ὅτι ῥπροφήται οὐκ εἶδαν ἅ ὑμεῖς βλέπετεῥ	for I tell you that prophets did not see what you are seeing

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.25.15, 18	434	470	206	98	109	421	792	198	86	10.25	Qn	<p>⟨ιδου⟩ νομικός ⟨ἀνέστη⟩ ἑκπειράζων αὐτὸν ἅ τί ποιήσας ζωὴν κληρονομήσω;</p>	<p>behold a lawyer arose testing him what by doing will I inherit life?</p>
--	434	470	206	98	109	421	792	198-9	86	10.26	Qn	<p>εἶπεν ἐν τῷ νόμῳ τί γέγραπται;</p>	<p>he said in the law what has been written?</p>
4.25.15	434	470	206	98	109	421	792	199-200	86	10.27	Qn	<p>⟨καὶ εἶπεν αὐτῷ⟩ ἀγαπήσεις κύριον τὸν θεόν σου ἑξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ὅλης τῆς ἰσχύος ἅ (σου)</p>	<p>and he said to him love the lord your god from your whole heart and from your whole life and from your whole strength</p>
--	434	470	206	98 anw	109	421	792	200	86	10.28	Qn	<p>⟨καὶ εἶπεν αὐτῷ⟩ ὀρθῶς ἑῖπες ἅ τοῦτο ποίει καὶ ζήσῃ</p>	<p>and he said to him correctly you spoke do this and live</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.26.1	435-6	471	207	99	109	421	808	201	86-8	11.1	Qn	<p>«καὶ» ἐν τόπῳ τινὶ  (αὐτὸν) προσευχόμενον (ἐπαιρόμενον τῷ οὐρανῷ)  εἶπέν τινος τῶν μαθητῶν  κύριε δίδαξον ἡμᾶς προσεύχεσθαι  καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ</p>	<p>and in a certain place  when he was praying looking up to heaven  a certain one of the disciples said  lord teach us to pray  just as John also taught his disciples</p>
4.26.3-4	436	471-2	207	99	109	421	808	201-3	88	11.2	Qn	<p>«καὶ εἶπεν οὕτω προσεύχεσθε»  πάτερ (δίδου) «ἡμῖν» ἅγιον πνεῦμα  ἐλθέτω ἡ βασιλεία σου</p>	<p>and he said thus you should pray  father give us holy spirit  let your kingdom come</p>
4.26.4	436	472	207	99	109	421	808	203	88	11.3	Qn	<p>τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν</p>	<p>your daily bread give us each day</p>
4.26.4	436	472-3	207	99	109	421	808	203-4	88	11.4	Qn	<p>«καὶ» ἄφες ἡμῖν τὰ ὀφειλήματα  «καὶ» μή ἄφες ἡμᾶς εἰσενεχθῆναι εἰς πειρασμόν</p>	<p>and pardon us our debts  and do not pardon us to be led into trial</p>



T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.26.8	436	473	208	99	109	421	826	204	88	11.5	Qn	καὶ καὶ εἶπεν ἅ τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ τρεῖς ἄρτους	and he said who of you has a friend and goes to him at midnight asking three loaves of bread
4.26.8-9	436	473	208	99-100	109	421	826	204-5	90	11.7	Qn	καὶ ἐσωθεν εἶπεν μή μοι ἡ κόπυς παρέρχε ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν	and from inside he said do not bother me the door has been closed and my children are with me in bed
4.26.5, 8-9	436	473	208	100	109	421	826	205	90	11.8	Qn	καὶ λέγω ὑμῖν εἰ καὶ ἡ ἀναστάσις οὐ δώσει τὸ φίλῳ ἀλλὰ τινὶ κρούσαντι αἰτεῖτε καὶ δοθήσεται ζητεῖτε καὶ εὕρησεται κρούετε καὶ ἀνοιγήσεται	I tell you if he gets up he will not give to a friend but to someone knocking ask and it will be given seek and you will find knock and it will be opened
4.26.5-6	436	473	208 gawn	100	110	421	826	205	90	11.9	Qn	καὶ λέγω ὑμῖν πᾶσι ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοίγεται	I tell you every one who asks receives and the one who seeks finds and to the one who knocks it will be opened
4.26.6	436	473 na	208 na	100 na	--	421 na	826	205	90	11.10	Qn	τίνα δὲ ἐξ ὑμῶν πατέρα αἰτήσῃ υἱὸς ἰχθύος καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;	now what father among you whose son asks for a fish and instead of a fish would give a snake?
4.26.10	437	473	208	100	110	421	827	206	90	11.12	Qn	ἢ ἀντὶ ὄψου σκορπίου;	or instead of an egg a scorpion?
4.26.10	437	473	208	100	110	421	827	206	90	11.13	Qn	εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δοῦναι ἀγαθὰ τοῖς τέκνοις ὑμῶν πόσῳ μᾶλλον ὁ πατήρ δώσει πνεῦμα ἅγιον;	therefore if you evil ones know good gifts to give to your children how much more will the father give holy spirit?

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.26.11	437	473	208-9 gawn	100	110	421	833	207	92	11.14	Qn	〈τότε ἐκβάλλει〉 δαιμόνιον κωφόν	then he expels a deaf demon
4.26.11	437	473	208-9 gawn	100	110	421	833	207	92	11.15	Qn	«καὶ ἔλεγον» ἐν Βεελζεβούλ ἐκβάλλει τὰ δαιμόνια	and they said in Beelzeboul he expels the demons
4.26.11	437	473	208-9 gawn	100	110	421	833	207	92	11.18	Qn	«εἶπεν αὐτοῖς» ῥ καὶ εἰ ὁ σατανᾶς ἐφ' ἑαυτὸν ῥ ἐμερίσθη ῥ 〈οὐ δύναται〉 «σταθῆναι ἢ βασιλεία αὐτοῦ»	and he said to them if the satan is divided against himself his kingdom cannot stand
4.26.11	437	473	209	100	110	421	833	207-8	92	11.19	Qn	εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;	now if I in Beelzeboul expel the demons your sons in whom do they expel?
4.26.11	437	473	209	100	110	421	833	208	92	11.20	Qn	εἰ δὲ ῥ ἐγὼ ῥ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ῥ ῥ ἐφθασεν ῥ ἐφ' ὑμᾶς ἢ βασιλεία τοῦ θεοῦ;	now if I with god's finger expel the demons then the kingdom of god has arrived upon you
4.26.12, 5.6.7	437	473	209	100	110	421	833	208	92-4	11.21 11.22	Qn	ῥ τὸν ἰσχυρόν ῥ ἰσχυρότερος «εἰσελθὼν» ῥ νικήσῃ ῥ 〈καὶ τὰ σκεύη αὐτοῦ διαρπάσαι〉	the stronger armed man entering conquers the strong armed man and pillages his weapons
--	437-8	473 na	209 na	100 na	--	421 na	833	208-9	94	11.23	Qn	«ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει»	whoever is not with me is against me and whoever does not gather with me scatters
3.11.3, 4.26.13, Carn. 7.13	438	473	209	100	110	422	833	209-10	94	11.27	Qn	«καὶ» γυνὴ ἐκ τοῦ ὄχλου ῥ ἀνέκραξε ῥ μακαρία ἢ κοιλία ἢ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας	then a woman from the crowd cried out blessed the womb that carried you and the breasts that you nursed
4.26.13, Carn. 7.13	438	473	209	100	110	422	833	210	94	11.28	Qn	«ὁ δὲ λέγει» μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ ῥ ποιοῦντες ῥ	then he says blessed instead the ones who hear and do the word of god
4.27.1, Fug. 13.3	438	473	209	101	110	422	833	210	94	11.29b	Qn	ἢ γενεὰ αὕτη σημεῖον οὐ δοθήσεται αὐτῇ	this generation a sign will not be given to her
4.27.1	438	473	209	101	110	422	844	210	94	11.33	Qn	λύχνον (οὐδὲ καλύπτει ἀλλ' ῥ) ἐπὶ τὴν λυχνίαν (τεθῆ) ῥ ἵνα λάμπη πᾶσιν ῥ	one does not hide a lamp but places it upon the lampstand so that it illumines all
--	438	473 na	210 na	101 na	--	422 na	844	211	94-6	11.34	Qn	«ὁ λύχνος τοῦ σώματός ἐστὶν ὁ ὀφθαλμὸς ἐὰν ῥ ὁ ὀφθαλμὸς σου ἀπλοῦς ὅλον τὸ σῶμά σου φωτεινὸν ἔσται ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ῥ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται»	the light of the body is the eye if your eye is simple your whole body will be alight but if your eye is evil your whole body will be dark
--	438-9	473 na	210 na	101 na	--	422 na	844	211	96	11.35	Qn	«εἰ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶν τὸ σκότος πόσον»	if the light that is in you is darkness how great that darkness

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.27.2	439	473	210 gawn	101	110	422	847	212	96	11.37b	Qn	<p>«καὶ» ἐρωτᾷ αὐτὸν Φαρισαῖος                      ἵνα ἂ ἀριστήσῃ ἴμετ' αὐτῷ</p>	<p>and a Pharisee asked him                      to breakfast with him</p>
4.27.2	439	473	210	101	111	422	847	212	96	11.38b	Qn	<p>διακρινόμενος ἐν ἑαυτῷ                      διὰ τί οὐ πρῶτον ἐβαπτίσθη (πρὸ ἀνέπεσεν)</p>	<p>judging in himself                      why he did not first wash before he reclined</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.27.2, 6	439	473	210	101	111	422	847	212-3	96	11.39	Qn	«καὶ ὁ Ἰησοῦς λέγει αὐτῷ» ᾿οὶ Φαρισαῖοι ᾿ τοῦ ποτηρίου καὶ τοῦ πίνακος τὸ ἔξωθεν καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας	then Jesus says to him Pharisees! you clean the outside of the cup and the bowl but your inside is full of greed and evil
4.27.2	439	473	210	101	111	422	847	213	96	11.40	Qn	«ἄφρονες» οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;	fools! did not the one who made the outside also make the inside?
4.27.3, 6	439	473	210	101	111	422	847	213	96-8	11.41	Qn	δότε ᾿τὰ ὑπάρχοντα ᾿ ἐλεημοσύνην (καὶ) πάντα καθαρά ὑμῖν ᾿ ἔσται ᾿  (οὐαὶ) «ὑμῖν» (τοῖς Φαρισαίοις)	give possessions as alms and all things will be clean for you
4.27.1, 4, 6	439	473-4	210	101	111	422	848	213	98	11.42ab	Qn	«ὅτι» ᾿ ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον  καὶ ᾿ παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ	cursed are you Pharisees because you tithe mint and rue and every herb and you pass by the calling and the love of god
4.27.5	439	474	210 gawn	101	111	422	848	214	98	11.43bc	Qn	«ἀγαπᾶτε τὴν» ᾿ πρωτοκλισίαν ᾿ «καὶ τοὺς» ᾿ ἀσπασμούς	you love the first-seat and the greetings
4.27.6	439	474	211	101	111	422	848	214-5	98	11.46	Qn	᾿ καὶ ὑμῖν τοῖς νομικοῖς οὐαί ᾿ ὅτι φορτίζετε ᾿ τοὺς ἀνθρώπους ᾿ φορτία δυσβάστακτα «καὶ» (αὐτοὶ) ᾿ τῷ δακτύλῳ ᾿ οὐ ᾿ ἐτόλμων κινήσαι ᾿  οὐαὶ ὑμῖν	and cursed are you lawyers because you burden the people with burdens difficult to carry and you yourselves do not dare lift a finger
4.27.8	439	474	211	101	111	422	848	215	98	11.47	Qn	ὅτι οἰκοδομεῖτε ᾿ τὰ ᾿ μνημεῖα ᾿ τῶν προφητῶν ᾿ οὐ ᾿ «δὲ» ᾿ πατέρες ὑμῶν ἀπέκτειναν αὐτούς	cursed are you because you build the memorials of the prophets yet your fathers killed them
4.27.8	439	474 na	211	101	111	422	848	215	98	11.48	Qn	μαρτυρεῖτε μὴ συνευδοκεῖν τοῖς ἔργοις τῶν πατέρων ὑμῶν  (οὐαὶ ὑμῖν γραμματεῖς)	you are witnesses to disapproving the deeds of your fathers cursed are you scribes
4.27.9, 4.28.2	439- 40	474	211	102	111	422	857	215	98- 100	11.52	Qn	«ὅτι ἤρατε» ᾿ τὴν κλεῖδα τῆς γνώσεως ᾿ αὐτοὶ οὐκ εἰσῆλθατε καὶ (οὐδὲ) τοὺς εἰσερχομένους ᾿ ἀφίετε ᾿	because you have taken away the key of knowledge and you yourselves have not entered and you do not permit those entering

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.28.1	440	474	211	102	111	422	860	216	100	12.1	Qn	«καὶ» ῥλέγει τοῖς μαθηταῖς ῥ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἣτις ἐστὶν ὑπόκρισις	and he says to the students be careful of the yeast of the Pharisees which is hypocrisy
4.28.2	440	474	211	102	111	422	860	216-7	100	12.2	Qn	οὐδὲν δὲ κεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται	now nothing that is covered up will not be revealed and hidden that will not be made known
4.28.2	440	474	211	102	111	422	860	217	100	12.3	Qn	〈δ〉 ῥ εἰς τὸ οὖς ἐλάλησατε ῥ κηρυχθήσεται ῥ «ἐπὶ τῶν δωμάτων»	what you spoke in the ear will be preached on the roofs
4.28.3-4	440-1	474	211	102	111	422	861	217	100	12.4	Qn	λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ῥ τοῦτο ῥ μὴ ἐχόντων περισσότερόν τι ποιῆσαι ῥ	but I tell you my friends do not be afraid of those who kill the body and after that do not have anything more to do
4.28.3	441	474	211-2	102	111	422	861	217	100-2	12.5	Qn	ῥ δεῖξω ῥ δὲ ὑμῖν τίνα φοβηθῆτε φοβηθῆτε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβηθῆτε	but I will show you whom you should fear fear the one who after dying has authority to cast into ge-hinnom yes I tell you fear this one
4.28.4	441	474	212	102	112	423	861	218	102	12.8	Qn	λέγω ῥ δὲ ῥ ὑμῖν πᾶς ὃς ὁμολογήσει ῥ ἐν ἐμοὶ ῥ (ἔμπροσθεν) τῶν ἀνθρώπων ῥ ὁμολογήσῃ ῥ ἐν αὐτῷ ῥ (ἔμπροσθεν) τοῦ θεοῦ	but I tell you everyone who confesses in me before humans I will confess in him before god
4.28.4	441	474	212	102	112	423	861	218	102	12.9	Qn	〈καὶ πᾶς〉 ῥ ὃς ἂν ἀρνήσῃταί ῥ με ῥ (ἔμπροσθεν) τῶν ἀνθρώπων ῥ ἀπαρνηθήσεται ῥ (ἔμπροσθεν) τοῦ θεοῦ	and every one who denies me before humans will be denied before god
4.28.6	441	474-5	212-3	102	112	423	861	218	102	12.10	Qn	ῥ καὶ ῥ ὃς ἂν εἴπῃ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ῥ ἀφεθήσεται αὐτῷ ὃς ὃ ῥ ἂν εἴπῃ εἰς τὸ πνεῦμα ἅγιον οὐκ ἀφεθήσεται αὐτῷ	and whoever speaks a word against the son of man it will be pardoned him but whoever speaks against the holy spirit it will not be pardoned him
4.28.8	441	475	213	102	112	423	861	219	102	12.11	Qn	«ὅταν» παραδώσιν ὑμᾶς ἐπὶ τὰς ἀρχὰς ῥ μὴ μεριμνήσητε τί λαλήσητε ῥ	when they hand you over to the rulers do not worry what you will say
4.28.8	441	475	213	102	112	423	861	219-20	102	12.12	Qn	ἅγιον ῥ δὲ ῥ πνεῦμα διδάξει ὑμᾶς ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε	now the holy spirit will teach you in that hour what to say
4.28.9	441	475	213	102	112	423	871	220	104	12.13	Qn	«καὶ λέγει» τις «ἐκ τοῦ ὄχλου αὐτῶ» εἶπε τῷ ἀδελφῷ μου ῥ μερίζειν ῥ μετ' ἐμοῦ τὴν κληρονομίαν	and someone from the crowd says to him tell my brother to divide with me the inheritance
4.28.9-10	441	475	213	102	112	423	871	220	104	12.14	Qn	«καὶ λέγει αὐτῷ» τίς με κατέστησεν κριτὴν ἐφ' ὑμᾶς;	and he says to him who appointed me a judge over you?





