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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Volume 2. Synopsis

Table of Contents (Version Release Notes)

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 ⓘ

2.1. Key to Signal Tracing Indications in Parallel Sets

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 Ev, 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·Mk1 = Qn → Mk1   Mk1¨Lk2 = Mk1 → Lk2   QnMk1·:Mt1 = Qn → Mk1 → 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* Ev 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 Ev and/or from informal/eclectic later receptors of Ev, including Mt1, Jn1, Jn2, Lk2, and Codex Bezae. Though we lack *explicit attestation* of wording for many specific verses in Ev, we usually have *multiple texts* to consider as *evidence* to restore that wording, all the more so now that we have scientifically located Ev 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).

2.2. Demonstration of Criteria for Evaluating Gospel Strata Sequential Hypotheses

SQE. Shorthand	Ev	Mt	Lk
A078. Blessings[1]	6.20b–23	5.3–4, 6, 11–12	6.20b–23

Ev	Mt	Lk
6.20b. μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστιν ἡ βασιλεία τοῦ θεοῦ [wct10]	5.3. μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν 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 ⸢χορτασθήσονται⸣ [wct05] 6.21b. μακάριοι οἱ κλαίοντες ὅτι ⸢γελάσουσιν⸣ [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 ⸢μισήσουσιν⸣ ὑμᾶς οἱ ἄνθρωποι καὶ ⸢ὀνειδίσουσιν⸣ καὶ ⸢ἐκβάλουσιν⸣ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [wct21]	5.11. μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ. [wct15]	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. [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 προφήτας 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 (Ev 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 (Ev and Mt1) [2 point subtotal]

[1] 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, 1º indicates use as the primary source, and 2º indicates use as the secondary source. For a fuller treatment of A078 as regards the text of Lk1/Ev, see the parallel set in the "Comparative Restoration".

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

Ev	Mt	Lk
6.20b. μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστιν ἡ βασιλεία τοῦ θεοῦ [^00]	5.3. <u>μακάριοι οἱ πτωχοὶ</u> ^τῷ πνεύματι^, ὅτι <u>αὐτῶν ἐστιν ἡ βασιλεία</u> τῶν οὐρανῶν. [Mc·Mt] [^02]	6.20b. <u>μακάριοι οἱ πτωχοί</u>, <u>ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ</u>. [Mc·Lk]
6.21a. μακάριοι οἱ πεινῶντες ὅτι ˹χορτασθήσονται˺ [^00] 6.21b. μακάριοι οἱ κλαίοντες ὅτι ˹γελάσουσιν˺ [^00]	5.6. <u>μακάριοι οἱ πεινῶντες</u> ^<u>καὶ διψῶντες</u> τὴν δικαιοσύνην^, <u>ὅτι</u> αὐτοὶ <u>χορτασθήσονται</u>. [Mc·Mt] [^04] 5.4. <u>μακάριοι οἱ πενθοῦντες</u>, <u>ὅτι</u> ^αὐτοὶ^ <u>παρακληθήσονται</u>. [Mc·Mt] [^01]	6.21a. <u>μακάριοι οἱ πεινῶντες</u> νῦν, <u>ὅτι χορτασθήσεσθε</u>. [Mc·Lk] 6.21b. <u>μακάριοι οἱ κλαίοντες</u> νῦν, <u>ὅτι γελάσετε</u>. [Mc·Lk]
6.22 μακάριοί ἐστε ὅταν ˹μισήσουσιν˺ ὑμᾶς οἱ ἄνθρωποι καὶ ˹ὀνειδίσουσιν˺ καὶ ˹ἐκβάλουσιν˺ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [^00]	5.11. <u>μακάριοί ἐστε ὅταν</u> [skp05] <u>ὀνειδίσωσιν ὑμᾶς</u> καὶ ^<u>διώξωσιν</u>^ καὶ εἴπωσιν πᾶν <u>πονηρὸν</u> καθ' ὑμῶν <u>ἕνεκεν</u> ἐμοῦ. [Mc·Mt] [^01]	6.22. <u>μακάριοί ἐστε ὅταν</u> <u>μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ</u> ὅταν ἀφορίσωσιν ὑμᾶς <u>καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου</u>. [Mc·Lk]
6.23. κατὰ ˹ταῦτα˺ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν [^00]	5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν [skp03]. [Mc·Mt]	6.23. <u>**χάρητε**</u> ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ <u>**σκιρτήσατε**</u>, ἰδοὺ γὰρ <u>ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ</u>· <u>κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν</u>. [McMt·:Lk]
10. ^00/00; 11. 1º09.5 2º0.5; 12. Mt 5.12 weak; [12 point total]	10. ^08/04; 11. na; 12. na	10. na; 11. na; 12. na

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

Ev	Lk	Mt
6.20b. μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστιν 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</u> τῷ πνεύματι, ὅτι <u>αὐτῶν ἐστιν ἡ βασιλεία</u> τῶν οὐρανῶν. [Mc¨Mt]
6.21a. μακάριοι οἱ πεινῶντες ὅτι ⌜χορτασθήσονται⌝ [^00] 6.21b. μακάριοι οἱ κλαίοντες ὅτι ⌜γελάσουσιν⌝ [^00]	6.21a. <u>μακάριοι οἱ πεινῶντες</u> ^νῦν^, <u>ὅτι χορτασθήσεσθε</u>. [Mc·Lk] [^01] 6.21b. <u>μακάριοι οἱ κλαίοντες</u> ^νῦν^, <u>ὅτι γελάσετε</u>. [Mc·Lk] [^01]	5.6. <u>μακάριοι οἱ πεινῶντες</u> <u>καὶ</u> <u>διψῶντες</u> τὴν δικαιοσύνην, <u>ὅτι</u> αὐτοὶ <u>χορτασθήσονται</u>. [Mc¨Mt] 5.4. <u>μακάριοι οἱ πενθοῦντες</u>, <u>ὅτι</u> αὐτοὶ <u>παρακληθήσονται</u>. [Mc¨Mt]
6.22 μακάριοί ἐστε ὅταν ⌜μισήσουσιν⌝ ὑμᾶς οἱ ἄνθρωποι καὶ ⌜ὀνειδίσουσιν⌝ καὶ ⌜ἐκβάλουσιν⌝ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [^00]	6.22. <u>μακάριοί ἐστε ὅταν</u> ^<u>μισήσωσιν</u> ὑμᾶς οἱ ἄνθρωποι</u> καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ^ <u>ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου</u>. [Mc·Lk] [^09]	5.11. <u>μακάριοί ἐστε ὅταν</u> [skp05] <u>ὀνειδίσωσιν ὑμᾶς</u> καὶ διώξωσιν καὶ εἴπωσιν πᾶν <u>πονηρὸν</u> καθ' ὑμῶν <u>ἕνεκεν</u> ἐμοῦ. [Mc¨Mt]
6.23. κατὰ ⌜ταῦτα⌝ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν [^00]	6.23. χάρητε ^ἐν ἐκείνῃ τῇ ἡμέρᾳ^ καὶ σκιρτήσατε, ^ἰδοὺ^ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· <u>κατὰ</u> <u>τὰ</u> <u>αὐτὰ</u> γὰρ <u>ἐποίουν τοῖς προφήταις</u> ^<u>οἱ πατέρες αὐτῶν</u>^. [Mc·Lk] [^08]	5.12. **χαίρετε** καὶ ἀγαλλιᾶσθε, ὅτι <u>ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς</u>· οὕτως <u>γὰρ</u> ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν [skp03]. [McLk·:Mt]
10. ^00/00; 11. 1º09.0 2º1.0; 12. Mt 5.12 weak; [12 point total]	10. ^19/06; 11. na; 12. na	10. na; 11. na; 12. na

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

Mt	Ev	Lk
5.3. μακάριοι οἱ πτωχοὶ ^τῷ πνεύματι^, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. [^02]	6.20b. <u>μακάριοι οἱ πτωχοί</u> [skp02] <u>ὅτι αὐτῶν ἐστιν ἡ βασιλεία</u> <u>τοῦ θεοῦ</u> [Mt·Mc]	6.20b. <u>μακάριοι οἱ πτωχοί,</u> [skp02] <u>ὅτι</u> ὑμετέρα <u>ἐστὶν ἡ βασιλεία</u> **<u>τοῦ θεοῦ</u>**. [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. <u>μακάριοι οἱ πεινῶντες</u> [skp04] <u>ὅτι</u> [skp01] ⸀χορτασθήσονται⸣ [Mt·Mc] 6.21b. <u>μακάριοι οἱ</u> **<u>κλαίοντες</u>** <u>ὅτι</u> [skp01] ⸀γελάσουσιν⸣ [Mt·Mc]	6.21a. <u>μακάριοι οἱ πεινῶντες</u> νῦν [skp04], <u>ὅτι</u> [skp01] <u>χορτασθήσεσθε</u>. [MtˈLk] 6.21b. <u>μακάριοι οἱ</u> **<u>κλαίοντες</u>** νῦν, <u>ὅτι</u> [skp01] **<u>γελάσετε</u>**. [MtMc·:Lk]
5.11. μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ ^διώξωσιν^ καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ. [^01]	6.22 <u>μακάριοί ἐστε ὅταν</u> ⸀μισήσουσιν⸣ <u>ὑμᾶς οἱ ἄνθρωποι</u> <u>καὶ</u> ⸀ὀνειδίσουσιν⸣ <u>καὶ</u> ⸀ἐκβάλουσιν⸣ <u>τὸ ὄνομα</u> <u>ὑμῶν</u> <u>ὡς</u> <u>πονηρὸν</u> <u>ἕνεκα</u> <u>τοῦ</u> <u>υἱοῦ τοῦ ἀνθρώπου</u> [Mt·Mc]	6.22. **<u>μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ</u>** ὅταν ἀφορίσωσιν ὑμᾶς **<u>καὶ</u>** <u>ὀνειδίσωσιν</u> **<u>καὶ ἐκβάλωσιν</u>** [skp01] **<u>τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου</u>**. [MtMc·:Lk]
5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ^ἐδίωξαν^ τοὺς προφήτας τοὺς πρὸ ὑμῶν. [^01]	6.23. [skp11] κατὰ ⸀ταῦτα⸣ ἐποίουν <u>τοῖς προφήταις</u> οἱ πατέρες αὐτῶν [Mt·Mc]	6.23. <u>χάρητε</u> ἐν ἐκείνῃ τῇ ἡμέρᾳ <u>καὶ</u> <u>σκιρτήσατε</u>, ἰδοὺ γὰρ <u>ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ</u>· **<u>κατὰ</u> <u>τὰ αὐτὰ</u>** γὰρ <u>ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν</u>. [MtMc·:Lk]
10. ^09/05; 11. 1º05.5 2º4.5; 12. Ev 6.23 weak [3 point total]	10. ^00/00; 11. na; 12. na	10. na; 11. na; 12. na

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

Lk	Ev	Mt
6.20b. μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	6.20b. <u>μακάριοι οἱ πτωχοί ὅτι</u> αὐτῶν <u>ἐστιν ἡ βασιλεία τοῦ θεοῦ</u> [Lk·Mc]	5.3. <u>μακάριοι οἱ πτωχοὶ</u> τῷ πνεύματι, <u>ὅτι</u> **αὐτῶν** <u>ἐστιν ἡ βασιλεία</u> <u>τῶν οὐρανῶν</u>. [LkMc·:Mt]
6.21a. μακάριοι οἱ πεινῶντες ^νῦν^, ὅτι χορτασθήσεσθε. [^01] 6.21b. μακάριοι οἱ κλαίοντες ^νῦν^, ὅτι γελάσετε. [^01]	6.21a. <u>μακάριοι οἱ πεινῶντες</u> [skp01] <u>ὅτι</u> ⸀χορτασθήσονται⸃ [Lk·Mc] 6.21b. <u>μακάριοι οἱ κλαίοντες</u> [skp01] <u>ὅτι</u> ⸀γελάσουσιν⸃ [Lk·Mc]	5.6. <u>μακάριοι οἱ πεινῶντες</u> [skp01] καὶ διψῶντες τὴν δικαιοσύνην, <u>ὅτι</u> αὐτοὶ **χορτασθήσονται**. [LkMc·:Mt] 5.4. <u>μακάριοι οἱ</u> <u>πενθοῦντες</u> [skp01], <u>ὅτι</u> αὐτοὶ **παρακληθήσονται**. [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> ⸀μισήσουσιν⸃ <u>ὑμᾶς οἱ ἄνθρωποι</u> [skp04] <u>καὶ</u> ⸀ὀνειδίσουσιν⸃ <u>καὶ</u> ⸀ἐκβάλουσιν⸃ <u>τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου</u> [Lk·Mc]	5.11. <u>μακάριοί ἐστε ὅταν</u> [skp09] <u>ὀνειδίσωσιν</u> <u>ὑμᾶς</u> καὶ διώξωσιν καὶ εἴπωσιν πᾶν <u>πονηρὸν</u> καθ᾽ <u>ὑμῶν</u> 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 ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [^05]	6.23. [skp16] <u>κατὰ</u> ⸀ταῦτα⸃ <u>ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν</u> [Lk·Mc]	5.12. <u>χαίρετε</u> [skp04] <u>καὶ</u> ἀγαλλιᾶσθε, [skp01] <u>ὅτι</u> <u>ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς</u> <u>οὐρανοῖς</u>· οὕτως γὰρ ἐδίωξαν <u>τοὺς προφήτας</u> τοὺς πρὸ ὑμῶν [skp03]. [Lk⸱Mt]
10. ^11/04; 11. 1º10; 12. no weak receptions [2 point total]	10. ^00/00; 11. na; 12. na	10. na; 11. na; 12. na

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

Mt	Lk	Ev
5.3. μακάριοι οἱ πτωχοὶ ^τῷ πνεύματι^, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. [^02]	6.20b. <u>μακάριοι οἱ πτωχοί</u>, [skp02] <u>ὅτι</u> ὑμετέρα <u>ἐστὶν ἡ βασιλεία τοῦ θεοῦ</u>. [Mt·Lk]	6.20b. **<u>μακάριοι οἱ πτωχοί</u>** [skp02] **<u>ὅτι</u>** <u>αὐτῶν</u> **<u>ἐστιν ἡ βασιλεία τοῦ θεοῦ</u>** [MtLk·:Mc]
5.6. μακάριοι οἱ πεινῶντες ^καὶ διψῶντες τὴν δικαιοσύνην^, ὅτι ^αὐτοὶ^ χορτασθήσονται. [^05]	6.21a. <u>μακάριοι οἱ πεινῶντες</u> [skp04] ^νῦν^, <u>ὅτι</u> [skp01] <u>χορτασθήσεσθε</u>. [Mt·Lk] [^01]	6.21a. <u>μακάριοι οἱ πεινῶντες</u> [skp04] <u>ὅτι</u> [skp01] ⸀χορτασθήσονται⸀ [Mt˙Mc]
5.4. μακάριοι οἱ πενθοῦντες, ὅτι ^αὐτοὶ^ παρακληθήσονται. [^01]	6.21b. <u>μακάριοι οἱ κλαίοντες</u> ^νῦν^, <u>ὅτι</u> [skp01] γελάσετε. [Mt·Lk] [^01]	6.21b. <u>μακάριοι οἱ **κλαίοντες**</u> <u>ὅτι</u> [skp01] ⸀γελάσουσιν⸀ [MtLk·:Mc]
5.11. μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ ^διώξωσιν^ καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ. [^01]	6.22. <u>μακάριοί ἐστε ὅταν</u> μισήσωσιν ὑμᾶς οἱ ἄνθρωποι ^καὶ ὅταν ἀφορίσωσιν ὑμᾶς^ καὶ <u>ὀνειδίσωσιν</u> καὶ [skp01] ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς <u>πονηρὸν</u> <u>ἕνεκα</u> τοῦ υἱοῦ τοῦ ἀνθρώπου. [Mt·Lk] [^04]	6.22 <u>μακάριοί ἐστε ὅταν</u> ⸀μισήσουσιν⸀ <u>ὑμᾶς οἱ ἄνθρωποι καὶ</u> ⸀ὀνειδίσουσιν⸀ <u>καὶ</u> [skp01] ⸀**<u>ἐκβάλουσιν</u>**⸀ **<u>τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου</u>** [MtLk·:Mc]
5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.	6.23. ^<u>χάρητε</u> ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ <u>σκιρτήσατε</u>, ἰδοὺ γὰρ <u>ὁ μισθὸς ὑμῶν</u> <u>πολὺς ἐν τῷ_οὐρανῷ</u>·^ κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [Mt·Lk] [^16]	6.23. [skp11] **<u>κατὰ</u>** ⸀**<u>ταῦτα</u>**⸀ **<u>ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν</u>** [MtLk·:Mc]
10. ^09/05; 11. 1º05.0 2º05.0; 12. Ev 6.23 weak [3 point total]	10. ^22/04; 11. na; 12. na	10. na; 11. na; 12. na

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

Lk	Mt	Ev
6.20b. μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	5.3. <u>μακάριοι οἱ πτωχοὶ</u> ^τῷ πνεύματι^, <u>ὅτι</u> αὐτῶν <u>ἐστιν ἡ βασιλεία</u> <u>τῶν</u> <u>οὐρανῶν</u>. [Lk·Mt] [^02]	6.20b. <u>μακάριοι οἱ πτωχοί</u> ὅτι **αὐτῶν** <u>ἐστιν ἡ βασιλεία τοῦ θεοῦ</u> [LkMt·:Mc]
6.21a. μακάριοι οἱ πεινῶντες ^νῦν^, ὅτι χορτασθήσεσθε. [^01] 6.21b. μακάριοι οἱ κλαίοντες ^νῦν^, ὅτι γελάσετε. [^01]	5.6. <u>μακάριοι οἱ πεινῶντες</u> [skp01] ^καὶ διψῶντες τὴν δικαιοσύνην^, <u>ὅτι</u> ^αὐτοὶ^ <u>χορτασθήσονται</u>. [Lk·Mt] [^05] 5.4. <u>μακάριοι οἱ πενθοῦντες</u>, <u>ὅτι</u> ^αὐτοὶ^ <u>παρακληθήσονται</u>. [Lk·Mt] [^01]	6.21a. <u>μακάριοι οἱ πεινῶντες</u> [skp01] ὅτι ⸀**χορτασθήσονται**⸀ [LkMt·:Mc] 6.21b. <u>μακάριοι οἱ κλαίοντες</u> [skp01] ὅτι ⸀γελάσουσιν⸀ [Lk·Mc]
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]	5.11. <u>μακάριοί ἐστε ὅταν</u> [skp09] <u>ὀνειδίσωσιν</u> <u>ὑμᾶς</u> καὶ ^διώξωσιν^ καὶ εἴπωσιν πᾶν <u>πονηρὸν</u> καθ' <u>ὑμῶν</u> <u>ἕνεκεν</u> ἐμοῦ. [Lk·Mt] [^01]	6.22 <u>μακάριοί ἐστε ὅταν</u> ⸀μισήσουσιν⸀ <u>ὑμᾶς οἱ ἄνθρωποι καὶ</u> ⸀ὀνειδίσουσιν⸀ <u>καὶ</u> ⸀ἐκβάλουσιν⸀ <u>τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου</u> [Lk·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. [^05]	5.12. ⸀<u>χαίρετε</u> [skp04] <u>καὶ ἀγαλλιᾶσθε</u>, [skp01] ὅτι <u>ὁ μισθὸς ὑμῶν πολὺς ἐν</u> <u>τοῖς οὐρανοῖς</u>·^ οὕτως γὰρ ἐδίωξαν <u>τοὺς προφήτας</u> τοὺς πρὸ ὑμῶν [skp03]. [Lk·Mt] [^11]	6.23. [skp16] <u>κατὰ</u> ⸀ταῦτα⸀ <u>ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν</u> [Lk·Mc]
10. ^11/04; 11. 1º10; 12. no weak receptions [2 point total]	10. ^20/06; 11. na; 12. na	10. na; 11. na; 12. na

2.3. 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

Lk1 (80s)
Lk1 titulus/incipit. εὐαγγέλιον
Lk1 titulus/incipit. Euangelion

incipit. The simple title of "euangelion/gospel" / 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 mullam 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 ἃς κέκτηται μετὰ χεῖρας λαβών 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 defend its lack of a named author on the grounds that it was composed by Christ himself, 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 Ev 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.

Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Lk1 incipit. εὐαγγέλιον 1.1–4 not present in Lk1	Jn1 1.1. ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. [Jn1c]	Lk2 1.1. ἐπειδήπερ 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 ὑπηρέται γενόμενοι [CENP] Lk2 1.2d. τοῦ λόγου, [Jn1·Lk2] Lk2 1.3. ἔδοξε κἀμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, [CENP] Lk2 1.4. ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. [CENP]	Mk2 1.1a. ἀρχὴ [Jn1⁻Mk2] Mk2 1.1b. τοῦ εὐαγγελίου [Lk1⁻Mk2] Mk2 1.1c. Ἰησοῦ χριστοῦ <υἱοῦ θεοῦ> [Mk2c]	Mt2 1.1a. βίβλος [Mt2c] Mt2 1.1b. γενέσεως Ἰησοῦ χριστοῦ [Jn1Mk2·⁻Mt2]
Lk1 incipit. Euangelion 1.1–4 not present in Lk1	Jn1 1.1. In [the] origin was the word, and the word was with the god, and god was the word. [¦Jn1c]	Lk2 1.1. Inasmuch as many tried their hand at arranging a narrative about the deeds fulfilled among us, [¦CENP] Lk2 1.2a. just as they passed down to us—those who from [¦CENP] Lk2 1.2b. [the] origin [Jn1·Lk2] Lk2 1.2c. has become eyewitnesses and lead-rowers [¦CENP] Lk2 1.2d. of the word, [¦Jn1·Lk2] Lk2 1.3. it pleased me too, after tracking down from [the] start meticulously, sequentially to write for you—most potent Theophilus— [¦CENP] Lk2 1.4. so that you may comprehend the security of words about which you were instructed. [¦CENP]	Mk2 1.1a. Origin [¦Jn1⁻Mk2] Mk2 1.1b. of the euangelion [¦Lk1⁻Mk2] Mk2 1.1c. of Jesus anointed [son of god] [¦Mk2c]	Mt2 1.1a. Book [¦Mt2c] Mt2 1.1b. of [the] beginning of Jesus anointed [¦Jn1Mk2·⁻Mt2]

Lk2 1.1–4 are attested, together with the first two chapters of Lk2 or canonical Luke, as absent from Ev/Lk1, confirmed by no fewer than five witnesses. 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 ἐπειδήπερ πολλοὶ ἐπεχείρησαν καὶ τὰ ἑξῆς 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 πεντεκαιδεκάτῳ ἔτει Τιβερίου Καίσαρος καὶ τὰ ἑξῆς (*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) παρῃτήσατο... ἀλλὰ <γὰρ φησι> χωρὶς γενέσεως <ἐν> ἔτει πεντεκαιδεκάτῳ 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 / @a\w{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 ἕν ὃ γέγονεν [Jn1c]	
Jn1 1.4. ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· [Jn1c]	Jn2 1.2–12 same as Jn1
Jn1 1.5. καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. [Jn1c]	
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]	Jn2 1.13. οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ᾽ ἐκ θεοῦ ἐγεννήθησαν. [Jn2c]
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]	Jn2 1.14 same as Jn1
Jn1 1.10. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. [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 1.11. εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. [Jn1c]	
Jn1 1.12. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, [Jn1c]	Jn2 1.16 same as Jn1
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 1.17. ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. [Jn2c]
Jn1 1.16. ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος· [Jn1c]	
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

Jn1 (100–110)	Jn2 (110–117)
Jn1 1.2. He was in [the] beginning with the god. [Jn1c]	
Jn1 1.3. All things came to be through him, and apart from him came to be not even one thing that came to be. [Jn1c]	
Jn1 1.4. In him was life, and the life was the light of the humans· [Jn1c]	Jn2 1.2–12 same as Jn1
Jn1 1.5. And the light in the darkness shines, and the darkness itself has not overtaken. [Jn1c]	
Jn1 1.6. A human came to be, having been sent by god, his name John. [Jn1c]	
Jn1 1.7. This one came for testimony in order to testify about the light, so that all might trust through him. [Jn1c]	Jn2 1.13. The ones not by blood nor by will of flesh nor by will of a man, but by god were they birthed. [Jn2c]
Jn1 1.8. That one was not the light, but [he came] to testify about the light. [Jn1c]	
Jn1 1.9. The light, the true, was that which illumines all humanity, coming into the cosmic order. [Jn1c]	Jn2 1.14 same as Jn1
Jn1 1.10. In the cosmic order he was, and the cosmic order through him came to be, and the cosmic order him did not know. [Jn1c]	Jn2 1.15. John testifies about him and has cried out, saying, "This was him whom I saw. He who comes after me came to be before me, because he was first compared to me. [Jn2c]
Jn1 1.11. To his own he came, and his own him did not receive. [Jn1c]	
Jn1 1.12. But as many as received him, he gave to them authority to become children of god, for those who trust in the name of his. [Jn1c]	Jn2 1.16 same as Jn1
Jn1 1.14. And the word became flesh and tented among us, and we beheld the glory of his, glory as only-begotten from father, full of favor and truth, [Jn1c]	Jn2 1.17. Because the law through Moses was given; the favor and the truth through Jesus anointed came to be. [Jn2c]
Jn1 1.16. because from the fullness of his we all have received even favor upon favor. [Jn1c]	
Jn1 1.18. No one has ever seen god. The only-begotten god who exists in the bosom of the father, that one has related in full. [Jn1c]	Jn2 1.18 same as Jn1

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

Lk1 (80s)	Lk2 (117–138)
1.5–12 not present in Lk1	Lk2 1.5. ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρὼν καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. [CENP] Lk2 1.6. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. [CENP] Lk2 1.7. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. [CENP] Lk2 1.8. ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι 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 τῇ ὥρᾳ τοῦ θυμιάματος. [CENP] Lk2 1.11. ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. [CENP] Lk2 1.12. καὶ ἐταράχθη Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ’ αὐτόν. [CENP]
1.5–12 not present in Lk1	Lk2 1.5. It there was in the days of Herod king of Judea a certain priest, by name Zechariah, from the division of Abijah, and his wife from the daughters of Aaron and the name of her Elizabeth. [CENP] Lk2 1.6. Now they were both righteous before the god, walking in all the commandments and ordinances of the lord blameless. [CENP] Lk2 1.7. And there was no child for them, by cause that Elizabeth was sterile, and both were getting along in the days of theirs. [CENP] Lk2 1.8. Now it happened when he was serving as priest in the order of the division of his before the god, [CENP] Lk2 1.9. according to the custom of the priesthood the lot fell to sacrifice, entering into the temple of the lord, [CENP] Lk2 1.10. καὶ and there was a multitude of the people praying outside at the hour of the sacrifice. [CENP] Lk2 1.11. But there appeared to him an angel of lord standing rightward of the altar of the sacrifice. [CENP] Lk2 1.12. And Zechariah was terrified when seeing and fear fell upon him. [CENP]

Lk2 1.5–12, together with all of Lk2 1–2, are attested as absent from Ev, on which see the note above for parallel set A001. This passage has a massive cluster of characteristic LkR2 features: the lemmata "priest" / ἱερεύς, "command" / ἐντολή, "be amazed" / θαυμάζω, "before" / ἐνώπιον (IDD 1.1); several uses of "unto" / πρός@pa, especially with verbs of speaking (IDD 1.1, 1.2); genitive articular infinitive / ὁ@dg\w+ \w+@vn, prepositional infinitive trigram / ἐν@p\w+ (?:\w+@\w+){0:1}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, deference to authority and procedure, dramatization, family/filial piety, priest characters, ritual temple piety, literate protagonists, novelistic storytelling, a narrative journey, gratuitous place names, oracular-poetic speech, salvation-history fulfillment, and syncretic character contrast (IDD 1.4), as well as LXX devotion/usage (IDD 1.5).

Lk1 (80s)	Lk2 (117–138)
1.13–25 not present in Lk1	Lk2 1.13. εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. [CENP] Lk2 1.14. καὶ ἔσται χαρά 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 πίῃ, 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 Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. [CENP] Lk2 1.18. καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. [CENP] Lk2 1.19. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα· [CENP] Lk2 1.20. καὶ ἰδοὺ ἔσῃ 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 ὀπτασίαν ἑώρακεν 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]
1.13–25 not present in Lk1	Lk2 1.13. Now unto him the angel said, "Fear not, Zechariah, for the prayer of yours has been heard, and the wife of yours, Elizabeth, will birth a son to you and you will call the name of his John. [CENP] Lk2 1.14. "And there will be joy for you and celebration and many at the birth of his will rejoice. [CENP] Lk2 1.15. For he will be great before [the] lord, and wine and strong drink he will not drink, and with sacred spirit will he be filled even from his mother's womb, [CENP] Lk2 1.16. And many of the sons of Israel he will turn back to lord the god of theirs. [CENP] Lk2 1.17. And he will proceed before him in Elijah's spirit and power, to turn back hearts of fathers to children and faithless to mindset of righteous ones, to prepare for lord a people possessed. [CENP] Lk2 1.18. And Zechariah said unto the angel, "On account of what will I know this? For I am elderly and the wife of mine has got along in the days of hers." [CENP] Lk2 1.19. And answering the angel said to him, "I am Gabriel, who stands beside the presence of the god, and I was sent to speak unto you and to euangelize to you these things." [CENP] Lk2 1.20. And behold you will be silenced and unable to speak until that day these things happen, against which you did not trust in the words of mine, which will be fulfilled in the moment of theirs. [CENP] Lk2 1.21. And the people were awaiting Zechariah and were amazed at him spending time in the temple. [CENP] Lk2 1.22. But when leaving, he was incapable of speaking to them, and they recognized that a vision he had seen in the temple. And he was gesturing to them and he remained mute. [CENP] Lk2 1.23. And it happened, just as the days of the ritual service of his were fulfilled, he left to the house of his. [CENP] Lk2 1.24. But after these the days Elizabeth the wife of his conceived and hid herself five months saying [CENP] Lk2 1.25. that, "Thus lord has done for me in days in which he saw fit to take away my shame among humans." [CENP]

Lk2 1.13–25, together with all of Lk2 1–2, are attested as absent from Ev, on which see the note above for parallel set A001. This passage has a massive cluster of characteristic LkR2 features: the lemmata "people" / λαός (*bis*), "be amazed" / θαυμάζω, "before" / ἐνώπιον, "joy" / χαρά, the root "turn" / στρέφ (*bis*) (IDD 1.1); "unto" / πρός@pa, especially with verbs of speaking (IDD 1.1, 1.2); genitive articular infinitive / ὁ@dg\w+ \w+@vn, prepositional infinitive trigram / ἐν@p\w+ (?:\w+@\w+){0:1}ὁ@d\w+ \w+@vn (*bis*), the command "fear not" / μὴ φοβοῦ, periphrastic participles / εἰμί@\w+ \w+@vp (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, family/filial piety, priest characters, ritual temple piety, literate protagonists, numerous characters playing distinctive roles, novelistic storytelling, a narrative journey, gratuitous chronological detail, 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)
1.26–29 not present in Lk1	Lk2 1.26. ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρὲθ [CENP] Lk2 1.27. πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ ἐξ οἴκου Δαυὶδ καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. [CENP] Lk2 1.28. καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν· χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. [CENP] Lk2 1.29. ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. [CENP]	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 εὑρέθη [Mt2c] Mt2 1.18d. ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. [Lk2·Mt2] Mt2 1.19a. Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, [Lk2·Mt2] Mt2 1.19b. δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν. [Mt2c] 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]
1.26–29 not present in Lk1	Lk2 1.26. Now in the month the eighth, the angel Gabriel was sent from the god to a city of Galilee, to which [belonged the] name Nazareth, [CENP] Lk2 1.27. unto a virgin engaged to a man, to whom [belonged the] name Joseph, from house of David and the name of the virgin [was] Miriam. [CENP] Lk2 1.28. And coming unto her he said, "Cheers, woman who has been favored, the lord [is] with you." [CENP] Lk2 1.29. Now she at this word was terrified and considered what sort might be the greeting, this one. [CENP]	Mt2 1.18a. But of him, Jesus anointed, the origin was thus. [Mt2c] Mt2 1.18b. When was betrothed the mother of his Miriam to Joseph, [Lk2·Mt2] Mt2 1.18c. or before them coming together, she was found [Mt2c] Mt2 1.18d. in womb carrying from sacred spirit. [Lk2·Mt2] Mt2 1.19a. Now Joseph the man of hers, [Lk2·Mt2] Mt2 1.19b. being righteous and not wishing to make an example of her, was decided in secret to divorce her. [Mt2c] Mt2 1.20a. But while he was pondering these things, [Mt2c] Mt2 1.20b. behold an angel of lord [Lk2·Mt2] Mt2 1.20c. by a dream appeared to him, saying, [Mt2c]

Lk2 1.26–38 were attested as absent from Ev, about which see the note above for parallel set A001. As with the opening, this passage is also saturated with characteristic LkR2 features: the lemma "utterance" / ῥῆμα (*bis*) and divine superlative "highest" / ὕψιστος (*bis*) (IDD 1.1); several uses of "unto" / πρός@pa, including speech introductions (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, 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.

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
1.30–38 not present in Lk1	Lk2 1.30. καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ. [CENP] Lk2 1.31. καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. [CENP] Lk2 1.32. οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, [CENP] Lk2 1.33. καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. [CENP] Lk2 1.34. εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; [CENP] Lk2 1.35. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. [CENP] Lk2 1.36. καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενίς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ· [CENP] Lk2 1.37. ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. [CENP] Lk2 1.38. εἶπεν δὲ Μαριάμ· ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ᾽ αὐτῆς ὁ ἄγγελος. [CENP]	Mt2 1.20d. Ἰωσὴφ υἱὸς Δαυίδ, μὴ φοβηθῇς [Lk2·Mt2] ‖ Mt2 1.20e. παραλαβεῖν Μαρίαν τὴν γυναῖκά σου. [Mt2c] Mt2 1.20f. τὸ γὰρ ἐν αὐτῇ γεννηθὲν [Lk2·Mt2] ‖ Mt2 1.20g. ἐκ πνεύματός ἐστιν ἁγίου. [Lk2·Mt2] 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] Mt2 1.22. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· [Mt2c] Mt2 1.23a. ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ [Lk2·Mt2] Mt2 1.23b. Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον μεθ᾽ ἡμῶν ὁ θεός. [Mt2c] Mt2 1.24a. ἐγερθεὶς δὲ ὁ Ἰωσὴφ [¦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] 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]
1.30–38 not present in Lk1	Lk2 1.30. And the angel said to her, "Fear not, Miriam, for you found favor with the god. [CENP] Lk2 1.31. "And behold you will conceive in womb and will bear a son and you will call the name of his Jesus. [CENP] Lk2 1.32. "This one will be great and son of [the] most high will be called, and lord the god will give to him the throne of David, the father of his, [CENP] Lk2 1.33. "And he will reign over the house of Jacob for the ages and of the reign of his will there will not be an end. [CENP] Lk2 1.34. Then Miriam said unto the angel, "How will this be, since I am not intimate with a man." [CENP] Lk2 1.35. And answering the angel said to her, "Sacred spirit will come upon you and power of [the] most high will overshadow you. Therefore also what is born will be called sacred son of god." [CENP] Lk2 1.36. "And behold Elizabeth the relative of yours, and she has conceived a son in her womb, and this is month six for her who is called sterile. [CENP] Lk2 1.37. "because every utterance from the god will not be impossible." [CENP] Lk2 1.38. Then Miriam said, "Behold the slavewoman of lord. Let it be for me according to the oracle of yours." And the angel departed from her. [CENP]	Mt2 1.20d. "Joseph son of David, fear not [Lk2·Mt2] ‖ Mt2 1.20e. to take Miriam [as] the wife of yours. [Mt2c] Mt2 1.20f. "For what in her was birthed [Lk2·Mt2] ‖ Mt2 1.20g. from sacred spirit is. [Lk2·Mt2] Mt2 1.21a. "Now she will bear a son, and you will call the name of his Jesus. [Lk2·Mt2] Mt2 1.21b. "For he will save the people of his from the sins of theirs." [Mt2c] Mt2 1.22. But this all happened so that may be fulfilled what was spoken by lord through the prophet, saying, [Mt2c] Mt2 1.23a. "Behold, the virgin in womb will carry and will bear a son, and they will call the name of his [Lk2·Mt2] Mt2 1.23b. Emanouel, which is interpreted, 'with us the god.'" [Mt2c] Mt2 1.24a. Now after arising he Joseph [¦Lk2·Mt2] ‖ Mt2 1.24b. from the dream did as ordered him [Mt2c] Mt2 1.25c. the angel [Lk2·Mt2] ‖ Mt2 1.25d. of lord, and he took the wife of his, [Mt2c] Mt2 1.25a. and was not intimate with [Lk2·Mt2] Mt2 1.25b. her until when [Mt2c] Mt2 1.25c. she bore a son, and he called the name of his Jesus. [Lk2·Mt2]

Lk1 (80s)	Lk2 (117–138)
	Lk2 1.39. ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, [CENP]
	Lk2 1.40. καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ. [CENP]
	Lk2 1.41. καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, [CENP]
1.39–56 not present in Lk1	Lk2 1.42. καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν· εὐλογημένη σὺ ἐν γυναιξὶν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. [CENP]
	Lk2 1.43. καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ; [CENP]
	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]
	Lk2 1.45. καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου. [CENP]
	Lk2 1.39. Now Miriam rising in the days these walked to the mountain-district with haste into city of Judah, [CENP]
	Lk2 1.40. and she came into the house of Zechariah and greeted Elizabeth. [CENP]
	Lk2 1.41. And it happened as she heard the greeting of Miriam [that] Elizabeth, the infant in the womb of hers lept, and Elizabeth was filled with sacred spirit. [CENP]
1.39–56 not present in Lk1	Lk2 1.42. And she exclaimed with a great outcry and said, "Blessed [are] you among women and blessed the fruit of the womb of yours." [CENP]
	Lk2 1.43. "And wherefore [happens] this to me that the mother of the lord of mine should come unto me?" [CENP]
	Lk2 1.44. "For behold, as the sound of the greeting of yours came into the ears of mine, the infant in the womb of mine lept in celebration." [CENP]
	Lk2 1.45. "And blessed [be] she who trusted that completion will happen for the things that have been spoken to her by lord." [CENP]

Lk2 1.39-45 were attested as absent from Ev, about which see the note above for parallel set A001. Characteristic LkR2 features abound: the lemmata "haste" / σπουδή, "city" / πόλις, "for" / γάρ, "Israel" / Ἰσραήλ (IDD 1.1); accusative πρός (*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 / @vpxp, anarthrous substantival participles, and the trigram "into the house" / εἰς τὸν οἶκον (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).

Lk1 (80s)	Lk2 (117–138)
1.39–56 not present in Lk1	Lk2 1.46. καὶ εἶπεν Μαριάμ· μεγαλύνει ἡ ψυχή μου τὸν κύριον, [CENP] Lk2 1.47. καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου, [CENP] Lk2 1.48. ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί, [CENP] Lk2 1.49. ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ, [CENP] Lk2 1.50. καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. [CENP] Lk2 1.51. ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν· [CENP] Lk2 1.52. καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς, [CENP] Lk2 1.53. πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. [CENP] Lk2 1.54. ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, [CENP] Lk2 1.55. καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. [CENP] Lk2 1.56. ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. [CENP]
1.39–56 not present in Lk1	Lk2 1.46. And Miriam said, "The soul of mine esteems the lord, [CENP] Lk2 1.47. "and the spirit of mine celebrated over the god the savior of mine, [CENP] Lk2 1.48. "for he was looked upon the lowliness of the slavewoman of his. For behold, from now on all the generations will bless me., [CENP] Lk2 1.49. "because for me the powerful one has done great things. And holy [is] the name of his. [CENP] Lk2 1.50. "and the mercy of his [lasts] into generations and generations for those who fear him. [CENP] Lk2 1.51. "He worked power with his arm, scattered abroad haughty ones in mind of their heart. [CENP] Lk2 1.52. "He pulled down the potentates from thrones and lifted up humble ones, [CENP] Lk2 1.53. "hungering ones he filled with good things and enriched ones he sent away empty. [CENP] Lk2 1.54. "He received instead Israel, child of his, remembering mercies, [CENP] Lk2 1.55. "just as he spoken unto the fathers of ours, to Abraham and to the seed of his into the age. [CENP] Lk2 1.56. Now Miriam remained with her for three months, and she returned back to the house of hers. [CENP]

Lk2 1.46-56 were attested as absent from Ev, about which see the note above for parallel set A001. Characteristic LkR2 features abound: the lemmata "city" / πόλις, "Israel" / Ἰσραὴλ (IDD 1.1); anarthrous substantival participles, and the trigram "into the house" / εἰς τὸν οἶκον (IDD 1.2); hospitality decorum, elaborate storytelling, family piety, female student piety, involved dialogue, oracular-poetic speech, salvation-history fulfillment, divine covenant fidelity, gratuitous and versimilitudinous chronological details, and extended travel following an *exitus-reditus* pattern (IDD 1.4); and 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)
1.57–66 not present in Lk1	Lk2 1.57· τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν καὶ ἐγέννησεν υἱόν. [CENP] Lk2 1.58· καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς καὶ συνέχαιρον αὐτῇ. [CENP] 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] Lk2 1.60· καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. [CENP] Lk2 1.61· καὶ εἶπαν πρὸς αὐτὴν ὅτι οὐδείς ἐστιν 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] Lk2 1.63· καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. [CENP] Lk2 1.64· ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. [CENP] Lk2 1.65· καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, [CENP] 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]
1.57–66 not present in Lk1	Lk2 1.57· Now for Elizabeth the time was fulfilled for her to bear, and she gave birth to a son. [CENP] Lk2 1.58· And the neighbors and the relatives of hers heard that lord expanded the covenant-fidelity of his with her and they rejoiced together with her. [CENP] Lk2 1.59· And it happened in the day the eighth they arrived to circumcize the child and they called it after the name of the father of his, Zechariah. [CENP] Lk2 1.60· And the mother of his, answering, said: "No, instead it is to be called John." [CENP] Lk2 1.61· And they said to her, "There is no one from the family of yours who is called by the name, this one." [CENP] Lk2 1.62· But they signaled to the father of his what he might wish for it to be called. [CENP] Lk2 1.63· And requesting a tablet he wrote, saying, "John is his name." And all were amazed. [CENP] Lk2 1.64· Then the mouth of his was opened immediately and the tongue of his, and he was speaking, blessing the god. [CENP] Lk2 1.65· And fear came upon all those neighboring them, and in the whole mountain dwelling of Judea were transmitted all the sayings, these ones. [CENP] Lk2 1.66· And all who heard were settled in the heart of theirs, saying, "What then will be the child, this one? For indeed the lord's hand was with him." [CENP]

Lk2 1.57–66 were attested as absent from Ev, about which see the note above for parallel set A001. Again we observe a dense cluster of distinctive Lk2 features: the lemmata for "fill" / πίμπλημι, "time" / χρόνος, "eighth" / ὄγδοος, "utterance" / ῥῆμα, "for" / γάρ, "immediately" / παραχρῆμα, "mouth" / στόμα, and "be amazed" / θαυμάζω (IDD 1.1); the narrative transitional bigram "and it happened" / καί@cc γίνομαι@viam3s transition (*bis*), the bigram "over all" / ἐπί@\w+ πᾶς@, the genitive articular infinitive / ὁ@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).

Lk1 (80s)	Lk2 (117–138)
1.67–80 not present in Lk1	Lk2 1.67. καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων· [CENP] Lk2 1.68. εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, [CENP] Lk2 1.69. καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ, [CENP] Lk2 1.70. καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ’ αἰῶνος προφητῶν αὐτοῦ, [CENP] 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] Lk2 1.73. ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν [CENP] Lk2 1.74. ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ [CENP] Lk2 1.75. ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν. [CENP] Lk2 1.76. καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ ἐνώπιον κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ, [CENP] 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 ἐπισκέψεται ἡμᾶς ἀνατολὴ ἐξ ὕψους, [CENP] Lk2 1.79. ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. [CENP] Lk2 1.80. τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ. [CENP]
1.67–80 not present in Lk1	Lk2 1.67. And Zechariah the father of his was filled with a sacred spirit and prophesied, saying, [CENP] Lk2 1.68. "Blessed [be] lord, the god of Israel, because he was watched over and has brought about redemption for the people of his, [CENP] Lk2 1.69. "and has raised a horn of salvation for us in [the] house of David his child, [CENP] Lk2 1.70. "just as he spoke through [the] mouth of the sacred ones from age [past], prophets of his, [CENP] Lk2 1.71. "salvation from enemies of ours and from [the] hand of all the ones who hate us, [CENP] Lk2 1.72. "to enact fidelity with the ancestors of ours and to remember holy covenant of his, [CENP] Lk2 1.73. "an oath which he swore to Abraham the father of ours, to give to us [CENP] Lk2 1.74. "fearlessly from [the] hand of enemies being rescued to be in servitude to him [CENP] Lk2 1.75. "in sanctity and justice before him in all the days of ours. [CENP] Lk2 1.76. "Now you too, child, prophet of the highest will be called. For you will go ahead before lord, to prepare his paths, [CENP] Lk2 1.77. "to give knowledge of deliverance to his people in pardon of their sins, [CENP] Lk2 1.78. "on account of deep empathies of our god's fidelity, by which he watches over us, the sunrise from on high, [CENP] Lk2 1.79. "to shine upon those in darkness and in shadow of death sitting, to lead true the feet of ours into a path of peace." [CENP] Lk2 1.80. Now the child grew and strengthened in spirit, and he was in the wildernesses until [the] day of appointment of his unto Israel. [CENP]

Lk2 1.67–80 were attested as absent from Ev, about which see the note above for parallel set A001. Again we observe a dense cluster of distinctive Lk2 features: the lemmata for "fill" / πίμπλημι, "for" / γὰρ, "mouth" / στόμα, "people" / λαός, and superlative "highest" / ὑψίστος (IDD 1.1); the genitive articular infinitive / ὁ@dg\w+ \w+@vn (*triplex*) (IDD 1.2); female student piety, family/filial piety, genealogy, elaborate storytelling, dialogue, complaint against protagonist, 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)
2.1–7 not present in Lk1	Lk2 2.1. ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. [CENP] Lk2 2.2. αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. [CENP] Lk2 2.3. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. [CENP]
2.1–7 not present in Lk1	Lk2 2.1. Now it happened in the days those a decree went out from Caesar Augustus to be registered all the civilized world. [CENP] Lk2 2.2. This registration was first when Quirinius was governing over Syria. [CENP] Lk2 2.3. And all went to be registered, each to the city of his own. [CENP]

Lk2 2.1–7 was attested as absent from Ev, on which see the note 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@\w+ \w+@\w+ ἡμέρα@ or ἡμέρα@\w+ \w+@\w+ ἐκεῖνος@, and articular infinitives / ὁ@d\w+ \w+@vn (*triplex*), the latter part of characteristic trigrams such as a prepositional articular infinitive / ἐν@p\w+ \w+@\w+ 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.

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
2.4–7 not present in Lk1	Lk2 2.4. ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἥτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ, [CENP] Lk2 2.5. ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὔσῃ ἐγκύῳ. [CENP] Lk2 2.6. ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, [CENP] 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]	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 εὑρέθη [Mt2c] ‖ Mt2 1.18d. ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. [¦Lk2·Mt2] Mt2 1.19a. Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, [¦Lk2·Mt2] ‖ Mt2 1.19b. δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. [¦Mt2c] 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. Ἰωσὴφ υἱὸς Δαυίδ, μὴ φοβηθῇς [¦Lk2·Mt2] ‖ Mt2 1.20e. παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· ‖ Mt2 1.20f. τὸ γὰρ ἐν αὐτῇ γεννηθὲν [¦Lk2·Mt2] ‖ Mt2 1.20g. ἐκ πνεύματός ἐστιν ἁγίου. [¦Lk2·Mt2] 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] Mt2 1.22. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· [¦Mt2c] Mt2 1.23a. ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ [¦Lk2·Mt2] ‖ Mt2 1.23b. Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός. [¦Mt2c] Mt2 1.24a. ἐγερθεὶς δὲ ὁ Ἰωσὴφ [¦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] 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]
2.4–7 not present in Lk1	Lk2 2.4. Now Joseph also went up from the Galilee from city of Nazareth into the Judea into city of David, which is called Bethlehem, because of him being from house and patrilineage of David, [CENP] Lk2 2.5. to be registered with Miriam who was betrothed to him, being pregnant. [CENP] Lk2 2.6. Now it happened while they were there were fulfilled the days for her to give birth, [CENP] Lk2 2.7. and she bore the son of hers, the firstborn, and she swaddled him and laid him down in a manger, because there was not for them a place in the inn. [CENP]	Mt2 1.18a. Now of Jesus anointed the beginning was thus. [¦Mt2c] ‖ Mt2 1.18b. Being betrothed the mother of his Miriam to Joseph, [¦Lk2·Mt2] ‖ Mt2 1.18c. before they had come together she was found [Mt2c] ‖ Mt2 1.18d. in womb carrying by spirit sacred. [¦Lk2·Mt2] Mt2 1.19a. But Joseph the man of hers, [¦Lk2·Mt2] ‖ Mt2 1.19b. being righteous and not wanting to make her an example, was determined in secret to divorce her. [¦Mt2c] Mt2 1.20a. Now after these things he planned, [¦Mt2c] ‖ Mt2 1.20b. behold an angel of lord [¦Lk2·Mt2] ‖ Mt2 1.20c. by dream appeared to him, saying, [¦Mt2c] ‖ Mt2 1.20d. Joseph, son of David, do not fear [¦Lk2·Mt2] ‖ Mt2 1.20e. to receive Miriam the woman of yours. ‖ Mt2 1.20f. For what in her was begotten [¦Lk2·Mt2] ‖ Mt2 1.20g. from spirit sacred is. [¦Lk2·Mt2] Mt2 1.21a. Now she will bear a son, and you will call the name of his Jesus. [¦Lk2·Mt2] ‖ Mt2 1.21b. For he will rescue the people of his from the sins of theirs. [¦Mt2c] Mt2 1.22. Now this all happened so that may be fulfilled what was spoken by lord through the prophet, saying, [¦Mt2c] Mt2 1.23a. "Behold, the virgin in womb will carry, and she will bear a son, and they will call the name of his [¦Lk2·Mt2] ‖ Mt2 1.23b. Emmanuel, which is interpreted, 'With us the god.'" [¦Mt2c] Mt2 1.24a. Now after rising he Joseph [¦Lk2·Mt2] ‖ Mt2 1.24b. ἀfrom the dream did as he commanded him [¦Mt2c] ‖ Mt2 1.25c. the angel [¦Lk2·Mt2] ‖ Mt2 1.25d. of lord, and he received the woman of his, [¦Mt2c] Mt2 1.25a. and she did not know [¦Lk2·Mt2] ‖ Mt2 1.25b. her until after [¦Mt2c] ‖ Mt2 1.25c. she bore a son. And he called the name of his Jesus. [¦Lk2·Mt2]

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	Lk2 2.8. καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. [CENP] Lk2 2.9. καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. [CENP] Lk2 2.10. καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ λαῷ, [CENP] Lk2 2.11. ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν χριστὸς κύριος ἐν πόλει Δαυίδ. [CENP] Lk2 2.12. καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὑρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. [CENP] Lk2 2.13. καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων· [CENP] Lk2 2.14. δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας. [CENP]	Mt2 2.1a. τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν [Mt2c] Mt2 2.1b. Βηθλέεμ τῆς Ἰουδαίας [Lk2·Mt2] Mt2 2.1c. ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα [Mt2c] Mt2 2.2. λέγοντες· ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. [Mt2c] Mt2 2.3. ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ᾽ αὐτοῦ, [Mt2c] Mt2 2.4. καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ᾽ αὐτῶν ποῦ ὁ χριστὸς γεννᾶται. [Mt2c]
2.8–20 not present in Lk1	Lk2 2.8. And shepherds there were in the field, in the same field-dwelling and watching watches of the night over the flock of theirs. [CENP] Lk2 2.9. And an angel of lord stood before them and glory of lord shone around them, and they were frightened a great fear. [CENP] Lk2 2.10. And said to them the angel, "Do not fear, for behold I am euangelizing to you great joy which will be for all the people, [CENP] Lk2 2.11. that has been born for you today a savior, who is anointed lord in city of David. [CENP] Lk2 2.12. And this to you [is] the sign: you will find an infant swaddled and laying in a manger. [CENP] Lk2 2.13. And immediately there was with the angel a multitude of heavenly host praising the god and saying, [CENP] Lk2 2.14. "Glory in the highest [places] to god and upon earth peace to humans of approval." [CENP]	Mt2 2.1a. Now after Jesus had been born in [Mt2c] Mt2 2.1b. Bethlehem of the Judea [Lk2·Mt2] Mt2 2.1c. in days of Herod the king, behold mages from the easts arrived within Jerusalem, [Mt2c] Mt2 2.2. saying, "Where is the one who has been born king of the Judeans? For we saw of his the star in the east and we came to bow down to him?" [Mt2c] Mt2 2.3. Now after hearing, the king Herod was terrified and all Jerusalem with him, [Mt2c] Mt2 2.4. and leading together all the chief-priests and scribes of the people he inquired from them where the anointed was born. [Mt2c]

Lk2 2.8–20 is attested as absent from Ev, on which see the note above for A001. An enormous cluster of characteristic LkR2 features is evident: the lemmata "sign" / σημεῖον, "people" / λαός, superlative "highest" / ὕψιστος, enclitic "and" / τε, particle "indeed" / δή, "today" / σήμερον, "each other" / ἀλλήλους, "be amazed" / θαυμάζω, "utterance" / ῥῆμα (*bis*), and "seeing" as a participle / ὁράω@vp (IDD 1.1); "unto" / πρός@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" / μή@x φοβέω@vd, "over all" / ἐπί@\w+ πᾶς, "everything which" / πᾶς@a*p* ὅς@rr\w{2}p, "and it happened" / καί@cc γίνομαι@viam3s, "seeing then" / ὁράω@vp\w+ δέ@cc, "which happened" / ὁ@d\w+ 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.