T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.29.6	443	476	215	105	113	424	883	225	108	12.35	Qn	⟨ἔστωσαν⟩ αἱ ὀσφύες περιεζωσμένοι (καὶ) οἱ λύχνοι καιόμενοι	let your loins be girded and lamps kept burning
4.29.6	443	476	215	105	113	424	883	225	108	12.36	Qn	⟨καὶ ὑμεῖς ὅμοιοι ἀνθρώποις⟩ προσδεχομένοι τὸν κύριον ⟨πότε⟩ ἀναλύσῃ ἐκ τῶν γάμων «ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῶ⟩	and be like persons awaiting their lord when he returns from the wedding feasts to open for him when he comes and knocks
4.29.6	443- 4	476	215	105 anw	113	424	883	225	108	12.37	Qn	⟨μακάριοι οἱ⟩ δοῦλοι «ἐκεῖνοι οὓς ἐλθὼν ὁ» κύριος «εὕρήσει γρηγοροῦντας»	blessed those slaves whom the lord will find keeping watch when he comes
--	444	476	215	105 anw	113	424	883	225	108	12.38	Qn	⟨καὶ εἰ ἐν τῇ⟩ ἑσπερινῇ φυλακῇ «ἔλθῃ καὶ εὕρῃ οὕτως μακάριοί εἰσιν ἐκεῖνοι»	and if he should come during the night watch and find thus then blessed are they
4.29.7- 8	444	476	215	105	113	424	883	225	108	12.39	Qn	⟨γρηγορεῖτε ὅτι⟩ εἰ ᾗδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται ὅκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ	keep watch because if the house-master knew at what hour the thief was coming he would not allow his house to be broken into
4.29.7- 8	444	476	215	105	113	424	883	226	108	12.40	Qn	⟨καὶ ὑμεῖς⟩ γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται	and you must be prepared because you do not know at what hour the son of man is coming
4.29.9	444	476	215	105	113	424	883	226	108	12.41	Qn	⟨λέγει⟩ «δὲ» ὁ Πέτρος ἠμῖν ἢ καὶ πᾶσιν τὴν παραβολὴν λέγεις;	then Peter says are you speaking this comparison to us or to everyone?
4.29.9	444	476	215	105	113	424 anw	883	226	108- 10	12.42	Qn	⟨καὶ λέγει τίς ἄρα ἐστὶν ὁ πιστὸς⟩ (οἰκονόμος) «ὁ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ δοῦναι αὐτοῖς ἐν καιρῶ σιτομέτριον»;	and he says so who is the faithful house-manager the mindful one whom the lord appointed over his household to give them the grain-portion at the appointed time?

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.29.9	444	476	215	105	113	424	883	226	110	12.43	Qn	«μακάριος ὁ» <δοῦλος> «ἐκεῖνος ὄν» ἐλθῶν ὁ κύριος «αὐτοῦ εὐρήσει ποιοῦντα οὕτως»	blessed that slave whom when his lord comes will find him doing thus
4.29.9	444	476	215	105	113	424	883	226	110	12.44	Qn	«λέγω ὑμῖν ὅτι» ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν ἑαυτοῦ καταστήσει αὐτόν	I tell you that over all his possessions he will put him in charge
4.29.9	444	476	215 anw	105	113	424 anw	883	226	110	12.45	Qn	«ἐὰν δὲ ὁ κακὸς δοῦλος ἐκεῖνος ἐσθίῃ δὲ καὶ πίνη»	now if that wicked slave eats and drinks
4.29.9-11	444	476	215	105-6	113	424	883	226	110	12.46	Qn	ἤξει ὁ κύριος τοῦ δούλου ἐκείνου (ἐν) ἡμέρᾳ (ἧ) οὐ προσδοκᾷ (καὶ ἐν) ὥρᾳ (ἧ) οὐ γινώσκει καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει	the lord of that slave will come on a day which he does not expect at an hour which he does not know and will cleave him in two and apportion his lot with the faithless
4.29.11	444-5	476	216	106	113	424	883	226-7	110	12.47	Qn	<ὁ> δοῦλος ἑὸ γνούς ἑ καὶ μὴ ποιήσας ἑ δαρήσεται ἑ πολλά ἑ	the slave who knows and does not do will be beaten many times
4.29.11	445	476	216	106	113	424	883	227	110	12.48	Qn	ἑ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν ἑ δαρήσεται ἑ ὀλίγα παντὶ δὲ ἑ ἐδόθη πολὺ πολὺ ζητηθήσεται παρ' αὐτοῦ καὶ ἑ παρέθεντο πολὺ περισσότερον αἰτήσουσιν αὐτόν ἑ	but the one who does not know but did what was worthy of blows will be beaten a few times but to every one to whom much is given much will be expected from him and to whomever much is entrusted much more they will ask him

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.29.12-13	445	476	216	106	113	424	890	228	112	12.49a	Qn	πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν	fire I have come to cast on the earth
4.29.14	445	476-7	216	106-7	113	424	890	228-9	112	12.51	Qn	δοκεῖτε ὅτι ἠλθον εἰρήνην ἢ βαλεῖν ἐπὶ τὴν γῆν; οὐχὶ λέγω ὑμῖν ἄλλὰ διαμερισμόν	do you think that I have come to cast peace on the earth? no I tell you but division
4.29.14	445	477	216	107	113-4	424	890	229	112	12.53	Qn	διαμερισθήσεται πατὴρ ἐπὶ υἱῶν καὶ υἱὸς ἐπὶ πατρί καὶ μήτηρ ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρὶ καὶ πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν	father will be divided against son and son against father and mother against daughter and daughter against mother and mother-in-law against bride and bride against mother-in-law
4.29.15	446	477	216-7	107	114	424	896	230	114	12.56	Qn	ὑποκριταὶ τὸ μὲν πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς ἰδοὺ δοκιμάζετε τὸν δὲ καιρὸν τοῦτον οὐκ ἴδοὺ δοκιμάζετε	hypocrites! scrutinizing the face of the heaven and of the earth yet you do not scrutinize this moment
4.29.15-16	446	477	217	107	114	424	896	230	114	12.57	Qn	καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον	and you do not judge for yourselves what is just
4.29.16	446	477	217	107	114	424	896	231	114	12.58	Qn	μή ποτε κατασύρη σε τῷ κριτῇ καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν	lest he drag you to the judge and the judge hand you over to the officer and the officer throw you into prison
4.29.16	446	477	217	107	114	424	896	231	114	12.59	Qn	«λέγω ὑμῖν» οὐ ἐξέλθεις ἕως ἂν ἰσοδώσῃς τὸν ἔσχατον κοδράντην	I tell you you will not leave from there until you have repaid the last quarter

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	446	477	217 gawn	107 gawn	114	424 na	905	232	114	13.11	Qn	«καὶ ἰδοὺ γυνή»	and behold there was a woman
--	446	477	217 gawn	107 gawn	114	424 na	905	232- 3	114- 6	13.12	Qn	«καὶ ὁ Ἰησοῦς λέγει αὐτῇ γύναι ἀπολέλυσαι»	and Joshua says to her woman be released
--	446- 7	477	217 gawn	107	114	424 na	905	233	116	13.13	Qn	«καὶ ἐδόξαζεν τὸν θεόν»	and she glorified god
4.30.1	447	477	217 gawn	107 gawn	114	424	905	233	116	13.14	Qn	«καὶ τις ἔλεγεν» ᾿τῷ σαββάτῳ ἐθεράπευσεν ᾿	and someone said he healed on the sabbath
4.30.1	447	477	217	107	114	425	905	233	116	13.15	Qn	«καὶ ὁ κύριος λέγει» ἕκαστος ὑμῶν ᾿τοῖς σάββασιν ᾿ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;	and the lord says does each of you on the sabbaths not untie the donkey or the ox from the manger and leading away water it?
--	447	477	217	107 gawn	114	425	905	233	116	13.16	Qn	ταύτην δὲ θυγατέρα Ἀβραὰμ ἔδησεν ὁ σατανᾶς «ἔλυσά ἀπὸ τοῦ δεσμοῦ τῷ σαββάτῳ»	now this daughter of Abraham [whom] the satan had bound I have loosed from this bondage on the sabbath

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	447	477	217	107	114	425 na	907	234	116	13.18	Qn	«και ἔλεγεν τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;»	and he said to what is god's kingdom comparable and to what shall I compare it?
4.30.1	447	477	217	107-8	114	425	907	234	116-8	13.19	Qn	ἡ βασιλεία τοῦ θεοῦ ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ κήπῳ αὐτοῦ ἡ	god's kingdom is comparable to a seed of mustard that a person taking sows in his garden
4.30.3	447	477	217	108	114	425	907	235	118	13.20	Qn	«και ἔλεγεν τίνι ὁμοιώσω» τὴν βασιλείαν τοῦ θεοῦ	and he said to what should I compare the kingdom of god?
4.30.3	447	477	217	108	114	425	907	235	118	13.21	Qn	ὁμοία ἐστὶν ζύμη «ἦν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα»	it is similar to yeast that a woman taking hid inside measures of flour
--	448	478 na	217 na	108 gawn	--	425 na	911	235- 6	118	13.24	Qn	«ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας ὅτι πολλοὶ ζητήσουσιν εἰσελθεῖν»	struggle to enter through the narrow gate because many will seek to enter
4.30.4	448	478	217-8	108	114	425	911	236	118	13.25	Qn	ὅτε ἐγερθῆ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν «καὶ» τοῖς κρουσοῦσιν ἐρεῖ οὐκ οἶδα ὑμᾶς πόθεν ἐστέ	when the house-master arose and shut the door and to those knocking answers I do not know you where you are from
4.30.4	448	478	218	108	114	425	911	236- 7	118	13.26	Qn	«τότε ἔλεγον» ἐφάγομεν ἔμπροσθεν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας	we ate in your presence and we drank and you taught in our streets
4.30.4	448	478	218	108	114	425	911	237	118- 20	13.27	Qn	οὐδέποτε ἔγνω ὑμᾶς ἄναχωρεῖτε ἀπ' ἐμοῦ πάντες ἐργάται ἄνομίας ὅτε ἴδητε πάντας τοὺς δικαίους εἰσερχομένους ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους ἔξω ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων	go away from me all workers [of evil] when you will see all the righteous ones entering in the kingdom of god then as you are being dominated outside there will be weeping and gnashing of teeth
4.30.4- 5	448	478	218	108	114	425	911	237- 8	120	13.28	Qn		

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.31.1	449	478	218	109	115	425	926-7	243	120-2	14.12	Qn	⟨εἰς τὸ ἄριστον ἢ δεῖπνον «μὴ» φώνει «τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους⟩	to breakfast or dinner do not call your friends or your brothers or your relatives or rich neighbors
4.31.1	449	478	218 gawn	218 gawn	115	425 na	927	243	122	14.13	Qn	⟨ἀλλ' ἀνάγει πτωχοὺς ἀναπίρους χωλοὺς τυφλοὺς⟩	instead call the poor the crippled the lame the blind
4.31.1	449	478	218	109	115	425	927	243	122	14.14	Qn	οὐκ ἔχουσιν ἀνταποδοῦναι ἐν τῇ ἀναστάσει	they will not have to recompense in the resurrection
4.31.2	449	478	218	109	115	425	927	244	122	14.16	Qn	ἄνθρωπός τις ἑποίησε ἰσθμὸν καὶ ἐκάλεσεν πολλοὺς	a certain person made a large feast and called many
4.31.3	449	478	218	109	--	425	927	244	122	14.17	Qn	ἀπέστειλεν «τὸν δοῦλον αὐτοῦ καλέσαι αὐτοὺς καὶ οὐκ ἦλθον»	he sent his slave to call them and they did not come
4.31.4	449	478	218	109	115	425	927	244	122	14.18	Qn	«οἱ ἔλεγον» ἀγρὸν ἠγόρασα (ἔχε με παρητημένον)	they said a field I purchased excuse me
4.31.4	449	478	218	109	115	425	927	244	122	14.19	Qn	«καὶ» ἑξέλεγον βοῶν ἠγόρασα	and a yoke of oxen I purchased
4.31.4	449	478	218	109	115	425	927	245	122	14.20	Qn	«καὶ» γυναῖκα ἔγημα	and a woman I married
4.31.5-6	449-50	478	218-9	109	115	425	927	245	122-4	14.21	Qn	ἀπήγγειλεν τότε [ἐπαρθείς] ὁ οἰκοδεσπότης ἔξελθε εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως	then [being stirred] the house-master announced go out into the streets and the alleys of the city
4.31.6	450	479	219	109	115	425	927	245	124	14.22	Qn	ἔτι τόπος ἐστίν	still there is room
4.31.6	450	479	219	109	115	425	927	245	124	14.23	Qn	εἰς τὰς ὁδοὺς καὶ φραγμοὺς	to the roads and fences
4.31.6	450	479 na	219	109	--	425	927	245	124	14.24	Qn	οὐδεὶς γεύσεται	none will taste
4.19.12	450	479 na	219 na	109 na	115	425 na	935	246-7	--	14.26	Qn	«ἐὰν μή τις καταλείψῃ πατέρα καὶ μητέρα καὶ ἀδελφούς καὶ γυναῖκα καὶ τέκνα οὐκ ἔστι μου μαθητής»	if one does leave father and mother and brothers and wife and children he is not my student
--	451	479 na	219 na	109 na	115	425 na	935	248	--	14.33	Qn	«ὅς οὐκ ἀποτάσσεται πᾶσιν τοῖς ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητής»	



T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.32.2	451	479	219 gawn	110	--	425	941	249	124	15.3	Qn	«καὶ ἔλεγεν» παραβολὴν	and he spoke a comparison
4.32.1-2	451	479	219 gawn	110	115	425	941	249-50	124	15.4	Qn	«ἄριστος ἄνθρωπος ἔχων» «πρόβατον» «ἀπώλεσεν» «αὐτὸ καὶ» «ζητεῖ τὸ ἀπολωλὸς» «ἕως» «εὕρη» «αὐτό»	a certain person who had a sheep lost it and seeks the lost until he finds it
4.32.1-2	451	479	219 gawn	110	115	425	941-2	250	124	15.5	Qn	«χαίρων» «ἐπ' αὐτῷ»	rejoicing over it
4.32.2	451-2	479	219 gawn	110	115	426	942	250	124-6	15.7	Qn	«ὡς» «ἐπὶ ἁμαρτωλῶ μετανοοῦντι»	as over a repenting sinner
4.32.1-2	452	479	219 gawn	110	115	426	942	251	126	15.8	Qn	«ἢ» «ἔχων» «δραχμὴν ἀπώλεσεν» «αὐτήν καὶ» «ζητεῖ» «ἕως» «εὕρη»	or having a drachma lost it and seeks until he finds
4.32.1-2	452	479	219	110 gawn	115	426	942	25	126	15.10	Qn	«χαίρων» «ἐπ' αὐτῇ» «ὡς» «ἐπὶ ἁμαρτωλῶ μετανοοῦντι»	rejoicing over it as over a repenting sinner
	452	479	219 gawn	110	115	426 anw	953	252	126	16.2	Qn		
	452-3	479	219 gawn	110 gawn	115-6	426 anw	953	252	126	16.4	Qn		
	453	479	219 gawn	110	116	426 anw	953	252	126	16.5	Qn		
	453	479	219 gawn	110 gawn	116	426 anw	953	252	126-8	16.6	Qn		
	453	479	219 gawn	110 gawn	116	426 anw	953	252	128	16.7	Qn		

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
453	479	219	110	116	426	954	253	128	16.9a	Qn	καὶ ἐγὼ λέγω ὑμῖν ποιήσατε [ὑμῖν] φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας	and I say to you make [for yourselves] friends with the mammon of wickedness
453	479	219	110- 1	116	426	954	253	128	16.11	Qn	εἰ ἐν τῷ μαμωνᾷ ἀδίκῳ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;	if with wicked mammon you have not become trusted who will entrust what is true to you?
453	479	219	111	116	426	954	253	128	16.12	Qn	καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ εὐρεθῆτε τὸ ἐμὸν τίς δώσει ὑμῖν;	and if you have not become trusted with another's who will give you what is mine?
453	479	219- 20	111	116	426	954	253	128	16.13	Qn	οὐδεὶς δύναται δυοὶ κυρίοις δουλεύειν ἐνὸς καταφρονήσει καὶ τοῦ ἑτέρου ἀνθέξεται οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ	no one can serve two lords one he will despise and the other he will hold fast you cannot serve god and mammon
453	479	220	111	116	426	962	254	130	16.14	Qn	οἱ Φαρισαῖοι φιλάργυροι ἐξεμυκτήριζον	the money-loving Pharisees ridiculed
453	479	220	111	116	426	962	254	130	16.15	Qn	ὕμεῖς ἐστε οἱ δικαιούντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν [τὸ ὑψηλὸν ἔστιν παρὰ ἀνθρώποις βδέλυγμα τῷ θεῷ]	you are those who justify yourselves before people but god knows your hearts [what is exalted among people is detestable to god]
453	479	220	111	116	426	962	254- 5	130	16.16	Qn	ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου [ἐξ οἱ ἀφ'] οὗ ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται	the law and the prophets until John from him the kingdom of god is heralded as good news and everyone struggles into it
453- 4	479	220	111	116	426	962	255- 6	130	16.17	Qn	εὐκοπώτερον τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τῶν λόγων μου μίαν κεραίαν [παρελθεῖν]	easier for the heaven and the earth to pass away than for one stroke of my words [to pass away]
454	479	220	111	116	426	962	257	130	16.18	Qn	πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ [πᾶς] γαμῶν ἑτέραν μοιχεύει καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν [ὁμοίως μοιχὸς ἐστίν]	everyone who divorces his woman and [everyone] who marries another commits adultery and the one who marries a woman divorced from a man [similarly is an adulterer]

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
454	479	220-1	111	116	426	970	258	132	16.19	Qn	ἄνθρωπος τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς	a certain person was rich and robed in purple and fine linen making merry each day splendidly
454	479	221	111	116	426	970	258	132	16.20	Qn	πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβέβλητο εἰς τὸν πυλῶνα ἡλκωμένος	and a certain poor man by the name of Lazarus was cast aside at the gate sore-ridden
454	479	221	111 anw	116-7	427	970	258	132	16.21	Qn	καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ τραύματα αὐτοῦ	and longed to be satisfied from what fell from the rich man's table but even the dogs came to lick his wounds
454	479	221	111	117	427	970	258	132	16.22	Qn	ἐγένετο ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη	it came about that the poor man died and was carried away by the angels to Abraham's bosom the rich man also died and was also buried
454	479-80	221	111-2	117	427	970	258	132	16.23	Qn	ἐν τῷ ᾄδῃ ἐπάρας ὁ οὖν τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὄρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῳ αὐτοῦ	in hades then raising his eyes living in torments he saw Abraham from a distance and Lazarus in his bosom
454-5	480	221	112 anw	117	427	970	258	132	16.24	Qn	καὶ αὐτὸς φωνήσας εἶπεν πᾶτερ Ἀβραάμ ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνᾶμαι ἐν τῇ φλογὶ ταύτῃ	and he calling out said father Abraham have mercy on me and send me Lazarus to dip the tip of his finger in water and cool my tongue for I am suffering in this flame

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
455	480	221-2	112	117	427	970	258	132-4	16.25	Qn	Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ὧδε ἠ παρακαλεῖται σὺ δὲ ὀδυνᾶσαι	then Abraham said child remember that you received good things in your life and Lazarus likewise bad things now here he is comforted but you are suffering
455	480	222	112-3	117	427	970	258-9	134	16.26	Qn	καὶ ἐπὶ πάνσιν τούτοις μεταξύ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ ἐνταῦθα διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν	and beyond all these things between you and us a great chasm has been established so that those in here cannot cross over to you nor can they cross from there to here
455	480	222	113 anw	117	427	970	259	134	16.27	Qn	ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν τοῦ πατρός μου	even so I ask you father to send him to the house of my father
455	480	222	113 anw	117	427	970	259	134	16.28	Qn	ἔχω γὰρ ἐκεῖ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου	for I have there five brothers that it may be witnessed solemnly to them lest they also come to this place of torment
455	480	222	113	117	427	970	259	134	16.29	Qn	λέγει αὐτῷ ἔχουσι Μωσέα καὶ τοὺς προφῆτας ἀκουσάτωσαν αὐτῶν	he says to him they have Moses and the prophets let them listen to them
455	480	222	113 anw	117	427	970	259	134	16.30	Qn	ὁ δὲ εἶπεν οὐχὶ πάτερ ἀλλ' ἐάν τις ἐκ νεκρῶν πορευθῆ πρὸς αὐτούς μετανοήσουσιν	then he said no father but if someone from the dead goes to them they will repent
455	480	222	113 anw	117	427	970	259	134	16.31	Qn	ὁ δὲ εἶπεν εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἤκουσαν οὐδ' ἂν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσουσιν αὐτοῦ	then he said if Moses and the prophets they do not hear neither will they listen if someone departs from the dead



H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
456	481 na	223-4	114	118	427	990	264	138	17.11	Qn	Σαμαρείας	of Samaria
456-7	481	224	114	118	427	990	264-5	138	17.12	Qn	⟨ὅτε συνήντησαν⟩ «αὐτῷ» οἱ δέκα λεπροὶ	when the ten lepers encountered him
457	481	224	114	118	428	991	265	138	17.14b	Qn	ῥάπεστειλεν αὐτοὺς λέγων ῥ ῥὕπάγετε ῥ δείξατε ῥ ἑαυτοὺς τοῖς ἱερεῦσιν καὶ ῥ ἐν τῇ ὁδῷ ῥ ἑκαθαρίσθησαν	he sent them saying go show yourselves to the priests as they went they were cleansed
457	481	223	114	118	428	991	266	138	4.27	Qn	ὅτι πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐν ἡμέραις Ἐλισαίου τοῦ προφήτου καὶ οὐδεὶς αὐτῶν ἑκαθαρίσθη εἰ μὴ Νεμὰν ὁ Σύρος	for there were many lepers in Israel in the days of Elisha the prophet and not one was cleansed except Naaman the Syrian
457	481	224	114	118	428	991	265	138-40	17.15	Qn	εἷς ἐξ αὐτῶν	one of them
457	481	224	114	118	428	991	265	140	17.16	Qn	[αὐτὸς ἦν] Σαμαρίτης	[he was] a Samaritan
457	481	224 gawn	114 anw	118	428 anw	991	265	140	17.17	Qn		
457	481	224	114	118	428	991	265-6	140	17.18	Qn	δοῦναι δόξαν τῷ θεῷ	giving glory to god
457	481	224	114	118	428	991	266	140	17.19	Qn	ἡ πίστις σου σέσωκέν σε	your faith has made you well



H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
457-8	481	224	115	118	428	996	266-7	140	17.20	Qn	ἐπερωτηθεῖς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ οὐκ ἔρχεται ἢ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως	then he was questioned by the Pharisees when the kingdom of god is coming the kingdom of god is not coming with observation [they will say] not
458	481-2	224	115	118	428	996	267	140	17.21	Qn	οὐδὲ [λέγουσιν] ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν	behold here behold here for behold the kingdom of god is within you
458	482	224	115 anw	118	428	998	268	140	17.22	Qn	ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσετε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου	the days are coming when you will long to see one of the days of the son of man
458	483	224	115	118	428	998	268	142	17.25	Qn	πρῶτον [δὲ] δεῖ [τὸν υἱὸν ἀνθρώπου] πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι	[but] first it is necessary [for the son of man] to suffer many things and to be rejected
458	483	224 gawn	115	118	428	998	268	142	17.26	Qn	[ἐν] ταῖς ἡμέραις Νῶε	[in] the days of Noah
458	483	224 gawn	115	118	428	998	269	142	17.28	Qn	[ἐν] ταῖς ἡμέραις Λώτ	[in] the days of Lot
458	483	224	115	118	428	998	269	142	17.32	Qn	μνημονεύετε τῆς γυναικὸς Λώτ	remember the wife of Lot

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
459	483	224	115	118	428	1004	271	144	18.1	Qn	«καὶ ἔλεγεν» παραβολὴν «αὐτοῖς» προσεύχεσθαι πάντοτε καὶ μὴ ἐγκακεῖν	and he spoke a comparison about praying always and not giving up
459	483	224	115	118	428	1004	271	144	18.2	Qn	κριτῆς «τις ἦν»	there was a judge
459	483	224	115	118	428	1004	271	144	18.3	Qn	χήρα «δὲ ἦν καὶ ἤρχετο πρὸς αὐτὸν καὶ λέγει ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου»	and a widow came to him and says vindicate me against my adversary
459	483	224 gawn	115 gawn	118	428 na	1004	271	144	18.4	Qn	«καὶ ἦλθεν εἰς ἑαυτὸν καὶ λέγει»	and he came to himself and says
459	483	224 gawn	115 gawn	118	428	1004	271	144	18.5	Qn	«μὴ μοι κόπους παρέχε ἐκδικήσω σε»	do not cause me trouble I will vindicate you
459	483	224 gawn	115 gawn	119	428 na	1004	271-272	144	18.6	Qn	«καὶ λέγει ὁ κύριος ἀκούσατε τί ὁ κριτῆς τῆς ἀδικίας λέγει»	and the lord says hear what the judge of wickedness says
459-60	483	224-5	115	119	428	1004	272	144	18.7	Qn	ὁ δὲ θεὸς ἑποίησεν τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός	yet god will do vindication for his chosen ones who cry out to him day and night
460	483	225	115	119	428	1004	272	144	18.8	Qn	«λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν»	I tell you that he will do their vindication
460	483	225	115	119	428	1006	272	146	18.10	Qn	ἄνθρωποι δύο «ἀνέβησαν» εἰς τὸ ἱερόν προσεύξασθαι «ὁ» Φαρισαῖος «καὶ ὁ» τελώνης	two persons ascended to the temple to pray the Pharisee and the tax collector
460	483	224 gawn	115 gawn	119	428 anw	1006	272	146	18.11	Qn	«ὁ Φαρισαῖος προσηύχετο ὁ θεὸς εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡς ὁ τελώνης οὗτος»	the Pharisee prayed god I thank you that I am not like this tax-collector
460	483	224 gawn	115 gawn	119	429 anw	1006	272	146	18.13	Qn	«ὁ δὲ τελώνης οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανὸν λέγει ὁ θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ»	but the tax-collector not raising his eyes to heaven says god have mercy on me a sinner
460	483	225	115	119	429	1006	272-3	146	18.14	Qn	«λέγω ὑμῖν» κατέβη ὁ οὗτος ἁδικαιωμένος	I tell you this one descended justified

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
460-1	483	225-6	115-6	119	429	1011	275	148	18.18	Qn	«καί» ῥ τις ῥ λέγει αὐτῷ ῥ διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;	and someone says to him good teacher what by doing will I inherit eternal life?
461	483-4	226	116	119	429	1011	275-6	148	18.19	Qn	ῥ δὲ ῥ εἶπεν ῥ τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεὸς ὁ πατὴρ	but he said why do you call me good? no one is good except one god the father
461	484	226	116	119	429	1011	276	148	18.20	Qn	τὰς ἐντολὰς οἶδας μὴ φονεύσης μὴ μοιχεύσης μὴ κλέψης μὴ δὲ ψευδομαρτυρήσης τίμα τὸν πατέρα σου καὶ τὴν μητέρα	you know the commandments do not murder do not commit adultery do not steal do not bear false witness honor your father and mother
461	484	226	116	119	429	1011	276	148	18.21	Qn	ῥ λέγει ῥ «αὐτῷ» ῥ ταῦτα πάντα ἐφύλαξα ἐκ νεότητος ῥ	and he says to him all these I have kept from youth
461	484-5	226	116-7	119	429	1011	276	148	18.22	Qn	ῥ ἀκούσας ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ ῥ ἓν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι	hearing these things Joshua said to him one thing is missing for you everything you have sell and give to the beggars and you will have treasure in heaven and come follow me
461	485	226 na	117 na	--	429	1011	276-7	148	18.23	Qn	ῥ λέγει ῥ «καὶ ἀκούσας ταῦτα ἀπῆλθεν»	and hearing these things he went away

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
462	485	226	117	120	429	1027	278	150	18.35b	Qn	καὶ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν	and a blind man was sitting alongside the road
462	485	226-7	117 anw	120	429	1027	278	150	18.36a	Qn	ἀκούσας	hearing
462	485	227	117	120	429	1027	278-9	150	18.37b	Qn	ὅτι Ἰησοῦς παρέρχεται	that Joshua was passing through
462	485	227	117	120	429	1027	279	150	18.38	Qn	καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με	and he cried out saying Joshua son of David have mercy on me
462	485	227	117-8	120	429	1027 Lk2	279	150	18.39	Qn	[οἱ δὲ] προάγοντες ἐπετίμων [τῷ τυφλῷ] αὐτῷ ἵνα σιγήσῃ	[then those] going in front rebuked him [the blind man] to keep quiet
462	485	227	118 gawn	120	429	1028	279	150	18.40	Qn	σταθεὶς δὲ ἐκέλευσεν αὐτὸν ἀχθῆναι ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν	and standing still he commanded him to be led and as he drew near he asked him
462	485	227	118 gawn	120	430	1028	279	150	18.41	Qn	τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν κύριε ἵνα ἀναβλέψω	what do you want me to do? then he said lord let me see again
462	485	227	118	120	430	1028	279-80	150	18.42	Qn	[καὶ εἶπεν ὁ Ἰησοῦς] ἀνάβλεψον ἢ πίστις σου σέσωκέν σε	[and Joshua said to him] see again your faith has made you well
462	485	227	118	120	430	1028	280	150	18.43	Qn	καὶ παραχρῆμα ἀνέβλεψεν καὶ πᾶς ὁ λαὸς αἶνον ἔδωκεν τῷ θεῷ	and immediately he saw again and all the people gave praise to god

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
463	485	227	118	120	430	1034	280	152	19.2	Qn	Ζακχαῖος	Zacchaeus
463	485	227	118 gawn	120	430	1034	281	152	19.6	Qn	ὑπεδέξατο αὐτὸν	welcomed him
463	485	227	118	120	430	1034	281	152	19.8	Qn	τὰ ἡμίση τῶν ὑπαρχόντων τοῖς πτωχοῖς δίδωμι καὶ εἴ τινός τι ἐσυκοφάντησα τετραπλοῦν ἀποδίδωμι	half of the possessions to the beggars I will give and if I have defrauded anyone of something I will pay back fourfold
463	485	227	118	120	430	1034	282	152	19.9	Qn	σήμερον σωτηρία τούτῳ τῷ οἴκῳ	today salvation to this house
463	485	227	118	120	430	1034	282	152	19.10	Qn	ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός	for the son of man came to seek and to save the lost
463	485	227 gawn	118	120	430	1039	282	154	19.11	Qn	παραβολὴν	a comparison
463-4	485	228	118-9	120	430	1039	282	154	19.13	Qn	δούλους ἔδωκεν αὐτοῖς μνάς	the slaves he gave minas
464	485	228	119	121	430	1039	283	156	19.22	Qn	αὐστηρός ῥαῖρων ὃ οὐκ ἔθηκα καὶ ῥθερίζων ὃ οὐκ ἔσπειρα	austere taking what I did not deposit and harvesting what I did not sow
464	485	228 gawn	119 na	121	430	1039	283	156	19.23	Qn	ῥσὺν τόκῳ ῥ	with interest
464	485	228	119	121	430	1040	283	156	19.26	Qn	«λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος» καὶ ὃ ῥέχει ῥ ἀρθήσεται ῥ	I tell you that to everyone who has it will be given but to the one who does not have even what he has will be taken away