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
		Mt2 2.5a. οἱ δὲ εἶπαν αὐτῷ. [Mt2c] || Mt2 2.5b. ἐν <u>Βηθλέεμ</u> τῆς <u>Ἰουδαίας</u>. [Lk2·Mt2]
	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 ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. [CENP]	Mt2 2.5c. οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου. [Mt2c]
		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]
	Lk2 2.16. καὶ ἦλθαν σπεύσαντες καὶ ἀνεῦραν τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. [CENP]	Mt2 2.7. τότε Ἡρῴδης λάθρᾳ καλέσας τοὺς μάγους ἠκρίβωσεν παρ᾽ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, [Mt2c]
	Lk2 2.17. ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. [CENP]	Mt2 2.8. καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. [Mt2c]
2.8–20 not present in Lk1	Lk2 2.18. καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. [CENP]	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]
	Lk2 2.19. ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. [CENP]	Mt2 2.10. <u>ἰδόντες</u> δὲ τὸν ἀστέρα ἐχάρησαν <u>χαρὰν μεγάλην</u> σφόδρα. [Lk2·Mt2]
		Mt2 2.11a. καὶ ἐλθόντες εἰς τὴν οἰκίαν [Mt2c] || Mt2 2.11b. <u>εἶδον τὸ παιδίον μετὰ Μαρίας</u> [Lk2·Mt2]
	Lk2 2.20. καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς. [CENP]	Mt2 2.11c. τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. [Mt2c]
		Mt2 2.12. καὶ χρηματισθέντες κατ᾽ ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην, δι᾽ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. [Mt2c]
		Mt2 2.5a. Now they said to him, [Mt2c] || Mt2 2.5b. "In Bethelehem of the Judea." [Lk2·Mt2]
	Lk2 2.15. And it happened as they departed from them into the heaven the angels, the shepherds were saying unto each other: "Let us indeed go on until Bethelem and let us see the saying this that happened that the lord made known to us." [CENP]	Mt2 2.5c. For thus it has been written through the prophet: [Mt2c]
		Mt2 2.6. "And you, Bethlehem, land of Judah, by no means least are you among the leaders of Judah. For from you will come out one who leads, who will shepherd the people of mine, the Israel." [Mt2c]
	Lk2 2.16. And they came hastening, and they discovered both Miriam and Joseph and the infant laying in the manger. [CENP]	Mt2 2.7. At that time Herod in secret calling the mages inquired from them the time of the star appearing, [Mt2c]
2.8–20 not present in Lk1	Lk2 2.17. Now having seen they made known about the saying which had been spoken to them concerning the child this. [CENP]	Mt2 2.8. And after sending them into Bethlehem he said, "As you go, search out carefully concerning the child. Now when you find, report back to me, so that I also after coming may bow down to him." [Mt2c]
	Lk2 2.18. And all who heard were amazed about the things spoken by the shepherds unto them. [CENP]	Mt2 2.9. Now after hearing the king they went, and behold the star, which they saw in the east, led them, until coming it stood in front of where was the child. [Mt2c]
	Lk2 2.19. But Miriam held together all the sayings these, collecting in the heart of hers. [CENP]	Mt2 2.10. Now <u>after seeing</u> the star they rejoiced <u>joy great</u> exceedingly. [Lk2·Mt2]
	Lk2 2.20. And the shepherds returned glorifying and praising the god over all which they heard and saw, just as it was spoken unto them. [CENP]	Mt2 2.11a. And entering into the house [Mt2c] || Mt2 2.11b. <u>they saw the child</u> with <u>Miriam</u> [Lk2·Mt2] || Mt2 2.11c. τthe mother of his, and falling they bowed down to him, and opening the treasures of theirs they presented unto him gifts, gold and frankincense and myrrh. [Mt2c]
		Mt2 2.12. And after being given oracular response by dream not to bend back unto Herod, by another road they went back into the region of theirs. [Mt2c]

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

Lk1 (80s)	Lk2 (117–138)
2.21–24 not present in Lk1	Lk2 2.21. καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ. [CENP] Lk2 2.22. καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ, [CENP] Lk2 2.23. καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται, [CENP] Lk2 2.24. καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζεῦγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν. [CENP]
2.21–24 not present in Lk1	Lk2 2.21. And when were fulfilled days eight to circumcise him and was called the name of him Jesus, what was called by the angel before being conceived him in the womb. [CENP] Lk2 2.22. And when were fulfilled the days of the cleansing of theirs according to the law of Moses, they led him up into Jerusalem to present [him] to the lord, [CENP] Lk2 2.23. just as it has been written in law of lord that, "Every male opening a mother sacred to the lord will be called," [CENP] Lk2 2.24. And to give a sacrifice according to what was said in the law of lord, "a pair of turtle-doves or two fledglings of doves." [CENP]

Lk2 2.21–38 were attested as absent from Ev, on which see the note above for A001. A dense cluster of characteristic LkR2 features is evident: the lemmata "eight" / ὀκτὼ, "open wide" / διανοίγω, "fulfill" / πίμπλημι, "people" / λαός (*bis*), "presence" / πρόσωπον, "utterance" / ῥῆμα, "be amazed" / θαυμάζω, and "sign" / σημεῖον (IDD 1.1); the accusative πρός / πρός@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).

Lk1 (80s)	Lk2 (117–138)
2.25–38 not present in Lk1	Lk2 2.25· καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ᾽ αὐτόν. [CENP] Lk2 2.26· καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν <ἢ> ἂν ἴδῃ τὸν χριστὸν κυρίου. [CENP] 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] Lk2 2.28· καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν· [CENP] Lk2 2.29· νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ· [CENP] Lk2 2.30· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, [CENP] Lk2 2.31· ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, [CENP] Lk2 2.32· φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ. [CENP] Lk2 2.33· καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. [CENP] Lk2 2.34· καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον- [CENP] Lk2 2.35· καὶ σοῦ [δὲ] αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. [CENP] Lk2 2.36· καὶ ἦν Ἅννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς [CENP] Lk2 2.37· καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν. [CENP] Lk2 2.38· καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ. [CENP]
2.25–38 not present in Lk1	Lk2 2.25· And behold a human was in Jerusalem, to whom name Simeon, and the human this one righteous and prudent awaiting encouragement of the Israel, and a spirit sacred was upon him. [CENP] Lk2 2.26· And he was given oracular response by the spirit the sacred not to see death until when he saw the anointed of lord. [CENP] Lk2 2.27· And he came in the spirit into the temple. And as the parents were bringing in the child Jesus for them to do according to what was required by the law concerning him, [CENP] Lk2 2.28· And he welcomed it in the arms and blessed the god and said, [CENP] Lk2 2.29· "Now you release the slave of yours, master, according to the saying of yours in peace, [CENP] Lk2 2.30· because they saw the eyes of mine the salvation of yours, [CENP] Lk2 2.31· which you prepared in regard to [the] presence of all the people, [CENP] Lk2 2.32· a light for revelation of nations and glory of people of yours Israel. [CENP] Lk2 2.33· And was the father of his and the mother amazed at the things spoken concerning him. [CENP] Lk2 2.34· And blessed them Simeon and said unto Miriam the mother of his: "Behold this one is set for fall and rising of many in the Israel and for a sign contradicted, [CENP] Lk2 2.35· And <now> of yours the soul a sword will pierce, so that they will be revealed from many hearts disputes." [CENP] Lk2 2.36· And there was Anna, a prophetess, daughter of Phanuel, of tribe of Asher, she having preceded in days many, living with a man seven years from the virginity of hers [CENP] Lk2 2.37· and the same a widow until years eighty-four, who did not withdraw from the temple, with fastings and with prayers ritually serving night and day. [CENP] Lk2 2.38· And at the same the hour standing, she openly confessed to the god and was speaking about him to all those awaiting ransoming of Jerusalem. [CENP]

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: Matt 2.13–21

Mt2 (140s)

Mt2 2.13a· ἀναχωρησάντων δὲ αὐτῶν [Mt2c] || Mt2 2.13b· ἰδοὺ <u>ἄγγελος</u> κυρίου <u>φαίνεται</u> [Lk2·Mt2] [see A008]

Mt2 2.13c· κατ' ὄναρ τῷ Ἰωσὴφ λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. [Mt2c]

Mt2 2.14a· ὁ δὲ <u>ἐγερθεὶς</u> [Lk2·Mt2] [see A007] || Mt2 2.14b· παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, [Mt2c]

Mt2 2.15· καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. [Mt2c]

Mt2 2.16· τότε Ἡρῴδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. [Mt2c]

Mt2 2.17· τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος· [Mt2c]

Mt2 2.18· φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολύς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν. [Mt2c]

Mt2 2.19a· τελευτήσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ [Mt2c] || Mt2 2.19b· <u>ἄγγελος</u> κυρίου <u>φαίνεται</u> [Lk2·Mt2] [see A008] || Mt2 2.19c· κατ' ὄναρ τῷ Ἰωσὴφ ἐν Αἰγύπτῳ [Mt2c]

Mt2 2.20· λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. [Mt2c]

Mt2 2.21a· ὁ δὲ <u>ἐγερθεὶς</u> [Lk2·Mt2] [see A007] || Mt2 2.21b· παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ. [Mt2c]

Mt2 2.13a· Now after they went back, [Mt2c] || Mt2 2.13b· behold <u>an angel</u> of lord <u>appears</u> [Lk2·Mt2] [see A008]

Mt2 2.13c· by dream to him Joseph, saying, "Rising take the child and the mother of his and flee into Egypt and stay there until I tell you. For Herod is about to seek the child to destroy it." [Mt2c]

Mt2 2.14a· Now he <u>after he had risen</u> [Lk2·Mt2] [see A007] || Mt2 2.14b· πtook the child and the mother of his at night and went back into Egypt, [Mt2c]

Mt2 2.15· καὶ and he was there until the death of Herod, so that was fulfilled what was said by lord through the prophet, saying, "From Egypt I called the son of mine." [Mt2c]

Mt2 2.16· At that time Herod, seeing that he was mocked by the mages, was enraged exceedingly, and dispatching he killed the children who [were] in Bethlehem and in all the hills of hers from two years and below, according to the time which he ascertained from the mages. [Mt2c]

Mt2 2.17· At that time was fulfilled what was said through Jeremiah the prophet, saying, [Mt2c]

Mt2 2.18· "A voice in Ramah was heard, mourning and grieving much, Rachel weeping the children of hers, and she wishes not to be comforted, because they do not exist." [Mt2c]

Mt2 2.19a· Now after Herod died [Mt2c] || Mt2 2.19b· <u>an angel</u> of lord <u>appears</u> [Lk2·Mt2] [see A008] || Mt2 2.19c· by dream to Joseph in Egypt [Mt2c]

Mt2 2.20· saying, "After rising, take the child and the mother of his and go into land of Israel. For have died those seeking the life of the child." [Mt2c]

Mt2 2.21a· Now he after rising [Lk2·Mt2] [see A007] || Mt2 2.21b· took the child and the mother of his and entered into land of Israel. [Mt2c]

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
2.39–40 not present in Lk1	Lk2 2.39. καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ. [CENP] Lk2 2.40. τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίᾳ, καὶ χάρις θεοῦ ἦν ἐπ᾽ αὐτό. [CENP]	Mt2 2.22a. ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ᾽ ὄναρ [Mt2c] || Mt2 2.22b. <u>ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας</u> [Lk2·Mt2] Mt2 2.23a. καὶ ἐλθὼν κατῴκησεν [Mt2c] || Mt2 2.23b. <u>εἰς πόλιν</u> λεγομένην <u>Ναζαρέτ.</u> [Lk2·Mt2] || Mt2 2.23c. ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται. [Mt2c]
2.39–40 not present in Lk1	Lk2 2.39. And as were completed all the things according to the law of lord, they returned into the Galilee into city of their own, Nazareth. [CENP] Lk2 2.40. τὸ But the child grew and strengthened, being filled with wisdom, and favor of god was upon it. [CENP]	Mt2 2.22a. Now after hearing that Archelaus of Judea is ruling in place of the father of his, Herod, he was terrified there to return. But having received oracular response by dream [Mt2c] || Mt2 2.22b. <u>he went back into</u> the regions of <u>the Galilee</u> [Lk2·Mt2] Mt2 2.23a. and coming he settled [Mt2c] || Mt2 2.23b. <u>within a city</u> called <u>Nazareth,</u> [Lk2·Mt2] || Mt2 2.23c. so that may be fulfilled what was spoken through the prophets that, "A Nazarene he will be called." [Mt2c]

Lk2 2.39–40 were attested as absent from Ev, about which see the note 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" / πληρόω (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.

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

Lk1 (80s)	Lk2 (117–138)
2.41–52 not present in Lk1	Lk2 2.41· καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. [CENP]
	Lk2 2.42· καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς [CENP]
	Lk2 2.43· καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. [CENP]
	Lk2 2.44· νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς, [CENP]
	Lk2 2.45· καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀναζητοῦντες αὐτόν. [CENP]
	Lk2 2.46· καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· [CENP]
	Lk2 2.47· ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. [CENP]
	Lk2 2.48· καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ· τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε. [CENP]
	Lk2 2.49· καὶ εἶπεν πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; [CENP]
	Lk2 2.50· καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. [CENP]
	Lk2 2.51· καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρὲθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. [CENP]
	Lk2 2.52· καὶ Ἰησοῦς προέκοπτεν <ἐν τῇ> σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις. [CENP]
2.41–52 not present in Lk1	Lk2 2.41· And walked the parents of his each year to Jerusalem for festival of the pascha. [CENP]
	Lk2 2.42· And when he was twelve years, after they had ascended according to the custom of the festival, [CENP]
	Lk2 2.43· and after having completed the days, the child Jesus remained in Jerusalem, and the parents of his did not know. [CENP]
	Lk2 2.44· But thinking him to be in the caravan, they went by road for days, and they sought after him among their relatives and their acquaintances, [CENP]
	Lk2 2.45· And not finding [him] they returned to Jerusalem, seeking after him. [CENP]
	Lk2 2.46· And it happened after three days they found him in the temple sitting in [the] middle of the teachers and listening to them and inquiring of them. [CENP]
	Lk2 2.47· Now were amazed all those who heard him at the insight and the perspicacity of his. [CENP]
	Lk2 2.48· And seeing him they were moved, and the mother of his said unto him, "Child, why did you do thus to us? Behold, the father of yours and I also, being grieved, are seeking you." [CENP]
	Lk2 2.49· And he said unto them, "For what are you seeking me? Do you not know that among those of the father of mine it is necessary for me to be?" [CENP]
	Lk2 2.50· And they did not grasp the utterance that he spoke to them. [CENP]
	Lk2 2.51· And he descended with them and came into Nazareth and was subordinate to them. And the mother of his was keeping all the utterances in the heart of hers. [CENP]
	Lk2 2.52· And Jesus advanced [in the] wisdom and stature and favor with god and with humans. [CENP]

Lk2 2.41–52 were attested as absent from Ev, about which see the note above for parallel set A001. Characteristic LkR2 features include: a lemma with the root "turn" / στρέφ, and the lemmata "utterance" / ῥῆμα (*bis*) and "it is necessary" / δεῖ (IDD 1.1); the accusative πρός, particularly as a speech introduction formula (IDD 1.1, 1.2); the use of crasis / κἀγὼ (IDD 1.2), as well as the narrative transition formula "and it happened" / καί@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).

SQE. Shorthand	Lk1 (80s)	Lk2 (117–138)
A013a. Historical preface	3.1	3.1–2a

Parallel Verses for Signals Tracing: Ev 3.1a

Lk1 (80s)	Lk2 (117–138)
Lk1 3.1a. ἐν ἔτει πεντεκαιδεκάτῳ ⸆τῆς ἡγεμονίας⸆ Τιβερίου Καίσαρος ⸆ἐν χρόνοις⸆ ⸆Ποντίου⸆ Πιλάτου ⟨τῆς Ἰουδαίας ἐφάνη⟩ [Lk1c]	Lk2 3.1a. ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας [Lk1·Lk2]
Lk1 3.1a. "In year fifteenth ⸆of the governance⸆ of Tiberius Caesar ⸆during the times⸆ ⸆of Pontius⸆ Pilate ⟨of Judea he appeared⟩ [Lk1c]	Lk2 3.1a. Now in year fifteenth of the governance of Tiberius Caesar, while governing was Pontius Pilate of Judea [Lk1·Lk2]

Lk1 3.1a is attested (often together with Lk1 4.31) as the opening of Marcion's *Gospel* by nine witnesses in five languages. T: "Marcion posited a different Messiah who in the times of Tiberias was revealed by a formerly unknown god for the salvation of all nations, different from the one who was appointed to come from the creator god for the restitution of Judea" / *constituit Marcion alium esse Christum qui Tiberianis temporibus a deo quondam ignoto revelatus sit in salutem omnium gentium alium qui a deo creatore in restitutionem Iudaiei status sit destinatus quandoque venturus* (*Marc.* 4.6.3; SC 456:90; Evans 274); "He sets him forth in the fifteenth year of the reign of Tiberius descending into the city of Galilee, Capernaum" / *anno quintodecimo principatus Tiberiani proponit eum descendisse in civitatem Galilaeae Capharnaum* (*Marc.* 4.7.1; SC 456:92; Evans 274); "Yet now while maintaining that descent, I demand to know the rest of the order of that descent. In fact it matters not if somewhere the word 'appeared' is used. 'To appear' has the sense of a sudden sight of unexpected origin—one who puts eyes on it without delay at the same time that it appeared " / *nunc autem et reliquum ordinem descensionis expostulo tenens descendisse illum. Viderit enim sicubi apparuisse positum est. Apparere subitum ex inopinato sapit conspectum qui semel impegerit oculos in id quod sine mora apparuit* (*Marc.* 4.7.2; SC 456:92, 94; Evans 276). E: "in the fifteenth year of Tiberius Caesar" / ἐν τῷ πεντεκαιδεκάτῳ ἔτει Τιβερίου Καίσαρος (*Pan.* 42.11.5; GCS 31:107–108). Greek and Latin *Adm*: "during Tiberius Caesar, during the times of Pilate" / ἐπὶ Τιβερίου Καίσαρος, ἐπι τῶν χρόνων Πιλάτου (GCS 4:64; PTS 55:322) // "in the fifteenth year of Tiberius Caesar in the times of Pilate" / *anno quinto decimo Tiberii Caesaris temporibus Pilati* (Caspari 2.3; STA 1:29); "who never appeared before the times of Tiberius Caesar" / ὁ μηδέποτε φανεὶς πρὸ τῶν Τιβερίου Καίσαρος χρόνων (GCS 4:98; PTS 55:336) / *qui nunquam apparvit ante tempora Tiberii Caesaris* (Caspari 2.18; STA 1:43); "during Tiberius he descending appeared in Capernaum" / ἐπὶ Τιβερίου κατελθὼν ἐφάνη ἐν Καφαρναούμ (GCS 4:102; PTS 55:338) // "in the times of Tiberius he was first manifested in Capernaum" / *temporibus Tiberii primo manifestatus est in Cafarnaiim* (Caspari 2.19; STA 1:45). Latin Irenaeus: "coming into Judea in the times of governor Pontius Pilate—who was a procurator of Tiberius Caesar—in human form manifested to those who were in Judea" / *venientem in Iudaeam temporibus Pontii Pilati praesidis qui fuit procurator Tiberii Caesaris in hominis forma manifesta/tum his qui in Iudaea erant* (*Haer.* 1.27.2; FC 8.1:318); "Yet if Christ at that time started to exist when he made his arrival as a human and from the times of Tiberius Caesar the father remembered to provide for humans" / *si autem Christus tunc inchoavit esse quando et secundum hominem adventum suum egit et a temporibus Tiberii Caesaris commemoratus est pater providere hominibus* (*Haer.* 4.6.2; FC 8.4:44). Latin Origen: "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]). Hippolytus: "Marcion... <says> without a birth|beginning, 'in the fifteenth year of the reign of Tiberius Caesar', he, 'having descended' from above" / Μαρκίον... <φησι> χωρὶς γενέσεως <ἐν> ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος κατεληλυθότα αὐτὸν ἄνωθεν (*Refut.* 7.31.5; PTS 25:313). Jacob of Serugh: "For Marcion said, 'Our Lord was not born from a woman but rather stole the place of the maker, came down, and appeared first between Jerusalem and Jericho as a human being through a pretense, through illusions, and in a likeness, for he did not have a body'" / ܕܠܐ ܗܘܐ. ܡܢ ܐܢܬܬܐ ܐܬܝܠܕ ܡܪܢ ܐܠܐ ܐܝܟ ܕܐܡܪ ܡܪܩܝܘܢ܆ ܒܕܘܟܬ ܥܒܘܕܐ ܓܢܒ ܘܢܚܬ ܘܐܬܚܙܝ ܠܘܩܕܡ ܒܝܬ ܐܘܪܫܠܡ ܠܐܝܪܝܚܘ ܐܝܟ ܒܪܢܫܐ ܒܡܣܒܪܢܘܬܐ܇ ܒܦܢܛܣܝܐ ܘܒܕܡܘܬܐ ܕܦܓܪܐ ܠܐ ܐܝܬ ܗܘܐ ܠܗ. (BL Add. 17215 fol. 30r; ET Forness 555–556, on which see note below). Armenian Pseudo-Ephrem: "Marcion writes in his book which they indeed named *Proeuangelion*, that is, translated into our language it is called 'Before the Gospels', and I have wondered how could there be a book of the Marcionites which they indeed named 'Before the Gospels', when his students hopefully think that the beginning of the divinity in which they believe appeared at those times, in the years of Pontius Pilate, at the time in which the Gospels were written" / Մարկիոնն զրէ ի մատեանն իւր, որ անուանեալ կարդան Պերուէւէնգէղիոն. այս ինքն թարգմանեալ կոչի ի մեր լեզու այսր ⸋յառաջ քան զաւետարանն. և ես զարմացեալ եմ զիա՞րդ իցեն զինք մարկիոնացոց, որում անուանեալ կարդան ⸋յառաջ քան զաւետարանն: Իբրու յուսացեալ կարծեն աշակերտքն նորա եթէ սկիզբն աստուածութեան յորում հաւատան, ⸋ընդ այն ժամանակս երևեցաւ յամս Պեղատոսի պղնտացւոյ, ի ժամանակին յորում աւետարանն գրեցաւ (*Exposition of the Gospel* 1; CSCO 291:1; ET CSCO 292:1; Armenian transcription courtesy of Cornelia Horn and Rob Phenix).

Lk1 3.1a continued. The opening "in the fifteenth year of Tiberius Caesar" / ἐν ἔτει πεντεκαιδεκάτῳ Τιβερίου Καίσαρος is confirmed by T, Hippolytus, E, and Latin *Adm*. This reading is consistent with Lk2 manuscripts, which only vary in whether to include the conjunction "now" / δέ. E uniquely has a definite article and inverts "fifteenth" and "year". Elsewhere E refers to "fifteenth year of Tiberias Caesar" as the opening of Mark (!) (*Pan.* 51.6.12 in GCS 31:256; *Pan.* 51.19.2 in GCS 31:276) and in regard to the Manicheans (*Pan.* 66.50.5 in GCS 37:87; *Pan.* 66.78.1 in GCS 37:119). Irenaeus mentions "Tiberius Caesar", but no specific year. *VKN* do not restore any content after the reference to Caesar as likely. The upgrade "of the reign" / τῆς ἡγεμονίας is based on T using "of the reign" / *principatus* (clearly genitive), the verbatim Greek quotation by Hippolytus, "of the reign" / τῆς ἡγεμονίας, and Lk2 mss. The correction "in the times" / ἐν χρόνοις is based on "in the times" / *temporibus* in T and Latin Irenaeus (*bis*, for Pilate and for Tiberius). Greek *Adm* alternates: "during the times" / ἐπι τῶν χρόνων, "of the... times" / τῶν... χρόνων or "during" / ἐπὶ. Armenian Pseudo-Ephrem restates "in the years" and "at the time". In the early Postclassical Greek of the LXX and NT, ἐν@pd χρόνος@nd* is commonly used as an historiographical marker of time, rather than ἐπί@pg χρόνος@ng (IDD 1.2). "Pontius Pilate" is confirmed by Latin Irenaeus, Armenian Pseudo-Ephrem, and all Lk2 mss. Greek and Latin *Adm* uniquely mention "Pilate" alone. The restoration by *R* ends at "Pilate" / Πιλάτου. The explicit restoration "of Judea", typically in connection to Pilate, is based on T, Latin Irenaeus (*bis*), Latin Origen, Jacob of Serugh, and the vast majority of Lk2 mss. *B* restored the participle "governing" / ἡγεμονεύοντος along with "Judea" / τῆς Ἰουδαίας. Though maintained by almost all Lk2 mss (alt. "was guarding" / ἐπιτροπεύοντος D), it is not warranted by the numerous patristic attestations. The explicit restoration of "he appeared" / ἐφάνη is based on the attestations of six witnesses across four languages: T, Greek and Latin *Adm*, Latin Origen, Jacob of Serugh, and Armenian Pseudo-Ephrem. See also the note on 4.31. Regarding Jacob of Serugh as the newly identified author of BL Add. 17215 fol. 30–33, see Philip Michael Forness, "The Anonymous Source for Marcion's Gospel in British Library, Add. 17215: An Identification and Analysis", *NTS* 67 (2021) 541–59, [doi.org/10.1017/S0028688521000151](doi.org/10.1017/S0028688521000151). This Syriac text was last directly examined for a scholarly publication in a brief summary by William Emery Barnes, "A Syriac Ms. (Add. 17215) in the British Museum", *The Academy* 1120 (October 21, 1893) 344. *Z* (2.2:455–56) repeatedly dismissed this reference as incongruous with the opening of Ev in T, though *Z* did see it as potentially relevant for Marcion's *Antitheses*; see also Theodor Zahn, "Ein verkanntes Fragment von Marcions Antithesen", *Neue kirchliche Zeitschrift* 21 (1910) 371–77; "Neue Quellenforschung zum Diatesseron", *Theologisches Literaturblatt* 17.1–2 (1896) 19; *Einleitung in das Neue Testament*, 3rd ed. (Leipzig: A. Deichert, 1906–1907) 2:396n18. *R* (52) follows this line of thought, influenced by Riemer Roukema, "The Good Samaritan in Ancient Christianity", *Vigiliae Christianae* 58.1 (2004) 56–74 at 57. *V* (185*) and *R* (52, 399) both cautiously note this quotation in their respective reconstructions of Ev 3.1. *Contra* Z and his followers, the quotation from Jacob of Serugh is best read as a hybrid intertext that recalls the opening of Ev/Lk1 and the Lk2 fable of the Good Samaritan, conflating the two.

Lk1 (80s)	Lk2 (117–138)
3.1b–2a not present in Lk1	Lk2 3.1b. καὶ τετρααρχοῦντος [CENP] Lk2 3.1c. τῆς Γαλιλαίας [Lk1·Lk2] [see A035] Lk2 3.1d. Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρααρχοῦντος [CENP] Lk2 3.2a. ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα [CENP]
3.1b–2a not present in Lk1	Lk2 3.1b. and tetrarching [CENP] Lk2 3.1c. over Galilee [Lk1·Lk2] [see A035] Lk2 3.1d. was Herod, but Philip the brother of his was tetrarching over regions of the Ituraea and Trachonites, and Lysianias was tetrarching over Abilene, [CENP] Lk2 3.2a. during chief-priesthood of Annas and Caiaphas. [CENP]

Lk2 3.1b–2a are unattested by patristic witnesses to Ev, 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."

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)
3.2b–6 not present in Qn QnLk1 7.27. ⸂οὗτός⸃ ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ⸂ἔμπροσθέν σου⸃	1.2–3 not present in Mk1 Mk1 1.4a. ἐγένετο Ἰωάννης <ὁ> βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων [Mk1c] 1.4b–6 not present in Mk1	3.2b–6 not present in Lk1	Mt1 11.10. οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. [¦Lk1·Mt1] [see A107] Mt1 3.1. ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης κηρύσσων ἐν τῇ ἐρήμῳ [Mk1·Mt1] Mt1 3.2a. <καὶ> λέγων	Jn1 1.19. καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν <πρὸς αὐτὸν> οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; [Jn1c] 1.20–22a not present in Jn1 Jn1 1.22b. ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; [Jn1c] Jn1 1.23a. ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· [Mk1·Jn1] ‖ Jn1 1.23b. εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. [Jn1c]	Jn2 1.19 same as Jn1 Jn2 1.20. καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. [Jn2c] Jn2 1.21. καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὔ. [Mk1·Jn2] Jn2 1.22a. εἶπαν οὖν αὐτῷ· τίς εἶ; [Jn1·Jn2] Jn2 1.22b–23 same as Jn1	Lk2 7.27. same as Lk1 [see A107] 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] Lk2 3.3a. καὶ ἦλθεν [Mk1·Mt1·: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] Lk2 3.4a. ὡς γέγραπται ἐν βίβλῳ λόγων [CENP] ‖ Lk2 3.4b. Ἡσαΐου τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. [Mk1·Jn1·:Lk2] 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] Lk2 3.6. καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. [CENP]	Mk2 1.2. καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου. [Lk2·Mk2] Mk2 1.3. φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, [Jn1·Lk2·:Mk2] Mk2 1.4. ἐγένετο Ἰωάννης <ὁ> βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. [Mk1Lk2·:Mk2] Mk2 1.5. καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. [Jn2Lk2·:Mk2] Mk2 1.6. καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. [Mk2c]	Mt2 3.1. ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας [Mk1Mt1·:Mt2] Mt2 3.2. <καὶ> λέγων· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. [Mt1Lk2·:Mt2] Mt2 3.3. οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. [Jn1Lk2·:Mt2] Mt2 3.4. αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. [Mk2·Mt2] Mt2 3.5. τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, [Jn2Lk2Mk2·:Mt2] Mt2 3.6. καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. [Lk2Mk2·:Mt2]

Lk2 3.2b-6, 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 likely confirms this absence: "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). Ev 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 and Jewish ritual piety (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 inserted it before the quotation of Isa 40.3, incorrectly attributing this oracle to Isaiah. JnR1 was apparently 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 descriptions of John's ascetic clothing and food, 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.

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
3.2b–6 not present in Qn QnLk1 7.27. ⸀This one⸂ is about whom it has been written, "Behold, I am sending the angel of mine before [the] presence of yours, who will prepare the road of yours ⸀before you⸂	1.2–3 not present in Mk1 Mk1 1.4a. Came John [he] baptizing in the desert, preaching [Mk1c] 1.4b–6 not present in Mk1	3.2b–6 not present in Lk1	Mt1 11.10. This one is about whom it has been written, "Behold, I myself ἀ̇am sending the angel of mine before [the] presence of yours, who will prepare the road of yours before you. [¦Lk1·Mt1] [see A107] Mt1 3.1. Now in the days those came along John preaching in the desert [Mk1·Mt1] Mt1 3.2a. [and] saying	Jn1 1.19. And this is the testimony of John, when they sent [unto him] the Judeans from Jerusalem, priests and Levites, so that they might question him, "Who are you?" [Jn1c] 1.20–22a not present in Jn1 Jn1 1.22b. "so that an answer we may gave to those sending us. What do you say about yourself?" [Jn1c] Jn1 1.23a. He said, "I [am] a voice crying out in the desert, [Mk1·Jn1] || Jn1 1.23b. "Straighten the road of lord, just as said Isaiah the prophet." [Jn1c]	Jn2 1.19 same as Jn1 Jn2 1.20. And he confessed and he did not deny, and he confessed that, "I am not the anointed." [Jn2c] Jn2 1.21. And they questioned him, "What then? Are you Elijah?" And he says, "I am not." "The prophet are you?" And he answered, "No." [Mk1·Jn2] [cp. A016, A143, A158] Jn2 1.22a. Therefore they said to him, "Who are you?" [Jn1·Jn2] Jn2 1.22b–23 same as Jn1	Lk2 7.27. same as Lk1 [see A107] Lk2 3.2b. Came an oracle of god upon [CENP] || Lk2 3.2c. John [Mk1¨Lk2] || Lk2 3.2d. the son of Zechariah [CENP] || Lk2 3.2e. in the desert. [Mk1¨Lk2] Lk2 3.3a. And he came [Mk1Mt1·:Lk2?] || Lk2 3.3b. into all [the] surrounding area of the Jordan [Jn2·Lk2] [cp. Jn2 1.28] || Lk2 3.3c. preaching [Mk1·Lk2] || Lk2 3.3d. baptism of repentance for remission of sins, [CENP] Lk2 3.4a. as it has been written in a book of words [CENP] || Lk2 3.4b. of Isaiah the prophet, "A voice crying out in the desert, 'Prepare the road of lord, straight make the paths of his. [Mk1Jn1·:Lk2] Lk2 3.5. "Every chasm will be filled and every mountain and hill will be humbled, and will be the crooked as straight and the rugged as roads smooth, [CENP] Lk2 3.6. "and will see all flesh the salvation of the god." [CENP]	Mk2 1.2. Just as it has been written in the Isaiah the prophet, "Behold I am sending the angel of mine before [the] presence of yours, who will prepare the road of yours, [Lk1Lk2·:Mk2] Mk2 1.3. "a voice crying out in the desert: prepare the road of lord, straight make the paths of his." [Jn1Lk2·:Mk2] Mk2 1.4. Came John [he] baptizing in the desert and preaching baptism of repentance for remission of sins. [Mk1Lk2·:Mk2] Mk2 1.5. and went out unto him all the Judea region and the Jerusalemites all, and they were baptized by him in the Jordan river, confessing the sins of theirs. [Jn2Lk2·:Mk2] Mk2 1.6. and was the John wearing hairs of camel and a belt leathern around the loin of his and eating locusts and wild honey. [Mk2c]	Mt2 3.1 Now in the days those came along John the baptist preaching in the desert of the Judea [Mk1Mt1·:Mt2] Mt2 3.2. [and] saying, "Repent. For has come near the dominion of the heavens." [Mt1Lk2·:Mt2] Mt2 3.3. For this one is the one spoken through Isaiah the prophet saying, "A voice crying out in the desert: prepare the road of lord, straight make the paths of his." [Jn1Lk2·:Mt2] Mt2 3.4. Now the same the John had the garment of his from hairs of camel and a belt leathern around the loin of his, but the fare was of his locusts and honey wild. [Mk2·Mt2] Mt2 3.5. At that time went out unto him Jerusalem and all the Judea and all the surrounding region of the Jordan, [Jn2Lk2Mk2·:Mt2] Mt2 3.6. and they were baptized in the Jordan river by him confessing the sins of theirs. [Lk2Mk2·:Mt2]

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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
3.7–9 not present in QnLk1 QnLk1 6.43. [see A082] Lk1 6.45. [see A082] QnLk1 12.49a. [see A204]	3.7–10 not present in Mt1 Mt 7.17. [¡QnLk1·Mt1] [see A082] Mt 7.18. [¡QnLk1·Mt1] [see A082] Mt 12.33. [¡QnLk1·Mt1] [see A082] Mt 12.34. [¡QnLk1·Mt1] [see A082] Mt 12.35. [¡QnLk1·Mt1] [see A082]	Lk2 3.7a. ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ᾽ αὐτοῦ. [CENP] Lk2 3.7b. γεννήματα ἐχιδνῶν, [Mt1·Lk2] ‖ Lk2 3.7c. τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; [CENP] Lk2 3.8a. ποιήσατε οὖν καρποὺς ἀξίους [QnLk1˙Lk2] ‖ 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 τῷ Ἀβραάμ. [CENP] Lk2 3.9a. ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· [CENP] Lk2 3.9b. πᾶν οὖν δένδρον [QnLk1Mt1·:Lk2] ‖ Lk2 3.9c. μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. [QnLk1˙Lk2]	Mt2 3.7a. ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς. [Mt1·Lk2] Mt2 3.7b. γεννήματα ἐχιδνῶν, [Mt1˙Mt2] ‖ Mt2 3.7c. τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; [Mt1·Lk2] Mt2 3.8. ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας [Lk2·Mt2] Mt2 3.9. καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. [Lk2·Mt2] Mt2 3.10a. ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· [Lk2·Mt2] Mt2 3.10b. πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. [QnLk1Lk2·:Mt2]
3.7–9 not present in QnLk1 QnLk1 6.43. [see A082] Lk1 6.45. [see A082] QnLk1 12.49a. [see A204]	3.7–10 not present in Mt1 Mt 7.17. [¡QnLk1·Mt1] [see A082] Mt 7.18. [¡QnLk1·Mt1] [see A082] Mt 12.33. [¡QnLk1·Mt1] [see A082] Mt 12.34. [¡QnLk1·Mt1] [see A082] Mt 12.35. [¡QnLk1·Mt1] [see A082]	Lk2 3.7a. Therefore, he was saying to the going out crowds to be baptized by him, [CENP] Lk2 3.7b. "Birthings of serpents, [Mt1·Lk2] ‖ Lk2 3.7c. who warned you to flee from the coming wrath? [CENP] Lk2 3.8a. "Therefore, make fruits worthy [QnLk1˙Lk2] ‖ Lk2 3.8b. of the repentance and do not begin to say among yourselves, 'A father we have, the Abraham. For I say to you that is able the god from the stones these to raise children to the Abraham. [CENP] Lk2 3.9a. "Now already also the ax unto the root of the trees is laid. [CENP] Lk2 3.9b. "Therefore, every tree [QnLk1Mt1·:Lk2] ‖ Lk2 3.9c. not making fruit lovely is cut off and into fire is cast." [QnLk1˙Lk2]	Mt2 3.7a. Now seeing many of the Pharisees and Sadducees coming upon the baptism of his he said to them, [Mt1·Lk2] Mt2 3.7b. "Birthings of serpents, [Mt1˙Mt2] ‖ Mt2 3.7c. who warned you to flee from the coming wrath?" [Mt1·Lk2] Mt2 3.8. Therefore, make fruit worthy of repentance [Lk2·Mt2] Mt2 3.9. and do not think to say among yourselves, 'A father we have, the Abraham. For I say to you that is able the god from the stones these to raise children to the Abraham." [Lk2·Mt2] Mt2 3.10a. Now already the ax upon the root of the trees is laid. [QnMt1·Lk2] Mt2 3.10b. Therefore, every tree not making fruit lovely is cut off and into a fire is cast. [QnLk1Lk2·:Mt2]

Lk2 3.7-9 were not present in Ev, about which see the note in parallel set A013b. The expression "birthings 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 of the Lk2 and Mt2 passages here 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.

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

Lk1 (80s)	Lk2 (117–138)
3.10–14 not present in Lk1	Lk2 3.10· καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσωμεν; [CENP]
	Lk2 3.11· ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. [CENP]
	Lk2 3.12· ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· διδάσκαλε, τί ποιήσωμεν; [CENP]
	Lk2 3.13· ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. [CENP]
	Lk2 3.14· ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς· μηδένα διασείσητε μηδὲ συκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. [CENP]
3.10–14 not present in Lk1	Lk2 3.10· And the crowds questioned him, saying, "What therefore should we do?" [CENP]
	Lk2 3.11· But answering he was saying to them, "He who has two cloaks, let him give over to the one who does not have, and the one who has foods, let him do similarly." [CENP]
	Lk2 3.12· Now tax collectors also came to be baptized, and they said unto him, "Teacher, what should we do?" [CENP]
	Lk2 3.13· But he said unto them, "Charge nothing more than what has been commanded you." [CENP]
	Lk2 3.14· But soldiers also questioned him, saying, "What also should we do? Shake down no one, nor defraud, and be content with the wages of yours." [CENP]

Lk2 3.10-14 were not present in Ev, about which see the note 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" / πολύς, "command" / διατάσσω, "extort" / διασείω (NT *hapax legomenon*), and "defraud" / συκοφαντέω (Lk2 3.14 and 19.8 are the only two NT occurrences) (IDD 1.1); accusative πρός / πρός@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)
Mk1 1.7. ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. [Mk1c] Mk1 1.8. ἐγὼ 《βαπτίζω》 ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. [Mk1c] Mk1 1.4a. ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων [Mk1c]	3.15–18 not present in Lk1	Mt1 3.11. ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μού ἐστιν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ. [Mk1·Mt1] 3.12 not present in Mt1	1.24–26a not present in Jn1 Jn1 1.26b. ἐγὼ **βαπτίζω ἐν ὕδατι·** [Mk1Mt1·:Jn1] Jn1 1.26c. μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἴδατε, [Jn1c] Jn1 1.27. ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ <ἐγὼ> ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. [Mk1Mt1·Jn1] 1.28–31 not present in Jn1	Jn2 1.24. καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. [Jn2c] Jn2 1.25. καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης; [Mk1·Jn2] [see A016, A143, A158] Jn2 1.26a. ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων [Jn2c] Jn2 1.26b–27 same as Jn1 Jn2 1.28. ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. [Mk1·Jn2] Jn2 1.29. τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. [Jn2c] Jn2 1.30. οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· **ὀπίσω μου ἔρχεται** ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. [Mk1Mt1·:Jn2] Jn2 1.31. κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. [Mk1·Jn2]	Lk2 3.15a. προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, [CENP] Lk2 3.15b. **μήποτε αὐτὸς εἴη ὁ χριστός,** [Jn2·Lk2] Lk2 3.16a. ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης. [Jn2·Lk2] Lk2 3.16b. ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· [Mk1·Lk2] Lk2 3.16c. **αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ** [Mk1Mt1·:Lk2] Lk2 3.16d. καὶ πυρί· [CENP] Lk2 3.17. οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἅλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. [CENP] Lk2 3.18. πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν. [CENP] Lk2 3.3a. καὶ ἦλθεν εἰς πᾶσαν <τὴν> περίχωρον τοῦ Ἰορδάνου [Jn2·Lk2]	Mk2 1.7. καὶ ἐκήρυσσεν λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. [Mk1·Mk2] Mk2 1.8. ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. [Mk1·Mk2]	Mt2 3.11. ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μού ἐστιν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. [Mk1Mt1Lk2·:Mt2] Mt2 3.12. οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. [Lk2·Mt2]

Lk2 3.15-18 were not present in Ev, about which see the note 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" / λαος, 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" / ἅλωνα, 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).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 1.7. Is coming the one stronger than me after me, of whom not am I worthy to loosen the strap of the sandals of his. [Mk1c] Mk1 1.8. I 《am baptizing》 you [all] in water, but he himself will baptize you [all] in spirit sacred. [Mk1c] Mk1 1.4a. [see A013b] [Mk1c]	3.15–18 not present in Lk1	Mt1 3.11. Now I myself you [all] am baptizing in water, but the one after me coming stronger than me is, of whom not am I worthy the sandals to carry. He himself you [all] will baptize in spirit sacred. [Mk1·Mt1] 3.12 not present in Mt1	1.24–26a not present in Jn1 Jn1 1.26b. "I myself am baptizing in water. [Mk1Mt1·:Jn1] ‖ Jn1 1.26c. Amidst you [all] has stood one whom you [all] did not know, [Jn1c] Jn1 1.27. "he who after me is coming, of whom not am [I] worthy that I may loosen of his the strap of the sandal." [Mk1Mt1·:Jn1] 1.28–31 not present in Jn1	Jn2 1.24. And they were sent from the Pharisees. [Jn2c] Jn2 1.25. And they asked him, and they said to him, "Why, therefore, are you baptizing if you not are the anointed, neither Elijah, neither the prophet?" [Mk1·Jn2] [see A016, A143, A158] Jn2 1.26a. Answered to them the John, saying, [Jn2c] Jn2 1.26b–27 same as Jn1 Jn2 1.28. These things in Bethany happened around the Jordan, where was the John baptizing." [Mk1·Jn2] Jn2 1.29. In the morrow he sees the Jesus coming unto him and says, "Behold the lamb of the god who removes the sin of the world." [Jn2c] Jn2 1.30. "This one is about whom I myself spoke, 'After me comes a man who before me existed, because first of me was he." [Mk1Mt1·:Jn2] Jn2 1.31. "I myself did not know him, but so that he might be made visible to the Israel, for this [reason] came I myself in water baptizing." [Mk1·Jn2]	Lk2 3.15a. Now as was expecting the people and as were debating all in the hearts of theirs about the John, [CENP] Lk2 3.15b. whether he might be the anointed, [Jn2·Lk2] Lk2 3.16a. answered saying to all the John, [Jn2·Lk2] Lk2 3.16b. "Now I myself in water am baptizing you [all], but he comes the one stronger than me, of whom not am I worthy to loosen the strap of the sandals of his. [Mk1·Lk2] Lk2 3.16c. "He himself you [all] will baptize in spirit sacred [Mk1Mt1·:Lk2] Lk2 3.16d. and fire. [CENP] Lk2 3.17. "Of him the winnowing fork [is] in the hand of his to purge the threshing floor of his and to gather together the grain into the barn of his, but the chaff to burn down with fire unquenchable. [CENP] Lk2 3.18. Many indeed, therefore, other things encouraging he euangelized the people, [CENP] Lk2 3.3a. and he came into all [the] πsurrounding region of the Jordan. [Jn2·Lk2]	Mk2 1.7. And he preached, saying, "He comes who [is] stronger than me after me, of whom not am I worthy after kneeling to loosen the strp of the sandals of his. [Mk1·Mk2] Mk2 1.8. I myself baptized ὑyou [all] with water, but he himself will baptize you [all] in spirit sacred. [Mk1·Mk2]	Mt2 3.11. Now I myself you [all] am baptizing in water for repentance, but the one after me coming stronger than me is, of whom not am I worthy the sandals to carry. He himself you [all] will baptize in spirit sacred and fire. [Mk1Mt1Lk2·:Mt2] Mt2 3.12. Of him the winnowing fork [is] in the hand of his and he will purge τthe threshing floor of his and will gather together the grain of his into the barn, but the chaff will he burn down with fire unquenchable. [Lk2·Mt2]

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

Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
3.19–20 not present in Lk1 QnLk1 7.18. [see A106]	Jn 3.24a. οὔπω γὰρ ἦν βεβλημένος [Jn1c] Jn1 3.24b. *εἰς τὴν φυλακὴν* ὁ Ἰωάννης. ^[QnLk1·Jn1]	Lk2 3.19. ὁ δὲ Ἡρῴδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης, ^[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 Ἡρῴδης κρατήσας τὸν Ἰωάννην **ἔδησεν** <αὐτὸν> καὶ *ἐν φυλακῇ* ἀπέθετο διὰ Ἡρῳδιάδα 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 *Ἡρῴδης* ἀποστείλας *ἐκράτησεν* τὸν Ἰωάννην καὶ *ἔδησεν* αὐτὸν *ἐν φυλακῇ διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ*, ὅτι αὐτὴν ἐγάμησεν. ^[QnLk1Jn1Lk2Mt2·:Mk3] Mk3 6.18. **ἔλεγεν γὰρ ὁ Ἰωάννης** τῷ Ἡρῴδῃ ὅτι *οὐκ ἔξεστίν σοι ἔχειν* τὴν γυναῖκα τοῦ ἀδελφοῦ σου. ^[Lk2Mt2·:Mk3]
3.19–20 not present in Lk1 QnLk1 7.18. [see A106]	Jn1 3.24a. For not yet was thrown [Jn1c] Jn1 3.24b. <u>into the prison</u> John. [QnLk1·Jn1]	Lk2 3.19. But the Herod the tetrarch, being reproved by him about Herodian the wife of the brother of his and about all of the evils which Herod did, ^[CENP] Lk2 3.20a. added even this on top of all, ^[CENP] Lk2 3.20b. [and] <u>he locked up</u> John <u>in prison</u>. ^[QnLk1Jn1·:Lk2]	Mt2 14.3. For <u>the Herod</u>, after laying hold of <u>the John</u> <u>bound</u> [him] and <u>in prison</u> <u>set aside</u> on account of Herodias <u>the woman</u> of Philip <u>the brother of his.</u> ^[QnLk1Jn1Lk2·:Mt2] Mt2 14.4. For was saying the John to him, "<u>Not lawful is it for you to have her.</u> ^[Lk2·Mt2]	Mk3 6.17. ***For*** himself <u>the</u> <u>Herod</u>, by sending, *<u>laid hold of</u>* <u>the John</u> and *<u>bound</u>* him <u>in prison</u> *<u>on account of Herodias the daughter of Philip the brother of his</u>*, because her he married. [QnLk1Jn1Lk2Mt2·:Mk3] Mk3 6.18. **For was saying the John** to the Herod that, **"Not lawful is it for you to have** the woman of the brother of yours. ^[Lk2Mt2·:Mk3]

Lk2 3.19-20 were not present in Ev, about which see the note 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 by proxy 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 Ἡρῴδῃ (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 character trigram "arch" / αρχ and a passive participle / @vp\w{1}p (IDD 1.1); the bigrams "about everything" / περί@pg πᾶς@aigmpn, "over all" / ἐπί@\w+ πᾶς@, "everything which" / πᾶς@a\w{1}p\w+ 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)
Mt2 14.5. καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. [see A276]	Mk3 6.19a. ἡ δὲ Ἡρῳδιὰς ἐνεῖχεν αὐτῷ [Mk3c] ‖ Mk3 6.19b. καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· [Mt2·Mk3]
Mt2 14.6. γενεσίοις δὲ γενομένοις τοῦ Ἡρῴδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἡρῴδη, [Mt2c] [see Lk2 3.19 for Ἡρῳδιάδος]	Mk3 6.20a. ὁ γὰρ Ἡρῴδης ἐφοβεῖτο [Mt2·Mk3] ‖ Mk3 6.20b. τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν. [Mk3c]
Mt2 14.7. ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται. [Mt2c]	Mk3 6.21a. καὶ γενομένης ἡμέρας εὐκαίρου ὅτε Ἡρῴδης τοῖς γενεσίοις [Mt2·Mk3] ‖ Mk3 6.21b. αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, [Mk3c]
Mt2 14.8. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς· δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. [Mt2c]	Mk3 6.22a. καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρῳδιάδος καὶ ὀρχησαμένης ἤρεσεν τῷ Ἡρῴδη [Mt2·Mk3] ‖ Mk3 6.22b. καὶ τοῖς συνανακειμένοις. εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· [Mk3c] ‖ Mk3 6.22c. αἴτησόν με ὃ ἐὰν θέλης, καὶ δώσω σοι. [Mt2·Mk3]
Mt2 14.9. καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι, [Mt2c]	Mk3 6.23a. καὶ ὤμοσεν αὐτῇ <πολλά> ὅ τι ἐάν με αἰτήσης δώσω σοι [Mt2·Mk3] ‖ Mk3 6.23b. ἕως ἡμίσους τῆς βασιλείας μου. [Mk3c]
Mt2 14.10. καὶ πέμψας ἀπεκεφάλισεν [τὸν] Ἰωάννην ἐν τῇ φυλακῇ. [Mt2c]	Mk3 6.24. καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς· τί αἰτήσωμαι; ἡ δὲ εἶπεν· τὴν κεφαλὴν Ἰωάννου τοῦ βαπτίζοντος. [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 εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾐτήσατο λέγουσα· θέλω ἵνα ἐξαυτῆς [Mk3c] ‖ Mk3 6.25b. δῷς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. [Mt2·Mk3]
Mt2 14.12. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν αὐτὸ<ν> καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. [Mt2c]	Mk3 6.26. καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν. [Mt2·Mk3]
	Mk3 6.27a. καὶ εὐθὺς ἀποστείλας [Mt2·Mk3] ‖ Mk3 6.27b. ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. [Mk3c] ‖ Mk3 6.27c. καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ [Mt2·Mk3]
	Mk3 6.28. καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. [Mt2·Mk3]
	Mk3 6.29. καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ. [Mt2·Mk3]

Mt2 (English)	Mk3 (English)
Mt2 14.5. And wanting him to be killed, he was afraid of the crowd, because as a prophet him they held. [see A276]	Mk3 6.19a. Now the Herodias stewed on him [Mk3c] ‖ Mk3 6.19b. and wished him to kill, and was not able. [Mt2·Mk3]
Mt2 14.6. Now as the birthday festivities were happening of Herod, danced the daughter of the Herodias in the midst and was pleasing to Herod, [Mt2c] [see Lk2 3.19 for Ἡρῳδιάδος]	Mk3 6.20a. For the Herod feared [Mt2·Mk3] ‖ Mk3 6.20b. the John, knowing him a man righteous and sacred, and he preserves him, and hearing him many things he was at a loss, and gladly to him he listened. [Mk3c]
Mt2 14.7. wherefore with an oath he confessed to her to give whatever she requested. [Mt2c]	Mk3 6.21a. And as were happening days of celebration when Herod with the neighbors [Mt2·Mk3] ‖ Mk3 6.21b. of his a feast made for the magnates of his and for the chiliarchs and for the leading [men] of the Galilee, [Mk3c]
Mt2 14.8. Now she, having been prompted by the mother of hers, "Give to me", she says, "here upon a plate the head of John the baptist." [Mt2c]	Mk3 6.22a. and after entering the daughter of his Herodias and after dancing she was pleasing to Herod [Mt2·Mk3] ‖ Mk3 6.22b. and to those reclining with [him. Said the king to the maiden, [Mk3c] ‖ Mk3 6.22c. "Ask me whatever you wish, and I will give [it] to you." [Mt2·Mk3]
Mt2 14.9. And having been grieved, the king, on account of the oaths and those seated together, commanded to be given, [Mt2c]	Mk3 6.23a. And he swore to her [many times], "That thing which ever me you ask will I give to you, [Mt2·Mk3] ‖ Mk3 6.23b. up to half of the dominion of mine." [Mk3c]
Mt2 14.10. and sending he beheaded [the] John in the prison. [Mt2c]	Mk3 6.24. And after going out, she said to the mother of hers, "What shall I ask?" But she said, "The head of John, the one who baptizes." [Mt2·Mk3]
Mt2 14.11. And was brought the head of his upon a plate and was given to the maiden, and she brought to the mother of hers. [Mt2c]	Mk3 6.25a. And entering immediately with haste unto the king he requested, saying, "I wish so that at once [Mk3c] ‖ Mk3 6.25b. you give to me upon a plate the head of John the baptist." [Mt2·Mk3]
Mt2 14.12. And after arriving, the students of his took the corpse and buried it, and after coming, they reported to Jesus. [Mt2c]	Mk3 6.26. And grief-stricken becoming the king on account of the oaths and the dependents did not wish to refuse her. [Mt2·Mk3]
	Mk3 6.27a. And immediately sending, [Mt2·Mk3] ‖ Mk3 6.27b. the king the executioner commanded to bring the head of his. [Mk3c] ‖ Mk3 6.27c. And departing ἀhe beheaded him in the prison [Mt2·Mk3]
	Mk3 6.28. and brought the head of his upon a plate and gave it to the maiden, and the maiden gave it to the mother of hers. [Mt2·Mk3]
	Mk3 6.29. And hearing the students of his came and took the corpse of his and placed it in a tomb. [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)
Mk1 1.9. καὶ ἦλθεν Ἰησοῦς ἀπὸ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. [Mk1c] Mk1 1.10. καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν. [Mt1c] Mk1 1.11. καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. [Mt1c] Mk1 1.8. ἐγὼ «βαπτίζω» ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. [Mt1c]	3.21–22 not present in Lk1	Mt1 3.13. τότε _παραγίνεται_ ὁ _Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ._ [Mk1·Mt1] 3.14–15 not present in Mt1 Mt1 3.16. βαπτισθεὶς δὲ ὁ Ἰησοῦς _εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος·_ καὶ ἰδοὺ _ἠνεῴχθησαν_ <αὐτῷ> _οἱ οὐρανοί, καὶ εἶδεν_ <τὸ> _πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν_ <καὶ> _ἐρχόμενον ἐπ' αὐτόν._ [Mk1·Mt1] Mt1 3.17. _καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα._ [Mk1·Mt1]	1.32a not present in Jn1 Jn1 1.32b. τεθέαμαι _τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν._ [Mk1·Jn1] 1.33–34 not present in Jn1	Jn2 1.32. καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι **τεθέαμαι** _τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν_ **ἐξ** _οὐρανοῦ_ **καὶ ἔμεινεν ἐπ' αὐτόν.** [Mk1Jn1·:Jn2] Jn2 1.33. κἀγὼ 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] Jn2 1.34. κἀγὼ **ἑώρακα** καὶ μεμαρτύρηκα ὅτι **οὗτός ἐστιν** ὁ υἱὸς τοῦ θεοῦ. [Mk1Mt1·:Jn2]	Lk2 3.21a. ἐγένετο δὲ ἐν τῷ [CENP] ‖ Lk2 3.21b. **βαπτισθῆναι** [Mk1Mt1·:Lk2] ‖ Lk2 3.21c. ἅπαντα τὸν λαὸν καὶ [CENP] ‖ Lk2 3.21d. Ἰησοῦ βαπτισθέντος καὶ προσευχομένου **ἀνεῳχθῆναι** _τὸν οὐρανὸν_ [Mk1Mt1·:Lk2] Lk2 3.22a. _καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον_ σωματικῷ εἴδει _ὡς περιστερὰν_ **ἐπ' αὐτόν,** _καὶ φωνὴ_ **ἐξ οὐρανοῦ** γενέσθαι· _υἱός μου εἶ σὺ_ [Mk1Mt1Jn1·:Lk2] ‖ Lk2 3.22b. ἐγὼ σήμερον γεγέννηκά σε. [CENP]	Mk2 1.9. _καὶ_ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις _ἦλθεν Ἰησοῦς ἀπὸ_ Ναζαρὲτ _τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου._ [Mk1·Mk2] Mk2 1.10–11 same as Mk1	Mt2 3.13 same as Mt1 Mt2 3.14. ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων· ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; [Mt2c] Mt2 3.15. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. [Mt2c] Mt2 3.16–17 same as Mt1

Lk2 3.21-22 were not present in Ev, about which see the note 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" / σωματικῷ εἴδει (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" / υἱός 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 υἱός 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.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 1.9. And came Jesus from the Galilee and was baptized within the Jordan by John. [Mk1c] Mk1 1.10. And immediately going up from the water, he saw being split the heavens and the spirit as a dove descending into him. [Mt1c] Mk1 1.11. And a voice came from the heavens, "You are the son of mine, the beloved; in you was I pleased." [Mt1c] Mk1 1.8. "I myself 《am baptizing》 you [all] in water, but he himself will baptize you [all] in spirit sacred. [Mt1c]	3.21–22 not present in Lk1	Mt1 3.13. At that time came along the Jesus from the Galilee upon the Jordan unto the John for the being baptized by him. [Mk1·Mt1] 3.14–15 not present in Mt1 Mt1 3.16. Now after being baptized, the Jesus immediately went up from the water. And behold were opened [to him] the heavens, and he saw [the] spirit of [the] god descending just like a dove [and] coming upon' him. [Mk1·Mt1] Mt1 3.17. And behold a voice from the heavens saying, "This is the son of mine the beloved, in whom I was I pleased." [Mk1·Mt1]	1.32a not present in Jn1 Jn1 1.32b. I have observed the spirit descending as a dove from heaven and remained upon him. [Mk1ˉJn1] 1.33–34 not present in Jn1	Jn2 1.32. And witnessed John, saying that, "**I have observed** the spirit descending as a dove **from** heaven **and remained upon him**. [Mk1Jn1·ˉJn2] Jn2 1.33. "Yet I did not know him, but he who sent me to baptize in water, that one to me said, "Upon whomever **you see** the spirit descending and **remaining upon him**, this one is he who baptizes in spirit sacred. [Mk1Mt1·ˉJn2] Jn2 1.34. "Yet I **have seen** and have witnessed that **this one is** the son of the god." [Mk1Mt1·ˉJn2]	Lk2 3.21a. Came now in the [CENP] ‖ Lk2 3.21b. **being baptized** [Mk1Mt1·:Lk2] ‖ Lk2 3.21c. all the people and [CENP] ‖ Lk2 3.21d. Jesus being baptized, and as he prayed **to be opened** the heaven [Mk1Mt1·:Lk2] Lk2 3.22a. and to descend the spirit the sacred in bodily form as a dove **upon him**, and a voice **from heaven** to happen, "Son of mine are you. [Mk1Mt1Jn1·:Lk2] ‖ Lk2 3.22b. I myself today have begotten you." [CENP]	Mk2 1.9. And happened in those the days came Jesus from Nazareth of the Galilee and was baptized in the Jordan by John. [Mk1ˉMk2] Mk2 1.10–11 same as Mk1	Mt2 3.13 same as Mt1 Mt2 3.14. Now the John hindered him, saying, "I myself need have by you to be baptized, and you come unto me?" [Mt2c] Mt2 3.15. Now answering the Jesus said unto him, "Permit now, for thus proper is for us to fulfill all justice." Then he permitted him. [Mt2c] Mt2 3.16–17 same as Mt1

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
3.23–38 not present in Lk1	Lk2 3.23. καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσὴφ τοῦ Ἠλὶ [CENP] Lk2 3.24. τοῦ Μαθθὰτ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσὴφ [CENP] Lk2 3.25. τοῦ Ματταθίου τοῦ Ἀμὼς τοῦ Ναοὺμ τοῦ Ἐσλὶ τοῦ Ναγγαὶ [CENP] Lk2 3.26. τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεῒν τοῦ Ἰωσὴχ τοῦ Ἰωδὰ [CENP] Lk2 3.27. τοῦ Ἰωανὰν τοῦ Ῥησὰ τοῦ Ζοροβαβὲλ τοῦ Σαλαθιὴλ τοῦ Νηρὶ [CENP] Lk2 3.28. τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσὰμ τοῦ Ἐλμαδὰμ τοῦ Ἢρ [CENP] Lk2 3.29. τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρὶμ τοῦ Μαθθὰτ τοῦ Λευὶ [CENP] Lk2 3.30. τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσὴφ τοῦ Ἰωνὰμ τοῦ Ἐλιακὶμ [CENP] Lk2 3.31. τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ Ναθὰμ τοῦ Δαυὶδ [CENP] Lk2 3.32. τοῦ Ἰεσσαὶ τοῦ Ἰωβὴδ τοῦ Βόος τοῦ Σαλὰ τοῦ Ναασσὼν [CENP] Lk2 3.33. τοῦ Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἐσρὼμ τοῦ Φάρες τοῦ Ἰούδα [CENP] Lk2 3.34. τοῦ Ἰακὼβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχὼρ [CENP] Lk2 3.35. τοῦ Σεροὺχ τοῦ Ῥαγαῦ τοῦ Φάλεκ τοῦ Ἔβερ τοῦ Σαλὰ [CENP] Lk2 3.36. τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ [CENP] Lk2 3.37. τοῦ Μαθουσαλὰ τοῦ Ἐνὼχ τοῦ Ἰάρετ τοῦ Μαλελεὴλ τοῦ Καϊνὰμ [CENP] Lk2 3.38. τοῦ Ἐνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ θεοῦ. [CENP]	Mt2 1.1. βίβλος γενέσεως **Ἰησοῦ χριστοῦ** υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. [¦Mk2·Mt2?] [see A001] Mt2 1.2. **Ἀβραὰμ** ἐγέννησεν τὸν **Ἰσαάκ**, **Ἰσαὰκ** δὲ ἐγέννησεν τὸν **Ἰακώβ**, **Ἰακὼβ** δὲ ἐγέννησεν τὸν **Ἰούδαν** καὶ τοὺς ἀδελφοὺς αὐτοῦ, [Lk2·Mt2] Mt2 1.3. **Ἰούδας** δὲ ἐγέννησεν τὸν **Φάρες** καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, **Φάρες** δὲ ἐγέννησεν τὸν **Ἐσρώμ**, **Ἐσρὼμ** δὲ ἐγέννησεν τὸν **Ἀράμ**, [Lk2·Mt2] Mt2 1.4. **Ἀρὰμ** δὲ ἐγέννησεν τὸν **Ἀμιναδάβ**, **Ἀμιναδὰβ** δὲ ἐγέννησεν τὸν **Ναασσών**, **Ναασσὼν** δὲ ἐγέννησεν τὸν **Σαλμών**, [Lk2·Mt2] Mt2 1.5. **Σαλμὼν** δὲ ἐγέννησεν τὸν **Βόες** ἐκ τῆς **Ῥαχάβ**, **Βόες** δὲ ἐγέννησεν τὸν **Ἰωβὴδ** ἐκ τῆς **Ῥούθ**, **Ἰωβὴδ** δὲ ἐγέννησεν τὸν **Ἰεσσαί**, [Lk2·Mt2] Mt2 1.6a. **Ἰεσσαὶ** δὲ ἐγέννησεν τὸν **Δαυὶδ** τὸν βασιλέα. **Δαυὶδ** [Lk2·Mt2] Mt2 1.6b. δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, [Mt2c] ‖ Mt2 1.7. Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ, [Mt2c] ‖ Mt2 1.8. Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζίαν, [Mt2c] ‖ Mt2 1.9. Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχὰζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, [Mt2c] ‖ Mt2 1.10. Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσίαν, [Mt2c] ‖ Mt2 1.11. Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. [Mt2c] ‖ Mt2 1.12a. μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν [Mt2c] Mt2 1.12b. τὸν **Σαλαθιήλ**, **Σαλαθιὴλ** δὲ ἐγέννησεν τὸν **Ζοροβαβέλ**, [Lk2·Mt2] Mt2 1.13a. **Ζοροβαβὲλ** δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιοὺδ δὲ ἐγέννησεν τὸν **Ἐλιακίμ**, **Ἐλιακὶμ** [Lk2·Mt2] Mt2 1.13b. δὲ ἐγέννησεν τὸν Ἀζώρ, [Lk2·Mt2] ‖ Mt2 1.14. Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ, [Mt2c] ‖ Mt2 1.15a. Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν [Mt2c] Mt2 1.15b. τὸν **Ματθάν**, **Ματθὰν** δὲ ἐγέννησεν τὸν **Ἰακώβ**, [Lk2·Mt2] Mt2 1.16. **Ἰακὼβ** δὲ ἐγέννησεν τὸν **Ἰωσὴφ** τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη **Ἰησοῦς** ὁ λεγόμενος χριστός. [Lk2·Mt2] Mt2 1.17a. πᾶσαι οὖν αἱ γενεαὶ ἀπὸ **Ἀβραὰμ** ἕως **Δαυὶδ** γενεαὶ δεκατέσσαρες, καὶ ἀπὸ **Δαυὶδ** [Lk2·Mt2] Mt2 1.17b. ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες. [Mt2c]

Lk2 3.23-38, the Lukan genealogy, was not present in Ev, 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). Ev 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!

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
3.23–38 not present in Lk1	Lk2 3.23· and himself was Jesus beginning around years thirty, being son, as it was supposed, of Joseph of the Eli [CENP]	Mt2 1.1· A book of beginning of **of Jesus anointed** son of David, son of Abraham. [¦Mk2·Mt2?] [see A001]
	Lk2 3.24· of the Matthat, of the Levi, of the Melchi, of the Jannai, of the Joseph [CENP]	Mt2 1.2· <u>Abraham</u> bore the <u>Isaac</u>, <u>Isaac</u> then bore the <u>Jacob</u>, <u>Jacob</u> then bore the <u>Judah</u> and the brothers of his, [Lk2·Mt2]
	Lk2 3.25· of the Maath, of the Mattathias, of the Amos, of the Nahum, of the Esli, of the Naggai, [CENP]	Mt2 1.3· <u>Judah</u> then bore the <u>Phares</u> and the <u>Zara</u> from the Tamar, <u>Phares</u> then bore the <u>Esrom</u>, <u>Esrom</u> then bore the Aram, [Lk2·Mt2]
	Lk2 3.26· of the Maath, of the Mattathias, of the Semein, of the Josech, of the Yoda, [CENP]	Mt2 1.4· Aram then bore the <u>Aminadab</u>, <u>Aminadab</u> then bore the <u>Nashon</u>, <u>Nashon</u> then bore the <u>Salmon</u>, [Lk2·Mt2]
	Lk2 3.27· of the Joanan, of the Rhesa, of the Zerubbabel, of the Shealtiel, of the Neri, [CENP]	Mt2 1.5· <u>Salmon</u> then bore the <u>Boaz</u> from the Rahab, <u>Boaz</u> then bore the <u>Jobed</u> from the Ruth, <u>Jobed</u> then bore the <u>Jesse</u>, [Lk2·Mt2]
	Lk2 3.28· of the Melchi, of the Addi, of the Cosam, of the Elmadam, of the Er, [CENP]	Mt2 1.6a· <u>Jesse</u> then bore the <u>David</u> the king. <u>David</u> [Lk2·Mt2]
	Lk2 3.29· of the Jesus, of the Eliezer, of the Jorim, or the Matthat, of the Levi, [CENP]	Mt2 1.6b· then bore the Solomon from the [wife] of the Uriah, [Mt2c] ‖ Mt2 1.7· Solomon then bore the Rehoboam, Rehoboam then bore the Abijah, Abijah then bore the Asaph, [Mt2c] ‖ Mt2 1.8· Asaph then bore the Jehoshaphat, Jehoshaphat then bore the Joram, Joram then bore the Uzziah, [Mt2c] ‖ Mt2 1.9· Uzziah then bore the Jotham, Jotham then bore the Ahaz, Ahaz then bore the Hezekiah, [Mt2c] ‖ Mt2 1.10· Hezekiah then bore the Manasseh, Manasseh then bore the Amos, Amos then bore the Josiah, [Mt2c] ‖ Mt2 1.11· Josiah then bore the Jechoniah and the brothers of his during the exile of Babylon. [Mt2c] ‖ Mt2 1.12a· Then after the exile of Babylon Jechoniah bore [Mt2c]
	Lk2 3.30· of the Simeon, of the Judah, of the Joseph, of the Eliakim, [CENP]	
	Lk2 3.31· of the Melea, of the Menna, of the Mattatha, of the Nathan, of the David, [CENP]	
	Lk2 3.32· of the Jesse, of the Obed, of the Boaz, of the Sala, of the Nahshon, [CENP]	
	Lk2 3.33· of the Aminadab, of the Admin, of the Arni, of the Esrom, of the Phares, of the Judah, [CENP]	Mt2 1.12b· the <u>Salathiel</u>, <u>Salathiel</u> then bore the <u>Zerubbabel</u>, [Lk2·Mt2]
	Lk2 3.34· of the Jacob, of the Isaac, of the Abraham, of the Terah, of the Nahor, [CENP]	Mt2 1.13a· <u>Zerubbabel</u> then bore the Abijah, Abijah then bore the <u>Eliakim</u>, <u>Eliakim</u> [Lk2·Mt2]
	Lk2 3.35· of the Serug, of the Reu, of the Peleg, of the Eber, of the Shelah, [CENP]	Mt2 1.13b· then bore the Azor, [Lk2·Mt2] ‖ Mt2 1.14· Azor then bore the Zadok, Zadok then bore the Achim, Achim then bore the Eliud, [Mt2c] ‖ Mt2 1.15a· Eliud then bore the Eleazar, Eleazar then bore [Mt2c]
	Lk2 3.36· of the Cainan, of the Arphaxad, of the Shem, of the Noah, of the Lamech, [CENP]	Mt2 1.15b· the <u>Matthan</u>, <u>Matthan</u> then bore the Jacob, [Lk2·Mt2]
	Lk2 3.37· of the Methuselah, of the Enoch, of the Jared, of the Mahalaleel, of the Cainan, [CENP]	Mt2 1.16· Jacob then bore the <u>Joseph</u> the husband of Mary, from whom was born <u>Jesus</u> who is called anointed. [Lk2·Mt2]
		Mt2 1.17a· Therefore, all the generations from <u>Abraham</u> until <u>David</u> generations fourteen, and from <u>David</u> [Lk2·Mt2]
	Lk2 3.38· of the Enosh, of the Seth, of the Adam, of the god. [CENP]	Mt2 1.17b· until the exile of Babylon, generations fourteen, and from the exile of Babylon until the anointed, generations fourteen. [Mt2c]

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] Mk1 1.13. καὶ ἦν ἐν τῇ ἐρήμῳ τεσσεράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. [Mk1c]	4.1–13 not present in Lk1	Mt1 4.1. τότε ὁ Ἰησοῦς <u>ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου</u>. [Mk1·Mt1] Mt1 4.2. καὶ νηστεύσας <u>ἡμέρας τεσσεράκοντα</u> καὶ νύκτας τεσσεράκοντα, ὕστερον ἐπείνασεν. [Mk1·Mt1] Mt1 4.3. καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. [Mt1c] Mt1 4.4. ὁ δὲ ἀποκριθεὶς εἶπεν· γέγραπται· οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. [Mt1c] Mt1 4.5. τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ [Mt1c] Mt1 4.6. καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, <u>βάλε σεαυτὸν κάτω</u>· γέγραπται γὰρ ὅτι <u>τοῖς ἀγγέλοις</u> αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. [Mt1c] Mt1 4.7. ἔφη αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. [Mt1c] 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 πεσὼν 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 <u>ἄγγελοι</u> προσῆλθον καὶ <u>διηκόνουν αὐτῷ</u>. [Mk1·Mt1]	Lk2 4.1a. **Ἰησοῦς** δὲ πλήρης **πνεύματος** [Mk1Mt1·:Lk2] | Lk2 4.1b. ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου [CENP] || Lk2 4.1c. καὶ **ἤγετο ἐν τῷ πνεύματι** ἐν τῇ ἐρήμῳ. [Mk1Mt1·:Lk2] Lk2 4.2a. **ἡμέρας τεσσεράκοντα** <u>πειραζόμενος ὑπὸ τοῦ</u> **διαβόλου**. [Mk1Mt1·:Lk2] || Lk2 4.2b. καὶ <u>οὐκ ἔφαγεν οὐδὲν</u> [Mt1·Lk2] || Lk2 4.2c. ἐν ταῖς ἡμέραις ἐκείναις καὶ [Mk1'Lk2] || Lk2 4.2d. συντελεσθεισῶν αὐτῶν ἐπείνασεν. [Mt1·Lk2] Lk2 4.3. <u>εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος</u>. [Mt1·Lk2] Lk2 4.4. καὶ ἀπεκρίθη [Mt1·Lk2] || Lk2 4.4b. πρὸς αὐτὸν [CENP] || Lk2 4.4c. ὁ Ἰησοῦς· <u>γέγραπται ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος</u>. [Mt1·Lk2] Lk2 4.5a. <u>καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης</u> [Mt1·Lk2] || Lk2 4.5b. ἐν στιγμῇ χρόνου [CENP] Lk2 4.6a. <u>καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν</u> [Mt1·Lk2] || Lk2 4.6b. ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν. [CENP] Lk2 4.7. <u>σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα</u>. [Mt1·Lk2] Lk2 4.8. καὶ ἀποκριθεὶς <u>ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις</u>. [Mt1·Lk2] Lk2 4.9. <u>ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω</u>· [Mt1·Lk2] Lk2 4.10. <u>γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ</u> [Mt1·Lk2] || <u>τοῦ διαφυλάξαι σε</u> [CENP] Lk2 4.11. <u>καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου</u>. [Mt1·Lk2] Lk2 4.12. <u>καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς</u> ὅτι εἴρηται· <u>οὐκ ἐκπειράσεις κύριον τὸν θεόν σου</u>. [Mt1·Lk2] Lk2 4.13a. καὶ συντελέσας πάντα πειρασμὸν [CENP] || Lk2 4.13b. ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ. [Mt1·Lk2]

Lk2 4.1-13, the temptation, is confirmed as not present in Ev by T (*Marc.* 5.6.7; SC 483:152; Evans 544; *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. Editors of Ev 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" / ὑπέστρεφω, "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.

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

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

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

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" / ὑπέστρεφω, "report" / φήμη, and "neighboring region" / περίχωρος (IDD 1.1), as well as the combination of "power" / δύναμις 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).

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

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A035. Capernaum lesson	1.21–22	4.31–32	4.13, 23; 7.28–29	4.31–32	4.13, 23; 7.28–29

Parallel Verses for Signals Tracing: Ev 4.31

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 1.21. εἰσπορεύονται εἰς Καφαρναούμ καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν. [Mk1c]	Lk1 4.31. κατελθὼν εἰς Καφαρναούμ ⟨τῆς Γαλιλαίας⟩ ⌜διδάσκειν⌝ ἐν τῇ συναγωγῇ [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 4.13a. καταλιπὼν τὴν Ναζαρὰ [Mt1c] Mt1 4.13b. ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ [Mk1Lk1·:Mt1] Mt1 4.23a. καὶ περιῆγεν ἐν ὅλῃ [Mt1c] Mt1 4.23b. τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν [Mk1Lk1·:Mt1]	Lk2 3.1c. τῆς Γαλιλαίας [¦Lk1·Lk2] [see A013a] Lk2 4.31. καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] [cp. QnLk1 4.16 at A032]	Mt2 4.13ab same as Mt1 Mt2 4.13c–15 [see A032] Mt2 4.23ab same as Mt1 Mt2 4.23c [see A040]
Mk1 1.21. εἰσπορεύονται εἰς Καφαρναούμ καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν. [Mk1c]	Lk1 4.31. κατελθὼν εἰς Καφαρναούμ ⟨τῆς Γαλιλαίας⟩ ⌜διδάσκειν⌝ ἐν τῇ συναγωγῇ [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 4.13a. καταλιπὼν τὴν Ναζαρὰ [Mt1c] Mt1 4.13b. ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ [Mk1Lk1·:Mt1] Mt1 4.23a. καὶ περιῆγεν ἐν ὅλῃ [Mt1c] Mt1 4.23b. τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν [Mk1Lk1·:Mt1]	Lk2 3.1c. τῆς Γαλιλαίας [¦Lk1·Lk2] [see A013a] Lk2 4.31. καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] [cp. QnLk1 4.16 at A032]	Mt2 4.13ab same as Mt1 Mt2 4.13c–15 [see A032] Mt2 4.23ab same as Mt1 Mt2 4.23c [see A040]

Lk1 4.31 is attested—together with 3.1—as the opening of Ev by five witnesses in three languages: T, Hippolytus, Greek and Latin *Adm*, and Jacob of Serugh. T maintains: "He sets him forth in the fifteenth year of the rule of Tiberius descending into the city of Galilee Capernaum" / *anno quintodecimo principatus Tiberiani proponit eum descendisse in civitatem Galilaeae Capharnaum* (*Marc.* 4.7.1, SC 456:92; Evans 274); "Yet now while maintaining that descent, I demand to know the rest of the order of that descent. In fact it matters not if somewhere the word 'appeared' is used. 'To appear' has the sense of a sudden, unexpected sight, [when] someone puts eyes on it at the same time that it has appeared without a delay" / *nunc autem et reliquum ordinem descensionis expostulo tenens descendisse illum. Viderit enim sicubi apparuisse positum est. Apparere subitum ex inopinato sapit conspectum qui semel impegerit oculos in id quod sine mora apparuit* (*Marc.* 4.7.2; SC 456:92, 94; Evans 276); Jesus came "from heaven immediately to assembly" / *de caelo statim ad synagogam* (*Marc.* 4.7.5; SC 456:96; Evans 278). According to Hippolytus: "Marcion... ⟨says⟩ without a birth/beginning, 'in the fifteenth year of the rule of Tiberius Caesar,' that he, having 'descended' from above, being in between evil and good, 'to teach in the assemblies'" / Μαρκίων... ⟨φησι⟩ χωρὶς γενέσεως ⟨ἐν⟩ ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος κατεληλυθότα αὐτὸν ἄνωθεν μέσον ὄντα κακοῦ καὶ ἀγαθοῦ διδάσκειν ἐν ταῖς συναγωγαῖς (Hippolytus, *Refut.* 7.31.5–6; PTS 25:313–314). In Greek and Latin *Adm* we have: "during Tiberias he descending appeared in Capernaum" / ἐπὶ Τιβερίου κατελθὼν ἐφάνη ἐν Καφαρναούμ (GCS 4:102; PTS 55:338) / "in the times of Tiberius he was first manifested in Capernaum" / *temporibus Tiberii primo manifestatus est in Cafarnaiim* (Caspari 2.19; STA 1:45). Jacob of Serugh recounts: "For Marcion said, 'Our Lord was not born from a woman but rather stole the place of the maker, came down, and appeared first between Jerusalem and Jericho as a human being through a pretense, through illusions, and in a likeness, for he did not have a body'" / ܚܢܦܐ ... (BL Add. 17215 fol. 30r, ET Forness, "The Anonymous Source for Marcion's Gospel", 555–56). About 3.1 and 4.31 as the conjoined opening of Ev, see also *V* (183*, 185*), Evans (xiii, 643), *B* (99), *R* (412), *K* (513), and *N* (2). The lemmata for "appear" and "descend" are in immediate proximity in the above quotations from *Adm*, and in close proximity in the attestations of T (*Marc.* 4.7.2; SC 456:92, 94; Evans 276) and Jacob of Serugh (BL Add. 17215 fol. 30), leading us to restore these terms sequentially. That "appeared" and "descending" went together is also supported by T twice using the phrase "descending from heaven" / *descensus de caelo* / *de caelo descendere* (*Marc.* 4.7.3–4; SC 456:94–96; Evans 276) and Hippolytus using a similar formulation, "he had descended from above" / κατεληλυθότα αὐτὸν ἄνωθεν (*Refut.* 7.31.5; PTS 25:313). The participle "descending" / κατελθὼν matches Greek *Adm* verbatim, is supported by Hippolytus' use of an alternative participle "having descended" / κατεληλυθότα (*Refut.* 7.31.5; PTS 25:313), as well as T's threefold use of a participle (*descendens* in 4.7.1, *descendentem* in 4.7.2, and *descensus* in 4.7.3) and fourfold use of infinitives for "descending" / *descendisse* / *descendere* (*Marc.* 4.7.1–2), all of which are punctuated by various other yet fewer noun ("descent") and verb ("descended") forms (SC 456:92–96; Evans 274–78). *The Letter of Peter to Philip* (NHC VIII.2, f. 139) may show the influence of Ev in having Peter's *kerygma* of Jesus start similarly by describing him as an "illuminator" who "[came] down"; see Marvin W. Meyer, *The Letter of Peter to Philip* (Chico, CA: Scholars Press, 1981) 29. The explicit restoration "of Galilee" / τῆς Γαλιλαίας is based on T's phrase "city of Galilee" / πόλιν τῆς Γαλιλαίας and confirmed in all Lk2 mss. The word "city" / πόλιν, however, while attested by T in *Marc.* 4.7.1 (see above), is omitted by him when he mentions Jesus "descending... into Galilee" / *descendere... in Galilaeam* (*Marc.* 4.7.4; SC 456:96; Evans 276). Here we omit it, given that the singular form of the word "city" / πόλιν appears nowhere else in Lk1 yet often in Lk2 (IDD 1.1). Even so, "in Galilee" / τῇ Γαλιλαίᾳ is mentioned here in the Mt1 receptor and in QnLk1 24.6 near its conclusion as the place where the women followers started following Jesus, making the term something of a geographical *inclusio* for Lk1. The mention of "Judea" in Lk1 3.1—the verse that immediately precedes Lk1 4.31—and of "Galilee" here may explain the confusion and/or disagreement among witnesses about the location of the first appearance of Jesus in Ev. The periphrastic participle formula "was teaching" / ἦν διδάσκων

(so *R* 412, *K* 513, *N* 2, and implicitly *B* 99) is corrected to the infinitive "teaching" / διδάσκειν based on Hippolytus, "teaching in the assemblies" / διδάσκειν ἐν ταῖς συναγωγαῖς (*Refut.* 7.31.6; PTS 25:314) and on periphrastic participles being highly characteristic of Lk2 (IDD 1.2). Matthean strata similarly preserve the participle without any periphrastic verb ἦν. While Hippolytus attests the plural "in the assemblies" / ταῖς συναγωγαῖς, T repeatedly uses the singular, matching the singular in the Mk1 source: "from heaven immediately to an assembly" / *de caelo statim ad synagogam* (*Marc.* 4.7.5; SC 456:96; Evans 278); "behold he comes to an assembly ... behold the bread of his teachings he offers to the ancient Israelites" / *ecce venit in synagogam... ecce doctrinae suae panem prioribus offert Israhelitis* (*Marc.* 4.7.6; SC 456:96; Evans 278); "yet how was he able to be admitted to an assembly so suddenly" / *et tamen quomodo in synagogam potuit admitti tam repentinus* (*Marc.* 4.7.7; SC 456:98; Evans 278). Still, the Greek text of Hippolytus is valuable for its confirmation of dative prepositional phrase "in the synagogue" / ἐν τῇ συναγωγῇ, which differs from the accusative formulas in T and the Mk1 source but is preserved by the Mt1 receptor. D here adds LXX Isa 8.23 ("across the sea in the regions of Zebulun and Natphtali" / τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ), which could represent Lk1 (so K), but more likely was a MtR2 prooftext addition that the scribe of D later conflated with the text of Lk2.

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

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 stuperent 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* / *stuperent* / *obstupescebant*). 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 MtR1 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/later attestation, which draws on the Matthean periphrastic participle and word "just as" / *tamquam*, corresponding to ὡς. On the whole, Lk2 stays quite close to its Lk1 source here and is thus devoid of characteristic Lk2 features.

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: Ev 4.33

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.23. καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ ἄνθρωπος 《ἔχων πνεῦμα δαιμονίου》 καὶ ἀνέκραξεν [Mk1c]	Lk1 4.33. 《καὶ》 ⟨εὐθὺς⟩ 《ἦν ἐν τῇ συναγωγῇ ἄνθρωπος ἔχων》 ⟨πνεῦμα δαιμονίου⟩ 《καὶ》 ⟨ἀνέκραξεν⟩ [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Lk2 4.33. καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ. [Mk1˙Lk2] [Lk2:Mk1<Lk1]	Mk3 1.23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι **ἀκαθάρτῳ** καὶ ἀνέκραξεν [Mk1Lk2·:Mk3]
Mk1 1.23. καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ ἄνθρωπος 《ἔχων πνεῦμα δαιμονίου》 καὶ ἀνέκραξεν [Mk1c]	Lk1 4.33. 《καὶ》 ⟨εὐθὺς⟩ 《ἦν ἐν τῇ συναγωγῇ ἄνθρωπος ἔχων》 ⟨πνεῦμα δαιμονίου⟩ 《καὶ》 ⟨ἀνέκραξεν⟩ [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Lk2 4.33. καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ. [Mk1˙Lk2] [Lk2:Mk1<Lk1]	Mk3 1.23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι **ἀκαθάρτῳ** καὶ ἀνέκραξεν [Mk1Lk2·:Mk3]

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 Ev 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" / φωνή@* μέγας@* or 'μέγας@* φωνή@, as well as the word "unclean", which when paired with "spirit" / ἀκάθαρτος@* *1 πνεῦμα@* or 'πνεῦμα@* *1 ἀκάθαρτος@a* 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; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1c]	Lk1 4.34. τί ἡμῖν καὶ σοί Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ [Mk1·Lk1] [Lk1:Mk1>Lk2]	Lk2 4.34. ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1˚Lk2] [Lk2:Mk1=Lk1]	Mk3 1.24. λέγων· τί ἡμῖν καὶ σοί, Ἰησοῦ **Ναζαρηνέ**; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1Lk2˚:Mk3]
Mk1 1.24. τί ἡμῖν καὶ σοί, Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1c]	Lk1 4.34. τί ἡμῖν καὶ σοί Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ [Mk1·Lk1] [Lk1:Mk1>Lk2]	Lk2 4.34. ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1˚Lk2] [Lk2:Mk1=Lk1]	Mk3 1.24. λέγων· τί ἡμῖν καὶ σοί, Ἰησοῦ **Ναζαρηνέ**; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1Lk2˚:Mk3]

Lk1 4.34 is attested by T some four distinct times with a mix of extended, verbatim quotations and involved summaries: ; 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 Ev. 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 LkR2 exclamation "ah!" / ἔα, an NT *hapax legomenon* (IDD 1.1), is unattested by T, missing from D, and only restored by *H* among Ev editors. The Lk2 word "Nazarene" / Ναζαρηνός is also unattested by T and unrestored by all Ev editors except *K*. It was most likely a later inclusion by LkR2 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)
Mk1 1.25. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· ἔξελθε ἐξ αὐτοῦ [Mk1c] Mk1 1.26. καὶ σπαράξαν αὐτὸν 《τὸ δαιμόνιον》 ἐξῆλθεν ἐξ αὐτοῦ. [Mk1c]	Lk1 4.35. 《καὶ》 ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς 《λέγων ἔξελθε ἐξ αὐτοῦ καὶ ῥεῖψαν αὐτὸν τὸ δαιμόνιον ἀνακραύγαζοντα ἐξῆλθεν ἐξ αὐτοῦ》 [Mk1·Lk1] [Lk1:Mk1=Lk2]	Lk2 4.35. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἔξελθε ἀπ᾽ αὐτοῦ. καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ᾽ αὐτοῦ μηδὲν βλάψαν αὐτόν. [‡Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 1.25. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· **φιμώθητι καὶ** ἔξελθε ἐξ αὐτοῦ [Mk1Lk2·:Mk3] Mk3 1.26. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ **φωνῆσαν φωνῇ μεγάλη** ἐξῆλθεν ἐξ αὐτοῦ. [Mk1Lk1·:Mk3]
Mk1 1.25. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· ἔξελθε ἐξ αὐτοῦ [Mk1c] Mk1 1.26. καὶ σπαράξαν αὐτὸν 《τὸ δαιμόνιον》 ἐξῆλθεν ἐξ αὐτοῦ. [Mk1c]	Lk1 4.35. 《καὶ》 ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς 《λέγων ἔξελθε ἐξ αὐτοῦ καὶ ῥεῖψαν αὐτὸν τὸ δαιμόνιον ἀνακραύγαζοντα ἐξῆλθεν ἐξ αὐτοῦ》 [Mk1·Lk1] [Lk1:Mk1=Lk2]	Lk2 4.35. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἔξελθε ἀπ᾽ αὐτοῦ. **καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον** εἰς τὸ μέσον ἐξῆλθεν ἀπ᾽ αὐτοῦ μηδὲν βλάψαν αὐτόν. [‡Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 1.25. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· **φιμώθητι καὶ** ἔξελθε ἐξ αὐτοῦ [Mk1Lk2·:Mk3] Mk3 1.26. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ **φωνῆσαν φωνῇ μεγάλη** ἐξῆλθεν ἐξ αὐτοῦ. [Mk1Lk1·:Mk3]

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 μηδείς 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	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] Lk2 4.37. καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου. [CINP]	Mk3 1.27. καὶ ἐθαμβήθησαν ἅπαντες ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· τί ἐστιν τοῦτο; διδαχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ. [Lk2·Mk3] Mk3 1.28a. καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον [Lk2·Mk3] Mk3 1.28b. τῆς Γαλιλαίας. [Mk3c]
1.27–28 not present in Mk1	4.36–37 not present in Lk1	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] Lk2 4.37. καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου. [CINP]	Mk3 1.27. καὶ ἐθαμβήθησαν ἅπαντες ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· τί ἐστιν τοῦτο; διδαχὴ καινὴ κατ' ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ. [Lk2·Mk3] Mk3 1.28a. καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον [Lk2·Mk3] Mk3 1.28b. τῆς Γαλιλαίας. [Mk3c]

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.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A033. Escaping Nazareth	4.16, 23, 29–30	6.1–4	13.54, 57	4.44–45, 10.39	4.16–30	13.53–58	6.1–6

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Lk1 4.16a. ⟪καὶ⟫ QnLk1 4.16b. ⟨ἦλθεν⟩ ⟪Ἰησοῦς⟫ ⟨εἰς⟩ Ναζαρὲθ ⟨διδάσκειν⟩ 4.16c not present in QnLk1 QnLk1 4.16d. ⟨ἐν τῇ συναγωγῇ⟩ 4.16e not present in QnLk1	Mk1 1.9. καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ <u>Ναζαρὲτ</u> τῆς Γαλιλαίας [see A018] Mk1 6.1. καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς <u>τὴν πατρίδα αὐτοῦ</u> [Qn·Mk1] Mk1 6.2a. καὶ γενομένου σαββάτου ἤρξατο <u>διδάσκειν ἐν τῇ συναγωγῇ</u> [Qn·Mk1]	13.53 not present in Mt1 Mt1 13.54a. <u>καὶ ἐλθὼν</u> <u>εἰς τὴν πατρίδα αὐτοῦ</u> ἐδίδασκεν αὐτοὺς ἐν τῇ <u>συναγωγῇ</u> αὐτῶν [QnMk1·:Mt1]	Lk2 4.16ab. <u>καὶ ἦλθεν εἰς Ναζαρά</u>, [QnMk1Lk1·:Lk2] Lk2 4.16c. οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν [CINP] Lk2 4.16d. <u>σαββάτων εἰς τὴν συναγωγὴν</u> [QnMk1Lk1·:Lk2] Lk2 4.16e. καὶ ἀνέστη ἀναγνῶναι. [CINP]	Mt2 13.53. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν. [Mt2c] 13.54a same as Mt1	Mk3 6.1. <u>καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ</u> καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. [‡QnMk1·:Mk3] 6.2a same as Mk1
Lk1 4.16a. ⟪And⟫ QnLk1 4.16b. ⟨he came⟩ ⟪Joshua⟫ ⟨into⟩ Nazareth ⟨to teach⟩ 4.16c not present in QnLk1 QnLk1 4.16d. ⟨in the assembly⟩ 4.16e not present in QnLk1	Mk1 1.9. And it happened in those the days he came Jesus from <u>Nazareth</u> of Galilee [see A018] Mk1 6.1. and he <u>departed</u> from there and <u>comes into the fatherland of his</u> [Qn·Mk1] Mk1 6.2a. and when happened the sabbath, he began <u>to teach</u> <u>in the assembly</u> [Qn·Mk1]	13.53 not present in Mt1 Mt1 13.54a. <u>And</u> <u>when coming</u> <u>into</u> <u>the fatherland of his</u> he taught them <u>in the assembly</u> of theirs [QnMk1·:Mt1]	Lk2 4.16ab. <u>And he came</u> <u>into</u> <u>Nazara</u>, [QnMk1Lk1·:Lk2] Lk2 4.16c. where he had been raised, and he entered according to the custom of his on the day of the [CINP] Lk2 4.16d. <u>sabbaths</u> <u>into the assembly</u> [QnMk1Lk1·:Lk2] Lk2 4.16e. and he stood to read. [CINP]	Mt2 13.53. And it happened when the Jesus completed the comparisons these, he left from there. [Mt2c] 13.54a same as Mt1	Mk3 6.1. <u>And he departed from there and comes into the fatherland of his</u> and they follow him the students of his. [‡QnMk1·:Mk3] 6.2a same as Mk1

Lk1 4.16 is clearly attested by T, Ephrem, and Jerome. Based on the sequence clearly presented in T (Lk1 4.31–35 in *Marc.* 4.7.1–15; Lk1 4.16, 23, 29–30 in *Marc.* 4.8.1–3), Ev editors concur that this passage followed immediately after Lk1 4.31–35 (or 4.31–37): see *V* (186*), *B* (99), *R* (5.2), *K* (522–523), *N* (4). Regarding the underlying source, *CEQ* (42) maintains "Nazara" / Ναζαρά as the opening of Q. In prior scholarship, only a few scholars have claimed that all of Luke 4.16–30 should be attributed to Q. See, e.g., Heinz Schürmann, "Der 'Bericht vom Anfang': Ein Rekonstruktionsversuch auf Grund von Lk. 4, 14–16", *TU* 87 (1964) 242–58; Christopher M. Tuckett, "Luke 4,16–30, Isaiah, and Q", ed. Joel Delobel, *Logia: Les paroles de Jésus—The Sayings of Jesus: Mémorial Joseph Coppens* (Leuven: Leuven University Press, 1982) 343–354. Lk1 4.16, 23a, and 29 are clearly summarized sequentially and without any intervening content by T: "And yet in Nazareth nothing is noted about his preaching being new, except that, by merit of one proverb, it is reported that he was expelled" / *et tamen apud Nazareth quoque nihil novi notatur praedicasse dum alio merito unius proverbii eiectus refertur* (*Marc.* 4.8.2; SC 456:106; Evans 284). Ephrem (*Diat. com.* 11.23; CBM 8:70), after invoking "Marcion" /ܡܪܩܝܘܢ by name, mirrors T's sequence of Ev 4.16, 23a, and 29, confirming that both of these independent witnesses were working from Ev and not skipping any content, i.e., Lk2 4.17–22, 24–28 were not present in Ev. Jerome provides additional, albeit less precise confirmation of this, transitioning immediately from 4.16 to 4.29: "they had led him from Nazareth to cast him down from mountain's brow" / *eduxissent eum de Nazareth ut praecipitarent de supercilio montis* (*c. Ioannem Hierosolymitanum* 34 (CPL 612; CCSL 79A:66; PL 23:404 [444C]). The improvised restoration of "and" / καὶ for Lk1 4.16a is a necessary transition from the prior Mk1-sourced section in Lk1, yet irrelevant for Qn, for which this is the opening. The explicit restoration of "entered" / ἦλθεν comes from the two quotations by Ephrem: "He therefore entered Bethsaida among the Jews" / ܥܠ ܗܟܝܠ ܠܒܝܬ ܨܝܕܐ ܠܘܬ ܝܗܘܕܝܐ; "He who entered into Galilee began to teach not outside the assembly but in the assembly" / ܗܘ ܗܟܝܠ ܕܥܠ ܠܓܠܝܠܐ ܫܪܝ ܡܠܦ. ܠܐ ܠܒܪ ܡܢ ܟܢܘܫܬܐ. ܐܠܐ ܒܟܢܘܫܬܐ (*Diat. com.* 11.23; CBM 8:70). The Mk1 receptor matches perfectly, while Mt1 receptor renders it as a participle ("entering" / ἐλθὼν) and the Lk2 receptor adds a prefix, "entered into" / εἰσῆλθεν. By comparison, *K* (520) renders the verb as a participle, "coming" / ἐλθὼν, as does *N* (4), though indicating it as uncertain. The improvised restoration of the name "Jesus" / Ἰησοῦς is a necessary provision of an antecedent subject for the opening verb (or participle), as well as a necessary introduction of the main character. Later strata inserted preceding narratives about John the Baptist before introducing Jesus both through and after John (Mk1 1.9; Mt1 3.13). The explicit restoration of "in" / εἰς is based on T using "in|within" / *apud*, Ephrem twice using the *lamed* / ܠ prefix for placenames, and its match in the Lk2 receptor. "Nazareth" / Ναζαρὲθ is attested in the quotations above by T and Jerome, and is corroborated by numerous Lk2 manuscripts (Γ Δ Ψ G M U W Y *f1 f13* 788). "Nazaret" / Ναζαρὲτ is a close alternate spelling seen in many Lk2 mss and synoptic parallels in Mk1 1.9 and Mt 2.23, while "Nazara" / Ναζαρά (ℵ, Mt 4.13) and "Nazared" / Ναζαρὲδ (D, cp. D Lk1 5.1) are dismissed as peculiarities of later scribes. Among Ev editors, *B* (99) and *K* (520) opt for Ναζαρά (consistent with *CEQ*), while *N* (4) opts for Ναζαρὲδ. Ephrem

apparently reflects a rival, later tradition about this event taking place not in Nazareth but instead "in Bethsaida" / ܒܝܬ ܨܝܕܐ (*Diat. com.* 11.23; CBM 8:70). The explicit restoration of the infinitive "to teach" / διδάσκειν is based on Ephrem, "to teach" / ܠܡܠܦܘ (*Diat. com.* 11.23; CBM 8:70), corroborated by T's infinitive "preaching" / *praedicasse*, matched perfectly in the Mk1 receptor, and restated slightly in the Mt1 receptor, "taught" / ἐδίδασκεν. The prepositional phrase "in the assembly" / ἐν τῇ συναγωγῇ is also based on Ephrem: "in the assembly" / ܒܟܢܘܫܬܐ (*Diat. com.* 11.23; CBM 8:70), corroborated by the Mk1 and Mt1 receptors, yet shifted from dative to accusative by LkR2: "into the assembly" / εἰς τὴν συναγωγὴν. Such dative to accusative shifts are highly characteristic of LkR2 (IDD 1.1, 1.2) and of broader diachronic language evolutions in postclassical Greek that led to "the demise of the dative form"; see Chiara Gianollo, "Syntactic Factors in the Greek Genitive-Dative Syncretism: The Contribution of New Testament Greek", Dariya Rafiyendo and Ilja A. Seržant, ed., *Postclassical Greek: Contemporary Approaches to Philology and Linguistics*, TLSM 335 (Boston: De Gruyter, 2020) 39–70, esp. at 42. Numerous other unattested and characteristic Lk2 features are omitted from the reconstruction: the lemma "read" / ἀναγινώσκω (IDD 1.1); perfect participles / @vpx (*bis*), the bigram "according to" / κατά@pa ὁ@da (IDD 1.2); verisimilitudinous historiography/biography, literate protagonists, and Jewish ritual piety (IDD 1.4). The exact phrase "according to custom" / κατὰ τὸ εἰωθὸς only appears elsewhere in the NT in Ac 17.2, and the closely related "according to custom" / κατὰ τὸ ἔθος only appears in the NT in Lk2 1.9, 2.42, and 22.39 (IDD 1.2). J.R. Harris (cited in *R* 5.2, n3) similarly omitted the phrases "where he was raised" / οὗ ἦν τεθραμμένος and "as was his custom" / κατὰ τὸ εἰωθὸς from Ev here. Ephrem (*Diat. com.* 11.23; CBM 8:70) may have implicitly inverted the typical heresiological/historiographical order when he claims that Luke inserted the notice about Jesus' customary assembly attendance in order to refute Marcion! "But to refute Marcion's lie, he said after this, 'He entered... as was his custom into the assembly on the sabbath day'" / ܐܠܐ ܕܢܟܣܝܘܗܝ ܠܟܕܒܘܬܗ ܕܡܪܩܝܘܢ ܐܡܪ ܗܘܐ ܒܬܪ ܗܠܝܢ ܕܥܠ ܐܝܟ ܕܡܥܕ ܗܘܐ ܠܟܢܘܫܬܐ ܒܝܘܡܐ ܕܫܒܬܐ .