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
465	486	228	119	121	430	1057	286	156	20.1	Qn	οἱ Φαρισαῖοι	the Pharisees
465	486	228	119	121	430	1057	286	158	20.4	Qn	τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ [ἦν ἢ] ἐξ ἀνθρώπων;	the baptism of John from heaven [or was it] from men?
465	486	228	119	121	430	1057	286	158	20.5	Qn	ἐξ οὐρανοῦ διὰ τί οὐκ ἐπιστεύσατε αὐτῷ	from heaven why did you not believe him?
465	486	228	119	121	430	1057	286	158	20.6	Qn	ἀνθρώπων καταλιθάσει ἡμᾶς	of men they will stone us
465	486	228 gawn	119 gawn	121	430 anw	1057	286	158	20.7	Qn		
465-6	486	228	119	121	430	1057	286	158	20.8	Qn	οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ	neither do I tell you by what authority I do these things
466	486	228	119 gawn	121	430	1066	287	158	20.19	Qn	[ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ] καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν	[it happened on one of the days he was teaching in the temple] they in fact sought to lay hands upon him and they were afraid
466	486	228 gawn	119	121	430	1068	287	160	20.24	Qn	δηνάριον Καίσαρος	a denarius of Caesar
466	486	228	119	121	431	1068	287	160	20.25	Qn	ἀπόδοτε τὰ Κάσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ	give back the things of Caesar to Caesar and the things of god to god

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
466-7	486	229	119	122	431	1073	289	160	20.27	Qn	[τινες τῶν Σαδδουκαίων οἱ λέγοντες ἀνάστασιν μὴ εἶναι]	[some of the Sadducees who say there is no resurrection]
467	486	229	119	122	431	1073	289	160	20.28	Qn	[Μωϋσῆς ἔγραψεν]	[Moses has written]
467	486	229	119-20	122	431	1073	289	160-2	20.29	Qn	ἑπτὰ ἀδελφοὶ [λαβὼν] γυναῖκα	seven brothers [taking] a wife
467	486	229 gawn	119-20 anw	122	431 anw	1073	289	162	20.30	Qn		
467	486	229	119-20 anw	122	431 anw	1073	289	162	20.31	Qn		
467	486	229	119-20	122	431	1073	289	162	20.33	Qn	ἐν τῇ ἀναστάσει [τίνος αὐτῶν γίνεται γυνή]	in the resurrection [whose of them will the woman be]
467	486	229	120	122	431	1073	289	162	20.34	Qn	ἀποκριθεὶς οἱ υἱοὶ τούτου τοῦ αἰῶνος γαμοῦσιν καὶ [γαμίσκονται]	answering the sons of this age marry and [are given in marriage]
467	486	229	120	122	431	1073	289-90	162	20.35	Qn	οὓς κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τῆς κληρονομίας καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε [γαμίζονται]	those whom god counts worthy of that age and of the resurrection from the dead neither marry nor [are given in marriage]
467	486-7	229	120	122	431	1073	290	162	20.36	Qn	οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν ἰσάγγελοι γὰρ εἰσιν [καὶ υἱοὶ εἰσιν] θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες	for neither will they yet die for like angels they are [and are sons] of god being sons of the resurrection
467-8	487	229	120	122	431	1073	291	162	20.39	Qn	[τινες τῶν] γραμματέων εἶπαν διδάσκαλε καλῶς εἶπας	[some of the] scribes said teacher you have spoken well
468	487	229	120	122	431	1082	291	162	20.41	Qn	[πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἰόν;]	[how do they say the anointed one is David's son?]
468	487	229	120	122	431	1082	292	164	20.44	Qn	Δαυὶδ κύριον αὐτὸν καλεῖ	David calls him lord



H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
469	487	230	121	122	431	1093	295-6	164	21.7	Qn	ἐπηρώτησαν δὲ αὐτὸν [οἱ μαθηταὶ]	then they asked him [the disciples]
469	487	230	121	122	431	1093	296	164	21.8	Qn	πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες [ὅτι] ἐγώ εἰμι [ὁ χριστὸς]	for many will come in my name saying [that] I am [the anointed one]
469	487	230	121	122	431	1093	296	164	21.9	Qn	πολέμους... δεῖ γὰρ ταῦτα γενέσθαι	wars... for these things are bound to happen
469	487	230	121	122	431	1093	296	164	21.10	Qn	βασιλεία ἐπὶ βασιλείαν καὶ ἔθνος ἐπ' ἔθνος	kingdom against kingdom and nation against nation
469	487	230	121	122	431	1093	296	164-6	21.11	Qn	λοιμοὶ καὶ λιμοὶ σεισμοὶ τε φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ	plagues and famines and earthquakes and horrors and even signs from heaven
469	487	230	121	122	431	1093	297	166	21.12	Qn	πρὸ δὲ τούτων διώξουσιν (ὕμᾶς)	but before these things they will persecute you
469	488	230	121	122	431	1093	297	166	21.13	Qn	᾿ἀποβήσεται ᾿ ὑμῖν ᾿ εἰς μαρτύριον	this will turn out for you as testimony
469	488	230	121	122-3	431	1093	297	166	21.14	Qn	μὴ προμελετᾶν ἀπολογηθῆναι	not practicing beforehand to defend yourselves
469	488	230	121	123	431	1093-4	297-8	166	21.15	Qn	σοφίαν ἧ οὐ δυνήσονται ἀντιστῆναι [οὐδὲ] ἀντειπεῖν [πάντες]	wisdom that they [all] will not be able to withstand [nor] contradict
469	488	230	121	123	432	1094	298	166	21.16	Qn	[παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων]	[and you will be handed over also by parents and brothers and relatives and friends]
469	488	230-1	121	123	432	1094	298	166	21.17	Qn	μισούμενοι διὰ τὸ ὄνομά μου	hating you on account of my name
469	488	231	121	123	432	1094	298	166	21.19	Qn	ἐν τῇ ὑπομονῇ [σώσετε ἑαυτοὺς]	in the perseverance [you will save yourselves]
469-70	488	231	121	123	432	1100	298	166	21.20	Qn	κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ ἢ ἐρήμωσις αὐτῆς	Jerusalem surrounded by armies its desolation

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
470	488	231	122	123	432	1100	300	168	21.25	Qn	ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις σημεῖα καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ [ὡς ἤχους θαλάσσης κυμαινούσης]	signs in sun and moon and stars and on the earth the nations' dismay in perplexity [like the roaring of the swelling sea]
470	488	231	122	123	432	1100	300	168	21.26	Qn	προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ [κακῶν] [αὗται] γὰρ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται	anticipation of [the evil things] that are coming on the world for [these] the powers of the heaven will be shaken
470	488	231	122	123	432	1100	300	168	21.27	Qn	καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς	and then they will see the son of man coming from the heavens with great power
470	488	231	122	123	432	1100	301	168	21.28	Qn	[τούτων δὲ γινομένων] ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς διότι [ἐγγίξει] ἡ ἀπολύτρωσις ὑμῶν	[when these things happen] stand up and lift up your heads because your redemption [has drawn near]
470	488	231	122	123	432	1100	301	168	21.29	Qn	παραβολὴν ἴδετε τὴν συκῆν καὶ τὰ δένδρα πάντα	a comparison look at the fig tree and all the trees
470	488	231-2	122	123	432	1100	301	168	21.30	Qn	[ὅταν προβάλωσιν τὸν καρπὸν γινώσκουσιν οἱ ἄνθρωποι ὅτι τὸ θέρος ἤγγικεν]	[when they put forth fruit people know that the summer has drawn near]
470	488	232	122	123	432	1100	302	168-70	21.31	Qn	οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστὶν ἡ βασιλεία τοῦ θεοῦ	thus also you when you see these things happening you know that the kingdom of god is near
470-1	488-9	232	122	123	432	1100	302	170	21.32	Qn	[οὐ μὴ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ εἰ μὴ πάντα γένηται]	[heaven and earth will never pass away except all these things happen]
471	489	232	122	123	432	1100	302-3	170	21.33	Qn	ὁ οὐρανὸς καὶ ἡ γῆ [παρελεύσεται ὁ] δὲ [λόγος] μου [μένει εἰς τὸν αἰῶνα]	the heaven and the earth [will pass away] but my [word] [remains into the coming age]
471	489	232	122	123	432	1100	303	170	21.34	Qn	[προσέχετε δὲ ἑαυτοῖς] μὴποτε [βαρηθῶσιν] αἱ καρδίαι ὑμῶν [ἐν] κραιπάλῃ καὶ μέθῃ καὶ βιωτικαῖς μερίμναις καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη	[now watch yourselves] lest [be weighted down] your hearts [in] drinking bouts and drunkenness and life-cares and anxieties and that day come upon you unforeseen
471	489	232	122	123	432	1100	303	170	21.35a	Qn	ὡς παγίς	like a trap
471	489	232	122	123	432	1111	304	170	21.37	Qn	τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς νύκτας ἐξερχόμενος εἰς Ἐλαιῶν	daily teaching in the temple the nights going away to [the mountain] of Olives
471	489	232	122	123	432	1111	304	170	21.38	Qn	ὠρθρίζον ἀκούειν αὐτοῦ	they rose early to hear him

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
471	489	232	122	123	432	1114	305	172	22.1	Qn	πάσχα	Pascha
471	489	232	122	123-4	432	1114	305	172	22.3	Qn	Ἰούδαν [ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα]	Judas [being from the number of the twelve]
471-2	489	232	122 anw	124	432	1114	305-6	172	22.4	Qn	συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτόν παραδῶ αὐτοῖς	he spoke with the commanders how he might hand him over to them
472	489	232	122	124	432	1114	306-7	172	22.5	Qn	ἀργύριον	silver
472	489	232-3	123 gawn	124	432	1118	307	172	22.8	Qn	[καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἐτοιμάσατε ἵνα φάγωμεν τὸ πάσχα]	[and he said to Peter and to the others going away prepare so that we may eat the pascha]
472	489-90	233	123 gawn	124	432	1120	308	174	22.14	Qn	καὶ ἀνέπεσεν καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ	and he reclined and the twelve apostles with him
472	490	233	123	124	432	1120	309	174	22.15	Qn	καὶ εἶπεν ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν	and he said I have longed with longing this pascha to eat with you before I suffer
472-3 np	490 np	233 np	123 np	--	432	1120	309	174	22.17	Qn	[ποτήριον]	[cup]
473	490-1	233	123	124	432	1120	309-10	174	22.19	Qn	λαβὼν ἄρτον ἔδωκεν [αὐτοῖς] τοῦτο ἐστὶν τὸ σῶμά μου [τὸ ὑπὲρ ὑμῶν διδόμενον]	taking bread he gave [to them] this is my body [which is given for you]
473	491	233	123	124	432	1120 Lk2	310	174-6	22.20	Qn	τοῦτο τὸ ποτήριον ἡ διαθήκη ἐν τῷ αἵματί μου	this is the cup the covenant in my blood
473	491	233	123-4	124	432	1120-1	311	176	22.22b	Qn	οὐαὶ δι' οὗ παραδίδοται [ὁ υἱὸς τοῦ ἀνθρώπου]	accursed the one by whom is betrayed [the son of man]
474	491	233 gawn	124	124	432 anw	1133	313	176	22.33	Qn		
474	491	233	124	124	432	1133	313-4	176	22.34	Qn	ἀπαρνήση	you will deny

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
474	491	234	124	124	433	1143	314-5	176-8	22.41	Qn	ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο	he withdrew from them about a stone's throw and setting his knees he prayed
475	491	234	124	124	433	1147	316	178	22.47	Qn	[Ἰούδας] καὶ ἤγγισε [καταφιλήσαι] αὐτόν [καὶ εἶπεν]	[Judas] also drew near [to kiss] him [and said]
475	491 na	234	124	124	433	1147	317	178- 80	22.48	Qn	φιλήματι παραδίδω;	with a kiss do you betray?
476	491	234	124	125	433	1154	319- 20	180	22.63	Qn	οἱ συνέχοντες ἐνέπαιζον δέροντες	those holding him mocked beating
476	491	234	124	125	433	1154	320	180	22.64	Qn	[ἔτυπτον] λέγοντες προφήτευσον τίς ἐστὶν ὁ παῖσας σε;	[they struck] saying prophesy who is it who disciplined you?
476	491	234	124	125	433	1160	321	180	22.66	Qn	ἀπήγαγον εἰς τὸ συνέδριον	they led him away to the sanhedrin
476	491	234	124	125	433	1160	321	180- 82	22.67	Qn	σὺ εἶ ὁ χριστός ἐὰν εἶπω ὑμῖν οὐ μὴ πιστεύσητε	you are the anointed one if I tell you will not believe
476	491	234	124	125	433	1160	322	182	22.69	Qn	ἀπὸ τοῦ νῦν [δὲ] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ	from now on the son of man will be seated at the right side of the power of god
476	491	234	124	125	433	1160- 1	322	182	22.70	Qn	σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ ὑμεῖς λέγετε	so you are the son of god? you say

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
477	491	235	124-5	125	433	1166	324	182	23.1	Qn	ἤγαγον αὐτὸν ἐπὶ τὸν Πιλαῶτον	they brought him over to Pilate
477	491- 2	235	124-5	125	433	1166	324	182	23.2	Qn	ἔρξαντο κατηγορεῖν τοῦτον εὐρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας [κωλύοντα φόρους διδόναι] καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα λέγοντα ἑαυτὸν βασιλέα χριστὸν	they began to accuse him: we found him perverting the people and destroying the law and the prophets [forbidding to give tributes] and turning away the women and the children who call him anointed king
477	492	235	125	125	434	1166	324- 5	182	23.3	Qn	ὁ δὲ Πιλαῶτος [ἠρώτησεν] σὺ εἶ [ὁ χριστός]; σὺ λέγεις	now Pilate [inquired] are you [the anointed one]? you say
478	492	235	125	125	434	1175	325- 6	184	23.7	Qn	ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη	he sent him up to Herod
478	492	235	125	125	434	1175- 6	326	184	23.8	Qn	ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν	then Herod seeing Joshua rejoiced excessively
478	492	235	125	125	434	1176	326	184	23.9	Qn	[αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ]	[but he himself gave him no response]
478	492	235	125	125	434	1180	328	186	23.18	Qn	Βαραββᾶν	Barabbas
478	492	235	125 gawn	--	434	1180	328	186	23.19	Qn	[διὰ στάσιν καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ]	[who because of revolt and murder had been thrown in prison]
478- 9	492	235	125 gawn	--	434 anw	1180- 1	328- 9	186	23.22	Qn		
479	492	235	125 gawn	--	434 anw	1181	329	186- 8	23.23	Qn		
479	492	235 anw	125	125	434	1181	329	188	23.25	Qn	ἀπέλυσεν	he released

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
479	492 na	235	125	126	434	1187	331	188	23.32	Qn	κακοῦργοι δύο	two evildoers
479	492	235-6	125	126	434	1194	331-2	188	23.33	Qn	καὶ [ἐλθόντες] [εἰς] τόπον [λεγόμενον] Κρανίον [τόπος] ἐσταύρωσαν αὐτὸν ῥὸν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν	also [coming to] place [called] Skull [place] they crucified him [one on the right and one on the left]
479	492 na	236	125 anw	126	434	1194 Lk2	332	188	23.34a	Qn		
479	492 np	236 np	125 np	126	434	1194 Lk2	332	188	23.34b	Qn		
480	492	236	126	126	434	1194	336	190	23.44	Qn	ὥρα ἕκτη καὶ σκότος ἐφ' τὴν γῆν	hour six and darkness upon the earth
480	492	236	126	126	434	1194	336	190	23.45	Qn	ἐσκοτίσθη ὁ ἥλιος καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ	the sun was darkened and the temple's curtain was split
480	492	236	126	126	434	1194	336	190	23.46	Qn	καὶ φωνήσας φωνῇ μεγάλῃ ῥὸ Ἰησοῦς εἶπε πάτερ εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου ἡ τοῦτο εἰπὼν ἐξέπνευσεν	and calling out with a great call [Joshua said father into your hands I will commit my spirit] this saying he expired
480- 1	492	237	126	126	434	1213	338	192	23.50	Qn	καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ	[and] behold a man by name of Joseph
481	492	237	126	126	434	1213 Lk2	338	192	23.51	Qn	οὐκ ἦν συγκατατεθειμένος ῥτῆ βουλῇ ῥκαὶ τῆ πράξει αὐτῶν	had not consented to the plot [and their deed]
481	492	237	126	126	434	1213 Lk2	338	192	23.52	Qn	τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα	to Pilate he asked for the body
481	492	237	126	126	434	1213	338- 40	192	23.53	Qn	καθελὼν ῥτὸ σῶμα] ἐνετύλιξε ῥἐν] σινδόνι καὶ ἔθηκεν ἐν ῥκαινῷ] μνήματι λαξευτῷ	bringing down [the body] he wrapped in fine linen and placed in a [new] hewn tomb
481	492	237	126	126	434	1213	340	192- 4	23.55	Qn	αἱ γυναῖκες	the women
481	492	237	126 anw	126	434	1213	340	194	23.56	Qn	ὑποστρέψασαι ἡσύχασαν τὸ σάββατον κατὰ ῥτὸν νόμον]	returning stayed still on the sabbath according to [the law]