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
4.17–21 not present in QnLk1	Lk2 4.17· καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον· [CINP]
	Lk2 4.18· πνεῦμα κυρίου ἐπ᾽ ἐμὲ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, [CINP]
	Lk2 4.19· κηρύξαι ἐνιαυτὸν κυρίου δεκτόν. [CINP]
	Lk2 4.20· καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. [CINP]
	Lk2 4.21· ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. [CINP]
4.17–21 not present in QnLk1	Lk2 4.17· And it was given over to him a little book of the prophet Isaiah and unrolling the little book he found the place where it had been written, [CINP]
	Lk2 4.18· "spirit of lord <is> upon me, for whose sake it anointed me to euangelize to the beggars. It has sent me to preach to the captives release, and to the blind new sight, to send out the shattered in release, [CINP]
	Lk2 4.19· to preach an acceptable year of <the> lord. [CINP]
	Lk2 4.20· And rolling up the little book, giving it back to the presider, he sat down. And of everyone the eyes in the assembly were fixated on him. [CINP]
	Lk2 4.21· Now he began to say unto them that, "Today has been fulfilled the scripture this in the ears of yours." [CINP]

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 Ev 4.16 to 4.23a to 4.29, while Jerome moves immediately from Ev 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 Ev 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 Ev 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" / πληρόω, "scripture" / γραφή, and "begin" / ἄρχω (IDD 1.1). Characteristic syntagmata include the dramatic speech opening, "begin to speak" / ἄρχω@\w+ (?:\w+@\w+){0,4}?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)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
QnLk1 4.23a. 《καὶ ἔλεγεν αὐτοῖς λέγετε μοι》 ⟨τὴν παραβολὴν ταύτην⟩ ˋἰατρέ θεράπευσον σεαυτόν˺ 4.23b–26 not present in QnLk1 4.27 located at QnLk1 17.14	Mk1 6.4a. <u>καὶ ἔλεγεν αὐτοῖς</u>. [‡Qn·Mk1] Mk1 6.4b. ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ.	Mt1 13.57b. <u>ὁ</u> δὲ <u>Ἰησοῦς</u> <u>εἶπεν αὐτοῖς</u>. [‡QnMk1·:Mt1] Mt1 13.57c. <u>οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι</u> [Mk1·Mt1] Mt1 13.57d. <u>καὶ ἐν τῇ οἰκίᾳ αὐτοῦ</u>. [Mt1c]	Jn2 4.44. αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν <u>ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν</u> οὐκ ἔχει. [Mk1·Jn2] [see parallel sets A030 and A032 for context] Jn2 4.45a. ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν [Jn1·Jn2] Jn2 10.39. ἐζήτουν ‹οὖν› αὐτὸν πάλιν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. [QnLk1·Jn2]	Lk2 4.23a. <u>καὶ</u> **εἶ̄π̄ε̄ν** πρὸς αὐτούς. [Mk1Mt1·:Lk2] Lk2 4.23b. πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρέ, θεράπευσον σεαυτόν. [QnLk1ˋLk2] Lk2 4.23c. ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε [CINP] Lk2 4.23d. <u>ἐν τῇ πατρίδι</u> σου. [Mk1ˋLk2] Lk2 4.24a. **εἶ̄π̄ε̄ν** [Mk1Mt1·:Lk2] Lk2 4.24b. δέ· ἀμὴν λέγω ὑμῖν [CINP] Lk2 4.24c. <u>ὅτι οὐδεὶς προφήτης</u> δεκτός ἐστιν <u>ἐν τῇ πατρίδι αὐτοῦ</u>. [Mk1ˋLk2] Lk2 4.25. ἐπ᾽ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, [CINP] Lk2 4.26. καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. [CINP] Lk2 4.27. <u>καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμὰν ὁ Σύρος.</u> [‡QnLk1ˋLk2] [see A233]	Mk3 6.3d same as Mk1 Mk3 6.4. <u>καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ</u> ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ <u>ἐν τῇ οἰκίᾳ αὐτοῦ</u>. [Mk1Mt1·:Mk3]

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'" / ܘܟܕ ܠܐ ܡܚܘܐ ܕܐܡܪܘ ܠܗ ܡܕܡ ܐܠܐ ܐܣܝܐ ܐܣܐ ܢܦܫܟ (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/Ev. 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 "unto" / πρός@pa, especially as a speech introduction formula (IDD 1.1, IDD 1.2).

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 Ev 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 Ev. 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).

Lk1 4.27 in its (original) location belongs within the story of the ten lepers (Lk1 17.12b–19), as 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 Ἔλ μη (48); GCS 31:113–14, 143).

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

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

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 praefinire 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 Ev, 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 auguers 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 elapsum 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" / ܘܕܒܪܘܗܝ ܘܐܦܩܘܗܝ ܠܪܝܫ ܛܘܪܐ (*Diat. com.* 11.23; CBM 8:70); and shortly later, "And they led him in order to cast him off" / ܘܕܒܪܘܗܝ ܕܢܫܕܘܢܝܗܝ (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).

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 f¹³. It is significant that both Latin witnesses render "he went" / ἐπορεύετο here in Ev 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: Fortress, 2017), with related literature.

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: Ev 4.38–39

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

Lk2 4.38–39 are unattested, together with all of Lk2 4.36–37, 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 Lk 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" / ἥψατο 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.

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: Ev ~~4.40~~abed

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
1.32–33 not present in Mk1 Mk1 1.34a. ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας [Mk1c]	4.40ac not present in Lk1 Lk1 4.40bd. ⟨καὶ⟩ ⟪πάντας κακῶς ἔχοντας⟫ τὰς χεῖρας ⌜ἐπιτιθεὶς ἐθεράπευεν⌝ αὐτούς [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 8.16b. καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν [Mk1¨Mt1] 8.17 not present in Mt1	Lk2 4.40a. δύνοντος δὲ τοῦ ἡλίου [CINP] Lk2 4.40b. ἅπαντες ὅσοι εἶχον ἀσθενοῦντας [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 4.40c. νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν. ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν [CINP] Lk2 4.40d. τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. [Lk1¨Lk2]	Mt2 4.24. πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις [¦Lk2·Mt2] Mt2 8.16 same as Mt1 Mt2 8.17a. ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος. [Mt2c] Mt2 8.17b. αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν. [Lk2·Mt2]	Mk3 1.32a. ὀψίας δὲ γενομένης, ὅτε [Mk3c] ‖ Mk3 1.32b. ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν [Lk2¨Mk3] ‖ Mk3 1.32c. πάντας τοὺς κακῶς ἔχοντας [Mk1Lk1Lk2·:Mk3] ‖ Mk3 1.32d. καὶ τοὺς δαιμονιζομένους. [Mk3c] Mk3 1.33. καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. [Mk3c] Mk3 1.34a. ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις
1.32–33 not present in Mk1 Mk1 1.34a. ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας [Mk1c]	4.40ac not present in Lk1 Lk1 4.40bd. ⟨καὶ⟩ ⟪πάντας κακῶς ἔχοντας⟫ τὰς χεῖρας ⌜ἐπιτιθεὶς ἐθεράπευεν⌝ αὐτούς [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 8.16b. καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν [Mk1¨Mt1] 8.17 not present in Mt1	Lk2 4.40a. δύνοντος δὲ τοῦ ἡλίου [CINP] Lk2 4.40b. ἅπαντες ὅσοι εἶχον ἀσθενοῦντας [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 4.40c. νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν. ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν [CINP] Lk2 4.40d. τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. [Lk1¨Lk2]	Mt2 4.24. πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις [¦Lk2·Mt2] Mt2 8.16 same as Mt1 Mt2 8.17a. ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος. [Mt2c] Mt2 8.17b. αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν. [Lk2·Mt2]	Mk3 1.32a. ὀψίας δὲ γενομένης, ὅτε [Mk3c] ‖ Mk3 1.32b. ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν [Lk2¨Mk3] ‖ Mk3 1.32c. πάντας τοὺς κακῶς ἔχοντας [Mk1Lk1Lk2·:Mk3] ‖ Mk3 1.32d. καὶ τοὺς δαιμονιζομένους. [Mk3c] Mk3 1.33. καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. [Mk3c] Mk3 1.34a. ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις [Mk1Lk1Lk2·:Mk3]

Lk1 4.40 is attested according to *R* (413), but this should not be understood to include Lk2 4.40ac, which are 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\w+ 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" / חֳלָיֵ֙נוּ֙ ה֣וּא נָשָׂ֔א וּמַכְאֹבֵ֖ינוּ סְבָלָ֑ם. 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). Most of remainder of the verse is, however, closely paraphrased by T: "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 "amd" / καί 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" / πολλοὺς. 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)
Mk1 1.34b. καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια [Mk1c] Mk1 3.11b. καὶ ἔκραζον λέγοντες ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ [¦Mk1c] Mk1 5.7. καὶ κράξας λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς. [¦Mk1c]	Lk1 4.41a. καὶ ⸀ἐξήρχοντο⸀ δαιμόνια ⟪πολλὰ⟫ ⸀κραυγάζοντα⸀ σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν ⸀οὐκ εἴα αὐτὰ λαλεῖν⸀ [Mk1·Lk1] [Lk1:Mk1<Lk2] 4.41b not present in Lk1	Mt1 7.22. τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν [¦Mk1˜Mt1] Mt1 8.16a. καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ [Mk1˜Mt1]	Lk2 4.41a. **ἐξήρχετο δὲ καὶ δαιμόνια** ἀπὸ πολλῶν **κραυγάζοντα** καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. **καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν** [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 4.41b. ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι [CINP]	Mt2 8.16a same as Mt1 Mt2 16.16. _ἀποκριθεὶς **δὲ** Σίμων Πέτρος **εἶπεν·** σὺ εἶ ὁ χριστὸς **ὁ υἱὸς τοῦ θεοῦ** τοῦ ζῶντος._ [¦Mk1Lk1Mt1Lk2·:Mt2]
Mk1 1.34b. καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια [Mk1c] Mk1 3.11b. καὶ ἔκραζον λέγοντες ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ [¦Mk1c] Mk1 5.7. καὶ κράξας λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς. [¦Mk1c]	Lk1 4.41a. καὶ ⸀ἐξήρχοντο⸀ δαιμόνια ⟪πολλὰ⟫ ⸀κραυγάζοντα⸀ σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν ⸀οὐκ εἴα αὐτὰ λαλεῖν⸀ [Mk1·Lk1] [Lk1:Mk1<Lk2] 4.41b not present in Lk1	Mt1 7.22. τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν [¦Mk1˜Mt1] Mt1 8.16a. καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ [Mk1˜Mt1]	Lk2 4.41a. **ἐξήρχετο δὲ καὶ δαιμόνια** ἀπὸ πολλῶν **κραυγάζοντα** καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. **καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν** [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 4.41b. ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι [CINP]	Mt2 8.16a same as Mt1 Mt2 16.16. _ἀποκριθεὶς **δὲ** Σίμων Πέτρος **εἶπεν·** σὺ εἶ ὁ χριστὸς **ὁ υἱὸς τοῦ θεοῦ** τοῦ ζῶντος._ [¦Mk1Lk1Mt1Lk2·:Mt2]

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" / *καί* 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 (ℵ C Θ 33 118 1071) preserved the plural form, matching the plural of the subsequent participle. The improvised restoration "many" / πολλὰ 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 εἴα 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 γάρ ἐστιν ὁ δίκαιος υἱὸς θεοῦ ἀντιλήμψεται αὐτοῦ καὶ ῥύσεται αὐτὸν ἐκ χειρὸς ἀνθεστηκότων.

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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 1.12. καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. [see A020] 1.35a not present in Mk1 Mk1 1.35b. καὶ ἀπῆλθεν εἰς ἔρημον [Mk1c] 1.35c not present in Mk1 1.36–37 not present in Mk1 Mk1 5.24. καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν. [see A138]	4.42a not present in Lk1 Lk1 4.42b. καὶ ⸢ἐπορεύθη⸣ εἰς ⟪τὴν⟫ ἔρημον ⟪καὶ⟫ οἱ ὄχλοι κατεῖχον αὐτόν [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 4.1a. τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον [see A020]	Lk2 4.42a. γενομένης δὲ ἡμέρας ἐξελθὼν [CINP] Lk2 4.42b. <u>**ἐπορεύθη εἰς ἔρημον**</u> τόπον· καὶ **οἱ ὄχλοι** [Lk1˙Lk2] [Lk2:Mk1<Lk1] Lk2 4.42c. ἐπεζήτουν αὐτὸν καὶ ἦλθον ἕως αὐτοῦ καὶ [CINP] Lk2 4.42d. <u>**κατεῖχον αὐτὸν**</u> [Lk1˙Lk2] [Lk2:Mk1<Lk1] Lk2 4.42e. τοῦ μὴ πορεύεσθαι ἀπ᾽ αὐτῶν. [CINP]	Mk2 1.35a. καὶ πρωῒ ἔννυχα λίαν ἀναστὰς [Mk2c] ‖ Mk2 1.35b. <u>**ἐξῆλθεν**</u> καὶ <u>ἀπῆλθεν εἰς ἔρημον</u> **τόπον** [Mk1Lk1Lk2·:Mk2] Mk2 1.35c. κἀκεῖ προσηύχετο [Mk2c] Mk2 1.36a. καὶ κατεδίωξεν <u>αὐτὸν</u> [Lk2·Mk2] ‖ Mk2 1.36b. Σίμων καὶ οἱ μετ᾽ αὐτοῦ, [Mk2c] Mk2 1.37a. <u>καὶ εὗρον αὐτὸν</u> [Lk2·Mk2] ‖ Mk2 1.37b. καὶ λέγουσιν αὐτῷ ὅτι πάντες [Mk2c] ‖ Mk2 1.37c. <u>ζητοῦσίν σε.</u> [Lk2·Mk2] [see Lk2 4.42c]
Mk1 1.12. and immediately the spirit him cast into the desert. [see A020] 1.35a not present in Mk1 Mk1 1.35b. and he went away into desert [Mk1c] 1.35c not present in Mk1 1.36–37 not present in Mk1 Mk1 5.24. and follows him a crowd great, and they compressed him. [see A138]	4.42a not present in Lk1 Lk1 4.42b. and ⸢he went⸣ into ⟪the⟫ desert ⟪and⟫ the crowds <u>detained him</u> [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 4.1a. At that time the Jesus was led into the desert [see A020]	Lk2 4.42a. Now when came day, going away [CINP] Lk2 4.42b. <u>**he went into desert**</u> place. And **the crowds** [Lk1˙Lk2] [Lk2:Mk1<Lk1] Lk2 4.42c. they sought out him and came up to him and [CINP] Lk2 4.42d. <u>**they detained him**</u> [Lk1˙Lk2] [Lk2:Mk1<Lk1] Lk2 4.42e. to not go from them. [CINP]	Mk2 1.35a. And early, dark exceedingly, after rising [Mk2c] ‖ Mk2 1.35b. <u>**he went out**</u> and <u>he went away into desert</u> **place** [Mk1Lk1Lk2·:Mk2] Mk2 1.35c. and there he was beseeching [Mk2c] Mk2 1.36a. and pursued <u>him</u> [Lk2·Mk2] ‖ Mk2 1.36b. Simon and those with him, [Mk2c] Mk2 1.37a. <u>and they found him</u> [Lk2·Mk2] ‖ Mk2 1.37b. and they say to him that, "All [Mk2c] ‖ Mk2 1.37c. <u>are seeking you."</u> [Lk2·Mk2] [see Lk2 4.42c]

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" / καὶ 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 Ev 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 + "now" introductory bigram / @vp\w+ δέ@ and articular infinitive / ὁ@dg\w+ \w+@vn (IDD 1.2).

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

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 "unto" / 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).

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	5.1–4, 6–7, 9–11	4.18–22, 13.1–3a	21.1–11	5.1–11	4.18–22, 13.1–3	1.16–20, 4.1–2

Parallel Verses for Signals Tracing: Ev 5.1–3

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 1.14b. ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν [ᵇMk1c] Mk1 1.16. καὶ εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς. [Mk1c] Mk1 1.19. καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα [Mk1c] Mk1 4.1. καὶ συνάγεται πρὸς αὐτὸν ὄχλος ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τῆς γῆς ἦσαν. [Mk1c] Mk1 4.2. καὶ 《ἔλεγεν αὐτοῖς》 ἐν παραβολαῖς πολλὰ [Mk1c]	5.1abc not present in Lk1 ‖ Lk1 5.1d. 《καὶ ἦλθεν εἰς τὴν θάλασσαν》 [‡Mk1·Lk1] 5.2ab not present in Lk1 ‖ Lk1 5.2c. 《καὶ》 ⸢οἱ ἁλιεῖς⸣ 《ἔπλυνον τὰ δίκτυα》 [‡Mk1·Lk1] [Lk1:Mk1=Lk2] Lk1 5.3ac. 《καὶ ἐμβὰς εἰς πλοῖον καὶ καθίσας ἐδίδασκεν τὸν ὄχλον ἐπὶ τῆς γῆς》 [‡Mk1·Lk1] 5.3b not present in Lk1	4.18a not present in Mt1 Mt1 4.18b. 《καὶ》 εἶδεν δύο ἀδελφούς, Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς. [‡Mk1Lk1·:Mt1?] Mt1 13.2. καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει. [‡Mk1Lk1·:Mt1] Mt1 13.3a. καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς [Mk1·Mt1]	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] Jn2 21.4a. πρωΐας δὲ ἤδη γενομένης [Jn2c] ‖ Jn2 21.4b. ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, [‡Mk1Lk1Mt1·:Jn2] ‖ Jn2 21.4c. οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν. [Jn2c] Jn2 21.3. λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἁλιεύειν. 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]	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 ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ [‡Mk1Lk1·:Lk2] Lk2 5.2a. καὶ εἶδεν [Mk1·Lk2] ‖ Lk2 5.2b. δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην. [CINP] ‖ Lk2 5.2c. οἱ δὲ ἁλιεῖς ἀπ᾽ αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα. [‡Mk1Lk1·:Lk2] Lk2 5.3a. ἐμβὰς δὲ εἰς ἓν τῶν πλοίων [‡Mk1Lk1·:Lk2] ‖ Lk2 5.3b. ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον. [CINP] ‖ Lk2 5.3c. καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. [‡Mk1Lk1·:Lk2]	Mt2 4.18a. περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας [Mk1·Mt1·:Mt2] Mt2 4.18b. εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς. [‡Mk1Lk1Mt1·:Mt2?] Mt2 13.2–3a same as Mt1 Mt2 14.34 same as Mt1	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 θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς. [Mk1·Mk3] Mk3 1.19 same as Mk1 Mk3 4.1. καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. [‡Mk1Lk1·:Mk3] Mk3 4.2. καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ. [Mk1Lk1·:Mk3]

Lk1 5.1 was not attested by patristic witnesses, but some of this content was likely present in Ev. 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\w+ δέ@cc transitional bigram, the prepositioned (and split!) articular infinitive / ἐν@pd ὁ@dd\w+ *2 \w+@vn (IDD 1.2), the passive infinitive / @vn\w{1}p, the "word of god" / λόγος@nnmsc ὁ@dgms 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" / Ναζαρὲδ 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 θῖν᾽ ἁλὸς, 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.

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" / ἁλιεῖς 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.

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)
Lk1 5.4ac. 《καὶ ὅτε ἐπαύσατο λαλῶν εἶπεν τῷ Σίμωνι· βάλετε τὰ δίκτυα ὑμῶν εἰς ἄγραν》 [Lk1c] 5.4b, 5 not present in Lk1	Jn2 21.5. λέγει οὖν αὐτοῖς <ὁ> Ἰησοῦς· παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὔ. [Jn2c] Jn2 21.6a. ὁ δὲ <u>εἶπεν</u> αὐτοῖς· <u>βάλετε</u> [‡Lk1·Jn2] Jn2 21.6b. εἰς τὰ δεξιὰ μέρη τοῦ πλοίου [Jn2c] Jn2 21.6c. <u>τὸ δίκτυον</u>, [‡Lk1·Jn2] Jn2 21.6d. καὶ εὑρήσετε. [Jn2c]	Lk2 5.4a. <u>ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα</u> [‡Lk1˙Lk2] Lk2 5.4b. ἐπανάγαγε εἰς τὸ βάθος καὶ [CINP] Lk2 5.4c. <u>χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν</u>. [‡Lk1˙Lk2] Lk2 5.5a. καὶ ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω [CINP] Lk2 5.5b. <u>τὰ δίκτυα</u>. [‡Lk1˙Lk2]
Lk1 5.4ac. 《καὶ ὅτε ἐπαύσατο λαλῶν εἶπεν τῷ Σίμωνι· βάλετε τὰ δίκτυα ὑμῶν εἰς ἄγραν》 [Lk1c] 5.4b, 5 not present in Lk1	Jn2 21.5. λέγει οὖν αὐτοῖς <ὁ> Ἰησοῦς· παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὔ. [Jn2c] Jn2 21.6a. ὁ δὲ <u>εἶπεν</u> αὐτοῖς· <u>βάλετε</u> [‡Lk1·Jn2] Jn2 21.6b. εἰς τὰ δεξιὰ μέρη τοῦ πλοίου [Jn2c] Jn2 21.6c. <u>τὸ δίκτυον</u>, [‡Lk1·Jn2] Jn2 21.6d. καὶ εὑρήσετε. [Jn2c]	Lk2 5.4a. <u>ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα</u> [‡Lk1˙Lk2] Lk2 5.4b. ἐπανάγαγε εἰς τὸ βάθος καὶ [CINP] Lk2 5.4c. <u>χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν</u>. [‡Lk1˙Lk2] Lk2 5.5a. καὶ ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω [CINP] Lk2 5.5b. <u>τὰ δίκτυα</u>. [‡Lk1˙Lk2]

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 narrtive, 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 "unto" / πρός@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).

Lk2 5.5 is unattested for Ev 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 reflects Lk2 and post-Lk2 linguistic patterns, rather than indications of pre-canonical material, *contra* K.

Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
5.6a not present in Lk1 Lk1 5.6b. 《καὶ ἔβαλον καὶ ἔλαβον ἰχθύων πλῆθος πολύ ὥστε τὰ δίκτυα ῥήσσεσθαι》 [Lk1c] 5.7 not present in Lk1	Jn2 21.6b. ἔβαλον [‡Lk1·Jn2?] ‖ Jn2 21.6c. οὖν, καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ [Jn2c] ‖ Jn2 21.6d. τοῦ πλήθους τῶν ἰχθύων. [‡Lk1·Jn2?] Jn2 21.8a. οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ [‡Lk1·Jn2] ‖ Jn2 21.8b. ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες [Jn2c] ‖ Jn2 21.8c. τὸ δίκτυον τῶν ἰχθύων. [‡Lk1·Jn2] Jn2 21.11b. καὶ τοσούτων ὄντων οὐκ [Jn2c] ‖ Jn2 21.11c. ἐσχίσθη τὸ δίκτυον. [‡Lk1·Jn2?]	Lk2 5.6a. καὶ τοῦτο ποιήσαντες συνέκλεισαν [CINP] Lk2 5.6b. πλῆθος ἰχθύων πολύ, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν. [‡Lk1˙Lk2] Lk2 5.7a. καὶ ⸆κατένευσεν⸇ τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον [‡Lk1Jn2·:Lk2?] Lk2 5.7b. καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά. [‡Lk1Jn2·:Lk2?]
5.6a not present in Lk1 Lk1 5.6b. 《καὶ ἔβαλον καὶ ἔλαβον ἰχθύων πλῆθος πολύ ὥστε τὰ δίκτυα ῥήσσεσθαι》 [Lk1c] 5.7 not present in Lk1	Jn2 21.6b. ἔβαλον [‡Lk1·Jn2?] ‖ Jn2 21.6c. οὖν, καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ [Jn2c] ‖ Jn2 21.6d. τοῦ πλήθους τῶν ἰχθύων. [‡Lk1·Jn2?] Jn2 21.8a. οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ [‡Lk1·Jn2] ‖ Jn2 21.8b. ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες [Jn2c] ‖ Jn2 21.8c. τὸ δίκτυον τῶν ἰχθύων. [‡Lk1·Jn2] Jn2 21.11b. καὶ τοσούτων ὄντων οὐκ [Jn2c] ‖ Jn2 21.11c. ἐσχίσθη τὸ δίκτυον. [‡Lk1·Jn2?]	Lk2 5.6a. καὶ τοῦτο ποιήσαντες συνέκλεισαν [CINP] Lk2 5.6b. πλῆθος ἰχθύων πολύ, διερρήσσετο δὲ τὰ δίκτυα αὐτῶν. [‡Lk1˙Lk2] Lk2 5.7a. καὶ ⸆κατένευσεν⸇ τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον [‡Lk1Jn2·:Lk2?] Lk2 5.7b. καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά. [‡Lk1Jn2·:Lk2?]

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 Ev editors (*HZBKN*) restore it as present. *VTs* viewed it as generally attested but without specific wording, while *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 συ-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).

Lk2 5.7 is apparently unattested for Ev. *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 unprefixed 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 ℵ (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" / ἀμφότεροι, 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 συ-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	[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]
5.8 not present in Lk1	[Jn2 21.7.] Therefore, says the studen—that one whom the Jesus loved—to Peter, "The lord it is." Therefore, Simon Peter, after hearing that it is the lord, in the outer garment gird himself, for he was naked, and he cast himself into the sea. [Jn2c]	[Lk2 5.8.] Now after seeing, Simon Peter fell unto the knees of Jesus, saying, "Go away from me, because a man sinful am I, lord." [CINP]

Lk2 5.8 was not attested for Ev 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 τῇ ἄγρᾳ τῶν ἰχθύων [Lk1c] 5.9bd not present in Lk1	Jn2 21.11a. ἀνέβη οὖν Σίμων Πέτρος καὶ εἵλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν [‡Lk1·Jn2?]	Lk2 5.9a. θάμβος γὰρ περιέσχεν αὐτὸν [Lk1˙Lk2] Lk2 5.9b. καὶ πάντας τοὺς σὺν αὐτῷ [CINP] Lk2 5.9c. ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων [Lk1˙Lk2] Lk2 5.9d. ὧν συνέλαβον [CINP]
Lk1 5.9ac. ⟨Now fear took⟩ him at the catch of the fish [Lk1c] 5.9bd not present in Lk1	Jn2 21.11a. Therefore, Simon Peter rose and dragged the net to the land full of great fish, one hundred and fifty-three [‡Lk1·Jn2?]	Lk2 5.9a. For amazement encompassed him [Lk1˙Lk2] Lk2 5.9b. and all those with him [CINP] Lk2 5.9c. at the catch of the fish [Lk1˙Lk2] Lk2 5.9d. which they took in. [CINP]

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). Ev 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)
Mk1 1.17. εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. [Mk1c] Mk1 1.18. καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. [Mk1c] Mk1 1.19. καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα [Mk1c]	Lk1 5.10ac. 《ὁμοίως καὶ Ἰάκωβον καὶ Ἰωάνην》 υἱοὺς Ζεβεδαίου 《καὶ》 ⸀εἶπεν ⸀τῷ Σίμωνι⸀⸀ μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν [Mk1·Lk1] [Lk1:Mk1<Lk2] 5.10b not present in Lk1	Mt1 4.19. καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. [Mk1˙Mt1] Mt1 4.20. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. [Mk1˙Mt1] Mt1 4.21a-b. καὶ προβὰς 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]	Jn2 21.2. ἦσαν ὁμοῦ [Jn2c] Jn2 21.2b. Σίμων [Mk1˙Jn2?] Jn2 21.2c. Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας [Jn2c] Jn2 21.2d. καὶ οἱ τοῦ Ζεβεδαίου [Mk1˙Jn2?] Jn2 21.2e. καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. [Mk1˙Jn2?]	Lk2 5.10. ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 5.10b. οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. [CINP] Lk2 5.10c. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]
Mk1 1.17. εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. [Mk1c] Mk1 1.18. καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. [Mk1c] Mk1 1.19. καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα [Mk1c]	Lk1 5.10ac. 《ὁμοίως καὶ Ἰάκωβον καὶ Ἰωάνην》 υἱοὺς Ζεβεδαίου 《καὶ》 ⸀εἶπεν ⸀τῷ Σίμωνι⸀⸀ μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν [Mk1·Lk1] [Lk1:Mk1<Lk2] 5.10b not present in Lk1	Mt1 4.19. καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. [Mk1˙Mt1] Mt1 4.20. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. [Mk1˙Mt1] Mt1 4.21a-b. καὶ προβὰς 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]	Jn2 21.2. ἦσαν ὁμοῦ [Jn2c] Jn2 21.2b. Σίμων [Mk1˙Jn2?] Jn2 21.2c. Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας [Jn2c] Jn2 21.2d. καὶ οἱ τοῦ Ζεβεδαίου [Mk1˙Jn2?] Jn2 21.2e. καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. [Mk1˙Jn2?]	Lk2 5.10. ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 5.10b. οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. [CINP] Lk2 5.10c. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]

Lk1 5.10 is largely 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). Ev 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 πρός + accusative noun / πρός@pa (?:\w+@\w+){0,1}?\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 ἠκολούθησαν αὐτῷ》 [Mk1c]	Lk1 5.11. 《καὶ》 πλοῖα ἀφέντες ἠκολούθησαν αὐτῷ [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]
Mk1 1.20. καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες 《τὸ πλοῖον ἠκολούθησαν αὐτῷ》 [Mk1c]	Lk1 5.11. 《καὶ》 πλοῖα ἀφέντες ἠκολούθησαν αὐτῷ [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]

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). Ev 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 deservit* (*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).

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

Parallel Verses for Signals Tracing: Ev 5.12

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

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 Ev 5.12, but the elenchus refers "to those healed by him, that is to say, to a leper" / τοῖς ὑπ' αὐτοῦ θεραπευομένοις φημὶ δὲ τῷ λεπρῷ (*Pan.* 42.11.17 Ἔλ. α (1); GCS 31:125). Ev 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 λεπρός, the basis for our initial improvised restoration, matching that of *V* (188*) and other Ev editors. *R* (5.8) anachronistically reads the distinctive LkR2 5.12 word "leprosy" / λέπρας back into Lk1, when "leper" / λεπρός 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 Ev, 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" / καί@cc γίνομαι@viam3s, the prepositional infinitive trigram / ἐν@p\w{1} (?:\w+@\w+){0:1}ὁ@d\w+ \w+@vn, the participle + δέ transition / @vp\w+ 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· καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι· [Mk1c] Mk1 1.42· καὶ εὐθὺς ἐκαθαρίσθη [Mk1c]	Lk1 5.13· 《καὶ ἐκτείνας τὴν χεῖρα》 ἥψατο 《αὐτοῦ καὶ》 ⸢λέγει θέλω καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη⸣ [Mk1·Lk1] [Lk1:Mk1≈Lk2] 5.13b not present in Lk1	Mt1 8.3· καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. [Mk1Lk1·:Mt1]	Lk2 5.13a· καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα [Mk1Mt1·:Lk2] [Lk2:Mk1<Lk1] Lk2 5.13b· ἀπῆλθεν ἀπ᾽ αὐτοῦ [CINP]	Mk3 1.41· καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι· [Mk1˙Mk3] Mk3 1.42· καὶ εὐθὺς ἀπῆλθεν ἀπ᾽ αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. [Mk1Lk1·:Mk3]
Mk1 1.41· καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι· [Mk1c] Mk1 1.42· καὶ εὐθὺς ἐκαθαρ3ίσθη [Mk1c]	Lk1 5.13· 《καὶ ἐκτείνας τὴν χεῖρα》 ἥψατο 《αὐτοῦ καὶ》 ⸢λέγει θέλω καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη⸣ [Mk1·Lk1] [Lk1:Mk1≈Lk2] 5.13b not present in Lk1	Mt1 8.3· καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. [Mk1Lk1·:Mt1]	Lk2 5.13a· καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα [Mk1Mt1·:Lk2] [Lk2:Mk1<Lk1] Lk2 5.13b· ἀπῆλθεν ἀπ᾽ αὐτοῦ [CINP]	Mk3 1.41· καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι· [Mk1˙Mk3] Mk3 1.42· καὶ εὐθὺς ἀπῆλθεν ἀπ᾽ αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. [Mk1Lk1·:Mk3]

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 θεραπευομένοις φημὶ δὲ τῷ λεπρῷ (*Pan.* 42.11.17 Ἔλ. 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· ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [Mk1c]	Lk1 5.14· 《ὅρα μηδενὶ εἴπῃς ἀλλὰ》 ⸆ἄπελθε⸇ δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε ⸀τὸ δῶρον⸂ περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς ἵνα ᾖ εἰς μαρτύριον τοῦτο ὑμῖν [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 8.4· ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [Mk1Lk1·:Mt1]	Lk2 5.14· καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς 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
1.43 not present in Mk1 Mk1 1.44· ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [Mk1c]	Lk1 5.14· 《ὅρα μηδενὶ εἴπῃς ἀλλὰ》 ⸆ἄπελθε⸇ δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε ⸀τὸ δῶρον⸂ περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς ἵνα ᾖ εἰς μαρτύριον τοῦτο ὑμῖν [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 8.4· ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. [Mk1Lk1·:Mt1]	Lk2 5.14· καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς 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

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 δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς ἵνα ᾖ μαρτύριον τοῦτο ὑμῖν ἀνθ᾽ οὗ εἶπεν ὁ σωτὴρ 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 ἠδύνατο ὁ κύριος... λέγειν τοῖς ὑπ᾽ αὐτοῦ θεραπευομένοις, φημὶ δὲ τῷ λεπρῷ... καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου κἄν τε ἀποκόψῃς τὸ δῶρον, φανήσεται ἐκ τοῦ προσένεγκε ὅτι περὶ δώρου λέγει (*Pan.* 42.11.17 Ἔλ. α (1); GCS 31:125). The opening improvised restoration, "see that you tell no one" / ὅρα μηδενὶ μηδὲν εἴπῃς, 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 ἄπελθε 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 Ev verb to align with Lk2 or else used a later/different version of Ev. 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 Ev 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 Ev editors (*ZVBRKN*) to keep it; T may well have implied it. The preosition "for" / εἰς is not attested by E (followed by *ZBN*), but T's preosition *in* likely attests this word present in all other strata, in agreement with the majority of Ev 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	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]
1.45 not present in Mk1	5.15–16 not present in Lk1	Lk2 5.15. Now it dispersed even more the word about him, and gathered many crowds to hear and to be healed from the diseases of theirs. [CINP] Lk2 5.16. But he was withdrawing to the deserts and praying. [CINP]	Mk3 1.45a. Now he departing began to preach many things and to spread abroad the word, [Lk2·Mk3] Mk3 1.45b. so that no longer was he able openly into a city to enter, [Mk3c] Mk3 1.45c. but outside at desert places was he; and they came unto him from everywhere. [Lk2·Mk3]

Lk2 5.15–16 are unattested according to *R* (413), but these verses were most likely not present in Ev. 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).

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

Parallel Verses for Signals Tracing: Ev 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	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 οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· 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]
2.1–2 not present in Mk1	5.17 not present in Lk1	Mt1 9.1· And onboarding into a boat he crossed over and came into the personal city. [Mt1c]	Lk2 5.17· And it happened on one of the days, and he was teaching, and were seated Pharisees and law-teachers who had come from every village of the Galilee and Judea and Jerusalem. And power of lord was there for him to heal. [CINP]	Mk3 2.1a. And entering again into Capernaum for [Mk3c] Mk3 2.1b. days [Lk2·Mk3?] Mk3 2.1c. it was heard that at home he is. [Mk3c] Mk3 2.2a. And were gathered many [Lk2·Mk3?] Mk3 2.2b. so that no longer to be room, not even the [spaces] up to the door, and he was speaking to them the word. [Mk3c]

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@\w+ 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꜡ [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 [Mk1Mt1Lk2·:Mk3] Mk3 2.3b. αἰρόμενον ὑπὸ τεσσάρων [Mk3c]
Mk1 2.3. And 《they carried unto him》 a paralytic [Mk1c]	Lk1 5.18a. 《And they carried unto him》 ꜠a paralytic꜡ [Mk1·Lk1] [Lk1:Mk1>Lk2] 5.18b not present in Lk1	Mt1 9.2a. And behold they carried unto him a paralytic upon a mat having been cast. [Mk1˙Mt1]	Lk2 5.18a. And behold men carrying upon a mat a human who was paralyzed [Mk1Lk1Mt1˙:Lk2] [Lk2:Mk1=Lk1] Lk2 5.18b. And they sought him to bring in and to place [him] before him. [CINP]	Mk3 2.3a. And they came carrying unto him a paralytic [Mk1Mt1Lk2·:Mk3] Mk3 2.3b. being lifted by four. [Mk3c]

Lk1 5.18 is briefly attested by *T*: "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). Mk3 most likely reflects the latest and most developed signals, particularly with the elaboration of the specific number and an extra verb ("lifted") for those carrying the paralytic. 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	Lk2 5.19. καὶ μὴ εὑρόντες 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. <u>καὶ μὴ</u> δυνάμενοι <u>προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην</u> [Lk2·Mk3] Mk3 2.4b. ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι [Mk3c] Mk3 2.4c. <u>τὸν κράβαττον</u> [Lk2·Mk3] Mk3 2.4d. ὅπου ὁ παραλυτικὸς κατέκειτο. [Mk3c]
2.4 not present in Mk1	5.19 not present in Lk1	Lk2 5.19. And not finding any means that they might lead him in on account of the crowd, climbing upon the roof through the tiles they lowered him along with the stretcher into the midst in front of him Jesus. [CINP]	Mk3 2.4a. <u>And not</u> being able <u>to lead him</u> <u>on account of the crowd</u> <u>they unroofed the roof</u> [Lk2·Mk3] Mk3 2.4b. where he was, and digging through the lower [Mk3c] Mk3 2.4c. <u>the mat</u> [Lk2·Mk3] Mk3 2.4d. on which the paralytic was laying. [Mk3c]

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 Ev, 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: "unroof" / ἀποστεγάζω (LXX-NT *hapax*), "digging through" / ἐξορύσσω (NT gospel *hapax*), and "slacken/lower" / χαλάω (borrowing a characteristic Lk2 term), "lie down" / κατάκειμαι (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, ἀφίενταί σου αἱ ἁμαρτίαι. [Mk1c]	Lk1 5.20· 《καὶ ἰδὼν τὴν πίστιν αὐτῶν λέγει τῷ》 〈παραλυτικῷ〉 《τέκνον ἀφίενταί σου》 〈αἱ ἁμαρτίαι〉 [‡Mk1·Lk1]	Mt1 9.2b· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει, τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. [Mk1˙Mt1]	Lk2 5.20· καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. [‡Mk1˙Lk2]
Mk1 2.5· And seeing the Jesus the trust of theirs he says to the paralytic, "Child, are forgiven yours the sins." [Mk1c]	Lk1 5.20· 《And seeing the trust of theirs he says to the》 〈paralytic〉, "《Child, are forgiven yours》 〈the sins〉." [‡Mk1·Lk1]	Mt1 9.2b· And seeing the Jesus the trust of theirs he said to the paralytic, "Take courage, child, are forgiven of yours the sins." [Mk1˙Mt1]	Lk2 5.20· And seeing the trust of theirs he said, "Human, ἄνθρωπε, are forgiven to you the sins of yours." [‡Mk1˙Lk2]

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 gospels. As noted above, within his running polemical commentary on Ev, 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 *f¹³*—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)
Mk1 2.6. 《καὶ ἰδού》 τινες τῶν γραμματέων 《εἶπαν》 [Mk1c] Mk1 2.7. βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; [Mk1c]	5.21ac not present in Lk1 Lk1 5.21bd. 《καὶ ἰδού τινες τῶν γραμματέων εἶπαν βλασφημεῖ》 τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ ʿεἷςʾ ὁ θεός; [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 9.3. καὶ ἰδού τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς· οὗτος βλασφημεῖ. [Mk1¯Mt1]	Lk2 5.21. καὶ ἤρξαντο διαλογίζεσθαι [CINP] Lk2 5.21b. οἱ γραμματεῖς [Mk1¯Lk2] Lk2 5.21c. καὶ οἱ Φαρισαῖοι [CINP] Lk2 5.21d. λέγοντες· τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός; [‡Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 2.6a. ἦσαν δέ τινες τῶν γραμματέων [Mk1¯Mk3] Mk3 2.6b. ἐκεῖ καθήμενοι [Mk3c] Mk3 2.6c. καὶ διαλογιζόμενοι [Lk2·Mk3] Mk3 2.6b. ἐν ταῖς καρδίαις αὐτῶν· [Mk3c] Mk3 2.7. τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; [Mk1Mt1Lk2·:Mk3]
Mk1 2.6. 《And behold》 some of the scribes 《said》 [Mk1c] Mk1 2.7. "He blasphemes. Who is able to dismiss sins if not one, the god?" [Mk1c]	5.21ac not present in Lk1 Lk1 5.21bd. 《And behold some of the scribes said, "He blasphemes."》 Who is able to dimiss sins if not ʿoneʾ, the god? [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 9.3. And behold some of the scribes said among themselves: "This one blasphemes." [Mk1¯Mt1]	Lk2 5.21. And began to dispute [CINP] Lk2 5.21b. the scribes [Mk1¯Lk2] Lk2 5.21c. and the Pharisees [CINP] Lk2 5.21d. λsaying, "Who is this one who speaks blasphemies; Who is able sins to dismiss if not alone the god; [‡Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 2.6a. Now were some of the scribes [Mk1¯Mk3] Mk3 2.6b. there seated [Mk3c] Mk3 2.6c. and disputing [Lk2·Mk3] Mk3 2.6b. in the hearts theirs, [Mk3c] Mk3 2.7. "Who [is] this one [who] thus speaks? He blasphemes. Who is able to dismiss sins if not one, the god? [Mk1Mt1Lk2·:Mk3]

Lk1 5.21 is closely attested by T in 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 Ev 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 several 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〉 [‡Mk1·Lk1] 5.22b–23 not present in Lk1	Mt1 9.4. καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν· ἱνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; [Mt1c] Mt1 9.5. τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; [Mt1c]	Lk2 5.22. ἐπιγνοὺς δὲ <u>ὁ Ἰησοῦς</u> **<u>τοὺς διαλογισμοὺς αὐτῶν</u>** ἀποκριθεὶς <u>εἶπεν</u> **<u>πρὸς αὐτούς</u>· <u>τί</u> διαλογίζεσθε <u>ἐν ταῖς καρδίαις ὑμῶν</u>;** [Mk1Mt1·:Lk2] Lk2 5.23. <u>τί ἐστιν εὐκοπώτερον, εἰπεῖν· <u>ἀφέωνταί σοι αἱ ἁμαρτίαι</u> σου, <u>ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει</u>; [Mt1·Lk2]	Mk3 2.8. <u>καὶ</u> εὐθὺς **_<u>ἐπιγνοὺς</u>_** <u>ὁ Ἰησοῦς</u> τῷ πνεύματι αὐτοῦ ὅτι οὕτως **_<u>διαλογίζονται</u>_** ἐν ἑαυτοῖς <u>λέγει αὐτοῖς</u>· **<u>τί</u>** ταῦτα **_<u>διαλογίζεσθε</u> ἐν ταῖς καρδίαις ὑμῶν;_** [‡Mk1Mt1Lk2·:Mk3] Mk3 2.9. **_<u>τί ἐστιν εὐκοπώτερον εἰπεῖν</u>_** τῷ παραλυτικῷ· <u>ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε</u> καὶ ἆρον τὸν κράβαττόν σου <u>καὶ περιπάτει;</u> [Mt1Lk2·:Mk3]
Mk1 2.8a. 《And the Jesus says to them》 2.9 not present in Mk1	Lk1 5.22a. 《And the Jesus》 〈says to them〉 [‡Mk1·Lk1] 5.22b–23 not present in Lk1	Mt1 9.4. And seeing, the Jesus the ponderings of theirs said, "Why do you ponder evil things in the hearts of yours?" [Mt1c] Mt1 9.5. "For what is easier, to say, 'Are dismissed of yours the sins,' or to say, 'Rise and walk'?" [Mt1c]	Lk2 5.22. Now knowing <u>the Jesus</u> **<u>the disputes of theirs</u>**, answering <u>he said</u> <u>unto them</u>, **"<u>Why are you disputing in the hearts of yours</u>**? [Mk1Mt1·:Lk2] Lk2 5.23. <u>What</u> is easier, to say,· 'Are dismissed for you <u>the sins</u> of yours,' or to say, 'Rise and walk?'" [Mt1·Lk2]	Mk3 2.8. <u>And</u> immediately **_recognizing_** <u>the Jesus</u> in the spirit of his that thus **<u>they are disputing</u>** among themselves <u>he says to them</u>, "**<u>Why</u>** these things **_are you disputing_** in the hearts of yours?" [‡Mk1Mt1Lk2·:Mk3] Mk3 2.9. "**_What is_ easier to say** to the paralytic, '<u>Are dismissed of yours the sins</u>', or to say, 'Rise and take the mat of yours <u>and walk</u>?" [Mt1Lk2·:Mk3]

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 absolvit* (*Marc.* 4.10.14; SC 456:138, 140; Evans 302). Characteristic Lk2 features include: the participial form of "answer" / ἀποκρίνομαι@vp, "unto" / πρός@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)
Mk1 2.10. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς– λέγει τῷ παραλυτικῷ. [Mk1c] Mk1 2.11. σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου [Mk1c]	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 [Mk1·Lk1] [Lk1:Mk1>Lk2]	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]	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 κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου. [Mk1Mt1·:Lk2] [Lk2:Mk1=Lk1] [see Mt1 9.7 for εἰς τὸν οἶκόν]	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 ὕπαγε εἰς τὸν οἶκόν σου. [Mk1Mt1Lk2·:Mt2]	Mk3 2.10 same as Mk1 Mk3 2.11. σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου. [Mk1Lk2Mt2·:Mk3]
Mk1 2.10. "Now so that you may see that authority has the son of the human to dismiss sins upon the earth"—he says to the paralytic, [Mk1c] Mk1 2.11. "To you I say, rise, take the mat of yours." [Mk1c]	Lk1 5.24. "Now so that you may know that authority has the son of the human to dismiss sins upon the earth"—《he says to the paralytic—"To you I say,》 rise and take the mat of yours." [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 9.6. "Now so that you may know that authority has the son of the human upon the earth to dismiss sins"—then he says to the paralytic—"After rising take of yours the bed." [Mk1˙Mt1]	Lk2 5.24. "Now so that you may know that the son of the human authority has upon the earth to forgive sins"—he said to the paralyzed—"to you I say, rise and taking the little bed of yours go into the house of yours." [Mk1Mt1·:Lk2] [Lk2:Mk1=Lk1] [see Mt1 9.7 for εἰς τὸν οἶκόν]	Mt2 9.6. "Now so that you may know that authority has the son of the human upon the earth to forgive sins"—at that time he says to the paralytic—"after being raised take of yours the bed and go into the house of yours." [Mk1Mt1Lk2·:Mt2]	Mk3 2.10 same as Mk1 Mk3 2.11. to you I say, rise, take the mat of yours and go into the house of yours." [Mk1Lk2Mt2·:Mk3]

Lk1 5.24 is quoted verbatim by E up to a certain point: "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). T confirms the content with multiple close paraphrases (*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 provides 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. The phrase "into the hosue of yours" / εἰς τὸν οἶκόν σου goes unattested amidst the multiple, varied attestations of T and E, and it is also highly characteristic of LkR2. It likely entered the datastream at this point before echoing subsequently in Mt2 and Mk3.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 2.12· καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως οὐδέποτε εἴδομεν. [Mk1c]	Lk1 5.25· 《καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν》 [‡Mk1·Lk1] Lk1 5.26· 《ἔμπροσθεν πάντων καὶ ἐπλήσθησαν θάμβου λέγοντες ὅτι οὕτως》 ⸢⸢οὐδέποτε⸣ εἴδομεν⸣ [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 9.7· καὶ ἐγερθεὶς ἀπῆλθεν. [Mk1˙Mt1] Mt1 9.8· ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. [Mk1˙Mt1]	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 εἴδομεν παράδοξα σήμερον. [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mt2 9.7· καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. [Mk1Mt1Lk2·:Mt2] Mt2 9.8 same as Mt1
Mk1 2.12· And he was raised and immediately taking the mat he left in front of all, so that to be astonished all and to glorify the god, saying that, "Thus never we saw.'" [Mk1c]	Lk1 5.25· 《And he was raised and immediately taking the mat he left》 [‡Mk1·Lk1] Lk1 5.26· 《in front of all and were filled with wonder, saying that, "Thus》 ⸢⸢never⸣ we saw⸣." [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 9.7· And having been raised he departed. [Mk1˙Mt1] Mt1 9.8· Now after seeing, the crowds were terrified and they glorified the god who gave authority such to the humans. [Mk1˙Mt1]	Lk2 5.25· And promptly arising before them, taking that on which he was laid down, he departed into the house of his glorifying the god. [‡Mk1Lk1Mt1·:Lk2] Lk2 5.26· and bewilderment took all and they glorified the god and were filled with fear λέγοντες ὅτι εἴδομεν παράδοξα σήμερον. [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mt2 9.7· And having been raised he departed into the house of his. [Mk1Mt1Lk2·:Mt2] Mt2 9.8 same as Mt1

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 texts. Our restoration follows the Mk1 source, which is significantly reworded by both MtR1 and LkR2. The phrase, "into his house" / εἰς τὸν οἶκον αὐτοῦ is highly characterstic of Lk2, where it most likely entered here, before being picked up subsequently in Mt2. LkR2 also shifts the characteristic Mk1 term "immediately" / εὐθὺς to its own characteristic variation, "promptly" / 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).

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). Ev 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" / εἴδομεν, 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).

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A044. Tax collector called	2.14, 17	5.27–28, 31	9.9, 12	5.27–32	9.9–13	2.13–17

Parallel Verses for Signals Tracing: Ev 5.27–28

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
2.13 not present in Mk1 Mk1 2.14. καὶ παράγων εἶδεν ⟪τελώνην⟫ καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. [Mk1c]	5.27ac not present in Lk1 Lk1 5.27bd. ⟪καὶ παράγων εἶδεν τελώνην καθήμενον ἐπὶ τὸ τελώνιον καὶ⟫ ⌐λέγει¬ αὐτῷ ἀκολούθει μοι [Mk1·Lk1] [Lk1:Mk1=Lk2] 5.28a not present in Lk1 Lk1 5.28b. ⟪καὶ ἀναστὰς ἠκολούθει αὐτῷ⟫ [‡Mk1·Lk1]	Mt1 9.9a. καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ⟪τελώνην⟫ [Mk1˙Mt1] 9.9b not present in Mt1 Mt1 9.9c. καθήμενον ἐπὶ τὸ τελώνιον καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. [Mk1˙Mt1]	Lk2 5.27a. καὶ μετὰ ταῦτα [CINP] Lk2 5.27b. ἐξῆλθεν καὶ ἐθεάσατο τελώνην [Mk1˙Lk2] Lk2 5.27c. ὀνόματι Λευὶν [CINP] Lk2 5.27d. καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· ἀκολούθει μοι. [Mk1˙Lk2] [Lk2:Mk1=Lk1] Lk2 5.28a. καὶ καταλιπὼν πάντα [CINP] Lk2 5.28b. ἀναστὰς ἠκολούθει αὐτῷ. [‡Mk1Lk1·:Lk2] [Lk2:Lk1>Mk1]	Mt2 9.9a. καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, [Mk1Mt1˙Mt2] Mt2 9.9b. Μαθθαῖον λεγόμενον, [Mt2c] Mt2 9.9c same as Mt1	Mk3 2.13a. καὶ ἐξῆλθεν [Lk2˙Mk3?] Mk3 2.13b. πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. [Mk3c] Mk3 2.14a. καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου [Mk1Lk2·:Mk3] [see A049 for "of Alphaeus"] Mk3 2.14b same as Mk1
2.13 not present in Mk1 Mk1 2.14. καὶ παράγων εἶδεν ⟪τελώνην⟫ καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. [Mk1c]	5.27ac not present in Lk1 Lk1 5.27bd. ⟪καὶ παράγων εἶδεν τελώνην καθήμενον ἐπὶ τὸ τελώνιον καὶ⟫ ⌐λέγει¬ αὐτῷ ἀκολούθει μοι [Mk1·Lk1] [Lk1:Mk1=Lk2] 5.28a not present in Lk1 Lk1 5.28b. ⟪καὶ ἀναστὰς ἠκολούθει αὐτῷ⟫ [‡Mk1·Lk1]	Mt1 9.9a. καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ⟪τελώνην⟫ [Mk1˙Mt1] 9.9b not present in Mt1 Mt1 9.9c. καθήμενον ἐπὶ τὸ τελώνιον καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. [Mk1˙Mt1]	Lk2 5.27a. καὶ μετὰ ταῦτα [CINP] Lk2 5.27b. ἐξῆλθεν καὶ ἐθεάσατο τελώνην [Mk1˙Lk2] Lk2 5.27c. ὀνόματι Λευὶν [CINP] Lk2 5.27d. καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· ἀκολούθει μοι. [Mk1˙Lk2] [Lk2:Mk1=Lk1] Lk2 5.28a. καὶ καταλιπὼν πάντα [CINP] Lk2 5.28b. ἀναστὰς ἠκολούθει αὐτῷ. [‡Mk1Lk1·:Lk2] [Lk2:Lk1>Mk1]	Mt2 9.9a. καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, [Mk1Mt1˙Mt2] Mt2 9.9b. Μαθθαῖον λεγόμενον, [Mt2c] Mt2 9.9c same as Mt1	Mk3 2.13a. καὶ ἐξῆλθεν [Lk2˙Mk3?] Mk3 2.13b. πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. [Mk3c] Mk3 2.14a. καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου [Mk1Lk2·:Mk3] [see A049 for "of Alphaeus"] Mk3 2.14b same as Mk1

Lk1 5.27-28 are together briefly attested 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). *R* (413) erroneously maintained that Lk1 5.28 is unattested. 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 Alpheus" / 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 "to stare" / 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	9.10 not present in Mt1	Lk2 5.29· καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ 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]
2.15 not present in Mk1	5.29 not present in Lk1	9.10 not present in Mt1	Lk2 5.29· καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ 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]

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	9.11 not present in Mt1	Lk2 5.30· καὶ 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· καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει [Lk2·Mt2] Mt2 9.11b· ὁ διδάσκαλος ὑμῶν; [Mt2c]	Mk3 2.16· καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες [Lk2Mt2·:Mk3] Mk3 2.16b· ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν [Lk2·Mk3] Mk3 2.16c· ἔλεγον τοῖς μαθηταῖς αὐτοῦ· ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει; [Lk2Mt2·:Mk3]
2.16 not present in Mk1	5.30 not present in Lk1	9.11 not present in Mt1	Lk2 5.30· καὶ 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· καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει [Lk2·Mt2] Mt2 9.11b· ὁ διδάσκαλος ὑμῶν; [Mt2c]	Mk3 2.16· καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες [Lk2Mt2·:Mk3] Mk3 2.16b· ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν [Lk2·Mk3] Mk3 2.16c· ἔλεγον τοῖς μαθηταῖς αὐτοῦ· ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει; [Lk2Mt2·:Mk3]

Lk2 5.30 was attested for Ev 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 intelligi 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); "unto" / 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 [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]
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 [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]

Lk1 5.31, specifically the saying attributed to Jesus, 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	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 ἐστιν· ἔλεος θέλω καὶ οὐ θυσίαν. [Mt2c] Mt2 9.13b· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς. [Lk2·Mt2]	Mk3 2.17b· οὐκ **ἦλθον** καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς. [Lk2Mt2·:Mk3]
2.17b not present in Mk1	5.32 not present in Lk1	9.13 not present in Mt1	Lk2 5.32· "I have not come to call righteous but instead sinners into repentance." [CINP]	Mt2 9.13· "Now after going, learn what is [this], 'Mercy I desire and not sacrifice.' [Mt2c] Mt2 9.13b· "For I did not come to call righteous but instead sinners." [Lk2·Mt2]	Mk3 2.17b· "I did not **come** to call righteous but instead sinners." [Lk2Mt2·:Mk3]

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.

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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.18. καὶ 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 ⸀οἱ δὲ σοὶ⸀ 〈μαθηταί〉 ἐσθίουσιν καὶ πίνουσιν [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 μαθηταί 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]
Mk1 2.18. καὶ 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 ⸀οἱ δὲ σοὶ⸀ 〈μαθηταί〉 ἐσθίουσιν καὶ πίνουσιν [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 μαθηταί 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]

Lk1 5.33 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" / μαθηταί 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 2.19a. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ᾽ αὐτῶν ἐστιν νηστεύειν; [Mk1c] 2.19b not present in Mk1	Lk1 5.34. 《καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς》 μὴ ⌜δύνανται νηστεύειν οἱ υἱοὶ⌝ τοῦ νυμφῶνος ⌜ἐφ᾽ ὅσον⌝ μετ᾽ αὐτῶν ἐστιν ὁ νυμφίος [Mk1·Lk1] [Lk1:Mk1>Lk2] [Lk1:Mt1>Lk2]	Mt1 9.15a. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν **ἐφ᾽ ὅσον μετ᾽ αὐτῶν ἐστιν ὁ νυμφίος;** [Mk1Lk1·:Mt1]	Lk2 5.34. ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ᾽ αὐτῶν ἐστιν ποιῆσαι νηστεῦσαι; [Mk1·Lk2] [Lk2:Mk1>Lk1]	Mk3 2.19a same as Mk1 Mk3 2.19b. ὅσον [Lk1·Mk3] Mk3 2.19c. χρόνον ἔχουσιν [Mk3c] Mk3 2.19d. τὸν νυμφίον μετ᾽ αὐτῶν **οὐ δύνανται νηστεύειν**. [Mk1Lk1·:Mk3]
Mk1 2.19a. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ᾽ αὐτῶν ἐστιν νηστεύειν; [Mk1c] 2.19b not present in Mk1	Lk1 5.34. 《καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς》 μὴ ⌜δύνανται νηστεύειν οἱ υἱοὶ⌝ τοῦ νυμφῶνος ⌜ἐφ᾽ ὅσον⌝ μετ᾽ αὐτῶν ἐστιν ὁ νυμφίος [Mk1·Lk1] [Lk1:Mk1>Lk2] [Lk1:Mt1>Lk2]	Mt1 9.15a. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν **ἐφ᾽ ὅσον μετ᾽ αὐτῶν ἐστιν ὁ νυμφίος;** [Mk1Lk1·:Mt1]	Lk2 5.34. ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ᾽ αὐτῶν ἐστιν ποιῆσαι νηστεῦσαι; [Mk1·Lk2] [Lk2:Mk1>Lk1]	Mk3 2.19a same as Mk1 Mk3 2.19b. ὅσον [Lk1·Mk3] Mk3 2.19c. χρόνον ἔχουσιν [Mk3c] Mk3 2.19d. τὸν νυμφίον μετ᾽ αὐτῶν **οὐ δύνανται νηστεύειν**. [Mk1Lk1·:Mk3]

Lk1 5.34 is clearly attested in T, Ephrem, and possibly Ps-Ephrem. According to T: "But humbly offering a reason that the sons of the groom could not fast as long as the groom was with them, but afterwards promising they would fast when the groom was taken from them" / *at nunc humiliter reddens rationem quod non possent ieiunare filii sponsi quamdiu cum eis esset sponsus postea vero ieiunaturos promittens cum ablatus ab eis sponsus esset* (*Marc.* 4.11.6; SC 456:146; Evans 306). With an anti-Marcionite hymn (CSCO 170:162), while deriding Marcion's god as a "stranger" / ܢܘܟܪܝܐ, Ephrem closely paraphrases the Lk1 text: "The companions of the bridal-chamber cannot fast" / ܠܐ ܡܨܝܢ ܚܒܪ̈ܘܗܝ ܕܓܢܘܢܐ ܕܢܨܘܡܘܢ (*Haer.* 47.4; CSCO 169:184; DT CSCO 170:163-164). An Armenian Ps-Ephrem commentary reads quite similarly to the earlier Syriac polemic, "Although this was not written for the strangers… our Lord says, 'you cannot order the bridegroom's companions to fast, as long as the bridegroom shall be with them'" (*Exp. Gos.* 64; Arm. CSCO 291:49; ET CSCO 292:45; see also *R* 8.5). The upgraded phrase "the sons cannot fast" is translated verbatim by T, exactly as *V* (189*) had reconstructed. The attestation by T, and likely also Ephrem, support the infinitive "to fast" being placed immediately after the introductory/helping verb "are able" / δύνανται / *possent*, as *VR* have it, in contrast to the infinitive being located at the end of the sentence, as in the Markan and canonical Lukan traditions, and in most Ev editors (*HZBKN*). T's adverb *cum* / "when" leans in favor of ἐφ᾽ ὅσον / "as long as" (thus *VRKN*) over "in that" or "at which" / ἐν ᾧ (thus *HZB*). *R* (5.11) correctly restores both phrases but casts doubt on them because of suspected Matthean contamination. The inverse is more likely, that Mt1 picked up these elements from its Lk1 source here. Note that LkR2 reworked this verse, changing it from a third person proverb into a second person, likely accusatory formulation: "You cannot make the sons of the wedding hall fast while the bridegroom is with them." While this second person formulation matches the Armenian Ps-Ephrem attestation, the consistent, independent third person attestations by T and Ephrem are more reliable at this point, putting Lk1 closer in this respect to Mk1 and Mt1 than Lk2.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.20· ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν [Mk1c]	Lk1 5.35· ⟨ἐλεύσονται δὲ ἡμέραι⟩ ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος ⟨τότε⟩ νηστεύσουσιν [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 9.15b· ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. [Mk1¨Mt1]	Lk2 5.35· ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. [Mk1¨Lk2] [Lk2:Mk1=Lk1]	Mk3 2.20· ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. [Mk1Lk2·:Mk3]
Mk1 2.20· ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν [Mk1c]	Lk1 5.35· ⟨ἐλεύσονται δὲ ἡμέραι⟩ ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος ⟨τότε⟩ νηστεύσουσιν [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 9.15b· ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. [Mk1¨Mt1]	Lk2 5.35· ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. [Mk1¨Lk2] [Lk2:Mk1=Lk1]	Mk3 2.20· ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. [Mk1Lk2·:Mk3]

Lk1 5.35 is closely paraphrased in T: "but afterwards promising they would fast when the groom was taken from them" / *postea vero ieiunaturos promittens cum ablatus 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)
Mk1 2.21· οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ᾽ αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχίσμα γίνεται. [Mk1c] Mk1 2.22ab· καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί. [Mk1c] Mk1 2.22c· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς. [Mk1c]	5.36a not present in Lk1 Lk1 5.37· ⟨οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς οὐδὲ⟩ ⸂ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε⸃ «ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς τοὺς παλαιοὺς καὶ⟩ ⟨ὁ οἶνος ἐκχεῖται⟩ «καὶ οἱ ἀσκοὶ ἀπόλλυνται» [Mk1·Lk1] [Lk1:Mk1<Lk2] [Lk1:Mt1>Lk2] Lk1 5.38· ⟪ἀλλὰ⟫ ⟨βάλλουσιν οἶνον νέον εἰς ἀσκοὺς νέους καὶ ἀμφότεροι συντηροῦνται⟩ [†Mk1·Lk1] [†Lk1:Mk1>Lk2] [†Lk1:Mt1<Lk2] 5.39 not present in Lk1 Lk1 5.36b· ⟨οὐδεὶς ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ⟩ ⟨εἰ δὲ μή γε καὶ τὸ πλήρωμα αἴρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μεῖζον γὰρ σχίσμα γενήσεται⟩ [†Mk1·Lk1] [†Lk1:Mk1<Lk2] [†Lk1:Mt1<Lk2]	Mt1 9.16· οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου καὶ χεῖρον σχίσμα γίνεται. [†Mk1Lk1·:Mt1] Mt1 9.17a· οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήγνυνται οἱ ἀσκοὶ καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· [†Mk1Lk1·:Mt1] Mt1 9.17b· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότεροι συντηροῦνται. [†Mk1Lk1·:Mt1]	Lk2 5.36a· ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι [CINP] Lk2 5.36b· οὐδεὶς 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<Lk2] Lk2 5.37· καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται· [†Mk1Lk1·:Lk2] [†Lk2:Mk1>Lk1] Lk2 5.38· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον. [Mk1⁻Lk2] [†Lk2:Mk1=Lk1] Lk2 5.39· οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ· ὁ παλαιὸς χρηστός ἐστιν [CINP]

Lk1 5.37, along with Lk1 5.38 and 5.36, 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 adsui 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" / ܢܘܟܪܝܐ, he likely references Ev 5.37 in poetic restatement, using a singular verb akin to Mark and Lk2: "One does not put new wine in old bags" / ܐܠܐ ܠܡ ܪܡܐ ܚܡܪܐ ܚܕܬܐ ܒܙܩܐ ܒܠܝܬܐ (Ephrem, *haer.* 44.6-7; CSCO 169:176; DT CSCO 170:156-157). The verbatim Greek quotation of E confirms the plural verb and conflates the wine and 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'?" / τό οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιοὺς οὐδὲ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε, καὶ τὸ πλήρωμα αἴρει καὶ τῷ παλαιῷ οὐ συμφωνήσει. μεῖζον 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 "patch of unshrunk cloth" / ἐπίβλημα ῥάκους ἀγνάφου, corroborated by E and Greek/Latin *Adm* (see 5.36), and preserved in Mark and Matthew. 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 several patristic witnesses to proximate traditions and unmatched in Mark and Matthew, is characteristic Lk2 redaction.

Lk1 5.38 is quoted in Greek/Latin *Adm*: "they pour new wine into new skins and both are preserved" / βάλλουσιν οἶνον νέον εἰς ἀσκοὺς 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 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.

Lk2 5.39 is unattested, but likely absent. Even early-orthodox hypothesis proponents (*VTsR*) read this as Marcion's omission from Luke. Advocates of Ev 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'" / οὐδεὶς πιὼν παλαιὸν θέλει νέον λέγει γάρ ὁ παλαιὸς χρηστός ἐστιν. 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.

Lk1 5.36 is attested by E and both Greek and Latin *Adm,* but not Philastrius (*contra R* 8.6). The opening explicit restoration is from *Adm*: "No one puts a patch of unshrunk cloth on an old garment" / οὐδεὶς 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'" / οὐδεὶς γάρ φησίν 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 ἐπί (consistent with E on Lk1 5:37) and ἀπό (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.

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: Ev 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 στάχυας. [Mk1c]	Lk1 6.1. 《καὶ ἐπορεύθη》 ἐν σαββάτῳ 《διὰ σπορίμων καὶ》 ⌜ἐπείνασαν οἱ μαθηταὶ⌝ 《καὶ》 ⌜ἔτιλλον τοὺς στάχυας⌝ ⌜ἀπολλύοντες⌝ ταῖς χερσίν [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 12.1. ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. [Mk1Lk1·:Mt1]	Lk2 6.1. ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχυας ψώχοντες 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 στάχυας. [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 στάχυας καὶ ἐσθίειν. [Mk1Lk1Mt1·:Mt2]
Mk1 2.23. καὶ 《ἐπορεύθη》 ἐν τοῖς σάββασιν 《διὰ σπορίμων》 καὶ οἱ μαθηταὶ αὐτοῦ τίλλοντες τοὺς στάχυας. [Mk1c]	Lk1 6.1. 《καὶ ἐπορεύθη》 ἐν σαββάτῳ 《διὰ σπορίμων καὶ》 ⌜ἐπείνασαν οἱ μαθηταὶ⌝ 《καὶ》 ⌜ἔτιλλον τοὺς στάχυας⌝ ⌜ἀπολλύοντες⌝ ταῖς χερσίν [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 12.1. ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. [Mk1Lk1·:Mt1]	Lk2 6.1. ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχυας ψώχοντες 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 στάχυας. [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 στάχυας καὶ ἐσθίειν. [Mk1Lk1Mt1·:Mt2]

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 στάχυας, 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" / ψώχοντες 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" / ψώχω, 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· καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; [Mk1c]	Lk1 6.2. 《καὶ》 ⸆οἱ Φαρισαῖοι⸆ 《ἔλεγον αὐτῷ εἰδέ τί ποιοῦσιν》 〈τοῖς σάββασιν ὃ οὐκ ἔξεστιν;〉 [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]
Mk1 2.24· καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν; [Mk1c]	Lk1 6.2. 《καὶ》 ⸆οἱ Φαρισαῖοι⸆ 《ἔλεγον αὐτῷ εἰδέ τί ποιοῦσιν》 〈τοῖς σάββασιν ὃ οὐκ ἔξεστιν;〉 [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]

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) prejudicially 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.} καὶ λέγει αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ ^[Mk1c]	^{Lk1 6.3.} 《καὶ λέγει αὐτοῖς》 ⸀οὐδέποτε⸀ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυὶδ 《ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ》 ^{[Mk1·Lk1] [Lk1:Mk1≈Lk2]}	^{Mt1 12.3.} ὁ δὲ εἶπεν αὐτοῖς· οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν καὶ οἱ μετ᾽ αὐτοῦ ^[Mk1˫Mt1]	^{Lk2 6.3.} καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν 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 ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ ^[Mk1˫Mk2]
^{Mk1 2.25.} καὶ λέγει αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ ^[Mk1c]	^{Lk1 6.3.} 《καὶ λέγει αὐτοῖς》 ⸀οὐδέποτε⸀ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυὶδ 《ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ》 ^{[Mk1·Lk1] [Lk1:Mk1≈Lk2]}	^{Mt1 12.3.} ὁ δὲ εἶπεν αὐτοῖς· οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν καὶ οἱ μετ᾽ αὐτοῦ ^[Mk1˫Mt1]	^{Lk2 6.3.} καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν 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 ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ ^[Mk1˫Mk2]

Lk1 6.3 is attested together with Lk1 6.4 by E in two identical quotations: "Have you not read what David did? He entered into the house of god" / οὐδὲ τοῦτο 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 Ἔλ. 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; [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** οὖσιν; [Mk1Lk2:·Mk2]	Mt2 12.4. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, **ὃ οὐκ ἐξὸν** 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 σάββασιν 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 ἐγνώκειτε τί ἐστιν· ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. [Mt2c]
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; [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** οὖσιν; [Mk1Lk2:·Mk2]	Mt2 12.4. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, **ὃ οὐκ ἐξὸν** 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 σάββασιν 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 ἐγνώκειτε τί ἐστιν· ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. [Mt2c]

Lk1 6.4 was quoted by E, in regard to which see the note on the page above. 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 *f¹ f¹³* 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 μέν οἶδας τί ποιεῖς μακάριος εἶ εἰ δὲ μή 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 note 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.

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	6.6–10, 5, 11	12.9–13, 8	6.6–10, 5, 11	12.9–13, 8, 14	3.1–5, 2.27–28, 3.6

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
[see A033 QnLk1 4.16]	Mk1 3.1. καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγήν. καὶ ἦν ἐκεῖ ἄνθρωπος 《ξηράν》 ἔχων τὴν χεῖρα. [Mk1c]	Lk1 6.6. 《καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγήν καὶ ἦν ἄνθρωπος》 ⸂ξηράν⸃ 《ἔχων τὴν》 ⸂χεῖρα⸃ [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 ἑτέρῳ [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 συναγωγήν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα. [Mk1¬Mk3]
[see A033 QnLk1 4.16]	Mk1 3.1. And he entered again into the assembly. And there was there a human, 《withered》 having the hand. [Mk1c]	Lk1 6.6. 《And he entered again into the assembly and there was a human》, ⸂withered⸃ 《having the》 ⸂hand⸃ [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 12.9. And crossing from there he came einto the assembly of theirs [Mk1¬Mt1] Mt1 12.10a. and behold a human a hand having withered. [Mk1¬Mt1]	Lk2 6.6a. Now it happened on another [CINP] Lk2 6.6b. sabbath he entering into the assembly and teaching. And there was a human there and the hand of his the right was withered. [QnMk1Lk1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 3.1. And he entered again into the assembly. And there was there a human, having been withered having the hand. [Mk1¬Mk3]

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 dissoluere legem sed adimplere* (*Marc.* 4.12.14; SC 456:164; Evans 316). *V* (190*) and *R* (5.13; 414) both merely render χεὶρ... 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 LkR2. 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.} παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. ^[Mk1c]	^{Lk1 6.7.} ⌜παρετήρουν⌝ ⟪αὐτὸν⟫ οἱ Φαρισαῖοι ⌜εἰ ⌜τοῖς σάββασιν θεραπεύσει⌝ ἵνα ⌜κατηγορήσωσιν⌝ αὐτοῦ⌝ ^{[Mk1·Lk1] [Lk1:Mk1>Lk2]}	^{Mt1 12.10b.} καὶ <u>ἐπηρώτησαν</u> <u>αὐτὸν</u> λέγοντες <u>εἰ</u> ἔξεστιν <u>τοῖς σάββασιν</u> <u>θεραπεῦσαι;</u> <u>ἵνα κατηγορήσωσιν αὐτοῦ</u> ^[Mk1˜Mt1] ^[Lk2:Mk1=Lk1]	^{Lk2 6.7.} **<u>παρετηροῦντο</u>** δὲ <u>**αὐτὸν**</u> οἱ γραμματεῖς καὶ <u>**οἱ Φαρισαῖοι**</u> <u>**εἰ**</u> ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ. ^[Mk1Lk1·:Lk2]
^{Mk1 3.2.} παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. ^[Mk1c]	^{Lk1 6.7.} ⌜παρετήρουν⌝ ⟪αὐτὸν⟫ οἱ Φαρισαῖοι ⌜εἰ ⌜τοῖς σάββασιν θεραπεύσει⌝ ἵνα ⌜κατηγορήσωσιν⌝ αὐτοῦ⌝ ^{[Mk1·Lk1] [Lk1:Mk1>Lk2]}	^{Mt1 12.10b.} καὶ <u>ἐπηρώτησαν</u> <u>αὐτὸν</u> λέγοντες <u>εἰ</u> ἔξεστιν <u>τοῖς σάββασιν</u> <u>θεραπεῦσαι;</u> <u>ἵνα κατηγορήσωσιν αὐτοῦ</u> ^[Mk1˜Mt1] ^[Lk2:Mk1=Lk1]	^{Lk2 6.7.} **<u>παρετηροῦντο</u>** δὲ <u>**αὐτὸν**</u> οἱ γραμματεῖς καὶ <u>**οἱ Φαρισαῖοι**</u> <u>**εἰ**</u> ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ. ^[Mk1Lk1·:Lk2]

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 Pharisaei 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 over-determined by LkR2 in several respects: the use of the middle / παρετηροῦντο instead of the active voice / παρετήρουν 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" / αὐτὸν 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" / γραμματεύς@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. καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε εἰς τὸ μέσον. [Mk1c]	6.8a not present in Lk1 Lk1 6.8b. 《καὶ λέγει τῷ τὴν ξηρὰν χεῖρα ἔχοντι ἔγειρε εἰς τὸ μέσον 》[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 στῆθι 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 ἕξει πρόβατον ἕν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; [see A219] Mt1 12.12a. πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. [see A219]
Mk1 3.3. καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε εἰς τὸ μέσον. [Mk1c]	6.8a not present in Lk1 Lk1 6.8b. 《καὶ λέγει τῷ τὴν ξηρὰν χεῖρα ἔχοντι ἔγειρε εἰς τὸ μέσον 》[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 στῆθι 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 ἕξει πρόβατον ἕν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; [see A219] Mt1 12.12a. πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. [see A219]

Lk2 6.8 in its opening 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 Χριστός 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 Ev 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 Ev. 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; [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.12b. 《ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ μή, 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]	Mt1 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]
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; [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.12b. 《ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ μή, 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]	Mt1 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]

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. καὶ λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [Mk1c]	Lk1 6.10. 《καὶ λέγει τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρα σου καὶ ἐξέτειεν καὶ》 〈ἀπεκατεστάθη ἡ χείρ〉 《αὐτοῦ ὡς καὶ ἡ ἄλλη》 [‡Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 12.13. τότε λέγει τῷ ἀνθρώπῳ· ἔκτεινόν **σου** τὴν χεῖρα. καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ὑγιὴς **ὡς ἡ ἄλλη**. [‡Mk1Lk1·:Mt1]	Lk2 6.10. καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρά **σου**. ὁ δὲ ἐποίησεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [Mk1·Lk2] [Lk2:Mk1=Lk1]	Mk3 3.5. καὶ **περιβλεψάμενος αὐτοὺς** μετ᾽ ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. καὶ ἐξέτειεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [Mk1Lk2·:Mk3]

Lk1 6.10 is prejudically dismissed by *R* (414) as unattested, but the healing event was in fact 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" / πώρωσις 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.

First Gospel LODLIB v4.04 2024-02-24 p.108 © 2024 by Mark G. Bilby

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.27. καὶ ἔλεγεν αὐτοῖς [Mk1c] Mk1 2.28. κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. [Mk1c]	Lk1 6.5. 《καὶ ἔλεγεν αὐτοῖς》 κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 12.8. κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου. [Mk1⁻Mt1]	Lk2 6.5. καὶ ἔλεγεν αὐτοῖς· κύριός **ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου**. [Mk1Mt1⁻:Lk2] [Lk2:Mk1=Lk1] [Lk2:Lk1<Mt1]	Mk3 2.27. καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. [Mk1⁻Mk2] Mk3 2.28 same as Mk1

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 Ev, 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 καὶ 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 Ev: "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 καὶ 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 Ev 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'" / καὶ ἔλεγεν αὐτοῖς τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ 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	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 Ἡρῳδιανῶν [Mk3c] Mk3 3.6c. συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν. [Lk2Mt2·:Mk3]

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 "to fill" / πίμπλημι, "to dialogue" / διαλαλέω, "each other" / ἀλλήλους, and the canonical gospel *hapax* "folly" / ἄνοια (IDD 1.1); "unto" / πρός@pa, especially as a speech introduction formula (IDD 1.1, 1.2); the introductory bigram δέ + participle / δὲ@\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.

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: Ev 6.12

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Ac (117–138)
Mk1 3.13. καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός καὶ ἀπῆλθον πρὸς αὐτόν [Mk1c] Mk1 6.46. ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.	6.12ad not present in Lk1 Lk1 6.12b. 《καὶ》 ⸀⸀ἀναβαίνει⸀⸀ εἰς τὸ ὄρος [Mk1·Lk1] [Lk1:Mk1>Lk2] Lk1 6.12c. ⟨καὶ ἐκεῖ⟩ διανυκτερεύων ἐν τῇ προσευχῇ [Lk1c] [Lk1:Mk1<Lk2]	Mt1 5.1b. **ἀνέβη εἰς τὸ ὄρος** καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· [Mk1Lk1·:Mt1] Mt1 10.1. καὶ προσκαλεσάμενος τοὺς [Mk1¨Mt1]	Lk2 6.12a. ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν [CINP] Lk2 6.12b. εἰς τὸ ὄρος προσεύξασθαι, [Mk1˙Lk2] [Lk2:Mk1>Lk1] Lk2 6.12c. **καὶ** ἦν **διανυκτερεύων ἐν τῇ προσευχῇ** [Lk1˙Lk2] [Lk2:Mk1<Lk1] Lk2 6.12d. τοῦ θεοῦ [CINP]	Ac 1.13b. εἰς τὸ ὑπερῷον ἀνέβησαν οὗ ἦσαν καταμένοντες [Mk1¨Ac]

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\w+ δέ@cc and the infinitive + personal pronoun subject bigram / @vn* αὐτός@r, here "he departed" / ἐξελθεῖν αὐτὸν (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)
Mk1 3.14. καὶ ἐποίησεν δώδεκα μαθητὰς αὐτοῦ καὶ [Mk1c] 3.15 not present in Mk1	Lk1 6.13. 《καὶ ἐφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ》 ⸂ἐξελέξατο⸃ δώδεκα ἀποστόλους [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ [Mk1˙Mt1] 10.2a not present in Mt1	Lk2 6.13. καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ᾽ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν· [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1<Lk1]	Mk2 3.14. καὶ ἐποίησεν δώδεκα <οὓς καὶ ἀποστόλους ὠνόμασεν> ἵνα ὦσιν μετ᾽ αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν [Mk1Lk1Mt1Lk2·:Mk2] Mk2 3.15. καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια. [Mk1˙Mk2]	Mt2 10.1a. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον [Mk1Mt1Lk2Mk2·:Mt2] Mt2 10.1b. καὶ πᾶσαν μαλακίαν. [Mt2c] Mt2 10.2a. τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα. [Mk1Lk1Lk2·:Mt1]

Lk1 6.13 is clearly attested by T and possibly attested in Greek and Latin *Adam*. All Ev editors restore it to varying degrees. T explicitly notes in the sequence of his running commentary: "he has chosen 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), which paraphrases Lk1 6.13 and 6.16 together: "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 same verb also seems to apply to Ev 10.1: "He has chosen seventy other apostles on top of the twelve" / *adlegit et alios septuaginta apostolos super duodecim* (*Marc.* 4.24.1; SC 456:302; Evans 390). Multiple passages in Greek and Latin *Adam* may also provide possibly relevant evidence. Book one details a back and forth between the Marcionite Megisthus, the orthodox Adamantius, and the arbiter Eutropius: "[Megisthus:] 'Let the gospel be read and you will find that these names have not been written'" / Ποίησον ἀναγνωσθῆναι τὸ εὐαγγέλιον καὶ εὑρήσεις ὅτι οὐ γέγραπται τὰ ὀνόματα ταῦτα. ... "[Eutropius:] 'Let it be read'" / Ἀναγνωσθήτω ... "[Adamantius:] 'The names of the twelve apostles were read, not those of the seventy-two'" / Τῶν δώδεκα ἀποστόλων ἀνεγνώσθη τὰ ὀνόματα, οὐχὶ καὶ τῶν οβ′. (PTS 55:299; GCS 4:10) // "[Megisthus:] 'Let the gospel be read and you will find that these names have not been written among the disciples of Christ'" / *Fac legi euangelium et inuenies quia nomina ista inter disciplulos Christi scripta non sunt.* ... "[Eutropius:] 'Let the gospel be read'" / *Legatur euangelium* ... "[Adamantius:] 'The names of the twelve apostles were read, but not the seventy'" / *Duodecim discipulorum tantummodo lecta sunt nomina, non enim septuaginta <duorum>.* (STA 1:5; Caspari 1:5). In book two, Eutropius recalls: "For I have remembered that in the gospel there are twelve and seventy-two." / μέμνημαι γὰρ ὅτι ἐν τῷ εὐαγγελίῳ ιβ′ εἰσὶ καὶ οβ′ (GCS 4:80; PTS 55:329) / *Memini namque quod in evangelio duodecim electi sunt discipuli et alii septuaginta duo* (Caspari 2.12; STA 1:37). On the basis of T consistently using an active verb "has chosen" / *elegit* / *adlegit* (alt. "would have chosen" / *adlegisset*), I correct to "chose" / ἐξελέξατο as the most likely verb, one split into a verb and a middle participle—in typical fashion (esp. @vp\w{1}m; see IDD 1.2)—by LkR2: "named" / ὠνόμασεν and "was choosing" / ἐκλεξάμενος. T and the possible attestations in *Adm* align on "twelve" and "apostles" separately and together, which wording aligns with *VR* against the majority editorial opinion, which defaults uncritically to the canonical wording: "his disciples... whom he also named apostles" / τοὺς μαθητὰς αὐτοῦ... οὓς καὶ ἀποστόλους ὠνόμασεν. The latter Lk2 verb, "he named" / ὠνόμασεν, was apparently borrowed and relocated from Lk1 6.14a (see below). The opening improvised restoration is partly inspired by the simpler verbal form ἐφώνησεν / "he called", preserved in D (and followed by *N*), rather than the characteristic *pros*-prefixed verb in Lk2 ("he called unto" / προσεφώνησεν; thus *HZBK*). The opening Lk2 transitional phrase, "when day came" / ὅτε ἐγένετο ἡμέρα, restored by *HZKN*, not only lacks attestation, but also fits characteristic LkR2 stylistic and thematic tendencies: the transitional verb "it came/happened" / γίνομαι@v (IDD 1.1) and a chronological references (IDD 1.1, 1.4). It deepends the Lk1 6.12 reference to nighttime prayer to align with the characteristic emphasis on vigil as a form of piety in the canonical redaction (Lk2 2.37, 1Th 3.10, 1Tm 5.5, 2Tm 1.3). 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)
Mk1 3.16. ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον [Mk1c] 3.17–18 not present in Mk1 Mk1 3.19. καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν. [Mk1c]	Lk1 6.14a. Σίμωνα ὠνόμασεν Πέτρον [Mk1·Lk1] [Lk1:Mk1<Lk2] Lk1 6.14b–16a not present in Lk1 Lk1 6.16b. 《καὶ》 Ἰούδαν Ἰσκαριώτην ὃς ἐγένετο προδότης [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 10.2b. 《Σίμωνα ὠνόμασεν Πέτρον》 [‡Mk1Lk1·:Mt1?] 10.3–4a not present in Mt1 Mt1 10.4b. καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν. [Mk1·Mt1]	Lk2 6.14a. Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον, [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 6.14b. καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον [CINP] Lk2 6.15. καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἁλφαίου καὶ Σίμωνα τὸν καλούμενον ζηλωτὴν [CINP] Lk2 6.16a. καὶ Ἰούδαν Ἰακώβου [CINP] Lk2 6.16b. καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Ac 1.13c. ὅ τε Πέτρος καὶ Ἰωάννης καὶ Ἰάκωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθθαῖος, Ἰάκωβος Ἁλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου. [Mk1Lk2·:Ac]	Mk2 3.16 same as Mk1 Mk2 3.17. καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου [Mk1·Mk2] Mk2 3.17b. καὶ ἐπέθηκεν αὐτοῖς ὀνόμα<τα> βοανηργές, ὅ ἐστιν υἱοὶ βροντῆς. [Mk2c] Mk2 3.18. καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἁλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον [Lk2·Mk2] Mk2 3.19 same as Mk1	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] Mt2 10.3. Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἁλφαίου καὶ Θαδδαῖος [Lk2Mk2·:Mt2] Mt2 10.4. Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν. [Mk1Lk1Lk2Mk2·:Mt2]

Lk1 6.14a 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). The name "Peter" is also well-attested for Ev 9.20 (T and Gk/Lt *Adm*), 9.33 (T), and 12.41 (T), and the name "Simon" (apparently referring to the same person) is attested by T for Ev 5.10 (or 5.4), corroborating the consistency and reasonableness of the Ev attestation here.

Lk1 6.14b–16a is unattested according to *R* (414), but it was likely not present. T does not attest a list of names of the twelve apostles/disciples, despite clearly attesting to "Peter/Simon" and "Judas". Nor does E attest to a fulsome name-list, despite clearly attesting to the name "Judas" in Ev 6.16. Book one of Greek and Latin *Adm* offers ostensibly contradictory evidence in a dialogue in which Megisthus seeks to demonstrate the falsity of the proto-orthodox gospels by noting the names "Mark" and "Luke" are not mentioned among the named apostles of Jesus: "[Megisthus:] 'Let the gospel be read and you will find that these names have not been written'" / Ποίησον ἀναγνωσθῆναι τὸ εὐαγγέλιον καὶ εὑρήσεις ὅτι οὐ γέγραπται τὰ ὀνόματα ταῦτα. ... "[Eutropius:] 'Let it be read'" / Ἀναγνωσθήτω ... "[Adamantius:] 'The names of the twelve apostles were read, not those of the seventy-two'" / Τῶν δώδεκα ἀποστόλων ἀνεγνώσθη τὰ ὀνόματα, οὐχὶ καὶ τῶν οβ'. (PTS 55:299; GCS 4:10) // "[Megisthus:] 'Let the gospel be read and you will find that these names have not been written among the disciples of Christ'" / *Fac legi euangelium et inuenies quia nomina ista inter discipulos Christi scripta non sunt.* ... "[Eutropius:] 'Let the gospel be read'" / *Legatur euangelium* ... "[Adamantius:] 'The names of the twelve apostles were read, but not the seventy'" / *Duodecim discipulorum tantummodo lecta sunt nomina, non enim septuaginta <duorum>.* (STA 1:5; Caspari 1:5). While ostensibly referring to the reading of such a name list from the Marcionite Evangelion, the absence of specific names is notable, especially given the differences even among the synoptics in the precise names. As noted below in the section on the transfiguration, even the names "John" and "James" are unattested and not to be assumed. Furthermore, the "Philip" appears out of the blue in Ev 9.52. The penchant of LkR2 to elaborate name-lists and genealogies, the lack of attestation by T and E, and the contradictory indications elsewhere in Ev, all point to the absence of "Andrew his brother, and James and John and Philip and Bartholomew" from Ev. 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.

Lk1 6.16b is attested in T and E. The former likely paraphrased Lk1 6.13 and 16 together when he retorted to Marcion: "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)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A077/A050. Speech setting	6.20a	3.13	6.17, 6.19–20a	4.25, 5.1–2	6.17–20a	4.24–25, 5.1–2	3.7–13

Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Lk1 6.17. ⟪καὶ⟫ ⌜κατέβη⌝ ἐν αὐτοῖς πλῆθος ἀπὸ Τύρου καὶ ⟪Σιδῶνος⟫ ⌜καὶ ⌜πέραν⌝⌝ ⟨τοῦ Ἰορδάνου⟩	Mt1 4.25a. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς [Lk1·Mt1] Mt1 4.25b. Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἰεροσολύμων καὶ Ἰουδαίας [Mt1c] Mt1 4.25c. καὶ πέραν τοῦ Ἰορδάνου. [Lk1·Mt1]	Lk2 6.17. καὶ καταβὰς [Lk1⸰Lk2] Lk2 6.17b. μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, [CINP] Lk2 6.17c. καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς **Ἰουδαίας** **καὶ Ἰερουσαλὴμ** καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος [Lk1Mt1⸰:Lk2]	Mt2 4.24a. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν [Mt2c] Mt2 4.25 same as Mt1	Mk3 3.7. **καὶ** ὁ Ἰησοῦς μετὰ τῶν **μαθητῶν αὐτοῦ** [Lk1Mt1Lk2⸰:Mk3] Mk3 3.7b. ἀνεχώρησεν πρὸς τὴν θάλασσαν, [Mk3c] Mk3 3.7c. καὶ **πολὺ** πλῆθος **ἀπὸ τῆς Γαλιλαίας** <ἠκολούθησεν>, καὶ ἀπὸ τῆς **Ἰουδαίας** [Lk1Mt1Lk2⸰:Mk3] Mk3 3.8a. καὶ ἀπὸ Ἰεροσολύμων [Mt1⸰Mk3] Mk3 3.8b. καὶ ἀπὸ τῆς Ἰδουμαίας [Mk3c] Mk3 3.8c. καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα πλῆθος **πολὺ** [Lk1Mt1Lk2⸰:Mk3] Mk3 3.8b. ἀκούοντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν. [Mk3c]

Lk1 6.17 is clearly attested by both E and T. T closely paraphrases: "a multitude comes together from Tyre and from other regions, even across the sea" / *conveniunt a Tyro et ex aliis regionibus multitudo etiam transmarina* (*Marc.* 4.13.7 in SC 456:172; 4.13.6 in Evans 320). E provides a clear quotation and delineates the language in Ev from that of Lk2: "in place of 'he went down with them' he has 'he went down to them'" / ἀντὶ δὲ τοῦ κατέβη μετ' αὐτῶν ἔχει κατέβη ἐν αὐτοῖς (*Pan.* 42.11.6 δ (4); 42.11.17 Σχ. δ (4); restated in 42.11.17 Ἔλ. δ (4); GCS 31:108, 126). This passage in Lk1 stitches together the preceding Mk1 source with the forthcoming Qn source. The opening of Lk1 6.17 thus describes how Jesus "came down to them", not from the cliff of Qn 4.29–30 (the immediately preceding Qn passage), but instead from the mountain where the selection of the twelve students was made in Lk1 6.12–14 and 16, following Mk1 3.13–14, 16, and 19. The MkR1 narrative does not explicitly say that Jesus descended from the mountain after designating the twelve students, only that afterwards "he goes home" / ἔρχεται εἰς οἶκον (Mk1 3.20). Nevertheless, the mountain descent in Lk1 6.17 could be inferred from that expression in Mk1 or simply from its broader narrative. The opening verb "he went down" / κατέβη is upgraded based on the verbatim quotation by E, who also confirms the variant ἐν αὐτοῖς in place of μετ' αὐτῶν, as found both in Mk1 and Lk2. The words "multitude" / πλῆθος, "Tyre" / Τύρου, and "region" / πέραν are reasonably established by T's close paraphrase. Our improvised pairing of Sidon with Tyre is based on the same pairing in both Lk2 and Mk3 as independent receptors. The correction of "region" / πέραν and explicit restoration "of the Jordan" / τοῦ Ἰορδάνου is based on T's vague descriptor "across the sea" / *transmarina*, which does not likely reflect the rare Lk2 lemma "coastal" / παράλιος (IDD 1.1), one of many characteristic maritime and highly descriptive geographical references for Lk2 (IDD 1.1, 1.2, 1.4). If this restoration of QnLk1 is correct, then Mt1 transforms it significantly to focus on local, perhaps exclusively Jewish adherents. LkR2 combines the Qn and Mt1 placenames, MtR2 adds the location of its own composition in Syria, and MkR3 builds the most comprehensive list of geographical references and a justification for the massive gathering of an international crowd, in keeping with its editorial setting in cosmopolitan Rome. The LkR2 expression, "he stood on a flat place" / ἔστη ἐπὶ τόπου πεδινοῦ, elaborates on the descent in Lk1 6.17a while also perhaps imitatively inverting MtR1 5.1 (itself partly derived from Mk1 3.13), where Jesus "ascended a mountain and sat down" / ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος for his first great speech.

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
	3.9–12 not present in Mk1	6.18 not present in Lk1	4.24 not present in Mt1	Lk2 6.18· οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο. [CINP]	Mt2 4.24b· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις [Mt2c]	Mk3 3.9· καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν· [Lk1˙Mk3]
6.18 not present in Qn	Mk1 3.13· καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν [Mk1c]	Lk1 6.19· καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτου 《ὅτι δύναμις παρ᾽ αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας》 [Lk1c]	Mt1 5.1· ἰδὼν δὲ <u>τοὺς ὄχλους</u> <u>ἀνέβη</u> <u>εἰς τὸ ὄρος</u>, καὶ καθίσαντος αὐτοῦ προσῆλθαν <u>αὐτῷ</u> οἱ μαθηταὶ αὐτοῦ. [Mk1˙Mt1]	Lk2 6.19· <u>καὶ πᾶς ὁ ὄχλος ἐζήτουν</u> <u>ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ᾽</u> <u>αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.</u> [Lk1˙Lk2]	Mt2 4.24c· <u>νόσοις</u> [Lk2·Mt2]	Mk3 3.10· <u>**πολλοὺς**</u> γὰρ <u>**ἐθεράπευσεν**</u>, ὥστε <u>ἐπιπίπτειν</u> αὐτῷ ἵνα αὐτοῦ <u>ἅψωνται</u> ὅσοι εἶχον μάστιγας. [QnMk1Mt1Lk2·:Mk3]
6.19a not present in Qn	Mk1 1.24· τί ἡμῖν καὶ σοί, Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.	6.20a same as Qn	Mt1 5.2· <u>καὶ ἀνοίξας τὸ</u> στόμα <u>αὐτοῦ</u> ἐδίδασκεν αὐτοὺς <u>λέγων</u> [Mt1c]		Mt2 4.24d· καὶ βασάνοις συνεχομένους [Mt2c]	Mk3 3.11· καὶ τὰ <u>**πνεύματα**</u> τὰ <u>**ἀκάθαρτα**</u>, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντες ὅτι σὺ <u>εἶ ὁ υἱὸς τοῦ</u> <u>θεοῦ</u>. [Mk1Mt1Lk2·:Mk3] [see A020 for Mt1 "son of god"]
6.19b not present in Qn	Mk1 1.35· ἀπῆλθεν εἰς ἔρημον τόπον κἀκεῖ προσηύχετο.	Lk1 8.46· 《καὶ εἶπεν ὁ Ἰησοῦς》 ἥψατό μού τις γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ		Lk2 6.20a· <u>καὶ αὐτὸς ἐπάρας τοὺς</u> <u>ὀφθαλμοὺς αὐτοῦ εἰς τοὺς</u> <u>μαθητὰς αὐτοῦ ἔλεγεν.</u> [QnLk1˙Lk2]	Mt2 4.24e· <καὶ> <u>δαιμονιζομένους</u> [Lk2·Mt2]	Mk3 3.12· καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν. [Mk3c]
Qn 6.20a· καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ 《ἔλεγεν》	Mk1 6.46· ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.			Lk2 4.35· καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι	Mt2 4.24f· καὶ σεληνιαζομένους καὶ παραλυτικούς, [Mt2c]	Mk3 3.13 same as Mk1
					Mt2 4.24g· καὶ ἐθεράπευσεν αὐτούς. [Lk2·Mt2]	
					Mt2 5.1–2 same as Mt1	

Lk2 6.18 is unattested (*R* 414), but it was likely not present in Lk1. It instead reflects LkR2 redaction, including several characteristic features: "disease" / νόσος and the gospel *hapax* "be troubled" / ἐνοχλέω (IDD 1.1); a passive infinitive / @vn\w{1}p, the use of the preposition "from" / ἀπό (*bis*) for healings, and the bigram "unclean spirit" / πνεῦμα@\w+ (?:\w+@\w+){0:1}ἀκάθαρτος@a | ᾽ἀκάθαρτος@\w+ (?:\w+@\w+){0:1}πνεῦμα@ (IDD 1.2) The frequent and involved LkR2 additions of healing language may reflect an intentional effort to associate this early-orthodox gospel recension with Paul's doctor companion Luke of the Deutero-Paulines (Col. 4.14).

Lk1 6.19a is quoted verbatim by E: "And the whole crowd sought to touch him" / καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ (*Pan.* 42.11.6 ε (5); 42.11.17 Σχ. ε (5); GCS 31:108, 126). E also asks a rhetorical question in the elenchus that effectively restates this verse: "How again was the crowd able to touch one not having touch?" / πῶς πάλιν ὁ ὄχλος ἠδύνατο ἅψασθαι τοῦ ἁφὴν μὴ ἔχοντος; (*Pan* 42.11.17 ῎Ελ. ε (5); GCS 31:126). In 6.19 LkR2 keeps the singular form "crowd" but does change the Lk1 verb to plural: "they sought" / ἐζήτουν. Mk1 and Lk1 tend to use the singular form for "crowd", whereas Mt1 and LkR2 are both more likely to speak of plural "crowds" (IDD 1.1). The reason for the crowds seeking to "touch" Jesus in 6.19a is ambiguous depending on whether it is read within the narrative of Qn or Lk1. In the former, this follows immediately after the Nazareth escape, suggesting the crowd's intent may have been hostile. In the latter, the prior miracles performed by Jesus frame the crowd's desire as seeking healing.

Lk2 6.19b is skipped in the quotations of Lk1 6.19–20a above by E, but this may simply reflect his custom to abbreviate quotations by providing notable elements toward their beginning and ending. More importantly, the unusual expression about "power going out from" is a distinctive Lk1 signal unsourced in Mk1 and clearly attested elsewhere by E himself. Cp. here "because power went out from him and healed many" / ὅτι δύναμις παρ᾽ αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας with Lk1 8.46, "Someone touched me. For I know that power has gone out from me" / ἥψατό μού τις; καὶ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ (*Pan.* 42.11.6 ιδ (14); 42.11.17 Σχ. ιδ (14); restated in ῎Ελ. ιδ (14); GCS 31:109; see A138).