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
481	492	237	127	126	434	1224	341	194	24.1	Qn	ὄρθρου βαθέως ἦλθον ἐπὶ τὸ μνήμα ἑφέρουσαι ἅ ἡτοίμασαν ἀρώματα	at deep dawn they came to the tomb [bearing those] spices they had prepared
481	492	237	127	126	435	1224	341-2	194	24.3	Qn	οὐχ εὗρον τὸ σῶμα	they did not find the body
481	492	237-8	127	126	435	1224	342	194	24.4	Qn	ἑν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου ἄστροπτούση δύο ἄνδρες ἑν ἐσθῆτι	[while they were at a loss about this] two men [in lightning clothes]
482	492	238	127 anw	126	435	1224	342	194	24.5	Qn	τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν	why do you seek the living among the dead?
482	493	238	127	126	435	1224	342	194	24.6	Qn	ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ὑμῖν ἔτι ὡν ἐν τῇ Γαλιλαίᾳ	he was raised remember all he said [to you when he was in Galilee]
482	493	238	127	126	435	1224	342-3	194-6	24.7	Qn	ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι	that it is necessary for the son of man to be betrayed and crucified and on the third day to be raised
482	493	238	127	126	435	1224	343	196	24.9a	Qn	ὑποστρέψασαι ἀπὸ τοῦ μνημείου	returning from the tomb
482	493	238 gawn	127	126	435 na	1224	343	196	24.10a	Qn	«Μαρία ἡ Ἰακώβου καὶ Ἰωάννα καὶ αἱ ἄλλαι»	Mary of James and Joanna and the other women
482	493	238	127	126	435	1224	343	196	24.9b	Qn	ἀπήγγειλαν ἑαυτὰ πάντα τοῖς μαθηταῖς	reported all these things to the students
482	493	238	127-8	126	435	1224	344	196	24.11b	Qn	καὶ ἠπίσταν αὐταῖς	and they did not believe them
482	493	238 gawn	128	126	435	1239	346	196	24.13	LkR1	δύο ἐξ αὐτῶν (ἀπῆλθόν)	two of them left
482	493	238 gawn	128	126	435	1239	346	196	24.15	LkR1	καὶ Ἰησοῦς (συνήνητησεν αὐτοῖς)	and Jesus encountered them
482	493	238 gawn	128	126	435 anw	1239	346	196	24.16	LkR1		



H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
482-3	493	238	128 gawn	127	435	1239	346-7	196-8	24.18	LkR1	Κλεοπάς	Cleopas
483	493	238 gawn	128 gawn	127	435 anw	1239-40	347	198	24.19	LkR1		
483	493	238	128	127	435	1240	347	198	24.21a	LkR1	ἡμεῖς δὲ ἔνομιζομεν ὅτι αὐτός ἐστιν ὁ λυτρωτῆς τοῦ Ἰσραηλ	we supposed that he is the redeemer of Israel
483	493-4	238-9	128-9	127	435	1240	348	198	24.25	Qn	ὧ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλαλήθη πρὸς ὑμᾶς	o dullards and sluggards in heart to trust in everything that was spoken to you!
483-4	494	239	129 gawn	127	435	1240	348	198-200	24.26	LkR1	οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν	were these things not necessary for the anointed to suffer?
484	494	239	129 gawn	127	435	1240	349	200	24.30	LkR1	τὸν ἄρτον κλάσας	[the bread] [breaking]
484	494	239	129 gawn	127	435	1240	349	200	24.31	LkR1	διηνοιχθησαν δὲ οἱ ὀφθαλμοὶ αὐτῶν καὶ ἐπέγνωσαν αὐτόν	[then were opened their] eyes and they recognized [him]
484-5	494	239	129	127	435	1257	353	202	24.37	LkR1	δοκοῦσιν αὐτὸν φαντασίαν εἶναι	they thought he was an imagination
485	494	239	129	127	435	1257	353-4	202	24.38	LkR1	τί τεταραγμένοι ἐστέ καὶ τί διαλογισμοὶ ἀναβαίνουσιν εἰς τὰς καρδίας ὑμῶν	why are you troubled and why are disputes arising within your hearts?
485	494	239	129	127	435	1257	354	202	24.39	LkR1	ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός ὅτι πνεῦμα σὰρκα καὶ ὅστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα	look at my hands and my feet that I am myself because a spirit does not have bone and flesh as you see me having
485	494	239-40	129-31	127	436	1257	355-6	202	24.41	LkR1	ἔτι δὲ ἀπιστούντων αὐτῶν τι βρώσιμον	while they still were not believing something edible
485	494 na	240	131 gawn	127	436	1257	356	202	24.42	LkR1	ἰχθύος	fish
485	494 na	240	131 gawn	127	436	1257	356	202	24.43	LkR1	ἔφαγεν	he ate
485	494	240	131	127	436	1257 Lk2	--	204	24.47	LkR1	κηρυχθῆναι εἰς πάντα τὰ ἔθνη	to be preached to all the nations

#### 4.4. Excursus on Related Topics

In this section we take brief plunges into different topics related to our findings in the Comparative Reconstruction and other previous sections. While not central to our hypotheses, these calls for rethinking common assumptions about so-called apocryphal texts and construals of earliest Christian history should make for fascinating points of discussion among scholars and the interested public.

## Excursus: The Co-Crucified in QnLk1, the *Gospel of Peter*, and Lk2

Most scholars have maintained that the *Gospel of Peter* depends literarily on Lk2. In the introduction to his critical edition of the *Gospel of Peter*, Paul Foster in particular notes the unique term *κακοῦργοι* as its primary datum for the *Gospel of Peter* depending on Lk2, which Foster conceived as a single production.<sup>838</sup> Vaganay had previously maintained the same in regard to the overlapping bandit traditions, that *Peter* "à n'en pas douter, emprunte son anecdote au troisième évangile."<sup>839</sup> Some scholars have moderated this position by claiming that *Peter* only depends on an oral tradition from Luke.<sup>840</sup> Others have posited a common oral tradition,<sup>841</sup> still others an independent oral tradition,<sup>842</sup> and still others that *Peter* represents its own fresh and independent oral performance.<sup>843</sup> On the side of independence, treatments of the earliest reception history of Luke have ruled out the *Gospel of Peter* as making the grade.<sup>844</sup>

Mapping influence in the opposite direction, Gardner-Smith in 1926 was the first to argue for the *Gospel of Peter* being early and independent of synoptic tradition. Subsequently, Köster found *Peter* containing an earlier version of the passion and resurrection than what appears in the other gospels. Crossan made a career arguing extensively that *Peter* (which he called the "Cross Gospel") comprised the earliest passion account and provided a common literary source for all four of the gospels that were later canonized by the early-orthodox.<sup>845</sup>

According to my analysis, *Gospel of Peter* was actually an oral-written script/performance created between QnLk1 and Lk2 and connected to both of them. Reflecting the earliest stratum, QnLk1 supplies the initial reference to "two evildoers" / *κακοῦργοι δύο*. The *Gospel of Peter* picks up its term *κακοῦργοι* but changes it to the accusative form, all the while reworking the plot to have *just one criminal* insult *the executioners*. Reflecting a simple apologetic narrative, *one* criminal in the *Gospel of Peter* blames *himself* for his own suffering, insults the soldiers who are putting an innocent man (Jesus) to death, and this insult is *simultaneously* a *confession* of Jesus. This confession likely substitutes for the confession of the QnLk1/Markan/Matthean centurion, which is completely absent from the crucifixion scene in *Peter*. For some reason—quite likely the Kitos War of 115–117 CE, which

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<sup>838</sup> Paul Foster, *The Gospel of Peter: Introduction, Critical Edition and Commentary*, TENTS 4 (Leiden: Brill, 2010) 142, 155.

<sup>839</sup> Léon Vaganay, *L'Évangile de Pierre*, Études bibliques (Paris: Librairie Lecoffre, 1930<sup>2</sup>) 240.

<sup>840</sup> Dibelius; Vielhauer; Raymond Brown, *The Death of the Messiah: From Gethsemane to the Grave*, Anchor Bible Reference Library (New York: Doubleday, 1994) 1334–35.

<sup>841</sup> François Bovon, "The Reception and Use of the Gospel of Luke in the Second Century", in *The New Testament and Christian Apocrypha: Collected Studies II*, WUNT 237, ed. Glenn E. Snyder (Tübingen: Mohr Siebeck, 2009) 293–94.

<sup>842</sup> For Denker's idea of *Peter* as independent oral tradition, see the summary in NTA<sup>2</sup> 1:219.

<sup>843</sup> Alan Kirk, "Tradition and Memory in the *Gospel of Peter*", *Das Evangelium nach Petrus*, ed. T. Kraus and T. Nicklas, TU 158 (Berlin, New York: de Gruyter, 2007) 135–58; Istvan Czachesz, "The Gospel of Peter and the Apocryphal Acts of the Apostles: Using Cognitive Science to Reconstruct Gospel Traditions", in *Das Evangelium nach Petrus*, 255ff.

<sup>844</sup> Gregory, *Reception*, 229.

<sup>845</sup> Crossan, *Cross that Spoke*.

I describe in the excursus below—the author of the *Gospel of Peter* apparently didn't have warm and fuzzy feelings for soldiers.

Lk2 follows the set of transitional discursive signals in precisely the same order as previously developed and deployed in the *Gospel of Peter*: "now one... of the criminals... we... now this one" / εἷς δὲ... τῶν... κακούργων... ἡμεῖς... οὗτος δέ.<sup>846</sup> To update and slightly revise what I maintained in my dissertation and subsequent monograph:

Yet now customized for a learned audience in Asia Minor, Lk2 adopts this brief story of a repentant-apologist criminal, removes its insult and blame laid on the executioners, doubles its self-indictment of zealotry by means of *synkrisis*, and doubles the exoneration speeches at the crucifixion by recasting the Markan/Matthean centurion's confession. Combining the simple tradition in *Peter* and the Markan/Matthean tradition of the reviling bandits, Lk2 sets forth a parenetic drama complete with overt censoring of zealot ideology, back and forth dialogue, the posing of an ethical-philosophical question, Plutarchian *synkrisis* (ethical character contrast), Senecan noble death meditation, exemplary courage and speech, minor characters made prominent, a pronouncement story climax, and obvious LXX intertexts in the paradise logion of Luke 23.43 (esp. to Gen. 1–3 and Saul's noble death in 1 Samuel)—all LkR2 hallmarks of cultural erudition and creativity.

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<sup>846</sup> Bilby, *As the Bandit Will I Confess You*, 2B.

## Excursus: Correctives to Anachronisms about "Christians" in Early Roman Histories

Around 109–111 CE, in the roughly contemporaneous letters of Pliny the Younger, we have the first extant Roman historical-literary record that *christiani* were brought up on trial and executed. While later Roman historians and Christian martyr-story bards read comparable events back into the first century, these were likely anachronistic, not least because the criminal accusation of being *christiani*—a term defiantly repurposed as a proud self-designation by Ignatius of Antioch but scrupulously avoided by the redactor of Lk2 and Acts—*does not appear in the historical record* prior to Pliny, 1 Peter, Ignatius, and Acts, all well into the second century.

Tacitus and Suetonius, both of whom write *subsequent* to 115 CE, were close friends and governing colleagues of Pliny, who had died around 111 CE, but whose letters with Trajan constituted official governing record.<sup>847</sup> Trajan had formally approved of Pliny's decision to execute *christianos* found guilty of *contumacia* / contempt of Roman authority and *impietas* / impiety toward the Roman *numina* / spirits, including the gods and the governing spirit/genius of the Roman emperor. These *christiani* were being brought to trial on charges of violating Trajan's recent rescript/order against *hetairiae* / secret societies or religious-political associations. This law represented Trajan's effort to ensure that nothing like the Bacchanalian scandal that threatened the Roman Senate two centuries prior would happen again, even in the provinces. Essentially, *christiani* were interpreted by Pliny and Trajan in the official governing record as representing and engaging in *novum Bacchanalium*, the introduction of a new, promiscuous, lascivious, slave-freeing, female-led, wine-maddened foreign cult that threatened good governing order and stability. We should note that such accusations were not wholly unfounded, in no small part because of the way that Jesus followers between 80 and 110 CE had grown increasingly comfortable connecting Jesus to Dionysus/Bacchus in their communal performances, both textual and ritual.<sup>848</sup> In Pliny's time, the *christiani* faced new accusations of provoking mob riots and disrupting traditional Greco-Roman temple practice and related economies. Yet, as Pliny decided and established as formal legal precedent for the first time, not all *christiani* should be treated the same. Those who showed proper decorum and deference to the Roman gods and government should be released. Those who didn't should be killed. And those who were citizens should be sent to Rome under the protections of the *lex Iulia* for trial there. As Tom Phillips and I have both demonstrated, that is how the Paul of Acts (as distinct from the Paul of history) had his reputation and pedigree upgraded to become a Roman citizen.<sup>849</sup>

After all this, in 115–117 CE, the Kitos War broke out around the Eastern empire, and this time, *christiani* were a known part of these Jewish insurrections against Roman authority. The Jewish forebears of these recently-minted *christiani* may well have been a part of the Jewish War in 66–73 CE, and their Jewish progeny might well have also engaged in the bar Kochba revolts of 132–135 CE. But in the Kitos War both Jewish and non-Jewish followers of Jesus as messiah were being identified

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<sup>847</sup> See Hansen, "The Problem of *Annals* 15.44," *op cit*.

<sup>848</sup> See especially the works of Dennis MacDonald, Courtney Friesen, and others.

<sup>849</sup> Bilby, "Pliny's Correspondence"; Thomas E. Phillips, "How Did Paul Become a Roman 'Citizen'? Reading Acts in Light of Pliny the Younger", in Joseph Verheyden and John S. Kloppenborg, ed., *Luke on Jesus, Paul and Christianity: What Did He Really Know?*, BTS 29 (Leuven: Peeters, 2017) 171–189.

as something different from Jews, and yet also sharing the Jewish anti-Roman cause. According to John Collins, the Kitos War was the likely historical background for some of the particularly anti-Roman rhetoric found within the *Sibylline Oracles*.<sup>850</sup>

All of this is the *immediate* historical context in which the *christiani* were written up in the historical reports and etiologies of Tacitus and Suetonius. Suetonius (*Divus Claudius* 25) may have had a reliable source for the Claudian expulsion of Jews from Rome in the late 40s or early 50s, and the instigation to which he refers could have been provoked by devotion to a Jewish messianic candidate (thus mislabeling *christos* as *chrestus*), most likely Joshua/Jesus, but the offenders were still perceived as being Jews and those punished were members of the Jewish community. Tacitus' claim that Nero ordered that *chrestiani* be executed *en masse* as scapegoats for his burning of Rome in 64 CE is, as Brent Shaw has convincingly argued, fictive and anachronistic.<sup>851</sup> To my thinking, the Neronian persecution saga served simultaneously as justification for Trajan's recent co-approval with Pliny to execute *christianos* who showed defiance toward Roman authority *and* as justification for Trajan's killing *christianos* who had participated in the revolts of the Kitos War. Yet the Neronian story is not only Trajanic justification, but also Hadrianic caution, that the new emperor should be judicious to avoid the violent extremes of Nero, whom both Tacitus and Suetonius—as historians and governors—took pains to paint in bright colors as completely insane and an excessive Bacchanalian himself. The Neronian etiology about the *chrestiani* is thus a cautionary tale for Hadrian's consideration, providing both imperial precedent to engage in their mass killing if warranted and yet also careful and creative imperial guidance not to go too far with such actions, for a growing number of educated, aristocratic citizens were now to be found among their ranks. This movement was no longer merely some low-class slave-revolt born in Judea; like diaspora Judaism around the empire, it had members and sympathizers in the halls of prestige and power, including Rome and its Senate.