Lk1 6.20a is quoted verbatim by E: "and he lifting up his eyes, and what follows" / καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ καὶ τὰ ἑξῆς (*Pan.* 42.11.6 ε (5); 42.11.17 Σχ. ε (5); GCS 31:108, 126). E restates the verse in the elenchus: "What kind of eyes did he lift up to the heavens, he who was not made of flesh?" / ποίους δὲ ὀφθαλμοὺς ἐπῆρεν εἰς οὐρανοὺς ὁ ἐκ σαρκὸς μὴ ἡρμοσμένος; (*Pan* 42.11.17 ῎Ελ. ε (5); GCS 31:126). The closing verse of this section (6.20a) may recount the theme of prayer, heavenly vision, or both. While this verse and 6.12a can be explained by Mk1 as a source or as a Lk1 redaction, it fits quite well within the broader context of the Qn narrative. Qn 6.20a transitions smoothly in language and focus from the immediately preceding passage in Qn (4.29–30), suggesting that the forthcoming speech (the original Lukan sermon on the plain, as it were) was set either in Nazareth or outside of it just after Joshua had escaped. While no clear signal transmission exists, one wonders whether the bodily focused sermon introduction of QnLk1 6.20a ("lifting his eyes") inspired a bodily alternative in Mt1 5.2 ("opening his mouth"), in essence a shift from revelatory seeing to revelatory speaking and hearing.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A078/A051. Blessings	6.20b–23	5.3–12	6.20b–23

Parallel Verses for Signals Tracing: Ev 6.20b

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.20b. μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστιν ἡ βασιλεία τοῦ θεοῦ	Mt1 5.3a. <u>μακάριοι οἱ πτωχοὶ</u> [QnLk1·Mt1] ‖ Mt1 5.3b. τῷ πνεύματι, [Mt1c] Mt1 5.3c. <u>ὅτι αὐτῶν ἐστιν 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</u> ὄψονται. [QnLk1·Mt1] Mt1 5.9a. <u>μακάριοι οἱ</u> [QnLk1·Mt1d] ‖ Mt1 5.9b. εἰρηνοποιοί, [Mt1c] Mt1 5.9c. <u>ὅτι αὐτοὶ</u> υἱοὶ <u>θεοῦ</u> [QnLk1·Mt1d] ‖ Mt1 5.9d. κληθήσονται. [Mt1c]	Lk2 6.20b. <u>μακάριοι οἱ πτωχοί, 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</u> sons <u>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]

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 Ev, 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)
QnLk1 6.21ac. μακάριοι οἱ πεινῶντες ὅτι ⸀χορτασθήσονται⸀ QnLk1 6.21df. μακάριοι οἱ κλαίοντες ὅτι ⸀γελάσουσιν⸀	Mt1 5.4. μακάριοι οἱ [QnLk1·Mt1d] ‖ Mt1 5.4b. πενθοῦντες, [Mt1c] ‖ Mt1 5.4c. ὅτι αὐτοὶ [QnLk1·Mt1d] ‖ Mt1 5.4d. παρακληθήσονται. [Mt1c] 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] Mt1 5.6a. μακάριοι οἱ πεινῶντες [QnLk1·Mt1] ‖ Mt1 5.6b. καὶ διψῶντες τὴν δικαιοσύνην, [Mt1c] ‖ Mt1 5.6c. ὅτι αὐτοὶ χορτασθήσονται. [QnLk1·Mt1] Mt1 5.7a. μακάριοι οἱ [QnLk1·Mt1d] ‖ Mt1 5.7b. ἐλεήμονες, [Mt1c] ‖ Mt1 5.7c. ὅτι αὐτοὶ [QnLk1·Mt1d] ‖ Mt1 5.7d. ἐλεηθήσονται. [Mt1c]	Lk2 6.21a. μακάριοι οἱ πεινῶντες ‖ Lk2 6.21b. νῦν, [CINP] ‖ Lk2 6.21c. ὅτι χορτασθήσεσθε. [QnLk1·Lk2] Lk2 6.21d. μακάριοι οἱ κλαίοντες ‖ Lk2 6.21e. νῦν, [CINP] ‖ Lk2 6.21f. ὅτι γελάσετε. [QnLk1·Lk2]
QnLk1 6.21ac. Blessed [be] the hungering, because they will be filled. QnLk1 6.21df. Blessed [be] the weeping, because they will laugh.	Mt1 5.4. Blessed [be] the [QnLk1·Mt1d] ‖ Mt1 5.4b. grieving, [Mt1c] ‖ Mt1 5.4c. because they themselves [QnLk1·Mt1d] ‖ Mt1 5.4d. will be comforted. [Mt1c] Mt1 5.5. Blessed [be] the [QnLk1·Mt1d] ‖ Mt1 5.5b. πραεῖς, [Mt1c] ‖ Mt1 5.5c. because they themselves [QnLk1·Mt1d] ‖ Mt1 5.5d. will inherit the land. [Mt1c] Mt1 5.6a. Blessed [be] the hungering [QnLk1·Mt1] ‖ Mt1 5.6b. and thirsting for the justice, [Mt1c] ‖ Mt1 5.6c. because they themselves will be filled. [QnLk1·Mt1] Mt1 5.7a. Blessed [be] the [QnLk1·Mt1d] ‖ Mt1 5.7b. merciful, [Mt1c] ‖ Mt1 5.7c. because they themselves [QnLk1·Mt1d] ‖ Mt1 5.7d. will be shown mercy. [Mt1c]	Lk2 6.21a. Blessed [be] the hungering ‖ Lk2 6.21b. now, [CINP] ‖ Lk2 6.21c. because you will be filled. [QnLk1·Lk2] Lk2 6.21d. Blessed [be] the weeping ‖ Lk2 6.21e. now, [CINP] ‖ Lk2 6.21f. because you will laugh. [QnLk1·Lk2]

Lk1 6.21 is attested in two verbatim quotations by T: "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 Ev, 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 Ev 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" / χορτασθήσεσθε and "you shall rejoice" / γελάσετε), the verbs in QnLk1 are clearly third person ("they shall be filled" / χορτασθήσονται 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)
QnLk1 6.20b. μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [see above] QnLk1 6.22. μακάριοί ἐστε ὅταν ˹μισήσουσιν˺ ὑμᾶς οἱ ἄνθρωποι καὶ ˹ὀνειδίσουσιν˺ καὶ ˹ἐκβάλουσιν˺ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.	Mt1 5.10a. <u>μακάριοι</u> [QnLk1·Mt1] Mt1 5.10b. οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, [Mt1c] Mt1 5.10c. <u>ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν</u>. [QnLk1·Mt1] Mt1 5.11a. <u>μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ</u> [QnLk1·Mt1] Mt1 5.11b. καὶ διώξωσιν καὶ εἴπωσιν πᾶν [Mt1] Mt1 5.11c. <u>πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ</u>. [QnLk1·Mt1]	Lk2 6.22a. <u>μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ</u> [QnLk1˹Lk2] Lk2 6.22b. ὅταν ἀφορίσωσιν ὑμᾶς [CINP] Lk2 6.22c. καὶ <u>**ὀνειδίσωσιν**</u> [QnLk1Mt1·:Lk2] Lk2 6.22d. <u>καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου</u>. [QnLk1˹Lk2]
QnLk1 6.20b. Blessed the beggars, because theirs is the kingdom of the god. [see above] 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.	Mt1 5.10a. <u>Blessed</u> [QnLk1·Mt1] Mt1 5.10b. [be] they who have been persecuted for the sake of justice, [Mt1c] Mt1 5.10c. <u>because theirs is the kingdom of the heavens</u>. [QnLk1·Mt1] Mt1 5.11a. <u>Blessed are you when they may revile you and</u> [QnLk1·Mt1] Mt1 5.11b. and may persecute you and may speak all [Mt1] Mt1 5.11c. <u>evil</u> against <u>you on behalf of</u> me. [QnLk1·Mt1]	Lk2 6.22a. <u>Blessed are you [all] when they may hate you the humans and</u> [QnLk1˹Lk2] Lk2 6.22b. when they excommunicate you [CINP] Lk2 6.22c. and **may revile** [QnLk1Mt1·:Lk2] 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]

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 Ev: "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 Ev editors. All three third person plural verbs used by T in the running quotations in his commentary on Ev 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/Tannaitic liturgical ban against sectarians, i.e., the *birkat ha-minim*.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.23. κατὰ ⸀ταῦτα⸀ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.	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]	Lk2 6.23a. χάρητε [Mt1·Lk2] Lk2 6.23b. ἐν ἐκείνῃ τῇ ἡμέρᾳ [CINP] Lk2 6.23c. καὶ σκιρτήσατε, [Mt1·Lk2] Lk2 6.23d. ἰδοὺ γὰρ [CINP] Lk2 6.24e. ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ. [Mt1·Lk2] Lk2 6.24f. κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [QnLk1Mt1·:Lk2]
QnLk1 6.23. in accordance with these things were doing to the prophets the fathers of theirs.	Mt1 5.12a. rejoice and be glad, because the reward of yours [is] great in the heavens; [Mt1c] Mt1 5.12b. for thus they pursued the prophets [QnLk1·Mt1] Mt1 5.12c. who [were] before you [all]. [Mt1c]	Lk2 6.23a. rejoice [Mt1·Lk2] Lk2 6.23b. in that the day [CINP] Lk2 6.23c. and leap for joy, [Mt1·Lk2] Lk2 6.23d. for behold [CINP] Lk2 6.24e. the reward of yours [is] great in the heaven; [Mt1·Lk2] Lk2 6.24f. for in accordance with the same things they were doing to the prophets the fathers of theirs. [QnLk1Mt1·:Lk2]

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 ς (6); 42.11.17 Σχ. ς (6); restated in 42.11.17 Ἐλ. ς (6); GCS 31:108, 126). Outside of his commentary on Ev, 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 ℵ A f¹ f¹³, whereas the latter form appears in 𝔓⁷⁵ *B* D. The former is more likely for Ev, 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 Ev 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 Verses for Signals Tracing: Ev 6.24

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 6.24bd. οὐαὶ τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.	Lk2 6.24a. πλὴν [CINP] Lk2 6.24b. <u>οὐαὶ</u> [QnLk1·Lk2] Lk2 6.24c. ὑμῖν [CINP] Lk2 6.24d. <u>τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.</u> [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]

Lk1 6.24 is closely paraphrased by T, who 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 of Kolb (*de deo* 405; Blanchard and Young, *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 advocationem vestram* (*Marc.* 4.15.9; SC 456:192; Evans 332). Setting up a typical Marcionite antithesis, Eznik attests: "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). 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 Λ, 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)
QnLk1 6.25ace. οὐαὶ οἱ ἐμπεπλησμένοι ὅτι πεινάσετε.	Lk2 6.25a. <u>οὐαὶ</u> [QnLk1·Lk2] Lk2 6.25b. <u>ὑμῖν</u> [CINP] Lk2 6.25c. <u>οἱ ἐμπεπλησμένοι</u> [QnLk1·Lk2] Lk2 6.25d. <u>νῦν,</u> [CINP] Lk2 6.25e. <u>ὅτι πεινάσετε</u> [QnLk1·Lk2] Lk2 6.25f. <u>οὐαί, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.</u> [QnLk1·Lk2]
QnLk1 6.25f. οὐαί οἱ γελῶντες νῦν ὅτι πενθήσετε καὶ κλαύσετε.	
QnLk1 6.25ace. Cursed [be] the filled, because you will go hungry.	Lk2 6.25a. <u>Cursed [be]</u> [QnLk1·Lk2] Lk2 6.25b. <u>to you</u> [CINP] Lk2 6.25c. <u>the filled</u> [QnLk1·Lk2] Lk2 6.25d. <u>now,</u> [CINP] Lk2 6.25f. <u>because you will go hungry.</u> [QnLk1·Lk2] Lk2 6.25g. <u>Cursed [be] the laughing now, because you will mourn and weep.</u> [QnLk1·Lk2]
QnLk1 6.25f. Cursed [be] the laughing now, because you will mourn and weep.	

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 hungering and thirsting" / *qui beatos non saturatos sed esurientes et sitientes pronuntiarit* (*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*[13] 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)
QnLk1 6.26ac. οὐαὶ ὅταν ὑμᾶς καλῶς ⌜ἐροῦσιν⌝ οἱ ἄνθρωποι. κατὰ ταῦτα ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.	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. ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν. [QnLk1·Lk2]
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.	Lk2 6.26a. Cursed [be] when of you well they may speak [QnLk1·Lk2] Lk2 6.26b. all [CINP] Lk2 6.26c. the humans. In accordance with the same things [QnLk1·Lk2] Lk2 6.26d. for [CINP] Lk2 6.26e. they were doing to the false prophets the fathers of theirs. [QnLk1·Lk2]

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 pseudoprophetis 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 / ὁ@d\w+ 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)	*8*	*19*	*26*	fathers did to prophets | rejoice reward predecessors pursued prophets *[synthetic culmination]*
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	

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A080. Impartial love	6.27–32, 34–36	5.39–48; 7.12	6.27–36

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.27· ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν ⟶ QnLk1 6.28· εὐλογεῖτε ⸂τοὺς μισοῦντάς ὑμᾶς καὶ⸃ ⸂εὔχεσθε⸃ περὶ τῶν ⸂ὀνειδιζόντων⸃ ὑμᾶς.	Mt1 5.43· ἠκούσατε ὅτι ἐρρέθη· ἀγαπήσεις τὸν πλησίον σου καὶ <u>μισήσεις</u> τὸν ἐχθρόν σου. [Mt1c] Mt1 5.44a· ἐγὼ δὲ <u>λέγω ὑμῖν</u>· <u>ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν</u> [QnLk1·Mt1] Mt1 5.44b· καὶ <u>προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς</u> [QnLk1·Mt1] [for Mt1 5.45 see below on QnLk1 6.35]	Lk2 6.27· <u>ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν</u>, καλῶς ποιεῖτε τοῖς <u>**μισοῦσιν**</u> ὑμᾶς [QnLk1Mt1·:Lk2] Lk2 6.28· <u>εὐλογεῖτε τοὺς καταρωμένους</u> ὑμᾶς, **προσεύχεσθε** <u>περὶ τῶν ἐπηρεαζόντων ὑμᾶς</u>. [QnLk1Mt1·:Lk2]
QnLk1 6.27· "But to you I say, to those who hear, love the enemies of yours. ⟶ QnLk1 6.28· "Bless ⸂those who hate you and⸃ ⸂pray⸃ concerning those ⸂who revile⸃ you.	Mt1 5.43· "You heard that it was said, 'Love the neighbor of yours and <u>hate</u> the enemy of yours.' [Mt1c] Mt1 5.44a· "But I <u>am saying</u> to you, '<u>Love the enemies of yours</u> [QnLk1·Mt1] ‖ Mt1 5.44b· and beseech on behalf of <u>those who persecute you</u>' [QnLk1·Mt1] [for Mt1 5.45 see below on QnLk1 6.35]	Lk2 6.27· "<u>But to you I say, to those who hear, 'Love the enemies of yours</u>, virtuously do to those **<u>who hate</u>** you. [QnLk1Mt1·:Lk2] Lk2 6.28· "<u>Bless those who curse</u> you. **Beseech** concerning those who <u>despise you</u>." [QnLk1Mt1·:Lk2]

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 Ev exemplar: "Now our lord, being good, says, 'Love your enemies and pray for those who persecute you'" / ὁ δὲ κύριος ἡμῶν, ἀγαθὸς ὤν, λέγει ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ εὔχεσθε 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" / καταράομαι 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" / εὔχεσθε 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 ῥαπίσῃ εἰς⟩ ⸀τὴν σιαγόνα ⸀παράθες⸀ ⟨αὐτῷ⟩ καὶ τὴν ἄλλην ‖ QnLk1 6.29b. ⟨καὶ ἐάν τις⟩ ⸀σου ⸀ἄρῃ⸀ τὸ ἱμάτιον ⸀πρόσθες⸀ αὐτῷ καὶ⸀ τὸν χιτῶνά	Mt1 5.39. ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· [QnLk1·Mt1] Mt1 5.40a. καὶ τῷ θέλοντί σοι κριθῆναι [Mt1c] ‖ Mt1 5.40b. καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον. [QnLk1·Mt1] Mt1 5.41. καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ᾽ αὐτοῦ δύο. [Mt1c]	Lk2 6.29a. τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, [QnLk1‾Lk2] ‖ Lk2 6.29b. καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. [QnLk1‾Lk2]
QnLk1 6.29a. ⟨If someone σὲ ῥαπίσῃ εἰς⟩ ⸀τὴν σιαγόνα ⸀παράθες⸀ ⟨αὐτῷ⟩ καὶ τὴν ἄλλην ‖ QnLk1 6.29b. ⟨καὶ ἐάν τις⟩ ⸀σου ⸀ἄρῃ⸀ τὸ ἱμάτιον ⸀πρόσθες⸀ αὐτῷ καὶ τὸν χιτῶνά	Mt1 5.39. ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· [QnLk1·Mt1] Mt1 5.40a. καὶ τῷ θέλοντί σοι κριθῆναι [Mt1c] ‖ Mt1 5.40b. καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον. [QnLk1·Mt1] Mt1 5.41. καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ᾽ αὐτοῦ δύο. [Mt1c]	Lk2 6.29a. τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, [QnLk1‾Lk2] ‖ Lk2 6.29b. καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. [QnLk1‾Lk2]

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 Ev, 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 Ev, 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 ὤν λέγει ἐν τῷ εὐαγγελίῳ ἐάν τίς σε ῥαπίσῃ 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.

Lk1 6.29b is also multiply attested both by T and Greek and Latin *Adm*. Two attestations by T are found in his Ev 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 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 τίς σου ἄρῃ 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 τίς σου ἄρῃ 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 evangeliis 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 Ev attestation against both Matthean and Lk2 versions, thus it is taken as an additional and confirmatory attestation of Ev. 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" / ἄρῃ 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 Ev, 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 Ev. 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 6.30b not present in QnLk1	Mt1 5.42a. τῷ <u>αἰτοῦντί σε</u> <u>δός</u>, [QnLk1·Mt1] Mt1 5.42b. καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς. [Mt1c]	Lk2 6.30a. <u>παντὶ αἰτοῦντί σε δίδου</u> [QnLk1˙Lk2] Lk2 6.30b. καὶ <u>ἀπὸ</u> <u>τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει</u>. [Mt1·Lk2]
QnLk1 6.30a. "To everyone asking you give" 6.30b not present in QnLk1	Mt1 5.42a. "to the <u>one asking you</u> <u>bestow</u>, [QnLk1·Mt1] Mt1 5.42b. "and the one wishing from you to lend, do not turn away." [Mt1c]	Lk2 6.30a. "<u>To everyone asking you give</u> [QnLk1˙Lk2] Lk2 6.30b. "and <u>from</u> the <u>one taking the things thine own do not ask</u> <u>back</u>." [Mt1·Lk2]

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 Ev, 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.

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 + posssessive adjective / ὁ@\w+ (?:\w+@\w+){0:1}σός@ (IDD 1.2). In context, QnLk1 has a teaching on lending, found in Qn[Lk1 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 αἴροντός is repeated here verbatim.

Qn (65–69) Lk1 (80s)	Mt1 (90s)		Lk2 (117–138)
QnLk1 6.31. καὶ καθὼς ⌈θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι⌉ ⌈οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς⌉ [QnLk1:Mt1>Lk2]	Mt1 7.12a. πάντα οὖν ὅσα ἐὰν [Mt1c] || Mt1 7.12b. θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· [QnLk1·Mt1]		Lk2 6.31. καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι ποιεῖτε αὐτοῖς ὁμοίως. [QnLk1˹Lk2]
	Mt1 7.12c. οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται. [Mt1c]		
QnLk1 6.31. "And just as ⌈you wish that they do to you the humans⌉, ⌈thus also you do to them⌉." [QnLk1:Mt1>Lk2]	Mt1 7.12a. "Therefore, everything, as much as ever [Mt1c] || Mt1 7.12b. you want that they do to you the humans, thus also you do to them." [QnLk1·Mt1]		Lk2 6.31. "And just as you want that they do to you the humans, you do to them similarly." [QnLk1˹Lk2]
	Mt1 7.12c. "For this is the law and the prophets." [Mt1c]		

Lk1 6.31 is clearly attested by T 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 Ev, 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" / θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, consistent with both Mt1 and Lk2 independent receptors and with *HBN*. The wording restored here by *ZVRK* reflects a wooden translation of T likely reflective of 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 and style are 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@vnpm and nowhere else has a παρὰ + genitive noun bigram / παρά@pg (?:\w+@ό\w+){0:1}\w+@ng, both of which are characteristic of Lk2 (IDD 1.2). The upgrade of the last five words is based on T and consistent with *ZVKN*, while *HB* default to the Lk2 form. Instead of reading T here as a reliable witness to Ev and considering the reasonableness of Ev being a source for both Mt1 and Lk2, *R* (4.4.16) inverts the actual historical order and thus downgrades the final clause as if T had "slipped into the Matthean version."

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.32a. 《ἐὰν ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν;》 6.32b not present in QnLk1 6.33 not present in QnLk1	[for Mt1 5.45 see below] Mt1 5.46a. ἐὰν γὰρ <u>ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς</u>, <u>τίνα μισθὸν ἔχετε</u>; [QnLk1·Mt1] Mt1 5.46b. οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; [Mt1c] Mt1 5.47· καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; [Mt1c]	Lk2 6.32a. καὶ <u>εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς</u>, <u>ποία ὑμῖν χάρις ἐστίν</u>; [‡QnLk1·Lk2] Lk2 6.32b. καὶ γὰρ οἱ ἁμαρτωλοὶ <u>τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν</u>. [Mt1·Lk2] Lk2 6.33. <u>καὶ <γὰρ> ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν</u>; <u>καὶ οἱ ἁμαρτωλοὶ</u> <u>τὸ αὐτὸ ποιοῦσιν</u>. [Mt1·Lk2]
QnLk1 6.32a. 《ἐὰν ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν;》 6.32b not present in QnLk1 6.33 not present in QnLk1	[for Mt1 5.45 see below] Mt1 5.46a. ἐὰν γὰρ <u>ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς</u>, <u>τίνα μισθὸν ἔχετε</u>; [QnLk1·Mt1] Mt1 5.46b. οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; [Mt1c] Mt1 5.47· καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; [Mt1c]	Lk2 6.32a. καὶ <u>εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς</u>, <u>ποία ὑμῖν χάρις ἐστίν</u>; [‡QnLk1·Lk2] Lk2 6.32b. καὶ γὰρ οἱ ἁμαρτωλοὶ <u>τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν</u>. [Mt1·Lk2] Lk2 6.33. <u>καὶ <γὰρ> ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν</u>; <u>καὶ οἱ ἁμαρτωλοὶ</u> <u>τὸ αὐτὸ ποιοῦσιν</u>. [Mt1·Lk2]

Lk1 6.32a is unattested for Ev 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 ἐστιν 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).

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).

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)
QnLk1 6.34a. καὶ ἐὰν ⌜δανίσητε⌝ παρ' ὧν ἐλπίζετε ⌜ὑμεῖς⌝ ⌜λαβεῖν⌝ ποία χάρις ἐστιν ὑμῖν; 6.34b not present in QnLk1 6.35abcdef not present in QnLk1 [see above for QnLk1 6.27] QnLk1 6.35g. ἔσεσθε υἱοὶ ⌜θεοῦ⌝ ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς	Mt1 5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς [¦Mt1c] Mt1 5.44a. ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν [¦QnLk1·Mt1] Mt1 5.44b. καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς [¦QnLk1·Mt1] Mt1 5.45a. 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 6.34a. καὶ ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις; [QnLk1˙Lk2] Lk2 6.34b. καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα. [CINP] Lk2 6.35a. πλὴν [CINP] ‖ Lk2 6.35b. ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν [QnLk1d] ‖ Lk2 6.35c. καὶ ἀγαθοποιεῖτε [CINP] ‖ Lk2 6.35d. καὶ δανίζετε [QnLk1d] ‖ Lk2 6.35e. μηδὲν ἀπελπίζοντες· καὶ ἔσται [CINP] ‖ Lk2 6.35f. ὁ μισθὸς ὑμῶν πολὺς [Mt1·Lk2] ‖ Lk2 6.35g. καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς. [QnLk1˙Lk2]
QnLk1 6.34a. "And if ⌜you lend⌝ [to those] from whom you hope ⌜you yourselves⌝ ⌜to receive⌝, what favor is for you? 6.34b not present in QnLk1 6.35abcdef not present in QnLk1 [see above for QnLk1 6.27] QnLk1 6.35g. "And be sons ⌜of god⌝ because he himself good is upon the unfavored ones and evil ones.	Mt1 5.12. "Rejoice and be gladdened, for the reward of yours [is] much in the heavens. [¦Mt1c] Mt1 5.44a. Now I am saying to you, "Love the enemies of yours [¦QnLk1·Mt1] Mt1 5.44b. and beseech concerning those who persecute you [¦QnLk1·Mt1] Mt1 5.45a. "so that you may be sons of the father of yours who [is] in heavens, [QnLk1·Mt1] ‖ Mt1 5.45b. because the sun of his he lifts [Mt1c] ‖ Mt1 5.45c. upon evil ones and good ones and rains upon righteous ones and wicked ones." [QnLk1·Mt1]	Lk2 6.34a. "And if you lend [to those] from whom you hope to receive, what [is] for you favor? [QnLk1˙Lk2] Lk2 6.34b. "Even sinners to sinners lend, so that they receive back the equivalents. [CINP] Lk2 6.35a. "However, [CINP] ‖ Lk2 6.35b. love the enemies of yours [QnLk1d] ‖ Lk2 6.35c. and do good [CINP] ‖ Lk2 6.35d. and lend [QnLk1d] ‖ Lk2 6.35e. nothing hoping back. And will be [CINP] ‖ Lk2 6.35f. the reward of yours much [Mt1·Lk2] ‖ Lk2 6.35g. "and be sons of the most high, because he himself good is upon the unfavored ones and evil ones." [QnLk1˙Lk2]

Lk1 6.34a is quoted verbatim by T: "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, 𝔓75, 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 Ev more generally (IDD 1.1), and also in alignment with *BK*.

Lk2 6.34b is unattested for Lk1 according to *R* (415) and restored by *H*, but it was most likely not present, as *ZVBKN* also concluded. The language is characteristic of LkR2, particularly the plural forms of the lemma "sinner" / ἁμαρτωλός@a\w{3}p and the lemma "equal" / ἴσος (IDD 1.1), particularly the latter as preceded by a definite article (IDD 1.2).

Lk1 6.35 was attested, but only its final clause, though quoted verbatim by T 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). Ev editors vary considerably, with the verse fully restored by *HZKN*, partly restored (Lk2 6.35acd) by *B*, and omitted by *V*. My reconstruction of positive content runs parallel to that of *R* (415), but where *R* sets aside the remainder as unattested, I find it was most likely not present based on the combination of a lack of attestation and broader stylometric patterns. 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" / μισθὸς 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. Regarding positive content, 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 ⸂⸀οἰκτίρμων⸀ ἐστίν⸃	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 ἐστίν. [QnLk1�Lk2]
QnLk1 6.36. "Become merciful just as the father of yours ⸂⸀merciful⸀ is⸃."	Mt1 5.48. "Therefore, be you perfect as the father of yours óthe heavenly perfect is." [QnLk1·Mt1]	Lk2 6.36. "Become merciful just as the father of yours merciful is." [QnLk1�Lk2]

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" / *misericors* 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" / ῷκτειρεν 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.

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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.37a. μὴ κρίνετε ἵνα μὴ κριθῆτε. QnLk1 6.37b. μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε. ἀπολύετε καὶ ἀπολυθήσεσθε	Mt1 7.1. <u>μὴ κρίνετε, ἵνα μὴ κριθῆτε</u>. [QnLk1·Mt1]	Lk2 6.37a. καὶ <u>μὴ κρίνετε</u>, καὶ οὐ <u>μὴ κριθῆτε</u>· [QnLk1˙Lk2] Lk2 6.37b. καὶ <u>μὴ καταδικάζετε</u>, καὶ οὐ <u>μὴ καταδικασθῆτε</u>. <u>ἀπολύετε, καὶ ἀπολυθήσεσθε</u>. [QnLk1˙Lk2]
QnLk1 6.37a. "Do not judge, lest you be judged. QnLk1 6.37b. "Do not condemn, lest you be condemned. Release, and you will be released.	Mt1 7.1. <u>"Do not judge, lest you be judged</u>. [QnLk1·Mt1]	Lk2 6.37a. "And <u>do not judge</u>, and ever <u>you may not be judged</u>. [QnLk1˙Lk2] Lk2 6.37b. "And <u>do not condemn</u>, and ever <u>you may not be condemned</u>. <u>Release, and you will be released</u>. [QnLk1˙Lk2]

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 Ev. The repeated addition of the negative adverb οὐ was also likely not present in Ev, but instead reflects the characteristic LkR2 use of the emphatic double negative + subjunctive verb trigram / οὐ@b μή@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 πεπιεσμένον καὶ ὑπερεχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ αὐτῷ ᾧ μετρεῖτε μέτρῳ ἀντιμετρηθήσεται ὑμῖν	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 πεπιεσμένον σεσαλευμένον ὑπερεχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. [QnLk1·Lk2]
QnLk1 6.38. "Give and it will be given to you. A measure lovely, pressed down and overflowing will they give into the breast of yours. With the same with which you measure, with [that] measure will it be measured back to you."	Mk1 4.24b. "With <u>what</u> <u>measure</u> <u>you measure</u> <u>will it</u> <u>be measured back</u> <u>to you</u>, [Qn·Mk1] || Mk1 4.24c. and it will be added unto you." [Mk1c]	Mt1 7.2a. "For with what judgment you judge you will be judged, [Mt1c] || Mt1 7.2b. and with **what measure you measure will it be measured back to you**." [QnMk1·:Mt1]	Lk2 6.38. "<u>Give and it will be given to you. A measure lovely, pressed down</u> shaken <u>overflowing they will give into the breast of yours.</u> For <u>with what measure you measure it will be measured back to you</u>." [QnLk1·Lk2]

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 Ev 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)
QnLk1 6.39a. ⟨εἶπεν δὲ καὶ παραβολὴν αὐτοῖς⟩ QnLk1 6.39b. ⟨τυφλὸς δὲ τυφλὸν ὁδηγεί εἰς βόθυνον⟩;	Mt1 15.14a. ἄφετε αὐτούς· τυφλοί εἰσιν ὁδηγοί <τυφλῶν>. [Mt1c] Mt1 15.14b. <u>τυφλὸς δὲ τυφλὸν</u> ἐὰν <u>ὁδηγῇ</u>, ἀμφότεροι <u>εἰς βόθυνον</u> πεσοῦνται. [QnLk1·Mt1]	Lk2 6.39a. <u>εἶπεν δὲ καὶ παραβολὴν αὐτοῖς</u>. [QnLk1‑Lk2] Lk2 6.39b. μήτι δύναται [CINP] Lk2 6.39c. <u>τυφλὸς</u> <u>τυφλὸν</u> <u>ὁδηγεῖν</u>; [QnLk1‑Lk2] Lk2 6.39d. οὐχὶ [CINP] Lk2 6.39e. <u>ἀμφότεροι</u> <u>εἰς βόθυνον</u> <u>**ἐμπεσοῦνται**</u>; [QnLk1Mt1·:Lk2]
QnLk1 6.39a. ⟨Then he spoke also a comparison to them⟩: QnLk1 6.39b. "⟨Now a blind [person] guides a blind [person] into a pit.⟩"	Mt1 15.14a. "Leave them. Blind [persons] are guides [of blind persons.]" [Mt1c] Mt1 15.14b. "But a blind [person], if <u>he should guide</u> a blind [person], both <u>into a pit</u> will fall." [QnLk1·Mt1]	Lk2 6.39a. <u>Then he spoke also a comparison to them</u>, [QnLk1‑Lk2] Lk2 6.39b. "Isn't incapable [CINP] ‖ Lk2 6.39c. <u>a blind [person] to guide a blind [person]</u>?" [QnLk1‑Lk2] Lk2 6.39d. "[Is it] not [that] [CINP] ‖ Lk2 6.39e. <u>**both** into a pit **will fall in**</u>?" [QnLk1Mt1·:Lk2]

Lk1 6.39a, "now he spoke a comparison to them" / εἶπεν δὲ καὶ παραβολὴν αὐτοῖς, is attested by T, as Braun (SC 456:222n5) said, "*sans doute*", when he stated that "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.

Lk1 6.39b is attested by T three and possibly four times. In regard to this segment, 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 Ev editors (*HZTsBKN*). Of the four attestations by T, three of them are found 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 [persons]" 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 ὁδηγεί 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 οὐχὶ (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)
QnLk1 6.40a. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον 6.40b not present in QnLk1 6.41–42a not present in QnLk1 QnLk1 6.42b. ⟨ἔκβαλε ἐκ τοῦ ὀφθαλμοῦ⟩ ⟪σοῦ⟫ ⟨τὴν δοκόν⟩ ⟪καὶ⟫ ⟨τότε⟩ ⟪διαβλέψεις ἐκβαλεῖν⟫ ⟨τὸ κάρφος⟩ ⟪ἐκ τοῦ⟫ ⟨ὀφθαλμοῦ⟩ ⟪τοῦ ἀδελφοῦ σου⟫	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] Mt1 7.4. ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ; [Mt1c] Mt1 7.5. <u>ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.</u> [QnLk1·Mt1] Mt1 10.24a. <u>οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον</u> [QnLk1·Mt1] Mt1 10.24b. οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. [Mt1c] Mt2 10.25. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. [Mt1c]	Jn2 13.16. ἀμὴν ἀμὴν λέγω ὑμῖν, <u>οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ</u> οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. [QnLk1Mt1·:Jn2] Jn2 15.20. μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· <u>οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ.</u> [QnLk1Mt1·:Jn2]	Lk2 6.40a. <u>οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον·</u> [QnLk1·Lk2] Lk2 6.40b. <u>κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.</u> [Mt1·Lk2] Lk2 6.41. <u>τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;</u> [Mt1·Lk2] Lk2 6.42a. <u>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;</u> [Mt1·Lk2] Lk2 6.42b. <u>**ὑποκριτά**, ἔκβαλε **πρῶτον** τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, **καὶ** τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.</u> [QnLk1Mt1·:Lk2]

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 Ev, 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 *exiterunt* : *exstiterunt*). 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.

Lk2 6.40b is indicated as unattested by *VR* and omitted entirely by *TsBN*. *K* is the only Ev editor to restore it. Most likely it was not present. It bears highly characteristic Lk2 features: the participle + δέ / @vp\w_ 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, LkR2 borrows the content of QnLk1 6.40 but expands it into a parallelism in Lk2 6.40b about christlikeness, a characteristic theme of LkR2 (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.

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).

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" / ἔκβαλε 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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.43. ⟨οὐ δύναται⟩ δένδρον καλὸν ⟨καρπὸν σαπρόν ποιεῖν οὐδὲ⟩ δένδρον σαπρὸν ⟨καρπὸν καλόν ποιεῖν⟩	Mt1 7.17. οὕτως πᾶν <u>δένδρον ἀγαθὸν</u> <u>καρποὺς καλοὺς</u> <u>ποιεῖ</u>, τὸ δὲ <u>σαπρὸν</u> <u>δένδρον</u> <u>καρποὺς</u> <u>πονηροὺς</u> <u>ποιεῖ</u>. [QnLk1·Mt1] Mt1 7.18. <u>οὐ δύναται δένδρον ἀγαθὸν</u> <u>καρποὺς</u> <u>πονηροὺς ποιεῖν</u> <u>οὐδὲ</u> <u>δένδρον σαπρὸν</u> <u>καρποὺς καλοὺς</u> <u>ποιεῖν</u>. [QnLk1·Mt1] Mt1 12.33a. <u>ἢ</u> ποιήσατε τὸ <u>δένδρον καλὸν</u> καὶ <u>τὸν</u> <u>καρπὸν αὐτοῦ καλόν</u>, <u>ἢ</u> ποιήσατε τὸ <u>δένδρον σαπρὸν</u> καὶ τὸν καρπὸν αὐτοῦ σαπρόν [QnLk1·Mt1]	Lk2 6.43. <u>οὐ</u> γάρ ἐστιν <u>δένδρον καλὸν</u> <u>ποιοῦν</u> <u>καρπὸν</u> <u>σαπρόν</u>, <u>οὐδὲ</u> πάλιν <u>δένδρον σαπρὸν</u> <u>ποιοῦν</u> <u>καρπὸν</u> <u>καλόν</u>. [QnLk1Mt1·:Lk2]
QnLk1 6.43. "⟨Unable is⟩ a tree lovely ⟨fruit rotten to make neither⟩ a tree rotten ⟨fruit lovely to make⟩.	Mt1 7.17. "Thus every <u>tree</u> <u>good</u> <u>fruits lovely</u> <u>makes</u>, but the <u>rotten</u> <u>tree</u> <u>fruits</u> <u>evil</u> <u>makes</u>. [QnLk1·Mt1] Mt1 7.18. "<u>Unable is a tree good</u> <u>fruits</u> <u>evil</u> <u>to make</u> <u>neither</u> <u>a tree rotten</u> <u>fruits lovely to make</u>. [QnLk1·Mt1] Mt1 12.33a. "<u>Either</u> make the <u>tree lovely</u> and <u>the</u> <u>fruit of it lovely</u>, or make the <u>tree rotten</u> and the fruit of it rotten [QnLk1·Mt1]	Lk2 6.43. "For <u>not</u> is <u>a tree lovely</u> <u>making</u> <u>fruit</u> <u>bitter</u>, <u>nor</u> again <u>a tree bitter</u> <u>to make</u> <u>fruit</u> <u>lovely</u>. [QnLk1Mt1·:Lk2]

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 Ev 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 optimae 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, in a section that begins with an explicit mention of Marcion, quotes: "A good tree cannot make bad fruits and what follows" / οὐ δύναται δένδρον καλὸν καρποὺς πονηροὺς ποιεῖν καὶ τὰ ἑξῆς (*Haer.* 10.19.3; PTS 25:399). Ps-Tertullian, just after mentioning "Marcion indeed by name" / *Marcion quidam nomine*, attests: "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; CCSL 2:1408). Rufinus' Latin translation of Origen has: "But again they call us back to the words of scripture, putting forth their own most famous challenge. For they say, 'It has been written that, "A good tree is not able to make bad fruits, nor a bad tree to make good fruits; for from the fruit a tree is recognized"'" / *Sed iterum ad scripturae nos revocant verba, proferentes illam suam famosissimam quaestionem. Aiunt namque : 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; GCS 22:137). 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 Ev: "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 ἐνέγκαι (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 προενέγκαι (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 Ev 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 and Origen (or Rufinus) 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)
6.44 not present in Qn Qn 6.45a. ⸆ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν⸆ Qn 6.45b. ⸉ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ⸊ 6.45c not present in Qn	6.44 not present in Lk1 Lk1 6.45a. ⸆ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθὸν καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν⸆ [Qn·Lk1] Lk1 6.45b. ⸉ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ⸊ [Qn·Lk1] Lk1 6.45c. ⸉ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί⸊ [Lk1c]	Mt1 7.16. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; [Mt1c] Mt1 12.33c. ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. [Mt1c] Mt1 12.34a. γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; [Mt1c] Mt1 12.34b. ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. [Qn·Mt1] Mt1 12.35. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. [Qn·Mt1]	Lk2 6.44. ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν. [Mt1·Lk2] Lk2 6.45a. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν. [QnLk1·Lk2] Lk2 6.45b. ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ. [QnLk1·Lk2] 6.45c not present in Lk2	Mk2 7.20. ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. [Mk2c] Mk2 7.21. ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι [QnLk1·Mk2]	Mt2 7.16 same as Mt1 Mt2 12.33–35 same as Mt1 Mt2 15.19. ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, **φόνοι**, μοιχεῖαι, **πορνεῖαι**, **κλοπαί**, ψευδομαρτυρίαι, βλασφημίαι. [QnLk1Mk2·:Mt2]

Lk2 6.44 is unattested according to *R* (416), but it was probably not present in Lk1. Ev 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 Ev. 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.

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 Ev 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). Rufinus' Latin translation of Origen is apparently 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; GCS 22:137–138). 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 Rufinus (Latin Origen) on the 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 πονηρόν) against the plural Matthean forms ("good things" / ἀγαθά and "bad things" / πονηρά) that *Adm* attests, whether by way of harmonization or later Ev 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 Rufinus/Origen and secondarily on Greek and Latin *Adm* where they do not contradict Rufinus/Origen.

Lk1 6.45bc are only attested in Greek and Latin *Adm.* Among Ev editors, *VTsR* omit both segments, while *HZBKN* restore 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.

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: Ev 6.46

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 6.46. τί καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω; QnLk1 13.27. ⟨οὐδέποτε ἔγνων ὑμᾶς⟩ ⌜ἀναχωρεῖτε⌝ ἀπ᾽ ἐμοῦ πάντες ἐργάται ⌜ἀνομίας⌝ [see A211]	Mt1 7.21a. οὐ πᾶς ὁ λέγων μοι· [Mt1c] Mt1 7.21b. <u>κύριε κύριε,</u> [QnLk1·Mt1] Mt1 7.21c. εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ᾽ ὁ [Mt1c] Mt1 7.21d. <u>ποιῶν τὸ</u> [QnLk1·Mt1] Mt1 7.21e. θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. [Mt1c] 7.22 not present in Mt1 Mt1 7.23a. καὶ τότε ὁμολογήσω αὐτοῖς ὅτι [¦Mt1c] [see A211] Mt1 7.23b. <u>οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ᾽ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.</u> [¦QnLk1·Mt1] [see A211]	Lk2 6.46. <u>τί δέ με καλεῖτε· κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;</u> [QnLk1¯Lk2] Lk2 13.27. καὶ ἐρεῖ λέγων ὑμῖν· οὐκ οἶδα <ὑμᾶς> πόθεν ἐστέ· <u>ἀπόστητε ἀπ᾽ ἐμοῦ πάντες ἐργάται ἀδικίας.</u> [¦QnLk1¯Lk2] [see A211]	Mt2 7.21 same as Mt1 Mt2 7.22. <u>πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε κύριε,</u> οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; [Mt2c] Mt2 7.23 same as Mt1

Lk1 6.46 is clearly quoted by T, though the attestation is 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 *f¹³* 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 depiction of the students of Jesus having extensive delegated authority to do "powers in your name".

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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
6.47–49 not present in QnLk1 [for Lk1 8.21b see A135]	Mt1 7.24a. πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, [QnLk1·Mt1] Mt1 7.24b. ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν· 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] Mt1 7.26a. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς [QnLk1·Mt1] Mt1 7.26b. ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον· [Mt1c] 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 πτῶσις αὐτῆς μεγάλη. [Mt1c]	Lk2 6.47a. πᾶς [Mt1·Lk2] ‖ Lk2 6.47b. ὁ ἐρχόμενος πρός με καὶ [CINP] ‖ Lk2 6.47c. ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, [Mt1·Lk2] ‖ Lk2 6.47d. ὑποδείξω ὑμῖν [CINP] ‖ Lk2 6.47e. τίνι ἐστὶν ὅμοιος. [Mt1·Lk2] Lk2 6.48. ὅμοιός 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 οἰκοδομῆσθαι αὐτήν. [Mt1·Lk2] Lk2 6.49a. ὁ δὲ ἀκούσας καὶ μὴ ποιήσας [Mt1·Lk2] ‖ Lk2 6.49b. ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρηξεν ὁ ποταμός, καὶ [Mt1·Lk2] ‖ Lk2 6.49c. εὐθὺς [CINP] ‖ Lk2 6.49d. συνέπεσεν καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα. [Mt1·Lk2]
6.47–49 not present in QnLk1 [for Lk1 8.21b see A135]	Mt1 7.24a. πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, [QnLk1·Mt1] Mt1 7.24b. ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν· 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] Mt1 7.26a. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς [QnLk1·Mt1] Mt1 7.26b. ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον· [Mt1c] 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 πτῶσις αὐτῆς μεγάλη. [Mt1c]	Lk2 6.47a. πᾶς [Mt1·Lk2] ‖ Lk2 6.47b. ὁ ἐρχόμενος πρός με καὶ [CINP] ‖ Lk2 6.47c. ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, [Mt1·Lk2] ‖ Lk2 6.47d. ὑποδείξω ὑμῖν [CINP] ‖ Lk2 6.47e. τίνι ἐστὶν ὅμοιος. [Mt1·Lk2] Lk2 6.48. ὅμοιός 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 οἰκοδομῆσθαι αὐτήν. [Mt1·Lk2] Lk2 6.49a. ὁ δὲ ἀκούσας καὶ μὴ ποιήσας [Mt1·Lk2] ‖ Lk2 6.49b. ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρηξεν ὁ ποταμός, καὶ [Mt1·Lk2] ‖ Lk2 6.49c. εὐθὺς [CINP] ‖ Lk2 6.49d. συνέπεσεν καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα. [Mt1·Lk2]

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 connective tissue but still 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 *plê-* / πλή\w+@, the "now" + participle / δὲ@\w+ \w+@vp bigram (*bis*), and a narrative voice bigram "and it happened" / καί@cc γίνομαι@viam3s (IDD 1.2).

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

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 Καφαρναούμ》 QnLk1 7.2a. 《καὶ προσῆλθεν αὐτῷ》 ⌐ἑκατόνταρχος⌐ 7.2b not present in QnLk1 QnLk1 7.3. 《καὶ λέγει ὁ παῖς μου ἐν τῇ οἰκίᾳ παραλυτικός》 7.4–5 not present in QnLk1	Mt1 8.5a. εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ [‡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 Καφαρναούμ. [‡QnLk1·Jn1] Jn1 4.47. οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν, ἤμελλεν γὰρ ἀποθνήσκειν. [Jn1c]	Lk2 7.1a. ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, [CINP] Lk2 7.1b. εἰσῆλθεν εἰς Καφαρναούμ. [‡QnLk1·Lk2] Lk2 7.2a. ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν 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 ἐλθὼν 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 ᾠκοδόμησεν ἡμῖν. [CINP]

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 εὗρεν ὡς ἐν τῷ ἀπὸ ἐθνῶν ἐλθόντι ἑκατοντάρχῃ, ἄρα οὐ ψέγει τὴν τοῦ Ἰσραὴλ πίστιν (*Pan.* 42.11.17 Ἔλ. 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 centuion—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" / πληρόω, "utterance" / ῥῆμα, and "people" / λαός (IDD 1.1). While the name of the city does not appear in any of the patristic citations of Ev, 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.

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 δέ 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" / ἤμελλεν 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" / ἤμελλεν τελευτᾶν), consistent with its own penchant for dramatization and overt Elijah-Jesus parallels.

Lk2 7.4–5 are unattested for Ev 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 πρός, the lemma "nation" / ἔθνος, and the adverb "hastily" / σπουδαίως (IDD 1.1); the transitional split arthrous participle punctuated by δὲ / ὁ@\w+ 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)
QnLk1 7.6a. 《καὶ λέγει αὐτῷ ἐγὼ ἐλθὼν θεραπεύσω αὐτόν》 7.6bd not present in QnLk1 7.6ce. 《καὶ λέγει ὁ ἑκατόνταρχος κύριε οὐκ ἱκανός εἰμι ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς》 7.7a not present in QnLk1 QnLk1 7.7b. 《ἀλλὰ εἰπὲ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου》 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》	Mt1 8.7. <u>καὶ λέγει αὐτῷ· ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.</u> [QnLk1·Mt1] Mt1 8.8. <u>καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.</u> [QnLk1·Mt1] Mt1 8.9. <u>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.</u> [QnLk1·Mt1]	Jn1 4.48. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε. [Jn1c] Jn1 4.49. <u>λέγει</u> πρὸς αὐτὸν ὁ βασιλικός· κύριε, κατάβηθι πρὶν ἀποθανεῖν <u>τὸ παιδίον μου.</u> [‡QnLk1˙Jn1] [see QnLk1 7.2a, 3]	Lk2 7.6a. ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. [CINP] Lk2 7.6b. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους [CINP] Lk2 7.6c. <u>ὁ ἑκατοντάρχης λέγων αὐτῷ· κύριε,</u> [‡QnLk1˙Lk2] Lk2 7.6d. μὴ σκύλλου, [CINP] Lk2 7.6e. <u>οὐ</u> γὰρ <u>ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς.</u> [‡QnLk1˙Lk2] Lk2 7.7a. διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν. [CINP] Lk2 7.7b. <u>ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου.</u> [‡QnLk1·:Lk2] Lk2 7.8. <u>καὶ</u> **γὰρ** <u>ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν</u> τασσόμενος <u>ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ.</u> [QnLk1˙Lk2]
QnLk1 7.6a. 《καὶ λέγει αὐτῷ ἐγὼ ἐλθὼν θεραπεύσω αὐτόν》 7.6bd not present in QnLk1 7.6ce. 《καὶ λέγει ὁ ἑκατόνταρχος κύριε οὐκ ἱκανός εἰμι ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς》 7.7a not present in QnLk1 QnLk1 7.7b. 《ἀλλὰ εἰπὲ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου》 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》	Mt1 8.7. <u>καὶ λέγει αὐτῷ· ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.</u> [QnLk1·Mt1] Mt1 8.8. <u>καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς, ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.</u> [QnLk1·Mt1] Mt1 8.9. <u>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.</u> [QnLk1·Mt1]	Jn1 4.48. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε. [Jn1c] Jn1 4.49. <u>λέγει</u> πρὸς αὐτὸν ὁ βασιλικός· κύριε, κατάβηθι πρὶν ἀποθανεῖν <u>τὸ παιδίον μου.</u> [‡QnLk1˙Jn1] [see QnLk1 7.2a, 3]	Lk2 7.6a. ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. [CINP] Lk2 7.6b. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους [CINP] Lk2 7.6c. <u>ὁ ἑκατοντάρχης λέγων αὐτῷ· κύριε,</u> [‡QnLk1˙Lk2] Lk2 7.6d. μὴ σκύλλου, [CINP] Lk2 7.6e. <u>οὐ</u> γὰρ <u>ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς.</u> [‡QnLk1˙Lk2] Lk2 7.7a. διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν. [CINP] Lk2 7.7b. <u>ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου.</u> [‡QnLk1·:Lk2] Lk2 7.8. <u>καὶ</u> **γὰρ** <u>ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν</u> τασσόμενος <u>ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ.</u> [QnLk1˙Lk2]

Lk1 7.6a is unattested by patristic witnesses, but was likely present as part of the narration of the healing act. 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.

Lk1 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)
7.9ac not present in QnLk1 QnLk1 7.9bd. 《λέγει αὐτῷ ὁ Ἰησοῦς》 λέγω ὑμῖν ⸢τοσαύτην⸣ πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον	Mt1 8.10. 《λέγει αὐτῷ ὁ Ἰησοῦς》 λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην <u>πίστιν ἐν τῷ Ἰσραὴλ εὗρον</u>. [QnLk1·Mt1]	Jn1 4.50a. <u>λέγει αὐτῷ ὁ Ἰησοῦς</u>. [‡QnLk1ˈJn1]	Lk2 7.9a. ἀκούσας δὲ ταῦτα [CINP] Lk2 7.9b. ὁ Ἰησοῦς [QnLk1ˈLk2] Lk2 7.9c. ἐθαύμασεν αὐτὸν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ [CINP] Lk2 7.9d. εἶπεν· <u>λέγω ὑμῖν</u>, <u>οὐδὲ ἐν τῷ Ἰσραὴλ</u> <u>τοσαύτην πίστιν εὗρον</u>. [QnLk1ˈLk2]	Mt2 8.10. <u>**ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν**</u> καὶ εἶπεν <u>**τοῖς ἀκολουθοῦσιν**</u>· ἀμὴν <u>λέγω ὑμῖν</u>, παρ' <u>οὐδενὶ</u> τοσαύτην <u>πίστιν ἐν τῷ Ἰσραὴλ εὗρον</u>. [QnLk1Lk2·:Mt2] Mt2 8.11. λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ 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 <u>εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ</u>. [QnLk1ˈLk2]
7.9ac not present in QnLk1 QnLk1 7.9bd. 《λέγει αὐτῷ ὁ Ἰησοῦς》 λέγω ὑμῖν ⸢τοσαύτην⸣ πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον	Mt1 8.10. 《λέγει αὐτῷ ὁ Ἰησοῦς》 λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην <u>πίστιν ἐν τῷ Ἰσραὴλ εὗρον</u>. [QnLk1·Mt1]	Jn1 4.50a. <u>λέγει αὐτῷ ὁ Ἰησοῦς</u>. [‡QnLk1ˈJn1]	Lk2 7.9a. ἀκούσας δὲ ταῦτα [CINP] Lk2 7.9b. ὁ Ἰησοῦς [QnLk1ˈLk2] Lk2 7.9c. ἐθαύμασεν αὐτὸν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ [CINP] Lk2 7.9d. εἶπεν· <u>λέγω ὑμῖν</u>, <u>οὐδὲ ἐν τῷ Ἰσραὴλ</u> <u>τοσαύτην πίστιν εὗρον</u>. [QnLk1ˈLk2]	Mt2 8.10. <u>**ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν**</u> καὶ εἶπεν <u>**τοῖς ἀκολουθοῦσιν**</u>· ἀμὴν <u>λέγω ὑμῖν</u>, παρ' <u>οὐδενὶ</u> τοσαύτην <u>πίστιν ἐν τῷ Ἰσραὴλ εὗρον</u>. [QnLk1Lk2·:Mt2] Mt2 8.11. λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ 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 <u>εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ</u>. [QnLk1ˈLk2]

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, τοσαύτην πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον (*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 τοιαύτην πίστιν εὗρεν ὡς ἐν τῷ ἀπὸ ἐθνῶν ἐλθόντι ἑκατοντάρχην, ἄρα οὐ ψέγει τὴν τοῦ Ἰσραὴλ πίστιν (*Pan.* 42.11.17 Ἔλ. 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)
7.10a not present in QnLk1 QnLk1 7.10b. 《καὶ ἰάθη ὁ παῖς》	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 ζῇ. 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 ζῇ. [Jn1c] Jn1 4.52. ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. [Jn1c] Jn1 4.53. ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὁ υἱός σου ζῇ, 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 **δοῦλον** ὑγιαίνοντα. [QnLk1Jn1·:Lk2?]	Mt2 8.13b. **ὕπαγε**, ὡς **ἐπίστευσας** γενηθήτω σοι. καὶ ἰάθη ὁ παῖς [αὐτοῦ] ἐν **τῇ ὥρᾳ ἐκείνῃ**. [QnLk1Jn1·:Mt2]

Lk1 7.10 is unattested according to *R* and unrestored by *VB*, but some miraculous healing to conclude the story was most likely present, as *HZKN* also have, though the latter all pull the wording from Lk2—here saturated with characteristic features such as a lemma with the root "turn" / στρέφ\w+ and the lemma "be healthy" / ὑγιαίνω@ (IDD 1.1), the typical trigram "into the house" / εἰς@pa ὁ@dams οἶκος@namsc and the arthrous participle / ὁ@d\w+ \w+@vp (IDD 1.2), and a gratuitous reference to a house setting (IDD 1.4). 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.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A086. Widow's son raised	7.12, 14–15, 16	7.11–17

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
7.11 not present in QnLk1	Lk2 7.11. καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολύς. [CINP]

Lk2 7.11 is not attested (*R* 416), was fully yet implicitly restored by *HZ*, minimally but it was likely not present in Lk1. Characteristic LkR2 features include: the specific lemmata "city" / πόλις and "crowd" / ὄχλος, and a συ-prefixed verb (IDD 1.1); the "and it happened" / καί@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 τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο [CINP]
QnLk1 7.12b. 《καὶ》 〈υἱὸς χήρας νεκρὸς〉 《ἦν》	Lk2 7.12b. τ̲ε̲θ̲ν̲η̲κ̲ὼ̲ς̲ μονογενὴς υ̲ἱ̲ὸ̲ς̲ τῇ μητρὶ αὐτοῦ καὶ αὐτὴ ἦ̲ν̲ χ̲ή̲ρ̲α̲, [‡QnLk1·Lk2]
7.12c not present in QnLk1	Lk2 7.12c. καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. [CINP]

Lk1 7.12 is confirmed by T in his attestation of this passage 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" / μονογενὴς 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 Ev 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	Lk2 7.13. καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ᾽ αὐτῇ καὶ εἶπεν αὐτῇ· μὴ κλαῖε. [CINP]
7.14a not present in QnLk1	Lk2 7.14a. καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, [CINP]
QnLk1 7.14b. 《καὶ λέγει νεανίσκε νεανίσκε σοὶ λέγω ἐγέρθητι》	Lk2 7.14b. <u>καὶ εἶπεν· νεανίσκε, σοὶ λέγω, ἐγέρθητι</u>. [‡QnLk1·Lk2]
7.13 not present in QnLk1	Lk2 7.13. And after seeing her, the lord was moved inwardly over her and said to her, "Do not weep." [CINP]
7.14a not present in QnLk1	Lk2 7.14a. And approaching he touched the bier, but those carrying stood still, [CINP]
QnLk1 7.14b. 《And he says, "Little boy, little boy, to you I say be raised."》	Lk2 7.14b. <u>and he said, "Little boy, little boy, to you I say, be raised.</u>" [‡QnLk1·Lk2]

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 Ev 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 who also foresees doom coming upon Jerusalem.

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 entire verse to match Lk2, *B* (103) rendered a condensed but still coherent reconstruction, "and he said young 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, "little boy, little 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》	Lk2 7.15a. καὶ ἀνεκάθισεν ὁ νεκρὸς [‡QnLk1·Lk2]
7.15b not present in QnLk1	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 ⌜ἐγήγερται⌝ ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ	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	Lk2 7.17. καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ. [CINP]
QnLk1 7.15a. 《And sat up the dead》	Lk2 7.15a. And sat up the dead [‡QnLk1·Lk2]
7.15b not present in QnLk1	Lk2 7.15b. and began to speak, and he gave him to the mother of his. [CINP]
QnLk1 7.16. 《But fear took all and》 they glorified the god that a great prophet ⌜has been raised up⌝ among us and that the god looked over the people of his.	Lk2 7.16. ἔλαβεν But fear took all and they glorified the god saying that "A prophet great was raised up among us", and that, "The god looked over the people of his." [QnLk1·Lk2]
7.17 not present in QnLk1	Lk2 7.17. And went out the word this in all the Judea about him and in all the surrounding area. [CINP]

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 story-line 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@\w+ (?:\w+@\w+){0,4}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 a verbatim quotation of LXX 1 Kgs 17.23 ("and he gave him to his mother" / καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ), and thus is almost certainly an LkR2 insertion (IDD 1.5).

Lk1 7.16 is largely 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 prophetes 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.

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).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A106. Messages with John	7.18–20, 22–23	11.2–6	7.18–23

Parallel Verses for Signals Tracing: Ev 7.18

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
7.18a not present in QnLk1 QnLk1 7.18b. 《καὶ》〈Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ〉	Mt 11.2a. ὁ δὲ Ἰωάννης <u>ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ</u> [QnLk1·Mt1]	Lk2 7.18a. καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς [CINP] Lk2 7.18b. **τῶν μαθητῶν αὐτοῦ** ὁ Ἰωάννης [QnLk1Mt1·:Lk2]
7.18a not present in QnLk1 QnLk1 7.18b. 《And》〈John after hearing in the jail the deeds of the anointed〉	Mt 11.2a. But the <u>John</u> <u>after hearing</u> <u>in the jail the deeds of the anointed</u> [QnLk1·Mt1]	Lk2 7.18a. And they reported to John the students of his about all these things, and after arriving two certain ones [CINP] Lk2 7.18b. **of the students of his** <u>the</u> <u>John</u> [QnLk1Mt1·:Lk2]

Lk2 7.18a is unattested by patristic witnesses. 7.18a in particular is restored only by *H* (explicitly) and *Z* (implicitly), and omitted or unrestored by all other Ev 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" / περί@pg πᾶς@aigmpn and "all this" / πᾶς@a\w+ οὗτος@r (IDD 1.2); and emphasis on diplomacy and official communications (IDD 1.4).

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 Ev 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.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.19. ⟨ἔπεμψεν τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν λέγων⟩ σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;	Mt1 11.2b. πέμψας διὰ τῶν μαθητῶν αὐτοῦ [QnLk1·Mt1] Mt1 11.3. εἶπεν αὐτῷ· σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; [QnLk1·Mt1]	Lk2 7.19. ἔπεμψεν πρὸς τὸν κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; [QnLk1˙Lk2]
QnLk1 7.19. ⟨he sent the students of his unto him, saying,⟩ "You are the one who is coming or another ought we expect?"	Mt1 11.2b. sending through the students of his [QnLk1·Mt1] Mt1 11.3. he said to him, "You are the one who is coming or a different ought we expect?" [QnLk1·Mt1]	Lk2 7.19. sent unto the lord saying, "You are the one who is coming or another ought we expect?" [QnLk1˙Lk2]

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 Ev: "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 γάρ 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 Ev. Similarly, the word choice for "other" / ἕτερον (so *BKN*) is taken as later redaction to Ev 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	Lk2 7.20a. παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ [CINP]
QnLk1 7.20b. 《καὶ εἶπαν αὐτῷ》 ⟨σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;⟩	Lk2 7.20b. λέγων· <u>σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν</u>; [QnLk1Mt1·:Lk2]
7.20a not present in QnLk1	Lk2 7.20a. Now as they arrived unto him the men they said, "John the baptist sent us unto you, [CINP]
QnLk1 7.20b. 《And they said to him》, "⟨You are the one who is coming or another ought we expect?⟩"	Lk2 7.20b. "saying, '<u>You are the one who is coming or another ought we expect</u>?" [QnLk1Mt1·:Lk2]

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 Ev 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 "unto" / πρός@pa (*bis*) and the lemma "arrive" / παραγίνομαι (IDD 1.1), the use of a middle participle / @vp\w{1}m, and the transitional participle + "then" bigram / @vp\w+ δέ (IDD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
7.21 not present in QnLk1	^{Lk2 7.21.} ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. [CINP]
7.21 not present in QnLk1	^{Lk2 7.21.} In that the hour he healed many from diseases and scourges and spirits evil and to many blind he favored to see. [CINP]

Lk2 7.21 is most likely unattested by patristic witnesses, left omitted or unrestored by *VTsRNK*, restored in conformity with Lk2 by *HZ*, and restored in a short form by *B*, based on two possible attestations in *Adm.* The first is not by Adamantius (as *B* 142 states), but by the Marcionite Megisthus: "Now our lord, being good, opened the eyes of many blind" / ὁ δὲ κύριος ἡμῶν, ἀγαθὸς ὤν, πολλῶν τυφλῶν ἤνοιξεν ὀφθαλμούς (GCS 4:40; PTS 55:312) // "Yet our good lord opened the eyes of many who could not see" / *Dominus autem noster bonus multorum oculos aperuit non uidentium* (Caspari 1.20; STA 1:19). The second may be found fully quoted and translated in the note below on Lk1 7.22. No clear wording aligns between either of these references and Lk2 7.21. it could just as easily, and indeed more likely, refer to the miracle catalog in QnLk1 7.22, or even to the healing of the blind beggar (QnLk1 18.35ff). Given the multiple attestations of the surrounding verses by a host of witnesses (T, E, Greek and Latin *Adm*, Eznik), the isolated absence of any clear wording for this verse is telling. Moreover, 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 Ἰωάννῃ τὰ ἔργα》 《ἃ ἀκούετε καὶ βλέπετε》 ⸂τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν⸃ 〈λεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν〉 ⸂νεκροὶ ἐγείρονται⸃ 《πτωχοὶ εὐαγγελίζονται》	Mt 11.4. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε. [‡QnLk1·Mt1] Mt 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 Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται. [QnLk1·Lk2]
QnLk1 7.22. 《And》 〈ἀποκριθεὶς〉 εἶπεν αὐτοῖς πορευθέντες〉 〈ἀπαγγείλατε Ἰωάννῃ τὰ ἔργα》 《ἃ ἀκούετε καὶ βλέπετε》 ⸂τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν⸃ 〈λεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν〉 ⸂νεκροὶ ἐγείρονται⸃ 《πτωχοὶ εὐαγγελίζονται》	Mt 11.4. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε. [‡QnLk1·Mt1] Mt 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 Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται. [QnLk1·Lk2]

Lk1 7.22, omitted by *VR* yet restored by *HZBKN*, is clearly attested in T and likely attested in Greek and Latin *Adm* and Eznik as well. T's attestations are apparently a mix of quotation and paraphrase or summary: "the lord returned answer to John that the one whom he should have recognized by the aforementioned works is recognized through those very works" / *quem ex praedicatis 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 leprous, enlightens the blind, renews the paralytic, expels the demonic, revives 'he 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). *R* prejudicially dismisses the primary *Adm* attestations as Matthean, but most of the content is common to canonical Matthew and canonical Luke. That Adamantius is the named speaker does call for caution, but its appearance early in the dialogue favors authenticity as attesting to Marcion's Evangelion: "Receiving from [him] the disciples and wishing to demonstrate", he was putting forth the works, saying, 'The blind see again, and the deaf hear, and the crippled walk, and the dead are raised, and blessed is the one who is not at all scandalized by me'" / μεταπαραλαβὼν τοὺς μαθητὰς καὶ βουλόμενος δεῖξαι, τὰ ἔργα προέβαλλεν εἰπών· τυφλοὶ ἀναβλέπουσι καὶ κωφοὶ ἀκούουσι καὶ χωλοὶ περιπατοῦσι καὶ νεκροὶ ἐγείρονται, καὶ μακάριος ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί (GCS 4:52 προέβαλλεν : προέβαλεν; PTS 55:317) / "When he had seen them sent to himself so that their faith would be confirmed, not merely with words but also with works—which is more firm—he has instructed them. For he also showed them how he was returning sight to the blind, hearing to the deaf, movement to prisoners, how he had resurrected the dead, and he added, saying, 'Blessed is the one who has not been made to stumble by me'" / *Cum eos missos uidisset ad se ut fides eorum confirmaretur, non tam uerbis, sed et, quod erat firmius, operibus eos instruxit. Ostendit namque eis quomodo caecis redderet uisum, surdis auditum, claudis gressum, quomodo mortui resuscitarentur, et addidit dicens*: *Beatus qui non fuerit scandalizatus in me* (Caspari 1.26 *instruxit* : *instruit*; STA 1:24). A brief, paraphrastic reference in *Adm*, quoted by Marcionite Megisthus, also likely recounts this verse: "Now our lord, being good, opened the eyes of many blind" / ὁ δὲ κύριος ἡμῶν, ἀγαθὸς ὤν, πολλῶν τυφλῶν ἤνοιξεν ὀφθαλμούς (GCS 4:40; PTS 55:312) // "Yet our good lord opened the eyes of many who could not see" / *Dominus autem noster bonus multorum oculos aperuit non uidentium* (Caspari 1.20; STA 1:19). 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; Blanchard and Young, 183; *R* 8.10). The explicit restoration of "answering" / ἀποκριθεὶς is based on T using "he would have reported" / *nuntiaverit*, its match in both the Mt1 and Lk2 receptors, and its distinctiveness vis-à-vis the typical LkR2 opening participle + "but" / @vp\w+ δὲ bigram. That verb choice in T also supports the explicit restoration of "report to John" / ἀπαγγείλατε Ἰωάννῃ, but T's slightly later attestation, "he present testimony to John" / *testimonium Iohanni perhibet* is even closer and more substantial. The improvised restorations of "and" / καὶ and "he said to them" / εἶπεν αὐτοῖς are contextually fitting and perfectly matched in the Mt1 and Lk2 receptors. The same applies to "going" πορευθέντες, a feature supported by the commonplace use of hortatory participles in QnLk1. The explicit restoration of "the works" / τὰ ἔργα is based on T's repeated use of the related terms "by works" / *operationibus*, "works" / *operationes*, and its explicit attestations in *Adm*, "the works" / τὰ ἔργα. While this bigram does clearly occur in Lk1 7.18 and is missing here from Mt1 and Lk2, the corroboration in multiple independent attestations and use in this immediate context favors their restoration here as well. If this is correct, then it may be that MtR1 and LkR2 opted to omit the expression as redundant, perhaps in part because of the influence of Pauline theology. D has some unique expressions that apparently elaborate on LkR2 7.21, which as discussed above was missing from Lk1. The Mt1 present tense verbs and order of imperatives ("hear and see" / ἀκούετε καὶ βλέπετε) are likely closer to QnLk1 than are the aorist verbs and inverted order of LkR2 ("saw and heard" / εἴδετε καὶ ἠκούσατε). The upgrade of "the blind see again" / τυφλοὶ ἀναβλέπουσιν is based on the primary attestation by T, both attestations in Greek and Latin *Adm*, and Eznik. 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. The explicit restoration of "the deaf hear" / κωφοὶ ἀκούουσιν, though absent from T's attestation, is clearly indicated in *Adm*. The opening and closing phrases "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). LkR2 adopted this antetext but also repeated it at 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. Though "the poor are heralded good news" / πτωχοὶ εὐαγγελίζονται is unattested, it is perfectly matched in the Mt1 and Lk2 receptors, is fully consistent with the style and topics of the Qn stratum, and enjoys ubiquitous presence in Lk2 mss. Most of the restorations here align with the shared judgments of the *CEQ* committee (124–125).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.23. 《καὶ》 μακάριός ὃς ⟨ἐὰν⟩ μὴ σκανδαλισθῇ ἐν ἐμοί	Mt1 11.6. καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. [QnLk1·Mt1]	Lk2 7.23. καὶ μακάριός **ἐστιν** ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. [QnLk1Mt1·:Lk2]
QnLk1 7.23. "《And》 blessed whoever ⟨if⟩ not scandalized by me."	Mt1 11.6. "And blessed is whoever if not scandalized by me." [QnLk1·Mt1]	Lk2 7.23. "And blessed **is** whoever if not scandalized by me." [QnLk1Mt1·:Lk2]

Lk1 7.23 is attested by T, E, and Ephrem. 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 describes a setting and/or meaning distinct from canonical Luke: "Altered is, 'Blessed if he is not scandalized by me,' for he has this as pertaining to John" / παρηλλαγμένον τό μακάριος ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί εἶχε γὰρ ὡς πρὸς Ἰωάννην (*Pan.* 42.11.6 η (8); GCS 31:108). It is difficult to say how E's statement should affect the reconstruction: "blessed whoever is not scandalized by John" or "blessed whoever is not scandalized by you" or "blessed if you are not scandalized by me" (*K* uniquely) all seem improbable. The previous reference to John (in the dative case no less) in Lk1 7.22 may have prompted this observation from Epiphanius. In a prose work *Against False Teaching* (or what Mitchell called *Against Marcion* I), Ephrem references this verse three times in fairly quick succession. The third attestation, however, is clearly a restatement and/or expansion: "'Blessed is he, if he is not offended in me,' ... 'Blessed is he if he is not offended in me.' ... 'Blessed is he if he remains steadfast and is not offended in me.'" / ܕܝܠܘܗܝ، ܗܘ ܢܬܟܫܠ ܒܝ ... ܕܝܠܘܗܝ، ܗܘ ܢܬܟܫܠ ܒܝ ... ܢܬܟܫܠ ܒܝ ܘܠܐ ܡܣܬܟܠ ܐܠܐ ܢܩܘܐ ܗܘ، ܐܠܐ ܗܘ ܢܬܟܫܠ ܒܝ (Ephrem, *Against False Teaching* in C. W. Mitchell, A. A. Bevan, and F. C. Burkitt, *S. Ephraim's Prose Refutations of Mani, Marcion, and Bardaisan*, vol. 2 (Williams and Norgate: Oxford, 1921), Syriac text on p. 86; ET p. xxxix). While the opening conjunction is unattested, it is a necessary transition from the previous, well-attested verse and restored by most editors (*HZBKN*), though not *VR*. The particle ἐάν is not only consistent with both Mt1 and Lk2, but also preserved in the scholion in *Panarion* mss M and V (*Pan.* 42.11.17 Σχ. η (8); GCS 31:127) and matched in the elenchus (*Pan.* 42.11.17 Ἔλ. η (8); GCS 31:127). For the Evangelion, this is preferable to Holl's text critical reconstruction for the *Panarion* of the emphatic double negative (οὐ μὴ), given that the latter belongs to the double-negative plus subjunctive trigram (οὐ@b μὴ@x \w+@vs) highly characteristic of LkR2 (IDD 1.2). Most Ev editors restore the particle ἐὰν (*HZBK*), though *N* opts for ἂν; only *VR* find the double negative more likely. The attestations by T and Ephrem lack any evidence of an emphatic negative, favoring the simple conditional particle. Note also that ἐστιν is missing from all of the verbatim quotations by E, and that this copulative verb is also unattested by T and Ephrem, leading us to omit it, with *VBKN* and *contra HZR*.

SQE. Shorthand	Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A107. Identity of John	7.24–28	7.24–28	11.7–11, 16–19	7.24–35	11.7–11, 16–19, 21.31b–32

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
7.24a not present in QnLk1 QnLk1 7.24b. περὶ Ἰωάννου τί ἐξήλθατε ʳἰδεῖνˋ εἰς τὴν ἔρημον; 《κάλαμον ὑπὸ ἀνέμου σαλευόμενον;》	Mt1 11.7a. τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις [Mt1c] Mt1 11.7b. <u>περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον</u> θεάσασθαι; <u>κάλαμον ὑπὸ ἀνέμου σαλευόμενον;</u> [QnLk1·Mt1]	Lk2 7.24a. <u>ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους</u> [Mt1·Lk2] Lk2 7.24b. <u>περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον</u> **θεάσασθαι**; <u>κάλαμον ὑπὸ ἀνέμου σαλευόμενον;</u> [QnLk1Mt1·:Lk2]
7.24a not present in QnLk1 QnLk1 7.24b. "Concerning John, what did you go out ʳto seeˋ in the desert? 《A reed by wind shaken?》"	Mt1 11.7a. Now after they went, began Jesus to speak to the crowds [Mt1c] Mt1 11.7b. <u>about John</u>, "<u>What did you go out into the desert to stare at? A reed by wind shaken?</u>" [QnLk1·Mt1]	Lk2 7.24a. <u>Now after went away</u> the ᵃ<u>messengers</u> of John, <u>he began to speak unto the crowds</u> [Mt1·Lk2] Lk2 7.24b. <u>about John</u>, "<u>What did you go out into the desert</u> **to stare at**? <u>A reed by wind shaken?</u>" [QnLk1Mt1·:Lk2]

Lk1 7.24 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 solitudinem?* (*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 ἐστι 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@\w+ (?:\w+@\w+){0,4}?\w+@vn 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" / ὁράω@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 ἠμφιεσμένον;》 7.25b not present in QnLk1	Mt1 11.8a. ἀλλὰ <u>τί ἐξήλθατε ἰδεῖν</u>; [QnLk1·Mt1] [see QnLk1 7.24b] Mt1 11.8b. <u>ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον</u>; [QnLk1·Mt1] Mt1 11.8c. ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. [Mt1c]	Lk2 7.25a. <u>ἀλλὰ</u> τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις <u>ἠμφιεσμένον</u>; [QnLk1Mt1·:Lk2] Lk2 7.25b. <u>ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ</u> καὶ τρυφῇ <u>ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν</u>. [Mt1·Lk2]
QnLk1 7.25a. "《A human in soft [garments] clothed》?" 7.25b not present in QnLk1	Mt1 11.8a. "But <u>what did you go out to see</u>? [QnLk1·Mt1] [see QnLk1 7.24b] Mt1 11.8b. "<u>A human in soft [garments] clothed</u>?" [QnLk1·Mt1] Mt1 11.8c. "Behold those the soft [garments] wearing in the houses of kings are." [Mt1c]	Lk2 7.25a. "<u>But</u> <u>what did you go out to see? A human in soft</u> garments <u>clothed</u>?" [QnLk1Mt1·:Lk2] Lk2 7.25b. "<u>Behold those in clothing glorious</u> and in delicacy <u>existing</u> <u>in the palaces are</u>." [Mt1·Lk2]

Lk1 7.25 is unattested according to *R* (416), but it was likely present in a simple form. In particular, as indicated in the note 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. προφήτην; ναὶ 《λέγω ὑμῖν》 καὶ περισσότερον 〈προφήτου〉	Mt1 11.9. ἀλλὰ τί ἐξήλθατε ἰδεῖν; [Mt1c] [QnLk1·Mt1] [see QnLk1 7.24b] Mt1 11.9b. προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. [QnLk1·Mt1]	Lk2 7.26a. ἀλλὰ τί ἐξήλθατε ἰδεῖν; [QnLk1Mt1·:Lk2] Lk2 7.26b. προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. [QnLk1˙Lk2]
7.26a not present in QnLk1 QnLk1 7.26b. "A prophet? Yes, 《I tell you,》 and much greater than 〈a prophet〉.	Mt1 11.9. But what did you depart to see? [Mt1c] [QnLk1·Mt1] [see QnLk1 7.24b] Mt1 11.9b. A prophet? yes, I tell you, and much greater than a prophet. [QnLk1·Mt1]	Lk2 7.26a. But what did you depart to see? [QnLk1Mt1·:Lk2] Lk2 7.26b. A prophet? Yes, I tell you, and much greater than a prophet. [QnLk1˙Lk2]

Lk1 7.26 is restated and expanded in part by T: "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 praeferens 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· ⌜οὗτός⌝ ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ⌜ἔμπροσθέν σου⌝	Mt1 11.10. οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. [QnLk1·Mt1]	Lk2 7.27· οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. [QnLk1·Lk2]
QnLk1 7.27· "⌜This one⌝ is about whom it has been written, 'Behold, I am sending the angel of mine before your presence, who will prepare the path of yours ⌜in front of you⌝.'"	Mt1 11.10. "This one is about whom I has been written, 'Behold I myself a̲m̲ ̲s̲e̲n̲d̲i̲n̲g̲ ̲t̲h̲e̲ ̲a̲n̲g̲e̲l̲ ̲o̲f̲ ̲m̲i̲n̲e̲ ̲b̲e̲f̲o̲r̲e̲ ̲y̲o̲u̲r̲ ̲p̲r̲e̲s̲e̲n̲c̲e̲,̲ ̲w̲h̲o̲ ̲w̲i̲l̲l̲ ̲p̲r̲e̲p̲a̲r̲e̲ ̲t̲h̲e̲ ̲p̲a̲t̲h̲ ̲o̲f̲ ̲y̲o̲u̲r̲s̲ ̲i̲n̲ ̲f̲r̲o̲n̲t̲ ̲o̲f̲ ̲y̲o̲u̲.̲'" [QnLk1·Mt1]	Lk2 7.27· "T̲h̲i̲s̲ ̲o̲n̲e̲ ̲i̲s̲ ̲a̲b̲o̲u̲t̲ ̲w̲h̲o̲m̲ ̲i̲t̲ ̲h̲a̲s̲ ̲b̲e̲e̲n̲ ̲w̲r̲i̲t̲t̲e̲n̲:̲ 'B̲e̲h̲o̲l̲d̲ ̲I̲ ̲a̲m̲ ̲s̲e̲n̲d̲i̲n̲g̲ ̲t̲h̲e̲ ̲a̲n̲g̲e̲l̲ ̲o̲f̲ ̲m̲i̲n̲e̲ ̲b̲e̲f̲o̲r̲e̲ ̲y̲o̲u̲r̲ ̲p̲r̲e̲s̲e̲n̲c̲e̲,̲ ̲w̲h̲o̲ ̲w̲i̲l̲l̲ ̲p̲r̲e̲p̲a̲r̲e̲ ̲t̲h̲e̲ ̲p̲a̲t̲h̲ ̲o̲f̲ ̲y̲o̲u̲r̲s̲ ̲i̲n̲ ̲f̲r̲o̲n̲t̲ ̲o̲f̲ ̲y̲o̲u̲.̲'" [QnLk1·Lk2]

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" / *necesse 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" / ἐγώ / *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 two confirmatory quotations and an additional explanation: "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] 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 εἰπών ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὁ θεὸς ὁ αἰώνιος... ἀποστέλλει γὰρ αὐτοῦ τὸν ἄγγελον [128] πρὸ προσώπου αὐτοῦ... οὐ γὰρ ἀπέστελλε τὸν αὐτοῦ ἄγγελον ἀλλοτρίῳ ἐξυπηρετησόμενον (*Pan.* 42.11.17 Ἔλ. 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 Ev: "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" / οὗτός ἐστι περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὅς κατασκευάσει τὴν ὁδόν 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 Hebrew scripture ("Behold me sending my messenger, and he will clear the road before me" / הִנְנִי שֹׁלֵחַ מַלְאָכִי וּפִנָּה־דֶרֶךְ לְפָנָי) 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 today, 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 ⌜ἐν γεννητοῖς⌝ γυναικῶν Ἰωάννου ⟨οὐδείς ἐστιν⟩ ⌜ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν⌝	Mt1 11.11. ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. [QnLk1·Mt1]	Lk2 7.28. λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν. [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 ἐστιν. [QnLk1Mt1·:Mt2]
QnLk1 7.28. "⟪I tell you⟫ greater ⌜among those born⌝ of women than John ⟨no one is⟩. ⌜But the least in the dominion of the god is greater than him⌝."	Mt1 11.11. "Truly I tell you, there has not risen among those born of women greater than John. But the least in the dominion of the heavens is greater than him." [QnLk1·Mt1]	Lk2 7.28. "I tell you, greater among those born of women than John no one is. But the least in the dominion of the god is greater than him." [QnLk1·Lk2]	Mt2 11.11. "Truly I tell you. There has not risen ₑamong those born of women greater ᴵthan John the baptist. ᵒBut the least in the dominion of the heavens is greater than him." [QnLk1Mt1·:Mt2]

Lk1 7.28 is extensively and closely paraphrased by T, and also commented on thoroughly by E. According to 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 aeque 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* / οὐδείς) 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). Just before his clear verbatim quotation of Ev 7.27, in an elenchus E clearly restates Ev 7.28: "Now it holds a greater insight, on account of which the savior has spoken naturally: lest anyone reckon John, having been ranked by him the greatest among those born of women, for this "reason greater than the savior himself, on account of him also having been born from a woman, he cautions and says, 'and blessed is the one who is not scandalized by me'." / ἔχει δὲ μείζονα θεωρίαν, δι' ἣν φύσει εἴρηκεν ὁ σωτήρ· ἵνα μή τις τὸν μείζονα ἐν γεννητοῖς γυναικῶν ὑπ' αὐτοῦ ταχθέντα Ἰωάννην, καὶ αὐτοῦ τοῦ σωτῆρος μείζονα νομίσῃ διὰ τὸ καὶ αὐτὸν ἐκ γυναικὸς γεγεννῆσθαι, ἀσφαλίζεται καὶ λέγει τό «καὶ μακάριος ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί». (*Pan.* 42.11.17 Ἐλ. η (8); GCS 31:127; alt. ET NHMS 63:317). 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* adding πάντων but instead reflects T's own clarification or exaggeration. It does, however, provide a reasonable basis for the explicit restoration of "no one" / οὐδείς, while T's "was" / *erat* is reasonable for the explicit restoration of a copulative verb, "is" / ἐστιν, 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)	Lk2 (117–138)	Mt2 (140s)
7.29–30 not present in QnLk1	Lk2 7.29. καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου. [CINP] Lk2 7.30. οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς μὴ βαπτισθέντες ὑπ' αὐτοῦ. [CINP]	Mt1 21.31b. λέγει αὐτοῖς ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν ὅτι <u>οἱ τελῶναι</u> καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. [Lk2·Mt2] Mt2 21.32. ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ <u>οὐκ ἐπιστεύσατε αὐτῷ,</u> <u>οἱ δὲ τελῶναι</u> καὶ αἱ πόρναι <u>ἐπίστευσαν αὐτῷ</u>· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ. [Lk2·Mt2]
7.29–30 not present in QnLk1	Lk2 7.29. And all the people, after hearing, even the tax-collectors, justified the god after having been baptized the baptism of John. [CINP] Lk2 7.30. But the Pharisees and the lawyers the plan of the god rejected for themselves, not being baptized by him. [CINP]	Mt1 21.31b. Says to them the Jesus, "Truly I say to you that <u>the tax-collectors</u> and the prostitutes are preceding you into the dominion of the god. [Lk2·Mt2] Mt2 21.32. "For came John unto you on a road of justice, and <u>you did not trust in him</u>, but <u>the tax-collectors</u> and the prostitutes <u>trusted in him</u>. But you, after seeing, neither did you regret afterwards to trust in him." [Lk2·Mt2]

Lk2 7.29–30 is unattested by patristic witnesses to Ev (R 416). *V* (197*) and *R* (418) viewed it as removed because it was offensive to Marcion. *K* (652) says there is "no doubt" that Ev lacked this entire section, and both *B* (104) and *N* (44) omit it completely as well. 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\w{2}p and tax-collector / τελώνης@n\w{2}p (IDD 1.1); collective action (IDD 1.4), and even mass baptism (cf. Acts 2.41)!

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.31. 《τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;》	Mt1 11.16. τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις [‡QnLk1·Mt1]	Lk2 7.31. τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης καὶ τίνι εἰσὶν ὅμοιοι; [‡QnLk1˙Lk2]
QnLk1 7.32. 《ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἄλλοις λέγουσιν ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε》	Mt1 11.17. λέγουσιν· ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε. [‡QnLk1·Mt1]	Lk2 7.32. ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις ἃ λέγει· ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε. [‡QnLk1˙Lk2]
QnLk1 7.33. 《ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων καὶ λέγουσιν δαιμόνιον ἔχει》	Mt1 11.18. ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν· δαιμόνιον ἔχει. [‡QnLk1·Mt1]	Lk2 7.33. ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε· δαιμόνιον ἔχει. [‡QnLk1˙Lk2]
QnLk1 7.34. 《ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν ἄνθρωπος φάγος καὶ οἰνοπότης》	Mt1 11.19. 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. [‡QnLk1·Mt1]	Lk2 7.34. ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. [‡QnLk1Mt1·:Lk2]
QnLk1 7.35. 《καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς》		Lk2 7.35. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς. [‡QnLk1˙Lk2]
QnLk1 7.31. 《"Now to what shall I liken the generation, this one?"》	Mt1 11.16. "Now to what shall I liken the generation, this one? It is similar to children seated in the marketplaces, who sound out to different ones [‡QnLk1·Mt1]	Lk2 7.31. "To what therefore shall I liken the humans of the generation, this one and to what are they comparable?" [‡QnLk1˙Lk2]
QnLk1 7.32. 《"Similar it is to children seated in the marketplaces who sound out to others saying, 'We piped for you, and you danced not. We dirged, and you mourned not.'"》	Mt1 11.17. "saying, 'We piped for you, and you danced not. We dirged, and you mourned not.'" [‡QnLk1·Mt1]	Lk2 7.32. "Similar they are to children who in a marketplace are seated and sound out to each other that say, 'We piped for you, and you danced not. We dirged, and you wept not.'" [‡QnLk1˙Lk2]
QnLk1 7.33. 《"For John came neither eating nor drinking and they say, 'He has a demon.'"》	Mt1 11.18. "For John came neither eating nor drinking, and they say, 'He has a demon.'" [‡QnLk1·Mt1]	Lk2 7.33. "For John the baptist has come not eating bread nor drinking wine, and you say, 'A demon he has.'" [‡QnLk1˙Lk2]
QnLk1 7.34. 《"The son of the human came eating and drinking, and they say, 'A human glutton and wine-pot,'"》	Mt1 11.19. "The son of the human came eating and drinking, and they say, 'Behold a human glutton and wine-pot, friend of tax-collectors and of sinners. And the wisdom was justified from the works of hers.'" [‡QnLk1·Mt1]	Lk2 7.34. "The son of the human has come eating and drinking, and you say, 'Behold, a human glutton and wine-pot, a friend of tax-collectors and of sinners.'" [‡QnLk1Mt1·:Lk2]
QnLk1 7.35. 《"'and the wisdom was justified from the children of hers.'"》		Lk2 7.35. "'and the wisdom was justified from all of the children of hers.'" [‡QnLk1˙Lk2]

Lk2 7.31–35 is entirely unattested by patristic witnesses to Ev (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 Ev lacked this entire section, and both *B* (104) and *N* (44) omit it completely as well. This uniform, blanket position has been over-determined 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). 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" / ὅμοιος, "liken" / ὁμοιόω, "justify" / δικαιόω, "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 ταύτη, 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 ηὔλουν 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 Ev witnesses to avoid quoting or commenting on this material.

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

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. καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη QnLk1 16.20. Λάζαρος [see A228]	Jn1 11.1. ἦν δέ 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 ἓξ 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, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. [Jn2c]	Lk2 7.36a. ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ᾽ αὐτοῦ, [CINP] Lk2 7.36b. <u>καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη</u>. [QnLk1ˉLk2]	Mt2 26.6. τοῦ δὲ Ἰησοῦ γενομένου <u>**ἐν Βηθανίᾳ**</u> ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ [QnLk1Jn1··Mt2]	Mk3 14.3a. καὶ ὄντος αὐτοῦ <u>**ἐν Βηθανίᾳ**</u> ἐν τῇ οἰκίᾳ <u>**Σίμωνος τοῦ λεπροῦ**</u>, κατακειμένου αὐτοῦ [QnLk1Lk2Mt2··Mk3]
7.36a not present in QnLk1 QnLk1 7.36b. καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη QnLk1 16.20. Λάζαρος [see A228]	Jn1 11.1. ἦν δέ 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 ἓξ 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, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. [Jn2c]	Lk2 7.36a. ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ᾽ αὐτοῦ, [CINP] Lk2 7.36b. <u>καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη</u>. [QnLk1ˉLk2]	Mt2 26.6. τοῦ δὲ Ἰησοῦ γενομένου <u>**ἐν Βηθανίᾳ**</u> ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ [QnLk1Jn1··Mt2]	Mk3 14.3a. καὶ ὄντος αὐτοῦ <u>**ἐν Βηθανίᾳ**</u> ἐν τῇ οἰκίᾳ <u>**Σίμωνος τοῦ λεπροῦ**</u>, κατακειμένου αὐτοῦ [QnLk1Lk2Mt2··Mk3]

Lk1 7.36 is quoted verbatim by E: "And entering into the house of the Pharisee he reclined" / καὶ εἰσελθὼν 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 Ev 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 εἰσελθὼν σῶμα δείκνυσιν… καὶ τὸ κατακλιθῆναι οὐδενός ἐστιν ἀλλ᾽ ἢ σῶμα <ἔχοντος> ὀγκηρὸν τὸ κατακείμενον (*Pan.* 42.11.17 Ἔλ. ι (10); GCS 31:128; εἰσελθὼν : V M εἰσελθόν). 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 M 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" / ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ 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)
QnLk1 7.37–38. ⟨ἡ δὲ⟩ γυνὴ στᾶσα ὀπίσω ⟨ἡ⟩ ἁμαρτωλός παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας ⟨καὶ⟩ ταῖς θριξὶν ἐξέμασσεν ⟨καὶ⟩ ἤλειφεν ⟨καὶ⟩ ·κατεφίλει	Jn1 11.2. ἦν δὲ Μαριὰμ ἡ <u>ἀλείψασα</u> τὸν κύριον μύρῳ καὶ <u>ἐκμάξασα τοὺς πόδας</u> αὐτοῦ <u>ταῖς θριξὶν</u> αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. [¦QnLk1·Jn1] [see A184]	Jn2 11.2 same as Jn1 Jn2 12.3. ἡ οὖν Μαριὰμ λαβοῦσα λίτραν <u>μύρου</u> νάρδου πιστικῆς πολυτίμου <u>ἤλειψεν τοὺς πόδας</u> τοῦ Ἰησοῦ καὶ <u>ἐξέμαξεν ταῖς θριξὶν</u> αὐτῆς τοὺς <u>πόδας αὐτοῦ· ἡ δὲ οἰκία</u> ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. [¦QnLk1Jn1·:Jn2] [see A184]	Lk2 7.37a. καὶ ἰδοὺ <u>γυνὴ</u> [QnLk1ˈLk2] Lk2 7.37b. ἥτις ἦν ἐν τῇ πόλει [CINP] Lk2 7.37c. <u>ἁμαρτωλός,</u> Lk2 7.37d. καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον [CINP] Lk2 7.37e. <u>μύρου</u> [Jn1Jn2·:Lk2] Lk2 7.38. καὶ <u>στᾶσα ὀπίσω παρὰ τοὺς πόδας</u> αὐτοῦ κλαίουσα <u>τοῖς δάκρυσιν</u> ἤρξατο βρέχειν <u>τοὺς πόδας</u> αὐτοῦ <u>καὶ ταῖς θριξὶν</u> τῆς κεφαλῆς <u>**αὐτῆς** ἐξέμασσεν καὶ κατεφίλει **τοὺς πόδας αὐτοῦ** καὶ ἤλειφεν τῷ μύρῳ.</u> [QnLk1Jn1Jn2·:Lk2]	Mt2 26.7. προσῆλθεν αὐτῷ <u>γυνὴ</u> ἔχουσα _**ἀλάβαστρον μύρου βαρυτίμου**_ καὶ κατέχεεν ἐπὶ <u>**τῆς κεφαλῆς**</u> αὐτοῦ ἀνακειμένου [¦QnLk1Jn1Jn2Lk2·:Mt2]	Mk3 14.3b–c. ἦλθεν <u>γυνὴ</u> ἔχουσα _**ἀλάβαστρον μύρου**_ νάρδου <u>**πιστικῆς**</u> πολυτελοῦς συντρίψασα τὴν _**ἀλάβαστρον**_ κατέχεεν αὐτοῦ <u>**τῆς κεφαλῆς**</u> [¦QnLk1Jn1Jn2Lk2Mt2·:Mk3]

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 γυνὴ στᾶσα ὀπίσω ἡ ἁμαρτωλός παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσι τοὺς πόδας καὶ ἤλειψεν καὶ κατεφίλει (*Pan.* 42.11.6 ι (10); 42.11.17 Σχ. ι (10); restated in 42.11.17 ῎Ελ. 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 βρέξαι τοῖς δάκρυσι τοὺς πόδας οὐ φαντασίας πόδας, οὐδὲ δοκήσεως ἤλειψε γὰρ καὶ ἔβρεξε καὶ κατεφίλει, τῆς ἁφῆς τοῦ σώματος αἰσθανομένη (*Pan.* 42.11.17 ῎Ελ. ι (10); GCS 31:128). E's other citations of the anointing do not clearly reference Ev separate from common gospel tradition and are worded paraphrastically, so they make no difference to the reconstruction of Ev, 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? But her tears?" / τῆς πόρνης ἁψαί; τρίχες γυναικὸς ποδῶν ἁπτόμεναι; 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 θριξὶν... ἐξέμασσεν 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" / γυνὴ στᾶσα ὀπίσω ἡ ἁμαρτωλός 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 Ev 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 Ev 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	Jn2 12.4· λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἷς [ἐκ] τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι· [Jn2c] Jn2 12.5· διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; [Jn2c] Jn2 12.6· εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν. [Jn2c] Jn2 12.7· εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό· [Jn2c] Jn2 12.8· τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. [Jn2c]	Lk2 7.39· ἰδὼν δὲ <u>ὁ Φαρισαῖος</u> ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι <u>ἁμαρτωλός</u> ἐστιν. [CINP] Lk2 7.40· καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ· διδάσκαλε, εἰπέ, φησίν. [CINP] Lk2 7.41· δύο χρεοφειλέται ἦσαν δανιστῇ τινι· ὁ εἷς ὤφειλεν <u>δηνάρια</u> πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. [CINP] Lk2 7.42· μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν; [CINP] Lk2 7.43· ἀποκριθεὶς Σίμων εἶπεν· ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· ὀρθῶς ἔκρινας. [CINP]	Mt2 26.8· <u>ἰδόντες</u> <u>δὲ</u> <u>οἱ μαθηταὶ</u> ἠγανάκτησαν λέγοντες· <u>εἰς τί ἡ ἀπώλεια αὕτη</u>; [Jn2˙Mt2] Mt2 26.9· ἐδύνατο γὰρ <u>τοῦτο</u> <u>πραθῆναι</u> πολλοῦ <u>καὶ</u> <u>δοθῆναι</u> <u>πτωχοῖς</u>. [Jn2˙Mt2] Mt2 26.10· γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ· Mt2 26.11· <u>πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.</u> [Jn2˙Mt2]	Mk3 14.4· ἦσαν δέ τινες <u>**ἀγανακτοῦντες**</u> πρὸς ἑαυτούς· <u>**εἰς τί ἡ ἀπώλεια αὕτη**</u> τοῦ μύρου γέγονεν; [Mt2·Mk3] Mk3 14.5· <u>ἠδύνατο γὰρ τοῦτο τὸ μύρον **πραθῆναι** ἐπάνω δηναρίων τριακοσίων **καὶ** **δοθῆναι** τοῖς **πτωχοῖς**</u>· καὶ ἐνεβριμῶντο αὐτῇ. [Jn2Mt2·:Mk3] Mk3 14.6· <u>ὁ</u> <u>**δὲ**</u> Ἰησοῦς εἶπεν· ἄφετε <u>αὐτήν</u>· **τί** αὐτῇ <u>**κόπους παρέχετε**</u>; <u>**καλὸν ἔργον**</u> <u>ἠργάσατο ἐν ἐμοί.</u> [Jn2Mt2·:Mk3] 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]

Lk2 7.39–43 is entirely unattested for Ev 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 "unto" / πρός@pa, 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)
7.44a not present in QnLk1 QnLk1 7.44b. 《καὶ ὁ Ἰησοῦς λέγει》 ⟨καὶ πάλιν αὕτη τοῖς δάκρυσιν⟩ ἔβρεξέν τοὺς πόδας μου ⟨καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν⟩ 7.45a, 46b not present in QnLk1 QnLk1 7.46b. ⟨καὶ⟩ ἤλειψεν QnLk1 7.45b. ⟨καὶ⟩ ⌜κατεφίλει⌝	Lk2 7.44a. βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας. [CINPedit] Lk2 7.44b. αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν. [QnLk1·Lk2] Lk2 7.45a. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ᾽ ἧς εἰσῆλθον οὐ διέλιπεν [CINP] Lk2 7.45b. καταφιλοῦσά μου τοὺς πόδας. [QnLk1·Lk2] Lk2 7.46a. ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας. [CINP] Lk2 7.46b. αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου. [QnLk1Lk1Jn1Jn2·:Lk2] [see Jn1 11.2 above]	Mt2 26.12. βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. [QnMk1Jn2·:Mt2] [see Jn2 12.3 for μύρου and Jn2 12.7 for ἐνταφιασμοῦ] Mt2 26.13. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς. [Mt2c]	Mk3 14.8. ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν. [QnMk1Jn2Mt2·:Mk3] Mk3 14.9. ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς. [Mt2·Mk3]
7.44a not present in QnLk1 QnLk1 7.44b. 《And the Jesus says》, ⟨and again she with tears⟩ drenched the feet of mine ⟨and with the braids of hers wiped⟩ 7.45a, 46b not present in QnLk1 QnLk1 7.46b. ⟨and⟩ anointed QnLk1 7.45b. ⟨and⟩ ⌜kissed⌝	Lk2 7.44a. Do you see this the woman? I entered into the house of yours; water to me upon feet you gave not. [CINPedit] Lk2 7.44b. She now with tears drenched of mine the feet and with braids of hers she wiped. [QnLk1·Lk2] Lk2 7.45a. A kiss to me you did not give. But she from when I arrived has not ceased [CINP] k2 7.45b. kissing of mine the feet. [QnLk1·Lk2] Lk2 7.46a. With oil the head of mine you did not anoint. [CINP] Lk2 7.46b. But she with myrrh anointed the feet of mine. [QnLk1Jn2·:Lk2] [see Jn1 11.2 above]	Mt2 26.12. For she by casting this the myrrh upon the body of mine has acted unto burying me. [QnMk1Jn2·:Mt2] [see Jn2 12.3 for μύρου and Jn2 12.7 for ἐνταφιασμοῦ] Mt2 26.13. Truly I tell you, wherever may be preached the euangelion this in all the cosmic order, also it will be said that she did this for remembrance of her. [Mt2c]	Mk3 14.8. What she had she did. She set this forth to perfume the body of mine for the burial. [QnMk1Jn2Mt2·:Mk3] Mk3 14.9. But truly I tell you, where may be preached the euangelion in all the cosmic order, also what she did will be spoken for remembrance of her. [Mt2·Mk3]

Lk1 7.44–46 are partly quoted and/or 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'" / Ἵνα μὴ νομίσῃς, ὦ Μαρκίων, μόνον νομίζεσθαι παρὰ ἀνθρώποις τὴν ἁμαρτωλὸν γυναῖκα τοὺς πόδας τοῦ σωτῆρος βρέξαι τε καὶ ἀλεῖψαι καὶ καταπεφιληκέναι, αὐτὸς ὁ σωτὴρ ἐπιβεβαιοῖ, οὐ κατὰ δόκησιν ταῦτα γεγενῆσθαι διδάσκων, ἀλλὰ ἐξ ἀληθείας, πρὸς ἔλεγχον τοῦ Φαρισαίου καὶ σοῦ τοῦ Μαρκίωνος καὶ τῶν κατὰ σε διισχυριζόμενος 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)
	Lk2 7.47· οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. [CINP]
7.47–49 not present in QnLk12	Lk2 7.48a· εἶπεν δὲ αὐτῇ· [QnLk1·Lk2*]
QnLk1 7.50a. 《καὶ λέγει αὐτῇ γύναι》 ἡ πίστις σου σέσωκέν σε[3]	Lk2 7.48b· ἀφέωνταί σου αἱ ἁμαρτίαι. [CINP]
7.50b not present in QnLk1	Lk2 7.49· καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; [CINP]
	Lk2 7.50· εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε. [QnLk1·Lk2]
	Lk2 7.50b· πορεύου εἰς εἰρήνην. [CINP]

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[2] 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+@v, and a reflexive pronoun / ἑαυτοῦ@rx (IDD 1.1).

[3] 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 "unto" / πρός@pa 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)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A098. Harvest is great	———	8.1, 10.2	6.34	9.35–38

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
8.1 not present in QnLk14	Lk2 8.1. καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ [CINP] Lk2 10.2 see A177	Mk2 6.34. καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. [Mk2c]	Mt2 9.35a. καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας [Lk2˙Mt2] Mt 9.35b. καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [Mt2c] Mt2 9.36. ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. [Mk2·Mt2] Mt2 9.37–38 see A177

[4] Lk2 8.1 is unattested by patristic witnesses (*R* 417), but it was most likely not present. The entire verse reflects the transitional narrative work of LkR2: "and then it happened when he travelled by city and town preaching and heralding good news of the kingdom of god and the twelve with him." Its dense cluster of characteristic LkR2 features includes: the noun "city" / πόλις (esp. as a singular), adverb "successively" / καθεξῆς, and verb "travel" / διοδεύω (IDD 1.1), the narrative voice bigram "and it happened" / καί@cc γίνομαι@viam3s, the combination of the lemmata "city" and "village" / πόλις@\w+ (?:\w+@\w+){0:1} κώμη@, bigram of solidarity, "those... with" / ὁ@d\w{2}p (?:\w+@\w+){0:1}σὺν@ (IDD 1.2); as well as gratuitous and verismilitudinous geographical references (DD 1.4).