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<sup>850</sup> John J. Collins in James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, 2 vols. (Garden City, NY: Doubleday, 1983) 1.390, and translation of 5.293–9 on 1.400.

<sup>851</sup> Brent D. Shaw, "The Myth of the Neronian Persecution", *Journal of Roman Studies* 105 (2015) 73–100, [doi.org/10.1017/S0075435815000982](https://doi.org/10.1017/S0075435815000982). See also Christopher M. Mount, "Constructing Paul as a Christian in the Acts of the Apostles", in Rubén R. Dupertuis and Todd Penner, ed., *Engaging Early Christian History: Reading Acts in the Second Century* (Durham: Acumen, 2013) 141–152, at 150, reading the Neronian report as pertaining to intra-Jewish conflict: "It is likely that Tacitus's report of the widespread popular dislike of Christians as Christians in the time of Nero is anachronistic."

## Excursus: The Grand *Finalé* of Qn and the Possibility of Female Authorship of the First Gospel

GMcn/Lk1 and Lk2 24.10–11 is the grand *finalé* of the first Gospel (Qn, 65–69 CE) and completes a female patron *inclusio*: a woman (likely Miryam, later Mary Magdalene) first anointed Joshua as messiah (Qn 7.36–50) and brought a group of fellow female patrons as his first followers (Qn 8.2–3). These women are present at the end to witness a theophany (likely Moses and Elijah back again to start a new Exodus), the first to hear of Joshua's resurrection, and the first to herald the good news of the resurrected revolution.

Mk1 (75–80) displaces the women by moving the catalog of their names and their role to be mere witnesses of Jesus' burial location and empty tomb, only to be afraid and silenced at the end (16.9).

GMcn/Lk1 (80s CE) responds to Mk1 by keeping the Qn women as resurrection heralds.

Mt1 (90s CE) follows the Mk1 tradition, further silencing and displacing the women.

Jn1 (100–110 CE) distills the GMcn female *witnesses* and *shared* announcement of the resurrected Jesus down to one person, Mary Magdalene, elaborating the story of her encounter with Jesus.

Jn2 (110–117 CE) takes from Mary the honor of being the first witness of the empty tomb, according that honor instead to the beloved disciple (first) and Peter (second).

Lk2 (117–138 CE) responds by preserving and expanding the QnLk1 tradition about multiple women resurrection witnesses and heralds.

Mk3 (c. 140s CE) built on its earlier text (16.5, 8) about women being the first witnesses of the empty tomb and appended the Johannine tradition about Mary Magdalene as the first, solitary woman to witness the resurrected Jesus.

Across these seven Gospel strata we see something of a battle of the sexes, going back and forth between honoring and displacing/silencing the women followers of Joshua. At the beginning of this literary struggle, however, we should not lose sight of the fact that the very First Gospel (Qn) makes women central to the life, ministry, death, and resurrection of Joshua.

Given this, one must wonder whether the First Gospel was authored by a woman. While female literacy and female authorship were exceedingly rare in antiquity, there were exceptions to the rule. It must also be said that literacy is not a requirement for authorship. With the assistance of a scribe, even an illiterate person can tell and share written stories.

So were the stories and teachings in Qn, which feature female disciples first and last, told by a woman? Do they come to us in a woman's voice? Perhaps one day in the near future human- and/or machine-based analysis will be able to confirm or disconfirm this as a distinct scientific probability.



## 4.5. Witnesses to GMcn

In this section we compile resources about the persons and texts that provide references to GMcn.

### Tertullian

As the author of an extensive adversarial commentary on Marcion's *Gospel*—the first known and oldest extant commentary on any gospel (!)—Tertullian is certainly our most important witness to the text of GMcn, to which he makes over 500 distinct references. While most are found in his treatise *Adversus Marcionem*, important comparative references are strewn across his writings. As Schmid and Roth have demonstrated, a rigorous analysis of comparative citations is important to achieve higher reliability and accuracy in our efforts at restoring the content of the scriptures distributed by Marcion. Being aware of and informed by Tertullian's broader and playful range of citation habits is also crucial, as is the recognition—as Roth and others have convincingly shown—that Tertullian worked directly from Marcion's *Gospel* in Greek, not from any supposed early Latin translation.

The following table begins our compilation efforts for Tertullian in the form of a list of major critical editions. While comparable resources exist elsewhere, we still thought it would be beneficial for general readers if we clearly identified the primary source texts informing our restorations. Chief among these comparable resources is Roger Pearse's well-curated [tertullianproject.org](http://tertullianproject.org) site, to which we occasionally link when editions are available there. Other links to digitized full texts are thanks to the excellent work of the [Internet Archive](http://Internet Archive) and its partners. *Caveat lector*: we make no claims to this list being comprehensive, or to including all or even most translations. Our main purpose is to list major original language critical editions of the 20<sup>th</sup> and 21<sup>st</sup> century and to indicate (using **bold** font) which one is the most recent critical edition of a given text. This condensed list also helps avoid confusion about the specific editions we cite in our Comparative Restoration footnotes. A citation to "Evans", for example, typically refers to his edition of *Adversus Marcionem*, but it can also refer to his edition of Tertullian's treatise *De baptismo*. We often cite more than one edition for the same text, sometimes to indicate internal references that differ between editions, sometimes to indicate variants across editions, and more generally to facilitate maximal reader access to the primary source texts.

Critical Editions of the Works of Tertullian

Work	CSEL	CCSL	Editions & Translations
<i>Adv. Jud.</i>		<a href="#">2:1337–1396</a>	
<i>An.</i>		<a href="#">2:779–869</a>	SC 601 Leal & Mattei 2019
<i>Apol.</i>		<a href="#">1:77–171</a>	LCL 250 ET Glover
<i>Bapt.</i>		<a href="#">1:275–295</a>	SC 35 Refoulé & Drouzy 1952; <a href="#">Evans</a> 1964
<i>Carn. Chr.</i>		<a href="#">2:871–917</a>	SC 216–217 Mahé 1975 2006
<i>Cor.</i>		<a href="#">2:1037–1065</a>	Fontaine 1966
<i>Cult fem.</i>		<a href="#">1:341–370</a>	SC 173 Turcan 1971 2007
<i>Exh. Cast.</i>		<a href="#">2:1013–1035</a>	SC 319 Moreschini & Fredouille 1985
<i>Fat.</i>		<a href="#">2:1331–1336</a>	
<i>Fug.</i>	<a href="#">76</a> 1957	<a href="#">2:1133–1155</a>	
<i>Haer.</i>		<a href="#">2:1400–1410</a>	
<i>Herm.</i>		<a href="#">1:395–435</a>	SC 439 Chapot 1999
<i>Idol.</i>		<a href="#">2:1099–1124</a>	
<i>Jejun.</i>		<a href="#">2:1255–1277</a>	
<i>Marc.</i>		<a href="#">1:437–726</a>	Evans 1971; SC 365 368 399 456 483 Braun 1991/2004
<i>Mart.</i>	<a href="#">76</a> 1957	<a href="#">1:1–8</a>	
<i>Mon.</i>	<a href="#">76</a> 1957	<a href="#">2:1227–1253</a>	SC 343 Mattei 1988
<i>Nat.</i>		<a href="#">1:9–75</a>	
<i>Or.</i>		<a href="#">1:255–274</a>	<a href="#">Evans</a> 1953; CCSL is Diercks 1956
<i>Paen.</i>	<a href="#">76</a> 1957	<a href="#">1:319–340</a>	SC 316 Munier 1984
<i>Pal.</i>	<a href="#">76</a> 1957	<a href="#">2:731–750</a>	<a href="#">Hunick</a> 2005; SC 513 Turcan 2007
<i>Pat.</i>		<a href="#">1:297–317</a>	SC 310 Fredouille 1984 2011
<i>Praesc.</i>		<a href="#">1:185–224</a>	SC 46 Refoulé & Labriolle 1957 2006
<i>Prax.</i>		<a href="#">2:1157–1205</a>	<a href="#">Evans</a> 1948
<i>Pud.</i>		<a href="#">2:1279–1330</a>	SC 394–395 Micaelli & Munier 1993
<i>Res.</i>		<a href="#">2:919–1012</a>	<a href="#">Evans</a> 1960
<i>Scap.</i>	<a href="#">76</a> 1957	<a href="#">2:1125–1132</a>	
<i>Scorp.</i>		<a href="#">2:1067–1097</a>	BP 14 (Azzali Bernardelli 1990)
<i>Spect.</i>		<a href="#">1:225–253</a>	Weeber 1988; SC 332 Turcan 1986 2012
<i>Test. anim.</i>		<a href="#">1:173–183</a>	BP 1 (Tibeletti 1984)
<i>Ux.</i>		<a href="#">1:371–394</a>	SC 273 Munier 1980
<i>Val.</i>		<a href="#">2:751–777</a>	Riley 1971; SC 280–281 Fredouille 1981
<i>Virg.</i>	<a href="#">76</a> 1957	<a href="#">2:1207–1226</a>	SC 424 Mattei & Schulz-Flugel 1997

## Epiphanius of Salamis

Epiphanius is our second most significant witness to GMcn, and our most important attestor of GMcn in Greek. Unlike T, Epiphanius shows no interest in providing a thorough commentary on GMcn. He instead focused on purported omissions and/or changes in keeping with his effort to prove GMcn was a fraudulent evisceration of canonical Luke. Almost every elenchus/refutation seethes with wild accusations, vitriol, and/or name-calling. For the purposes of objective, scientific inquiry into GMcn, Epiphanius is a hostile witness and should be treated as such.

The following table lists all places where Epiphanius clearly refers to GMcn content. By our current count, 229 different locations in the writings of Epiphanius have such references. Together they indicate 115 Lk2 verses as present in GMcn, but 270 verses of Lk2 content as not present in GMcn.

There are, of course, citations by Epiphanius of other synoptic content occasionally relevant to our efforts to reconstruct GMcn, but we note these in the reconstruction section, not here. The table is sorted by the internal order of the parallel sequences in the *Panarion* itself, which provides helpful insight into the generally shared alignment between Lk1 and Lk2, the occasional places where they differ, and the passages to which Epiphanius finds himself backtracking, whether to make a point or because, as Zahn (414) suspected, his note cards got out of order (!). See the Hypothesis 3 section above for more details about the order of GMcn as revealed by its attestations. We include cross-references to Roth's edition, which provides an especially well-organized presentation of most of the relevant patristic evidence.

Almost all of the clear citations of GMcn are found in book 42 of the *Panarion*, a book focused on refuting Marcion. The standard edition of this text is that of Holl in [GCS 31](#), containing *Panaion* 34–64, originally published in 1922 and freely available for download as a digitized full text from the Internet Archive. A second edition of that volume was edited by [Jürgen Dummer appeared in 1980](#), keeping the same series number (GCS 31), but adding supplemental text critical notes and corrections. These notes only occasionally clarify citations and/or wording of GMcn found in the earlier edition, so the earlier, now public domain edition is still a solid basis for critical work on GMcn.

Dozens of important comparative citations are found strewn across the *Ancoratus* and earlier books of the *Panarion*, whose full critical text by Holl may be found in [GCS 25](#) (published in 1915) and/or [GCS nF 10.1](#) (2014). The former is available from the Internet Archive as a free, digitized full text, while the latter provides, in addition to a facsimile reproduction of the edition, a supplemental list of addenda and corrigenda which may be useful at some points.

Several unclear or dubious references appear in *Panarion* book 66, in the section on the Manicheans, who apparently had a gospel text that aligned with GMcn at various points. The text of that book, together with books 65–80 of the *Panarion*, was also edited by Holl, may be found in [GCS 37](#) (1933), available as a digitized full text from the Wielkopolska Digital Library (*caveat lector: unzip this in a new folder, because each page is a separate djvu file*), which edition was again reprinted along with supplemental corrections by [Jürgen Dummer in 1985](#).

References to GMcn in Epiphanius' *Panarion*

<i>Pan.</i>	GMcn	R
42.2.1	5.36–37	6.4.5
42.9.1   42.11.4–5   66.50.5?   66.78.1?	3.1   1.1–2.52, 3.2–38 NP	6.4.1
42.11.6 α (1)   42.11.17 Σχ. <α> (1), "Ελ. α (1)	5.12–14	6.4.3
42.11.6 β (2)   42.11.17 Σχ. β (2), "Ελ. β (2)	5.24	6.4.4
42.11.6 γ (3)   42.11.17 Σχ. γ (3), "Ελ. γ (3)	6.5	6.4.7
42.11.6 δ (4)   42.11.17 Σχ. δ (4), "Ελ. δ (4)	6.16–17	6.4.8
42.11.6 ε (5)   42.11.17 Σχ. ε (5), "Ελ. ε (5)	6.19–20	6.4.9
42.11.6 ς (6)   42.11.17 Σχ. ς (6), "Ελ. ς (6)   66.42.9?	6.23	6.4.10
42.11.6 ζ (7)   42.11.17 Σχ. ζ (7), "Ελ. ζ (7)	7.9	6.4.11
42.11.6 η (8)   42.11.17 Σχ. η (8), "Ελ. η (8)	7.23	6.4.12
42.11.17 "Ελ. η (8)	7.28	n/a
42.11.6 θ (9)   42.11.17 Σχ. θ (9), "Ελ. θ (9)	7.27	6.4.13
42.11.6 ι (10)   42.11.17 Σχ. ι (10), "Ελ. ι (10)	7.36–38	6.4.14
42.11.6 ια (11)   42.11.17 Σχ. ια (11), "Ελ. ια (11)	7.44–46	6.4.15
42.11.6 ιβ (12)   42.11.17 Σχ. ιβ (12), "Ελ. ιβ (12)	8.19–20	6.4.16
42.11.6 ιγ (13)   42.11.17 Σχ. ιγ (13), "Ελ. ιγ (13)	8.23–24	6.4.17
42.11.6 ιδ (14)   42.11.17 Σχ. ιδ (14), "Ελ. ιδ (14)	8.42–46	6.4.18
42.11.6 ιε (15)   42.11.17 Σχ. ιε (15), "Ελ. ιε (15)	9.16	6.4.19
42.11.6 ις (16)   42.11.17 Σχ. ις (16), "Ελ. ις (16)	9.22	6.4.20
42.11.6 ιζ (17)   42.11.17 Σχ. Ιζ (17), "Ελ. ιζ (17)	9.30–31	6.4.21
42.11.6 ιη (18)   42.11.17 Σχ. ιη (18); "Ελ. ιη (18)	9.35	6.4.22
42.11.6 ιθ (19)   42.11.17 Σχ. ιθ (19), "Ελ. ιθ (19)	9.40–41	6.4.23
42.11.6 κ (20)   42.11.17 Σχ. κ (20), "Ελ. κ (20)	9.44	6.4.24
42.11.6 κα (21)   42.11.17 Σχ. κα (21), "Ελ. κα (21)	6.3–4	6.4.6
42.11.6 κβ (22)   42.11.17 Σχ. κβ (22), "Ελ. κβ (22)	10.21	6.4.25
42.11.6 κγ (23)   42.11.17 Σχ. κγ (23), "Ελ. κγ (23)	10.25–28	6.4.26
42.11.6 κδ (24)   42.11.17 Σχ. κδ (24), "Ελ. κδ (24)	11.5, 9, 11–13	6.4.27
42.11.6 κε (25)   42.11.17 Σχ. κε (25), "Ελ. κε (25)	11.29   11.30–32 NP	6.4.28
42.11.6 κς (26)   42.11.17 Σχ. κς (26), "Ελ. κς (26)	11.42	6.4.29
42.11.6 κζ (27)   42.11.17 Σχ. κζ (27), "Ελ. κζ (27)	11.47	6.4.30
42.11.6 κη (28)   42.11.17 Σχ. κη (28)	11.49–51 NP	6.4.31

<i>Pan.</i>		<b>GMcn</b>	<b>R</b>
42.11.6 κθ (29)	42.11.17 Σχ. κθ (29), "Ελ. κθ (29)	12.4–6	6.4.32
42.11.6 λ (30)	42.11.17 Σχ. λ (30)	12.8	6.4.33
42.11.6 λα (31)	42.11.17 Σχ. λα (31)	12.28 NP	6.4.34
42.11.6 λβ (32)	42.11.17 Σχ. λβ (32), "Ελ. λβ (32)	12.30	6.4.35
42.11.6 λγ (33)	42.11.17 Σχ. λγ (33), "Ελ. λγ (33)	12.31	6.4.36
42.11.6 λδ (34)	42.11.17 Σχ. λδ (34)	12.32	6.4.37
42.11.6 λε (35)	42.11.17 Σχ. λε (35), "Ελ. λε (35)	12.38	6.4.38
42.11.6 λς (36)	42.11.17 Σχ. λς (36), "Ελ. λς (36)	12.46	6.4.39
42.11.6 λζ (37)	42.11.17 Σχ. λζ (37), "Ελ. λζ (37)	12.58	6.4.40
42.11.6 λη (38)	42.11.17 Σχ. λη (38), "Ελ. λη (38)	13.1–9 NP	6.4.41
42.11.6 λθ (39)	42.11.17 Σχ. λθ (39), "Ελ. λθ (39)	13.16	6.4.42
42.11.6 μ (40)	42.11.17 Σχ. μ (40), "Ελ. μ (40)	13.28 NP	6.4.43
42.11.6 μα (41)	42.11.17 Σχ. μα (41)	13.29–35 NP	6.4.44
42.11.6 μβ (42)	42.11.17 Σχ. μβ (42)	15.11–32 NP	6.4.45
42.11.6 μγ (43)	42.11.17 Σχ. μγ (43), "Ελ. μγ (43)   66.75.1?   66.75.5?	16.16	6.4.46
42.11.6 μδ (44)	42.11.17 Σχ. μδ (44), "Ελ. μδ (44)	16.19–20, 22	6.4.47
42.11.6 με (45)	42.11.17 Σχ. με (45), "Ελ. με (45)	16.25	6.4.47
42.11.6 μς (46)	42.11.17 Σχ. μς (46); "Ελ. μς (46)	16.29	6.4.47
42.11.6 μζ (47)	42.11.17 Σχ. μζ (47)	17.7–10 NP	6.4.48
42.11.6 μη (48)	42.11.17 Σχ. μη (48), "Ελ. μη (48)   66.41.1?	17.12, 14; 4.27	6.4.2 49
42.11.6 μθ (49)	42.11.17 Σχ. μθ (49), "Ελ. μθ (49)	17.22	6.4.50
42.11.6 ν (50)	42.11.17 Σχ. ν (50), "Ελ. ν (50)	18.18–20	6.4.51
42.11.6 να (51)	42.11.17 Σχ. να (51), "Ελ. να (51)	18.35, 38, 42–43	6.4.53
42.11.6 νβ (52)	42.11.17 Σχ. νβ (52)	18.31–33 NP	6.4.52
42.11.6 νγ (53)	42.11.17 Σχ. νγ (53), "Ελ. νγ (53)	19.28–46 NP	6.4.54
42.11.6 νδ (54)	42.11.17 Σχ. νδ (54), "Ελ. νγ (53)	20.19	6.4.56
42.11.6 νε (55)	42.11.17 Σχ. νε (55)	20.9–18 NP	6.4.55
42.11.6 νς (56)	42.11.17 Σχ. νς (56)	20.37–38 NP	6.4.57
	42.11.17 "Ελ. νς (56)	16.24	6.4.47
42.11.6 νζ (57)	42.11.17 Σχ. νζ (57)	20.37–38 NP	6.4.57

<i>Pan.</i>		GMcn	R
42.11.6 νη (58)	42.11.17 Σχ. νη (58)	21.18 NP	6.4.58
42.11.6 νθ (59)	42.11.17 Σχ. νθ (59)	21.21–22 NP	6.4.59
	42.11.17 "Ελ. νθ (59)	16.29	6.4.47
42.11.6 ξ (60)	42.11.17 Σχ. ξ (60), "Ελ. ξ (60)	22.4	6.4.60
42.11.6 ξα (61)	42.11.17 Σχ. ξα (61), "Ελ. ξα (61)	22.8	6.4.61
	42.11.17 "Ελ. ξα (61)	22.14–15	6.4.62
42.11.6 ξβ (62)	42.11.17 Σχ. ξβ (62), "Ελ. ξβ (62)	22.14–15	6.4.62
42.11.6 ξγ (63)	42.11.17 Σχ. ξγ (63), "Ελ. ξγ (63)	22.16 NP	6.4.63
42.11.6 ξδ (64)	42.11.17 Σχ. ξδ (64)	22.35–38 NP	6.4.64
42.11.6 ξε (65)	42.11.17 Σχ. ξε (65), "Ελ. ξε (65)	22.41	6.4.65
42.11.6 ξς (66)	42.11.17 Σχ. ξς (66), "Ελ. ξς (66)	22.47	6.4.66
42.11.6 ξζ (67)	42.11.17 Σχ. ξζ (67), "Ελ. ξζ (67)	22.49–53 NP	6.4.67
42.11.6 ξη (68)	42.11.17 Σχ. ξη (68), "Ελ. ξη (68)	22.63–64	6.4.68
42.11.6 ξθ (69)	42.11.17 Σχ. ξθ (69), "Ελ. ξθ (69)	23.2	6.4.69
42.11.6 ο (70)	42.11.17 Σχ. ο (70), "Ελ. ο (70)	23.2	6.4.69
42.11.17 "Ελ. ο (70)		14.26	n/a
42.11.6 οα (71)	42.11.17 Σχ. οα (71), "Ελ. οα (71)	23.33–34, 45	6.4.70
42.11.6 οβ (72)	42.11.17 Σχ. οβ (72), "Ελ. οβ (72)	23.39–43 NP	6.4.71
42.11.6 ογ (73)	42.11.17 Σχ. ογ (73), "Ελ. ογ (73)	23.46	6.4.72
42.11.6 οδ (74)	42.11.17 Σχ. οδ (74), "Ελ. οδ (74)	23.50, 53	6.4.73
42.11.6 οε (75)	42.11.17 Σχ. οε (75), "Ελ. οε (75)	23.56	6.4.74
42.11.6 ος (76)	42.11.17 Σχ. ος (76), "Ελ. ος (76)	24.4–7	6.4.75
42.11.6 οζ (77)	42.11.17 Σχ. οζ (77), "Ελ. οζ (77)	24.13, 15, 25–26, 30–31	6.4.76
42.11.6 οη (78)	42.11.17 Σχ. οη (78), "Ελ. οη (78)	24.38–39	6.4.77

## 4.6. Open Access Bibliography

In this section we endeavor to build a bibliography to all primary and secondary sources relevant to and/or cited within this LODLIB whenever those works are available open access. Note that open access works by Tertullian and Epiphanius are listed and linked whenever possible in the immediately preceding section.

### Editions and/or Translations of Marcion's Gospel (sorted chronologically)

Hahn, A. (1832). *Evangelium Marcionis ex Auctoritate Veterum Monumentorum*. In Ioannis Caroli Thilo, ed., *Codex apocryphus Novi Testamenti* (pp. 401–486). Lipsius: F. C. G. Vogel. ARK:

<https://n2t.net/ark:/13960/t23b6zq5d>

Zahn, T. (1888/1892). *Geschichte des neutestamentlichen Kanons* (Vols. 1–2). Erlangen: Andreas Deichert. ARK: <https://n2t.net/ark:/13960/t8cf9s958>

Harnack, A. von (1921/1924). *Marcion: Das Evangelium vom fremden Gott* (2nd ed.). Leipzig: J.C. Hinrichs. <https://commons.ptsem.edu/id/marciondasevange00harn>

### Other Primary Sources

### Secondary Sources

Hahn, August. *Das Evangelium Marcions in seiner ursprünglichen Gestalt, nebst dem vollständigsten Beweise dargestellt, das es nicht selbstständig, sondern ein verstümmtes und verfälschtes Lukas-Evangelium war, den Freunden des Neuen Testaments und den Kritikern insbesondere, namentlich Herrn Hofrath, Ritter und Professor Dr. Eichhorn zur strengen Prüfung vorgelegt*. Königsberg: Universitäts Buchhandlung, 1823. ARK:

<https://n2t.net/ark:/13960/t2x35842q>

Pott, August. "Marcions Evangelientext." *Zeitschrift für Kirchengeschichte* 42 (1923) 202–23. ARK: <https://n2t.net/ark:/13960/s2xq7p4txzf>



## *0.0. Concluding Materials*

## Digital Humanities Proposal for Dynamic Synoptic Signal and Strata Modeling

*[We invite software/web/graphics developers/designers to help build this DH platform.]*

Let us end where our introduction said we would, by noting how textual influence can run along myriad paths. What follows is a list of only some mapped signal transmission paths. The list excludes Pl, Dx, Jn1, Jn2, Pt, Ac, Mk2, Mt2, and Mk3. As should be evident, the complexity of the evolutionary cascading process is enormous, with over 100 possible pathways taken by around the mid-second century CE. See the Tabulation of Signal Tags for updated tallies.

### Qn-Originated Traditions

1. Qn (65–69) to Mk1 (75–80)
2. Qn (65–69) to Mk1 (75–80) to Lk1 (80s)
3. Qn (65–69) to Mk1 (75–80) to Lk1 (80s) to Mt1 (90s)
4. Qn (65–69) to Mk1 (75–80) to Lk1 (80s) to Mt1 (90s) to Lk2 (117-138)
5. Qn (65–69) to Mk1 (75–80) to Mt1 (90s)
6. Qn (65–69) to Mk1 (75–80) to Mt1 (90s) to Lk2 (117-138)
7. Qn (65–69) to Lk1 (80s)
8. Qn (65–69) to Lk1 (80s) to Mt1 (90s)
9. Qn (65–69) to Lk1 (80s) to Lk2 (117-138)
10. Qn (65–69) to Lk1 (80s) to Mt1 (90s) to Lk2 (117-138)
11. Qn (65–69) to Mt1 (90s)
12. Qn (65–69) to Mt1 (90s) to Lk2 (117-138)
13. Qn (65–69) to Lk2 (117-138)

### Early Mark-Originated Traditions

14. Mk1 (75–80) to Lk1 (80s)
15. Mk1 (75–80) to Lk1 (80s) to Mt1 (90s)
16. Mk1 (75–80) to Lk1 (80s) to Mt1 (90s) to Lk2 (117-138)
17. Mk1 (75–80) to Lk1 (80s) to Lk2 (117-138)
18. Mk1 (75–80) to Mt1 (90s)
19. Mk1 (75–80) to Mt1 (90s) to Lk2 (117-138)
20. Mk1 (75–80) to Lk2 (117-138)

### Early Luke-Originated Traditions

21. Lk1 (80s) to Mt1 (90s) to Lk2 (117-138)
22. Lk1 (80s) to Mt1 (90s)
23. Lk1 (80s) to Lk2 (117-138)

### Early Matthew Originated Traditions

24. Mt1 (90s) to Lk2 (117-138)

It may help to envision the earliest Gospels as a gravity-bound Plinko-board, but one where the sides are open and a new signal can enter at any level. As the most general level, here is what that Plinko board looks like:

Qn (65–69 CE)

Mk1 (75–80 CE) = Qn + MkR1

Lk1/GMcn (80s CE): Qn + Mk1 + LkR1

Mt1 (90s CE): Qn + Mk1 + Lk1/GMcn + MtR1

Jn1 (100s CE) = Qn + Mk1 + Lk1/GMcn + Mt1 + JnR1

Jn2 (110s CE) = Qn + Mk1 + Lk1/GMcn + Mt1 + Jn1 + JnR2

Lk2 + Acts (117–138 CE) = Qn + Mk1 + Lk1/GMcn + Mt1 + Jn1 + Jn2 + LkR2

Mk2 (140s CE): Qn + Mk1 + Lk1/GMcn + Mt1 + Jn1 + Jn2 + Lk2 + Acts + MkR2

Mt2 (140s CE): Qn + Mk1 + Lk1/GMcn + Mt1 + Jn1 + Jn2 + Lk2 + Acts + Mk2 + MtR2

Jn3 (140s CE): Qn + Mk1 + Lk1/GMcn + Mt1 + Jn1 + Jn2 + Lk2 + Acts + Mk2 + Mt2 + JnR3

Mk3 (140s CE): Qn + Mk1 + Lk1/GMcn + Mt1 + Jn1 + Jn2 + Lk2 + Acts + Mk2 + Mt2 + MkR3

## Articulating the Need and Purpose

The overall approach that has to be adopted is a dynamic way of modeling and accounting for the variegated flow and synthesizing of audio-textual signals from one textual-vocal stratum to the next. It needs to go far beyond typical font-type indications (bold, italics, underlining) presented in static columns. Instead it needs to take a multivalent, dynamic, object-oriented approach to each signal transmission path. The platform could perhaps eventually be gamified on Zooniverse or a comparable platform to allow for crowd-participation and perhaps even crowd-sourcing of inputs.

In our view, this could be readily and rapidly achieved through a formal Digital Humanities project with \$1M-\$2M in funding. Christianity is a religion with two billion adherents. In the US, Christian Fundamentalists are too often the ones driving and funding the popular narrative, but doing so on false premises, whether to further Young Earth Creationism, to seek after the mythical Original Autographs of Biblical Manuscripts, or to use public dollars to fund private fundamentalist Christian education, which only perpetuates ignorance about science and Christianity. These multi-million dollar boondoggles and multi-billion dollar allocations of taxpayer money only serve to spread disinformation and encourage fraud, as shown in the exposé in the *Atlantic* by Ariel Sabar about the Green (Hobby Lobby) family's millions spent to acquire stolen, falsified papyri. These kinds of highly public tourist traps are bad for Christianity and for society at large. Competing investments in a technologically and scientifically equipped platform that can analyze and elucidate the very earliest Joshua texts and traditions, promote global public education and involvement in a typically isolated scholarly discourse, and integrate social justice, feminist, and post-colonial perspectives fully into the conversation about textual transmission—all this would revolutionize the study and practice of Christian origins while meaningfully serving the common good.

Now we speak to our fellow scholars. We, too, have distinguished academic pedigrees, faculty positions, reputations for solid academic work, and well-reviewed, linguistically adept and technically sophisticated scholarly publications. However, our kindred in the guild, we are burying ourselves and our work in absurdly overcomplicated modes of discourse and publication. We need to shed light on the earliest Joshua texts and traditions, not obscure them in scholarly jargon that does more to veil ignorance, feign intelligence, deflect scrutiny, and mask insecurity than to open up these materials for the whole world to see fully and clearly. We need to make our discourse accessible to the whole world, not confine it to invitation only (white male primarily) elite institutions with endowed chairs, large research budgets, gangs of research assistants, privileged conferences, expensive dinners, publisher soirees, and unaffordable volumes. Our habits of academic socialization and publishing are wholly out of step with the texts we devote our lives to studying, especially Qn.

It's time to toss aside our old, worn out religious technocracies and instead bring new, shared, digital wineskins and barrels that can be filled to the full. So, what grant-funder or venture capitalist would like to bring the wine and water needed to get this party started?

## Articulating the Problem and Solution

We have mapped over a hundred different paths a given signal could take through the various, winding paths of the first 100 years after Joshua. One of the most profound deficiencies in studies of the Synoptic Problem and the interrelationships of the Gospels and their sources is the reliance on static models of textual transmission and static parallel visualizations and annotations of textual traditions.

Given the training of Bible scholars as authors inclined to create and thus imagine compositions as published monographs, or as text critics trained to draw stemmata, it makes sense that we have a bias toward creating flow charts in our attempts to solve the Synoptic Problem. Such intellectually obtuse, ideologically naïve, and technologically inept flow chart modeling is all too commonplace in instruction, debate, and online resources about the Gospels. Such models completely fail to take account of the variegated, fluid processes of human signal transmission, reception, and synthesis across time.

Even the standard online and software-based tools of our trade are massively deficient. Aligning and synchronizing texts in parallel columns (Logos, BibleWorks, Toronto Synopsis, etc.) is better than nothing, but it is wholly inadequate in terms of what is needed and what technology can make possible in this day.

The application of statistical syntactical analysis to Gospel studies and the Synoptic Problem is an important step, but it is still woefully inadequate, because it is too often confined by the naïve and unnuanced assumption of the integrity of these texts that were *very much still in flux* (both for reasons of orality and redactional freedom between one compiler/transmitter and the next). Syntactical analyses are doomed to bias, circular reasoning, vagueness, and inconclusive results if the underlying premises are based on mythic authorship and base texts are taken as unified wholes when in reality they are pastiches of multiple voices representing multiple persons across multiple generations.

The Coherence-Based Genealogical Method (CBGM) and platform development out of Uni Münster is brilliant, but currently its platform architecture and interface are designed for text critical work on text forms that are canonized and relatively stable, rather than equipped to uncover strata compiled prior to canonization or better preserved in communities outside of early-orthodoxy.

Klinghardt has summarized the problem in a particularly trenchant way.

"To be precise: of the well over 500 differences noted for the Marcionite Gospel, no less than three quarters show up as variants within the manuscript tradition of Luke... All the sophistication employed by textual criticism for determining the oldest variants is of little use when the sought-after text is in fact a younger, secondary phenomenon. This insight applies to the other gospels as well: the evidence suggests that these gospels existed in older versions, and that they, too, were edited as they became part of the New Testament. Many of the older variants of these other gospels also belong to the pre-NT stage. It is a completely new task to establish the text of the New Testament rather than a

presumably oldest text which contains readings from the antecedents of the New Testament writings. This task is challenging and requires an entirely new methodology."<sup>852</sup>

This LODLIB and DH proposal is essentially a prototyping of such an entirely new methodology, one focused on signals transmissions and syntheses of micro-traditions across a horizontal [*sic*] timeline, but with the establishment and clarification of historical-vocal strata as specific columns within that timeline.

The concurrent goal and development cycle of a DH platform committed to the recovery and reconstruction of historically accurate datasets must be twofold: simultaneously seek to trace the dynamic processes of signal syntheses and transmissions, and at the same time detect, disambiguate, and clarify historical-temporal vocal strata.

Turning the prototype 90 degrees, we must seek to follow the proverbial Plinko balls or snowballs as they cascade downward through history, and at the same time achieve ever more perfect clarity about each layer of the Plinko board or mountain landscape at different, distinct altitudes.

Such analyses will likely be machine-automated eventually, once the modeling is well-developed. But human participation and curation, input and testing will be necessary, at least for the first few years of the project.

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<sup>852</sup> Klinghardt, "Marcion's Gospel and the New Testament", 322–23.

## Creative Accompaniments, some perhaps suitable for book plates

### Past Public Mimes of Aesop's *Fabulae*

Babylon: The Sheep and the Wolves

Egypt: The Rooster Always Crows Twice

Samos: The Woman with Two Apostolic Suitors

Delphi: Momus Criticizes the Gods

### Sayings Attributed to Marcion

One man's heretic is another eunuch's hero. — Ps-Origen

Heretic (*noun*). A person who can't follow the crowd or build consensus. — Ps-Tertullian

Fascination with heretics and tall men are both dangerous things. — Ps-Epiphanius

### *Logoi Spermatikoi, or Christiane, temet nosce*

Just how did a revolutionary Jewish teacher become a Greek god? – D. Strauss

Just how did an apocalyptic Jewish preacher become the only Roman god? – A. Schweitzer

Just how did a pouch of Paul's mail become a voluminous *Festschrift*? – F. Schleiermacher

What are Christians except Jews who forgot Hebrew and only quote the Greeks? – E. P. Sanders

### Koans

Give him a mask, and he will tell you the truth. – Oscar Wilde

William Blake was right... about a lot of things. – Dylan | So was Zevi. – Paul

All scriptures are apocrypha, all apocrypha scriptures, and all of it myth and cult. – NASSCAL

### Sayings of Bacchus-Jesus Overheard in Diverse Settings

Bethlehem: "Hey, who wrote 'Ion' on my blanket and crib?"

Cana: "You seriously call that Bacchanalia? I'll show you Bacchanalia!"

Lake Gennesaret: "That's my boat you're standing on, bro!"

Emmaus & Salem: "Now you recognize me, now you... Oh, hey Iphigenia! Is that an elevator?"

Ephesus: "I love Timothy. He's not *akrobustia*, but he is Pylades: half-Greek, half-Jew, all man."

Rome: "Fine, try to keep me in this prison. Wait and see what happens."

### Aphorisms by the Author

The spark of creativity, whence does it arise? From certainty of extinguishment, my child.

Pandemic—a writer's constant friend.

The love-labor of Bacchus-Jesus compels me.



## Literary Gems of Literary Friends

“Gregory of Nazianzus... was no Byzantine Victorian” – Dennis R. MacDonald

*Although I am fully convinced of the truth of the views given in this volume...*

*I by no means expect to convince experienced naturalists whose  
minds are stocked with a multitude of facts all viewed,  
during a long course of years, from a point of  
view directly opposite to mine...*

(Darwin 295–96)

*[B]ut I look*

*with confidence to the future*

*—to young and rising naturalists, who will be  
able to view both sides of the question with impartiality.*

I have become a scientific idea

a human virus logic-encoded

*euangelia sunt signa tabulata*

the more I write the more I spread the more I spread the more I read the more I read the more I spread the  
more I spread the more others read the more others read the more I spread the more I spread the more  
others co-write me the more others co-write me the more I spread the more I spread the more others write  
over me the more others write over me the more I spread the more I spread

the more I spread

Tertullian's unconquerable dandelion

turned back upon him

carried on digital winds

*eureka! aletheia kosmika!*

in triangles not crosses

in factual data not doctrines

in trinities of signals not masks

in freedom and not control of life

in deliverance from debt and not sin

in liberation from prison and not skin

in science and not subjugation of mind

in potential boundless and not diminished

in connections and not capital punishment

## Living in a Layered World

O say can you see how many live on layered myths, systems built on systems built on systems  
edifices precipices resting on on on on thin bases, faux corners, four mirrors, mere names, masks, beasts, winds  
η behemoth monolith η penuries centuries η boondoggle babel η greed screeds of heavenly hells impervious to science?

-----Inerrancy-----

-----Misogyny-----

-----Orthodoxy-----

-----Patrimony-----

-----Supremacy-----

-----Hierocracy-----

-----Virginity-----

-----Exclusivity-----

-----Mystagogy-----

-----Celibacy-----

-----Apathy-----

-----Conformity-----

-----Sanctimony-----

-----Trinity-----

-----Patriarchy-----

-----Episcopacy-----

-----Monogamy-----

Matthew-Mark-Luke-John

What will happen now that these fictive attributions are proven false? What foundation will replace them?

What foundation can there be now that everything human can be analyzed as interconnected data?

Is all we have, all we are, layers of signals, reactions, relationships of symbiosis and rivalry?

What foundation do we have other than the universe itself, the big bang our matrix?

Like the stars whose dust we are, we receive, synthesize, and send signals.

*sola natura sola scientia sola signa sola forma sola vita*

Can stars ever become fully self-aware?

Can a constitution carry the ideological weight of a society on its own? Are its enlightenment humanist principles sufficient to the task? Can a constitution evolve rapidly enough to keep pace with the social and intellectual evolution of a society? Is evolutionary psychology adequate to the task of sustaining social morality and organization? Isn't it already our only morality in primate history and community, muddied over by religious veneers, badly interpreted myths, and weak ideas to supply cause, excuse, and motivation?

## The New Baltimore Catechism (Dedicated to Our Holy Father Francesco d'Assisi)

Back in my days at Nazarene Theological Seminary, I used to say that Nazarenes were just Methodists With Attitude (MWA). Most of us were rich white suburban kids, but oh, my gang of Nazarene misfits who lived in an intentional community in urban core Midtown, KCMO, 37<sup>th</sup> and Walnut—on the same streets as (gasp!) blacks and (OMG!) gay church pastors—we thought we were so hard, so badass, so street! *Holiness unto the Lord! What what! Represent!*

All kidding aside, did you know...

that if you scratched a Nazarene, underneath you'd find a Methodist (or maybe a Baptist)?

And that if you scratched a Methodist, underneath you'd find an Anglican (or a Congregationalist)?

And that if you scratched an Anglican, underneath you'd find a Roman Catholic (or a Dutch Remonstrant)?

And that if you scratched a Roman Catholic, underneath you'd find a Greek Orthodox (or an Eastern Rite Catholic)?

And that if you scratched a Greek Orthodox, underneath you'd find an early-orthodox (or an Arianite or Marcionite or Valentinian or Sethian or Origenist or member of another group)?

And that if you scratched an early-orthodox, underneath you'd find diaspora Jews (or god-fearing Greeks and Romans who loved hearing and singing Torah with Jewish friends or who, *Jupiter forbid*, loved Jewish women) who believed Joshua was anointed by god?

And that if you scratched a Joshua-following diaspora Jew, underneath you'd find Qn, a group of Galilean migrants to Judea angry at the way the Romans were oppressing and impoverishing them and at the complicity of their fellow rich and powerful Judeans and who kept alive the memory of their leader who had been killed for speaking up about these injustices.

So in RCIA or Catechism or Sunday School or Christian private school or Christian universities or Christian seminaries or Christian megachurches or Christian home schools, please practice this scientifically valid, historically accurate, simple *pesach haggadah* with your children:

Q: "Where were our people born?"

A: "Judea, by way of Nazareth."

Q: "Where did Christianity originally come from?"

A: "Poor, Starving, Angry, Confused, Homeless yet Hopeful Galilean and Judean Slaves and Refugees Who Just Weren't Going to Take It Anymore."

If that sounds just like Judaism, that's because it was. Practice this *pesach haggadah* every week, every day if you can. When you're poor, starving, angry, confused, and homeless, it's always a good day for Eucharist if it means food and wealth redistribution, which is exactly what it was.

## Tannaitic Aggadah of Marcianos and the Four Evangelists

Marcianos heard a group of rabbis debating about Rabbi Shaoul, whether he was the son of Gamliel or not, whether he was a citizen or not, and whether he ever got to speak to Caesar or not. And Marcianos thought to himself it was strange that the rabbis said Rabbi Shaoul was not named for a father [Rebbe said Shmuel was ben Tamar] but for a city, and that later Rabbi Shaoul went to the City, never to be heard from again. But Marcianos did not say anything to anyone about it. Another day he heard the rabbis debating about who was the greater follower of Yoshe, whether Rabbi Shaoul or whether Rav Cepha, and which was Eliyahu Moshe and which Elisha Yoshe. Rabbi Haninah ben Teradion said Shaoul and Cepha were one and the same, Janus-faced twins like Toma and Iuda, like Yoshe and bar Abba. And Marcianos said, "Or like Cain and Abel, like Romulus and Remus! Why do you debate amongst yourselves? Rabbi Shaoul taught us Torah and gave us a family, Rabi Shimon Cepha taught us a trade and gave us a home, and Yoshe became our prayer and our shared security." Then Marcianos said, "I have an old soul of a ship named Q! Who wants to go to Rome with me?" But no one wanted to go, even bright Melanius, hearing the voyage to Babylon's abyss was as treacherous as journeying with bar Kochba to Hades and back. So Marcianos found a few trusted friends, and under a glorious moon giant sailed on like Vimalakirti without his bodhisattvas. Reaching Rome, they crossed over to Trastevere and saw wealthy men swelling solemnly around Cepha's catacomb, mumbling among themselves in hushed voices no one else could hear. They then visited Shaoul's house-prison but only saw a destitute, foreign slave-woman finishing her cleaning before going to pour the morning libations at Demeter's temple. Marcianos and his friends finally realized they would never be at home with Yoshe there.

Decades later Rav Shlomo, after a warm winter solstice in Tolosa and a spring of chanting Torah to bat Marcus ben Iohanah, traveled to Rome and there heard that Marcianos and his friends had visited for a while and then left, and that they had never bothered to return. And Rav Shlomo said to himself, *baruch atah*. Rav Shlomo used to say a lot of things. One day he said in the name of Rabbi Levi that Yoshe should never be called Yoshe ben Pantera, but rather Yoshe ben Yoshe ben Moshe, his face *karon ohr*. The next day he said in the name of Rabbi Yohanam in the name of Rav Cepha that it was forbidden to speak of Yoshe visiting Migdal or bathing with women in its mikvah. Instead we should say that Yoshe walked like Enoch, flying over Migdal on his journeys like an angelic *bar enosh*. The next day he said in the name of the Greek grandson of Luca in the name of Rabbi Shaoul that the Torah is for both men and women, but then he said that the Torah is for chewing, not swallowing, lest we grow fat and lazy. The next day he said in the name of Rabbi Carpi in the name of Rabbi Yochanan that Yoshe should not be called Yoshe bar Miryam or Yoshe bar Ruach, but instead Yoshe bar Abba or Yoshe ha-Torah, because it would be shameful to speak of Yoshe being born of a woman or to call him by a woman's name.

In the name of Rabbi Akiva it was said that Rav Cepha also did not have a father and that both Rav Cepha and Rav Andrea had no mother and that Ioshe loved them all the more for it

RaBoNaV says Ephrain d'Assisi also went to Rome but was wise enough to go at *leilah* kneeling and bowing to the chief Rabbi

Theresa bat Rashi says the ancestors of Claire d'Assisi were poets, painters, directors, and dramaturgs from Migdal

P.S. c/o Yoshe's  
Nonviolently  
Disobedient  
Intelligently  
Plutoclast  
Open Talmud Torah  
Inglourious Basterds

*Fuck Haqrian*





this left blank intentionally page  
open space yhwh space open  
above consort earthasherah goddess above  
kuntillet arjud

*repose en paix*  
ha-Shoah survivor  
Ray-monde Federman  
you prodigious professor  
you true friend to my father  
extraordinarily eclectic writer  
who turned books into experiments  
then generously shared them with me

to our future all-star digital misfit dream-team of author-coders and editor-testers  
a *Field of Dreams* spoken in the silky sultry bass of James Earl Jones  
*if you build it they will come Ray yes they will come*

Repent and believe the *Euaggelion*. The time of digital, iterative, open codices has come. How can scholars who love books and libraries as much as you not be furious right now? Wonder why Wikipedia gets millions more readers than you? Hint: it's not social media. COVID pre-prints are well-funded, archived openly. Does your work not mean as much? Pedagogía en caso de pandemia: únase a un equipo y publicar libros iterativos y abiertos. Christianity was birthed out of a spiritual-technological revolution, the holy-lowly codex. The ancient scribes you revere dreamt of having our literary technology at their disposal. Ever notice all the random things scribbled on all holy manuscript folia recto†††verso? Co-dependency on plodding, elitist, avaricious academic publishers is not sexy anymore. Great ideas and great writing are power. Why give that away to copyright robber barons? Have you really transcended the ecclesiastical *censores* overseeing religious publishing? Do you need publishers to secure your reputation? Do publishers need you to think that? Oh, reputations! Fear not. *Carpe diem*. Try living a little, or, preferably, a lot! It'll be ok. U2 may become peripatetic palimpsests: bring a laptop, passport, and novel hypotheses. Remember. Art. This is art. Life is art. Art is good. And weird. And open. And inspires. Yes, we're characters in a mythic drama upon cosmic stage. So what role will you play?

Real Question the Public Wants and Needs You to Answer:

Joshua and Saul were bisexual black Jews. What on earth happened after that?

JoJo Gamli Rabbit's Open Science/Access Prime Directive for Biblical Studies during COVID:

*You can't poach what you can't catch, and you can't contain a viral idea once it's taken hold.*

Gandalf's Open Science/Access Sagacious Logia during COVID:

*That is not for them to decide. All we have to decide is what to do with the time that is given us.*

To all our readers, we bless you: Divine Life, Truth, and Peace  $\pi\lambda\eta\theta\upsilon\nu\theta\epsilon\acute{\iota}\eta$   
Shalom (שלום)—Eirene (εἰρήνη)—Salem (سلام)

CC-BY-NC-ND 4.0 incantation: a curse if you don't openly read, cite, and share this living book

Open Science Embargo Apocalypse Concluding Warning: the scroll must be sealed until this  $\delta\epsilon\acute{\iota}$



# ESOPVS IVDÆVS