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)
QnLk1 8.2. 《καὶ》 γυναῖκές 《τινες Μαρία》 QnLk1 8.3. 《καὶ Ἰωάννα》 γυνὴ 《Χουζᾶ》 ἐπιτρόπου Ἡρῴδου 《καὶ Σουσάννα》 διηκόνουν ⸆αὐτῷ⸄ ἀπὸ τῶν ὑπαρχόντων αὐταῖς[5]	Mk1 15.40. ἦσαν δὲ καὶ <u>γυναῖκες</u> ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ <u>Μαρία</u> ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη [‡Qn·Mk1] Mk1 15.41. αἳ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ <u>διηκόνουν αὐτῷ</u>, καὶ <u>ἄλλαι</u> <u>πολλαὶ</u> αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα. [¦Qn·Mk1] Mk1 16.2. καὶ λίαν πρωῒ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.	Mt1 27.55. ἦσαν δὲ ἐκεῖ <u>γυναῖκες</u> πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, <u>αἵτινες</u> **ἠκολούθησαν** τῷ Ἰησοῦ ***ἀπὸ τῆς Γαλιλαίας*** <u>διακονοῦσαι</u> <u>αὐτῷ</u>· [¦QnMk1·:Mt1] Mt1 27.56. ἐν αἷς ἦν Μαρία **ἡ Μαγδαληνὴ** καὶ **Μαρία ἡ** τοῦ **Ἰακώβου** καὶ **Ἰωσὴφ μήτηρ** καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. [¦QnMk1·:Mt1]	Lk2 8.2a. καὶ <u>γυναῖκές</u> τινες [QnLk1¨Lk2] Lk2 8.2b. αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, [CINP] Lk2 8.2c. <u>Μαρία ἡ</u> καλουμένη **Μαγδαληνή**, [‡QnMk1Lk1·:Lk2] Lk2 8.2d. ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει [CINP] Lk2 8.3. καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες <u>διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων</u> <u>αὐταῖς.</u> [QnLk1¨Lk2]	Mk3 15.40–41 same as Mk1 Mk3 16.2 same as Mk1 Mk3 16.9. ἀναστὰς δὲ <u>πρωῒ</u> <u>πρώτῃ</u> <u>σαββάτου</u> ἐφάνη πρῶτον **Μαρίᾳ τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.** [Mk1Lk2·:Mk3]

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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.4. 《ἔλεγεν》 ⌐ἐν παραβολαῖς⌐ 《αὐταῖς》[6]	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 εἱστήκει. [¦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]

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[6] 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 Ev 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 preceeding 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 ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό》	Mk1 4.3. ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι. Mk1 4.4. καὶ ἐγένετο ἐν τῷ σπείρειν ὃ 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 σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὃ 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. 《καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν καὶ ἐξανέτειλεν καὶ ἐξηράνθη》	Mk1 4.5. <u>καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ</u> εὐθὺς <u>ἐξανέτειλεν·</u> [‡Qn·Mk1] Mk1 4.6. 《<u>καὶ ἐξηράνθη</u>》 [‡Qn·Mk1]	Mt1 13.5. <u>ἄλλα</u> δὲ <u>ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ</u> **εὐθέως** <u>ἐξανέτειλεν·</u> [‡QnMk1·:Mt1] Mt1 13.6 《<u>καὶ ἐξηράνθη</u>》 [‡Qn¨Mt1]	Lk2 8.6. καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα. [‡QnMk1Lk1·:Lk2]	Mk2 4.5. <u>καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ</u> **εὐθὺς** <u>ἐξανέτειλεν</u> ***διὰ τὸ μὴ ἔχειν βάθος γῆς·*** [‡QnMk1Lk2·:Mk2] Mk2 4.6. καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη <u>καὶ</u> ***διὰ τὸ μὴ ἔχειν ῥίζαν*** <u>ἐξηράνθη.</u> [‡QnMk1Lk2·:Mk2]	Mt2 13.5. <u>ἄλλα</u> δὲ <u>ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ</u> **εὐθέως** <u>ἐξανέτειλεν</u> ***διὰ τὸ μὴ ἔχειν βάθος γῆς·*** [‡QnMk1Lk2Mt2·:Mt2] Mt2 13.6. ***ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη*** <u>καὶ</u> ***διὰ τὸ μὴ ἔχειν ῥίζαν*** <u>ἐξηράνθη.</u> [‡QnMk1Lk2Mt2·:Mt2]

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)
QnLk1 8.8a. 《καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν》 QnLk1 8.8b. ὁ ἔχων ὦτα ἀκουέτω[7]	Mk1 4.8a. καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν [‡Qn·Mk1] Mk1 4.8b. ἀναβαίνοντα καὶ αὐξανόμενα καὶ ἔφερεν ἓν τριάκοντα καὶ ἓν ἑξήκοντα καὶ ἓν ἑκατόν. [Mk1c] Mk1 4.9. καὶ ἔλεγεν· ὃς ἔχει ὦτα ἀκούειν ἀκουέτω. [Qn·Mk1]	Mt1 13.8. ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπόν, ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα. [‡QnMk1·:Mt1] Mt1 13.9. ὁ ἔχων ὦτα ἀκουέτω. [QnLk1·Mt1]	Lk2 8.8a. καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. [‡QnMk1·:Lk2] Lk2 8.8b. ταῦτα λέγων ἐφώνει· ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. [QnMk1·:Lk2]

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[7] 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)
			Mt2 13.10. καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; [Lk2Mk2·:Mt2]
			Mt2 13.11. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. [Lk2Mk2·:Mt2]
		Mk2 4.10a. καὶ ὅτε ἐγένετο κατὰ μόνας, [Mk2c]	Mt2 13.12. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ. [¦QnMk1Mt1¨Mt2] [see A125]
		Mk2 4.10b. ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς. [Lk2·Mk2]	Mt1 13.13a. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, [Mt2c]
	Lk2 8.9. ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή. [CINP]	Mk2 4.11a. καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς [Lk2·Mk2]	Mt1 13.13b. ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν, [Lk2¨Mt2]
8.9–10 not present in QnLk18	Lk2 8.10. ὁ δὲ εἶπεν· ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν. [CINP]	Mk2 4.11b. τὰ πάντα γίνεται [Mk2c]	Mt1 13.14a. καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἠσαΐου ἡ λέγουσα· [Mt2c]
		Mk2 4.12a. ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, [Lk2·Mk2]	Mt1 13.14b. ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. [Mk2·Mt2]
		Mk2 4.12b. μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς. [Mk2c]	Mt2 13.15. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς. [Mt2c]
			Mt2 13.16. ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν. [¦QnLk1Lk2·:Mt2] [see A181]
			Mt2 13.17. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. [¦QnLk1Lk2·:Mt2] [see A181]

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[8] 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 QnLk19	Lk2 8.11· ἔστιν δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. [CINP] Lk2 8.12· οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. [CINP] Lk2 8.13· οἱ δὲ ἐπὶ τῆς πέτρας οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. [CINP] Lk2 8.14· τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν. [CINP] Lk2 8.15· τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ. [CINP]	Mt2 13.18· ὑμεῖς οὖν ἀκούσατε τὴν <u>παραβολὴν</u> τοῦ <u>σπείραντος</u>. [Lk2·Mt2] Mt2 13.19· παντὸς <u>ἀκούοντος</u> τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος <u>ἔρχεται</u> ὁ <u>πονηρὸς</u> καὶ <u>ἁρπάζει</u> τὸ ἐσπαρμένον <u>ἐν τῇ καρδίᾳ αὐτοῦ,</u> οὗτός ἐστιν ὁ <u>παρὰ τὴν ὁδὸν</u> σπαρείς. [Lk2·Mt2] Mt2 13.20· ὁ δὲ <u>ἐπὶ τὰ πετρώδη</u> σπαρείς, οὗτός ἐστιν ὁ <u>τὸν λόγον</u> ἀκούων καὶ εὐθὺς <u>μετὰ χαρᾶς λαμβάνων αὐτόν,</u> [Lk2·Mt2] Mt1 13.21a· <u>οὐκ ἔχει</u> δὲ <u>ῥίζαν</u> [Lk2·Mt2] Mt1 13.31b· ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. [Mt2c] Mt2 13.22· ὁ δὲ <u>εἰς τὰς ἀκάνθας</u> σπαρείς, <u>οὗτός ἐστιν</u> ὁ <u>τὸν λόγον ἀκούων,</u> <u>καὶ</u> ἡ <u>μέριμνα</u> τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ <u>πλούτου συμπνίγει</u> τὸν λόγον καὶ <u>ἄκαρπος γίνεται.</u> [Lk2·Mt2] Mt1 13.23a· ὁ δὲ <u>ἐπὶ τὴν καλὴν γῆν</u> σπαρείς, <u>οὗτός ἐστιν</u> ὁ τὸν λόγον <u>ἀκούων</u> καὶ συνιείς, ὃς δὴ <u>καρποφορεῖ</u> [Lk2·Mt2] Mt1 13.23b· καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα. [Mt2c]	Mk3 4.13a· καὶ λέγει αὐτοῖς· οὐκ οἴδατε [Mk3c] Mk3 4.13b· <u>τὴν παραβολὴν</u> ταύτην, [Mt2·Mk3] Mk3 4.13c· καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; [Mk3c] Mk3 4.14· <u>ὁ σπείρων</u> <u>τὸν λόγον</u> σπείρει. [Lk2Mt2·:Mk3] Mk3 4.15a· <u>οὗτοι</u> δέ <u>εἰσιν</u> οἱ <u>παρὰ τὴν ὁδόν</u>· [Lk2˙Mk3] Mk3 4.15b· ὅπου σπείρεται ὁ λόγος καὶ ὅταν [Mk3c] Mk3 4.15c· <u>ἀκούσωσιν,</u> εὐθὺς <u>ἔρχεται</u> ὁ <u>σατανᾶς καὶ αἴρει τὸν λόγον</u> τὸν <u>ἐσπαρμένον εἰς αὐτούς.</u> [Lk2Mt2·:Mk3] Mk3 4.16· καὶ οὗτοί εἰσιν οἱ <u>ἐπὶ τὰ πετρώδη σπειρόμενοι,</u> οἳ <u>ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,</u> [Lk2Mt2·:Mk3] Mk3 4.17· καὶ <u>οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν,</u> εἶτα <u>γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται.</u> [Lk2Mt2·:Mk3] Mk3 4.18a· καὶ ἄλλοι εἰσιν οἱ [Mk3c] Mk3 4.18b· <u>εἰς τὰς ἀκάνθας σπειρόμενοι</u>· οὗτοί εἰσιν οἱ <u>τὸν λόγον</u> ἀκούσαντες, [Lk2Mt2·:Mk3] Mk3 4.19· καὶ αἱ <u>μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου</u> καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν <u>τὸν λόγον καὶ ἄκαρπος γίνεται.</u> [Lk2Mt2·:Mk3] Mk3 4.20· καὶ ἐκεῖνοί εἰσιν οἱ <u>ἐπὶ τὴν γῆν</u> τὴν <u>καλὴν σπαρέντες,</u> οἵτινες <u>ἀκούουσιν τὸν λόγον</u> καὶ παραδέχονται καὶ <u>καρποφοροῦσιν</u> ἐν <u>τριάκοντα</u> καὶ ἐν <u>ἑξήκοντα</u> καὶ ἐν <u>ἑκατόν.</u> [Lk2Mt2·:Mk3]

[9] 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 "unto" / πρός@pa (IDD 1.1); the trigram "word of god" / λόγος@nnmsc ὁ@dgms θεός@ngmsc, split arthrous substantival participles / ὁ@\w+ (?:\w+@\w+){0:4}\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" / οὗτοί... οὗτοί... 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.

SQE. Shorthand	Qn (65–69) Lk1 (80s) Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A130. Use of fables[10]	–––––	13.34–35	4.33–34

Parallel Verses for Signals Tracing: Ev 8.~~11~~–15

Mt2 (140s)	Mk3 (140s)
Mt2 13.34. ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς, [Mt2c] Mt2 13.35. ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου]. [Mt2c]	Mk3 4.33a. καὶ <u>τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς</u> [Mt2·Mk3] Mk3 4.33b. τὸν λόγον καθὼς ἠδύναντο ἀκούειν· [Mk3c] Mk3 4.34a. <u>χωρὶς</u> δὲ <u>παραβολῆς οὐκ ἐλάλει αὐτοῖς</u>, [Mt2·Mk3] Mk3 4.34b. κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα. [Mk3c]

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[10] 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.

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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)
QnLk1 8.16. λύχνον ⸀οὐδὲ⸀ καλύπτει ⟪ἀλλ' ἐπὶ τὴν λυχνίαν τεθῇ ἵνα λάμπῃ πᾶσιν⟫[11] QnLK1 8.17. ⟨οὐ ἐστιν⟩ κρυπτὸν ⟨ὃ οὐ⟩ φανερὸν ⸀ἔσται⸀[12] QnLk1 11.33. λύχνον ⟨οὐδὲ καλύπτει ἀλλ'⟩ ἐπὶ τὴν λυχνίαν ⟨τεθῇ⟩ ⸀ἵνα λάμπῃ πᾶσιν⸀	Mk1 4.21. καὶ ἔλεγεν αὐτοῖς· μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; [Qn·Mk1] Mk1 4.22. οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθη εἰς φανερόν. [Qn·Mk1] [cf. A196]	Mt1 5.14. ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη. [Mt1c] 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] 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] Mt1 10.26. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. [QnMk1Lk1·:Mt1]	8.12. αὐτοῖς οὖν ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγώ εἰμι τὸ φῶς τοῦ κόσμου [Mt1·Jn1]	8.12. πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς. [Mt1Jn1·:Jn2]	Lk2 8.16. οὐδείς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. [QnMk1Mt1·:Lk2] Lk2 8.17. οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθη. [QnMk1Lk1Mt1·:Lk2]

[11] 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 Ev, 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" / οὐδείς 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 τιθῇ.

[12] 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 ἐστιν... ὃ 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" / γάρ 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)
QnLk1 8.8b. ὁ ἔχων ὦτα ἀκουέτω QnLk1 8.18. βλέπετε πῶς ἀκούετε ὃς ⌜ἔχει⌝ δοθήσεται αὐτῷ ⌜καὶ⌝ ὃς ⌜οὐκ ἔχει⌝ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ[13]	Mk1 4.23. εἴ τις ἔχει <u>ὦτα</u> ἀκούειν <u>ἀκουέτω</u>. [Qn·Mk1] Mk1 4.24a. καὶ ἔλεγεν αὐτοῖς· <u>βλέπετε</u> <u>τί</u> <u>ἀκούετε</u>. [Qn·Mk1] 4.24b see A081 Mk1 4.25. <u>ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει</u> <u>ἀρθήσεται ἀπ᾽ αὐτοῦ</u>. [Qn·Mk1]	Mt1 7.2 see A081 Mt1 13.12. <u>ὅστις</u> **γὰρ** <u>ἔχει, δοθήσεται αὐτῷ,</u> <u>ὅστις δὲ οὐκ ἔχει, καὶ ὃ</u> **ἔχει** <u>ἀρθήσεται ἀπ᾽ αὐτοῦ</u>. [QnMk1·:Mt1]	Lk2 8.18. <u>βλέπετε</u> οὖν <u>πῶς ἀκούετε</u>· ὃς ἂν **γὰρ** ἔχῃ, <u>δοθήσεται αὐτῷ</u>· <u>καὶ ὃς</u> ἂν μὴ ἔχῃ, <u>καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ᾽ αὐτοῦ</u>. [QnMk1·:Lk2]	Mt2 13.12. <u>**ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ** καὶ</u> περισσευθήσεται· **ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ**. [QnMk1Mt1¨Mt2] [see A123]

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[13] 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 audiatis... et non audiatis non corde scilicet audientes sed aure... etiam dicendo videte quomodo audiatis non audituris 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 ἔχῃ used by R (417). Characteristic Lk2 features omitted from the reconstruction include: "therefore" / οὖν and the conditional particle ἂν (*bis*) (IDD 1.1).

SQE. Shorthand	Mt1 (90s)	Js
A057. Oaths	5.33–37	5.12

Mt1 (90s)	Js
Mt1 5.33· πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου. [Mt1c] Mt1 5.34· ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ, [Mt1c] Mt1 5.35· μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως, [Mt1c] Mt1 5.36· μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. [Mt1c] Mt1 5.37· ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν. [Mt1c]	Js 5.12. πρὸ πάντων δέ, ἀδελφοί μου, <u>μὴ ὀμνύετε μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε</u> ἄλλον τινὰ ὅρκον· <u>ἤτω δὲ ὑμῶν</u> τὸ <u>ναὶ ναὶ</u> καὶ τὸ <u>οὒ οὔ</u>, ἵνα μὴ ὑπὸ κρίσιν πέσητε. [Mt1·Js]

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A135. Real family[14]	3.32–33	8.20–21	12.46, 48	8.19–21	3.31–35	12.46–50

Parallel Verses for Signals Tracing: Ev 8.~~19~~, 20

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
3.31 not present in Mk1 Mk1 3.32. καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε. [Mk1c]	8.19 not present in Lk1[15] Lk1 8.20. ἀπηγγέλη «δὲ» αὐτῷ «ἰδοὺ» ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ⌜ζητοῦντές⌝ σε[16] [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Mt1 12.46. ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις **ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ** αὐτοῦ **εἱστήκεισαν** 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 καὶ οἱ ἀδελφοὶ **αὐτοῦ** καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. [Mk1Mt1·:Lk2] Lk2 8.20. **ἀπηγγέλη δὲ αὐτῷ**· ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου **ἑστήκασιν** ἔξω ἰδεῖν θέλοντές σε. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk2 3.31. καὶ **ἔρχεται** ἡ μήτηρ αὐτοῦ καὶ **οἱ ἀδελφοὶ αὐτοῦ** καὶ ἔξω **στήκοντες** ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. [Mk1Lk1Mt1Lk2·:Mk2] Mk2 3.32. **καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου [καὶ αἱ ἀδελφαί σου] ἔξω ζητοῦσίν σε. [Mk1⌐Mk2]**	12.46 same as Mt1 12.46 Mt2 12.47. [εἶπεν δέ τις αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω **ἑστήκασιν ζητοῦντές** σοι **λαλῆσαι**.] [Mk1Lk1Mt1·:Mt2]

[14] 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 contemporary 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.

[15] Lk2 8.19 is not present in Ev 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 καὶ οἱ ἀδελφοὶ αὐτοῦ ἀλλὰ μόνον ἡ μήτηρ σου καὶ 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 παρακόψῃς, ὦ Μαρκίων, τὸ ῥητὸν τοῦ εὐαγγελίου, ἵνα ποιήσῃς τὸν εὐαγγελιστὴν μὴ συντιθέμενον τῇ ὑπό τινων ῥηθείσῃ λέξει ὅτι ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου, οὐ δύνασαι ὑπερβαίνειν τὴν ἀλήθειαν (*Pan.* 42.11.17 Ἐλ. ιβ (12); GCS 31:128). All Ev 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 involved manuscript disagreements regarding Mt2 12.47, the MtR2 attempt to transform the original Mt1 introduction from a simple into a doubled reference apparently was not consistently accepted.

[16] 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 καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν (*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 καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ζητοῦντές σε (*Pan.* 78.9.2, 78.9.4; GCS 37:459). Ephrem chains together two references to Marcion's Evangelion as part of an anti-docetist polemic: "'Blessed the womb that bore you. And the breasts that suckled you.' Marcion says, 'They were intensely testing him, if he was born. And again, 'Behold your mother and your brothers seeking you.'" / ܠܐ ܚܨܒ݁ܐ ܠܐ ܚܒܝ ܐܢܬܘܢ ܚܫ̈ܐ ܘܐܝܟ ܡ̈ܐ ܘܐܝܟ ܠܐ ܕܟ̈ܫ ܡ̈ܐ ܐ ܡ̈ܐ ܡ݁ܐ ܐܘܢ ܚܫܡ̈ܐ ܘܐ ܚܫ̈ܐ ܡ̈ܐ ܡ̈ܫ̈ܐ ܘ (*Diat. Com.* 11.9; CBM 8:58). 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), confirmed by Ephrem's "behold" / ܗܐ (*Diat. com.* 11.9), 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), Ephrem (ܚܒܝ ܠܟ) 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 and focus on character motivation. 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)
Mk1 3.33· καὶ ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί; [Mk1c] 3.34–35 not present in Mk1	Lk1 8.21a. 《καὶ <u>ἀποκριθεὶς</u> <u>αὐτοῖς</u> <u>λέγει</u>》 <u>τίς (ἐστιν)</u> <u>μήτηρ</u> ⌜μου⌝ <u>καὶ</u> <u>τίνες εἰσὶν</u> <u>ἀδελφοί</u> ⌜μου⌝ [Mk1·Lk1] [Lk1:Mk1<Lk2] Lk1 8.21b. εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς;[17] [Lk1c]	Mt1 12.48. ὁ δὲ <u>ἀποκριθεὶς</u> εἶπεν τῷ λέγοντι αὐτῷ· <u>τίς ἐστιν ἡ μήτηρ</u> <u>μου καὶ</u> <u>τίνες εἰσὶν</u> <u>οἱ ἀδελφοί</u> μου; [‡Mk1Lk1·:Mt1] 12.49–50 not present in Mt1	Lk2 8.21. <u>ὁ δὲ ἀποκριθεὶς</u> <u>εἶπεν</u> πρὸς αὐτούς· <u>μήτηρ μου καὶ</u> <u>ἀδελφοί</u> <u>μου</u> οὗτοί εἰσιν <u>οἱ τὸν λόγον τοῦ θεοῦ</u> <u>ἀκούοντες καὶ ποιοῦντες.</u> [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk2 3.33 same as Mk1 Mk2 3.34a. καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει· [Mk2c] Mk2 3.34b. ἴδε <u>ἡ μήτηρ μου καὶ</u> οἱ <u>ἀδελφοί μου.</u> [Mk1Lk1Lk2·:Mk2] Mk2 3.35. ὃς [γὰρ] ἂν <u>ποιήσῃ</u> τὸ θέλημα τοῦ θεοῦ, οὗτος <u>ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ</u> ἐστίν. [Lk1Lk2·:Mk2]	Mt2 12.48 same as Mt1 Mt2 12.49· καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ [Mt2c] Mt1 12.49b. <u>εἶπεν· ἰδοὺ ἡ μήτηρ μου καὶ οἱ</u> <u>ἀδελφοί μου.</u> [Mk1Lk1Lk2Mk2·:Mt2] Mt1 12.50a. <u>ὅστις</u> γὰρ <u>ἂν ποιήσῃ τὸ θέλημα</u> <u>τοῦ</u> [Lk1Lk2Mk2·:Mt2] Mt1 12.50b. <u>πατρός μου τοῦ ἐν οὐρανοῖς</u> [Mt1⌐Mt2] [see A196] Mt1 12.50c. <u>αὐτός μου ἀδελφὸς καὶ ἀδελφὴ</u> <u>καὶ μήτηρ ἐστίν.</u> [Lk1Lk2Mk2·:Mt2]

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[17] 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 inquiunt 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 Ev: "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 Ev: "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 *finalé* 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\w+ ὁ@dgms θεός@ngmsc (IDD 1.2), but also as a reflection of Jewish piety and LXX devotion (IDD 1.4).

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

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》 <u>διέλθωμεν εἰς τὸ πέραν</u>[18] [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 8.23· καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. [Mt1c]	Lk2 8.22a· ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν [CINP] Lk2 8.22b· καὶ <u>αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ</u> [Mt1·Lk2] Lk2 8.22c· <u>καὶ εἶπεν πρὸς αὐτούς· διέλθωμεν εἰς τὸ πέραν</u> [‡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**· <u>διέλθωμεν εἰς τὸ πέραν</u>. [Mk1Lk2·:Mk3] Mk3 4.36a· καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν [Mk3c] Mk3 4.36b· <u>ἐν τῷ πλοίῳ</u>, [Mt1˙Mk3] Mk3 4.36c· καὶ ἄλλα πλοῖα ἦν μετ᾽ αὐτοῦ. [Mk3c]

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[18] 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 "unto" / πρός@pa in Lk2 (IDD 1.1, 1.2). Characteristic Lk2 features include: the lemma "lake" / λίμνη (IDD 1.1); "unto" / πρός@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 λαῖλαψ μεγάλη ἀνέμου [Mk1c] Mk1 4.38a· καὶ αὐτὸς 《ἐκάθευδεν》 [Mk1c]	Lk1 8.23· 《καὶ》 πλεόντων αὐτῶν ἀφύπνωσεν 《καὶ γίνεται》 ⌜λαῖλαψ ἀνέμου⌝ 《πολλὴ》[19] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 8.24a· καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο [Mk1˙Mt1] Mt1 8.24b· ἐν τῇ θαλάσσῃ, 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 λαῖλαψ ἀνέμου [Lk1˙Lk2] [Lk2:Mk1<Lk1] Lk2 8.23b· εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνευον. [CINP]	Mk3 4.37 καὶ γίνεται λαῖλαψ 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]

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[19] Lk1 8.23 is attested by T and E. The seastorm is described in T as part of a successive miracle catalog punctuated by Hebrew scripture 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 Ἔλ. 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" / λαῖλαψ 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" / πολλὴ, closely corresponding to the Mk1 term "great" / μεγάλη. The phrase "on the lake" / εἰς τὴν λίμνην in *R* is removed, partly based on T—who consistently opts for the term "sea" / *mari* 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" / συμπληρόω 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)
Mk1 4.38b· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ 《κύριε》 ἀπολλύμεθα [Mk1c] Mk1 4.39· καὶ 《ἐγερθεὶς》 ἐπετίμησεν τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ καὶ ἐγένετο γαλήνη μεγάλη. [Mk1c] 4.40 not present in Mk1	Lk1 8.24. 《καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ κύριε κύριε ἀπολλύμεθα》 ὁ δὲ ⸢ἐγερθεὶς⸣ ἐπετίμησεν τῷ ἀνέμῳ καὶ ⸢τῇ θαλάσσῃ⸣ 《καὶ ἐγένετο γαλήνη μεγάλη》[20] [Mk1·Lk1] [Lk1:Mk1>Lk2] 8.25a not present in Lk1[21]	Mt1 8.25. καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες· κύριε, σῶσον, ἀπολλύμεθα. [Mk1ˉMt1] 8.26a not present in Mt1 Mt1 8.26b· τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. [Mk1ˉMt1]	Lk2 8.24. **προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ** διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη. [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1] Lk2 8.25a. εἶπεν δὲ αὐτοῖς· ποῦ ἡ πίστις ὑμῶν; [CINP]	Mt2 8.24c–25 same as Mt1 Mt2 8.26a. καὶ λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι; [Lk2·Mt2] Mt2 8.26b same as Mt1	Mk3 4.38b. καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ. [Mk1ˉMk3] Mk3 4.38c. διδάσκαλε, οὐ μέλει σοι ὅτι [Mk3c] Mk3 4.38d. ἀπολλύμεθα; [Mk1ˉMk3] Mk3 4.39a. **καὶ διεγερθεὶς** ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ· [Mk1Lk2·:Mk3] Mk3 4.38b. σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος καὶ [Mk3c] Mk3 4.38c. ἐγένετο γαλήνη μεγάλη. [Mk1ˉMk3] Mk3 4.40. **καὶ** εἶπεν αὐτοῖς· **τί δειλοί ἐστε**; οὔπω ἔχετε πίστιν; [Lk2Mt2·:Mk3]

[20] 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 ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ (*Pan.* 42.11.6 ιγ (13); 42.11.17 Σχ. ιγ (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 καὶ κλύδωνι καὶ θαλάσσῃ (*Pan.* 76.39.7; GCS 37:393); "he censors the wave and the winds and the sea" / ἐπιτιμᾷ μὲν κλύδωνι καὶ τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ (*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 (*Ancor.* 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 Ev. 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" / ἐγερθεὶς aligns with the (reconstructed) Mk1 source and Mt1 receptor, while LkR2 adds a characteristic emphatic prefix, "having up" / διεγερθεὶς, 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 θαλάσσῃ 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 sizable minority of Luke mss (K Λ Θ Π Ψ f¹ 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.

[21] 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)
Mk1 4.41· καὶ ἔλεγον τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ; [Mk1c]	Lk1 8.25b· 《καὶ ἔλεγον》 τίς ⸀ἄρα⸣ οὗτός ἐστιν 《ὅτι》 ⸀καὶ⸣ τοῖς ἀνέμοις ⸀καὶ τῇ θαλάσσῃ⸣ ἐπιτάσσει;22 [Mk1·Lk1] [Lk1:Mk1≈Lk2]	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]	Lk2 8.25b· φοβηθέντες δὲ ἐθαύμασαν λέγοντες [Mk1Lk1Mt1·:Lk2] Lk2 8.25c· πρὸς ἀλλήλους. [CINP] Lk2 8.25d· τίς ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ; [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1≈Lk1]	Mk3 4.41· καὶ ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ; [Mk1Lk2·:Mk3]

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22 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 δὲ instead.

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

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[23] Lk1 8.27. 《καὶ》 ⌜ἄνθρωπος⌝ 《ἐκ τῶν μνημείων》 ὃς εἶχεν》 δαιμόνια[24] [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, ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας. [CINP] Lk2 8.27a. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν [Mt1·Lk2] Lk2 8.27b. ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια [Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1] Lk2 8.27c. καὶ χρόνῳ ἱκανῷ 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 εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, [Mk1Lk1Lk2·:Mk3] Mk3 5.3a. ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν [Mk1Lk1Lk2·:Mk3]

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[23] Lk2 8.26 is unattested by patristic witnesses for Ev, but it was likely not present. Among Ev 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).

[24] 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" / ἀνήρ, 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 ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον; "in a house he did not live" / ἐν οἰκίᾳ οὐκ ἔμενεν. Characteristic lemmata include "city" / πόλις, "sufficient" / ἱκανός, "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@\w+ (?:\w+@\w+){0,1}πνεῦμα@ or πνεῦμα@\w+ (?:\w+@\w+){0,1}ἀκάθαρτος@ 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)
5.6 not present in Mk1 Mk1 5.7· καὶ κράξας λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσης. [Mk1c] Mk1 1.24· τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; [Mk1c] 5.8 not present in Mk1	Lk1 8.28· 《καὶ _κράξας λέγει τί ἐμοὶ καὶ σοί_》 _Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσης_[25] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 8.29· _καὶ ἰδοὺ ἔκραξαν λέγοντες· τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ_; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; [Mk1˙Mt1]	Lk2 15.20· ... μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ... [see A221] Lk2 8.28· ἰδὼν δὲ τὸν Ἰησοῦν _ἀνακράξας_ προσέπεσεν αὐτῷ **καὶ φωνῇ μεγάλη εἶπεν**· _τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ_ τοῦ ὑψίστου; δέομαί σου, _μή με βασανίσης_. [Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 5.6· καὶ _ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν_ καὶ **προσεκύνησεν αὐτῷ** [Lk2Lk2·:Mk3] Mk3 5.7· καὶ κράξας **φωνῇ μεγάλη** λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ **τοῦ ὑψίστου**; ὁρκίζω **σε τὸν θεόν**, _μή με βασανίσης_. [Mk1Lk1Mt1Lk2·:Mk3]

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[25] 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 μεγάλη 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[26]	Lk2 8.29. παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν καὶ ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις φυλασσόμενος καὶ διαρρήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. [CINP]	Mk3 5.3b. καὶ <u>οὐδὲ ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι</u> [Lk2·Mk3] Mk3 5.4. διὰ τὸ αὐτὸν <u>πολλάκις πέδαις</u> καὶ <u>ἁλύσεσιν δεδέσθαι</u> [Lk2·Mk3] Mk3 5.4b. καὶ διεσπάσθαι ὑπ' αὐτοῦ, [Mk3c] Mk3 5.4c. <u>τὰς ἁλύσεις</u> καὶ <u>τὰς πέδας συντετρῖφθαι</u> καὶ οὐδεὶς <u>ἴσχυεν</u> αὐτὸν δαμάσαι. [Lk2·Mk3] Mk3 5.5a. καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας [Mk3c] Mk3 5.5b. <u>ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν</u> [Lk2·Mk3] Mk3 5.5c. ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. [Mk3c] Mk3 5.8. ἔλεγεν <u>γὰρ</u> αὐτῷ· <u>ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου</u>. [Lk2·Mk3]

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[26] 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.ctvbcd1wt.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· λεγιὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν. [Mk1c]	Lk1 8.30. 《καὶ》 ⟨ἐπηρώτα αὐτόν⟩ ⟨ὁ Ἰησοῦς⟩ τί σοι ἐστιν ὄνομά; ὁ δὲ εἶπε λεγιὼν 《ὄνομά μοι ὅτι》 πολλὰ δαιμόνια 《ἐσμεν》[27] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Lk2 8.30. ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς· τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν· λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]

[27] 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 Ev 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 σοί ἐστιν ὄνομα; ὁ δέ φησίν εἶπε Λεγεών (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 LkR2 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*. LkR2 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 LkR2 within its indirect speech.

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)
Mk1 5.10. καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλη ἔξω τῆς χώρας. [Mk1c]	Lk1 8.31. 《καὶ》 <u>παρεκάλουν</u> 《<u>αὐτὸν ἵνα μὴ ἐπιτάξη</u> αὐτοῖς》 εἰς τὴν ἄβυσσον 《ἀπελθεῖν》[28] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Lk2 8.31. καὶ **_παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξη αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν_**. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]

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[28] 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)
Mk1 5.11. ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη. [Mk1c] Mk1 5.12. καὶ παρεκάλεσαν αὐτὸν λέγοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. [Mk1c] Mk1 5.13. καὶ ἐπέτρεψεν αὐτοῖς. [Mk1c]	Lk1 8.32. 《ἦν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη ἐν τῷ ὄρει παρεκάλεσαν δὲ αὐτὸν εἰς τοὺς χοίρους εἰσέλθωσιν ὁ δὲ》 ⌐ἐπέτρεψεν αὐτοῖς⌐29 [Mk1·Lk1] [Lk1:Mk1=Lk2] 8.33 not present in Lk1[30]	Mt1 8.30a. ἦν δὲ [Mk1¬Mt1] ‖ Mt1 8.30b. μακρὰν ἀπ᾿ αὐτῶν [Mt1c] ‖ Mt1 8.30c. ἀγέλη χοίρων πολλῶν βοσκομένη. [Mk1¬Mt1] 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] Mt1 8.32a. καὶ εἶπεν αὐτοῖς· ὑπάγετε. [Mk1¬Mt1] Mt1 8.32b. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασιν. [Mt1c]	Lk2 8.32. ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν 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] Lk2 8.33. ἐξελθόντα δὲ [Mt1·Lk2] ‖ Lk2 8.33b. τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου [CINP] ‖ Lk2 8.33c. εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. [Mt1·Lk2]	Mk3 5.11–12 same as Mk1 Mk3 5.13. καὶ ἐπέτρεψεν αὐτοῖς. καὶ **_ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους_**, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ **_εἰς τὴν θάλασσαν_**, [Mk1Mt1Lk2·:Mk3] Mk3 5.13b. ὡς δισχίλιοι, Mk3 5.13c. καὶ **_ἐπνίγοντο_** ἐν τῇ θαλάσσῃ. [Mt1Lk2·:Mk3]

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[29] 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).

[30] 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)
	ᴹᵗ¹ ⁸·³³· οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. [Mt1c]	ᴸᵏ² ⁸·³⁴ᵃ· ἰδόντες [CINP] ‖ ᴸᵏ² ⁸·³⁴ᵇ· δὲ οἱ βόσκοντες [Mt1·Lk2] ‖ ᴸᵏ² ⁸·³⁴ᶜ· τὸ γεγονὸς [CINP] ‖ ᴸᵏ² ⁸·³⁴ᵈ· ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν [Mt1·Lk2] ‖ ᴸᵏ² ⁸·³⁴ᵉ· καὶ εἰς τοὺς ἀγρούς. [CINP]	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 γεγονὸς [Mt1Lk2·:Mk3]
8.34–39 not present in Lk1³¹	ᴹᵗ¹ ⁸·³⁴· καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν. [Mt1c]	ᴸᵏ² ⁸·³⁵ᵃ· ἐξῆλθον [Mt1·Lk2] ‖ ᴸᵏ² ⁸·³⁵ᵇ· δὲ ἰδεῖν τὸ γεγονὸς [CINP] ‖ ᴸᵏ² ⁸·³⁵ᶜ· καὶ ἦλθον πρὸς τὸν Ἰησοῦν [Mt1·Lk2] ‖ ᴸᵏ² ⁸·³⁵ᵈ· καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. [CINP]	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]
		ᴸᵏ² ⁸·³⁶· ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς. [CINP]	ᴹᵏ³ ⁵·¹⁶ᵃ· καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ [Lk2·Mk3] ‖ ᴹᵏ³ ⁵·¹⁶ᵇ· καὶ περὶ τῶν χοίρων. [Mk3c]
		ᴸᵏ² ⁸·³⁷ᵃ· καὶ ἠρώτησεν αὐτὸν [Mt1·Lk2] ‖ ᴸᵏ² ⁸·³⁷ᵇ· ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ‖ ᴸᵏ² ⁸·³⁷ᶜ· ἀπελθεῖν ἀπ' αὐτῶν, [Mt1·Lk2] ‖ ᴸᵏ² ⁸·³⁷ᵈ· ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. [CINP]	ᴹᵏ³ ⁵·¹⁷ᵃ· καὶ ἤρξαντο [Mk3c] ‖ ᴹᵏ³ ⁵·¹⁷ᵇ· παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. [Mt1Lk2·:Mk3]
		ᴸᵏ² ⁸·³⁸· ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων· [CINP]	ᴹᵏ³ ⁵·¹⁸· καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ' αὐτοῦ ᾖ. [Lk2·Mk3]
		ᴸᵏ² ⁸·³⁹· ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς. [CINP]	ᴹᵏ³ ⁵·¹⁹· καὶ οὐκ ἀφῆκεν 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]
			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]

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³¹ 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\w+ γίνομαι@vp, the genitive preposition + relative pronoun transitional bigram "from which" / ἀπό@pg ὅς@rrg\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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
5.21–24a not present in Mk1 Mk1 5.24b· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν. [Mk1c] Mk1 5.25· καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος [Mk1c]	8.40–42e not present in Lk1[32] Lk1 8.42f. ⌜ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτοὺς⌝ ⌜συνέπνιγον αὐτόν οἱ ὄχλοι⌝[33] [Mk1·Lk1] [Lk1:Mk1<Lk2] Lk1 8.43a. ⟨καὶ⟩ γυνὴ ⌜οὖσα ἐν ῥύσει αἵματος⌝[34] [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 9.18· ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἷς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ’ αὐτήν, καὶ ζήσεται. [Mt1c] Mt1 9.19a. καὶ [Mk1·Mt1] Mt1 9.19c. ἐγερθεὶς ὁ Ἰησοῦς [Mt1c] Mt1 9.19c. ἠκολούθησεν αὐτῷ [Mk1·Mt1] Mt1 9.19d. καὶ οἱ μαθηταὶ αὐτοῦ. [Mt1c] Mt1 9.20a. καὶ ἰδοὺ γυνὴ αἱμορροοῦσα [Mt1c] Mt1 9.20b. δώδεκα ἔτη [Mt1c]	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] Lk2 8.41a. καὶ ἰδοὺ [Mt1·Lk2] || Lk2 8.41b. ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάϊρος καὶ οὗτος [CINP] || Lk2 8.41c. ἄρχων [Mt1·Lk2] || Lk2 8.41d. τῆς συναγωγῆς ὑπῆρχεν, [CINP] || Lk2 8.41e. καὶ πεσὼν παρὰ τοὺς πόδας || Lk2 8.41f. [τοῦ] Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ [CINP] Lk2 8.42a. ὅτι θυγάτηρ [Mt1·Lk2] || Lk2 8.42b. μονογενὴς ἦν αὐτῷ ὡς [CINP] || Lk2 8.42c. ἐτῶν δώδεκα [Mt1·Lk2d] || Lk2 8.42d. καὶ αὐτὴ [CINP] || Lk2 8.42e. ἀπέθνῃσκεν. [Mt1·Lk2] || Lk2 8.42f. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. [Mk1·Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 8.43a. καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα [Mk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 5.21a. καὶ 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. καὶ ἦν παρὰ τὴν θάλασσαν. [Mk3c] Mk3 5.22a. καὶ ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάϊρος, [Mt1Lk2·:Mk3] || Mk3 5.22b. καὶ ἰδὼν αὐτὸν [Mk3c] || Mk3 5.22c. πίπτει πρὸς τοὺς πόδας αὐτοῦ [Mt1Lk2·:Mk3] Mk3 5.23a. καὶ παρακαλεῖ αὐτὸν [Lk2·Mk3] || Mk3 5.23b. πολλὰ λέγων [Mk3c] || Mk3 5.23c. ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ [Mt1·Mk3] || Mk3 5.23d. ἵνα σωθῇ [Mk3c] || Mk3 5.23e. καὶ ζήσῃ. [Mt1·Mk3] Mk3 5.24a. καὶ ἀπῆλθεν μετ’ αὐτοῦ [Mk3c] || Mk3 5.24b same as Mk1 Mk3 5.25· καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη [Mk1Mt1·:Mk3]

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
				Mk3 5.26a. καὶ πολλὰ παθοῦσα [Mk3c]
				Mk3 5.26b. ὑπὸ πολλῶν ἰατρῶν [Lk2·Mk3]
				Mk3 5.26c. καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ [Mk3c]
				Mk3 5.26d. μηδὲν ὠφεληθεῖσα [Lk2·Mk3]
5.26 not present in Mk1	8.43b not present in Lk1[35]	Mt1 9.20b. προσελθοῦσα ὄπισθεν [Mt1c]	Lk2 8.43b. ἥτις [ἰατροῖς προσαναλώσασα ὅλον τὸν βίον] οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι [CINP]	Mk3 5.26e. ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα [Mk3c]
Mk1 5.27. ἥψατο τοῦ ἱματίου αὐτοῦ. [Mk1c]	Lk1 8.44a. ἥψατο τοῦ ἱματίου αὐτοῦ[36] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 9.20c. ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. [Mk1˙Mt1]	Lk2 8.44a. προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ [Mk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 5.27a. ἀκούσασα περὶ τοῦ Ἰησοῦ, [Mk3c]
5.28–29 not present in Mk1		Mt1 9.21. ἔλεγεν γὰρ ἐν ἑαυτῇ· ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι. [Mt1c]		Mk3 5.27b. ἐλθοῦσα [Lk2·Mk3]
	Lk1 8.44b. ⟪καὶ⟫ ⌜⸆ἰάθη⌝ τοῦ αἵματος⸃[37] [Lk1c]		Lk2 8.44b. καὶ παραχρῆμα ἔστη ἡ ῥύσις [CINP]	Mk3 5.27c. ἐν τῷ ὄχλῳ [Mk3c]
			Lk2 8.44c. τοῦ αἵματος αὐτῆς. [Lk1˙Lk2]	Mk3 5.27d. ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ. [Mk1Mt1·:Mk3]
				Mk3 5.28. ἔλεγεν γὰρ ὅτι ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι. [Mt1˙Mk3]
				Mk3 5.29a. καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς [Lk1Lk2·:Mk3]
				Mk3 5.29b. καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. [Mk3c]

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[35] 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).

[36] 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 ἁψαμένη αὐτοῦ (*Pan.* 42.11.6 ιδ (14); 42.11.17 Σχ. ιδ (14); GCS 31:109, 130).

[37] 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 ἁψαμένη αὐτοῦ ἰάθη τοῦ αἵματος (*Pan.* 42.11.6 ιδ (14); 42.11.17 Σχ. ιδ (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 ῥύσις τοῦ αἵματος αὐτῆς.

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
			Mk3 5.30a. <u>καὶ εὐθὺς ὁ Ἰησοῦς</u> **ἐπιγνοὺς** [Mk1Lk1¨:Mk3]
			Mk3 5.30b. ἐν ἑαυτῷ [Mk3c]
		Lk2 8.45a. <u>καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ ἁψάμενός μου;</u>	Mk3 5.30c. <u>τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν</u> [Lk1¨Mk3]
Mk1 5.30af. <u>καὶ εὐθὺς ὁ Ἰησοῦς</u> ἔλεγεν· τίς μου ἥψατο; [Mk1c]	Lk1 8.45. <u>καὶ ⌜ἔλεγεν⌝ ὁ ⌜Ἰησοῦς⌝ τίς μου ἥψατο;</u> 《καὶ ἔλεγον αὐτῷ》 ⌜οἱ μαθηταὶ⌝ ⌜⌜οἱ ὄχλοι συνέχουσίν⌝⌝ <u>σε</u> 《καὶ <u>ἀποθλίβουσιν</u>》[38] [Mk1·Lk1] [Lk1:Mk1≈Lk2]	Lk2 8.45b. ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος· ἐπιστάτα, [CINP]	Mk3 5.30d. <u>ἐπιστραφεὶς</u> [Mt1¨Mk3] [see Mt1 9.22a στραφεὶς]
			Mk3 5.30e. ἐν τῷ ὄχλῳ [Mk3c]
5.30bcdeg not present in Mk1			Mk3 5.30f. ἔλεγεν· τίς μου ἥψατο [Mk1¨Mk3]
Mk1 5.31a. <u>καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ</u> αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε [Mk1c]	Lk1 8.46. 《καὶ ἔλεγεν》 ἥψατό μού τις. ⌜καὶ⌝ γὰρ ἔγνων <u>δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ</u>[39] [Lk1c]	Lk2 8.45c. <u>οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν.</u> [Mk1Lk1¨:Lk2] [Lk2:Mk1<Lk1]	Mk3 5.30g. τῶν ἱματίων; [Mk3c]
			Mk3 5.31a same as Mk1
5.31b–32 not present in Mk1		Lk2 8.46. <u>ὁ δὲ Ἰησοῦς εἶπεν· ἥψατό μού τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ.</u> [Lk1·Lk2]	Mk3 5.32b. καὶ λέγεις· [Mk3c]
			Mk3 5.32b. <u>τίς μου ἥψατο;</u> [Mk1¨Mk3d]
			Mk3 5.32. καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. [Mk3c]

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[38] 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.

[39] 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 from me'" / καὶ πάλιν ἥψατό μού τις. καὶ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ (*Pan.* 42.11.6 ιδ (14); 42.11.17 Σχ. ιδ (14); restated in Ἔλ. ιδ (14); GCS 31:109, 130). Note the chiastic modifier in Mk3 5.30, a syntactical construction used frequently in 1 Peter, another mid-second century composition. A thorough stylometric comparison of 1 Peter and MkR3 is a scholarly *desideratum*.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
		Mt1 9.22a. ὁ δὲ Ἰησοῦς στραφεὶς [Mt1c]		Mk3 5.33. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, [Lk2·Mk3]
		Mt1 9.22b. καὶ ἰδὼν αὐτὴν εἶπεν· [Mk1¨Mt1]	Lk2 8.47. ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα. [CINP]	Mk3 5.33b. εἰδυῖα ὃ γέγονεν αὐτῇ, [Mk3c]
5.33 not present in Mk1	8.47 not present in Lk1[40]	Mt1 9.22b. θάρσει, θύγατερ. [Mt1c]		Mk3 5.33c. ἦλθεν καὶ προσέπεσεν αὐτῷ [Lk2·Mk3]
Mk1 5.34. 《καὶ εἶδεν αὐτὴν καὶ ἔλεγεν》 αὐτῇ ἡ πίστις σου σέσωκέν σε [Mk1c]	Lk1 8.48. 《καὶ εἶδεν αὐτὴν καὶ ἔλεγεν》 ἡ πίστις σου σέσωκέν σε[41] [Mk1·Lk1]	Mt1 9.22c. ἡ πίστις σου σέσωκέν σε. [Mk1¨Mt1]	Lk2 8.48. ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. [Mk1Mt1·:Lk2]	Mk3 5.33d. καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. [Mk3c]
	[Lk1:Mk1=Lk2]		[Lk2:Mk1=Lk1]	Mk3 5.34a. ὁ δὲ εἶπεν αὐτῇ θυγάτηρ, ἡ πίστις σου σέσωκέν σε ὕπαγε εἰς εἰρήνην [Mk1Mt1Lk2·:Mk3]
		Mt1 9.22b. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. [Mt1c]		Mk3 5.34b. καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου. [Mk3c]

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[40] 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* δὲ@ (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.

[41] 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)
			Mk3 5.35. <u>ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον</u>; [Lk2·Mk3]
			Mk3 5.36a. <u>ὁ δὲ Ἰησοῦς παρακούσας</u> [Lk2·Mk3]
			Mk3 5.36b. τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ. [Mk3c]
		Lk2 8.49. ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι τέθνηκεν ἡ θυγάτηρ σου· μηκέτι σκύλλε τὸν διδάσκαλον. [CINP]	Mk3 5.36c. <u>μὴ φοβοῦ, μόνον πίστευε</u>. [Lk2·Mk3]
			Mk3 5.37a. <u>καὶ οὐκ ἀφῆκεν οὐδένα μετ᾽ αὐτοῦ</u> συνακολουθῆσαι <u>εἰ μὴ</u> τὸν <u>Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην</u> [Lk2·Mk3]
		Lk2 8.50. ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθήσεται. [CINP]	Mk3 5.37b. τὸν ἀδελφὸν Ἰακώβου. [Mk3c]
	Mt1 9.23. καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον [Mt1c]	Lk2 8.51a. <u>ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ</u> [Mt1·Lk2]	Mk3 5.38a. <u>καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας</u> [Mt1Lk2·:Mk3]
	Mt1 9.24. ἔλεγεν· ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. [Mt1c]	Lk2 8.51b. Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. [CINP]	Mk3 5.38b. καὶ ἀλαλάζοντας πολλά, [Mk3c]
8.49–56 not present in Lk1[42]	Mt1 9.25. ὅτε δὲ ἐξεβλήθη ὁ ὄχλος εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. [Mt1c]	Lk2 8.52. <u>ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει</u>. [Mt1·Lk2]	Mk3 5.39. <u>καὶ **εἰσελθὼν** λέγει αὐτοῖς· τί **θορυβεῖσθε** καὶ **κλαίετε**; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει</u>. [Mt1Lk2·:Mk3]
	Mt1 9.26. καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην. [Mt1c]	Lk2 8.53a. <u>καὶ κατεγέλων αὐτοῦ</u> [Mt1·Lk2]	Mk3 5.40a. <u>καὶ κατεγέλων αὐτοῦ</u>. αὐτὸς δὲ **ἐκβαλὼν** πάντας παραλαμβάνει **τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα** [Mt1Lk2·:Mk3]
		Lk2 8.53b. εἰδότες ὅτι ἀπέθανεν. [CINP]	Mk3 5.40b. καὶ τοὺς μετ᾽ αὐτοῦ καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον. [Mk3c]
		Lk2 8.54a. αὐτὸς δὲ <u>κρατήσας τῆς χειρὸς αὐτῆς</u> [Mt1·Lk2]	Mk3 5.41a. καὶ **κρατήσας τῆς χειρὸς** τοῦ παιδίου λέγει [Mt1Lk2·:Mk3]
		Lk2 8.54b. ἐφώνησεν λέγων· ἡ παῖς, ἔγειρε. [CINP]	Mk3 5.41b. αὐτῇ· ταλιθα κουμ, ὅ ἐστιν μεθερμηνευόμενον· [Mk3c]
		Lk2 8.55. <u>καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη</u> παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. [CINP]	Mk3 5.41c. <u>τὸ κοράσιον, σοὶ λέγω, **ἔγειρε**</u>. [Mt1Lk2·:Mk3]
			Mk3 5.42a. καὶ **εὐθὺς ἀνέστη** τὸ κοράσιον
		Lk2 8.56. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός. [CINP]	Mk3 5.42b. καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα.
			Mk3 5.42c. **καὶ ἐξέστησαν** [Mt1Lk2·:Mk3]
			Mk3 5.42d. [εὐθὺς] ἐκστάσει μεγάλη. [Mk3c]
			Mk3 5.43. <u>καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν</u>. [Lk2·Mk3]

[42] 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^{s,c}) of Luke follow the plural phrasing in Mk3 5.35 (ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες) instead of the singular in Lk2 8.49 (ἔρχεταί 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" / ἀρχ\w+@ 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 ὅ ἐστιν μεθερμηνευόμενον; 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.

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: Ev 9.1a, 1̶b̶

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 6.7a. καὶ προσκαλεῖται τοὺς «μαθητὰς» καὶ ἀπέστειλεν «αὐτοὺς» [¦Qn·Mk1] [see A177] 6.7b not present in Mk1	Lk1 9.1a. «καὶ» ⸆προσκαλεῖται⸇ τοὺς ⸆μαθητὰς⸇⁴³ [QnMk1·:Lk1] [Lk1:Mk1>Lk2] 9.1b not present in Lk1	Mt1 10.1. καὶ 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 καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν [CINP] Lk2 10.1. ... καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] [see A177]	Mk2 6.7a. καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο [¦QnMk1·:Lk1] Mk2 6.7b. καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων [¦Mk1Lk2·:Mk2]	Mt2 10.1a. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον [¦Mk1Mt1Lk2Mk2·:Mt2] Mt2 10.1b. καὶ πᾶσαν μαλακίαν. [¦Mt2c]

⁴³ 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 praedicandum 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 καὶ αἱ πράξεις καὶ αἱ ἐπιστολαὶ καὶ 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 καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ 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 Ev witnesses, here again we see a dense cluster of highly characteristic Lk2 features: a συ-prefixed verb / συ\w+@v, a middle participle / @vp\w{1}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 Ev that was here edited to conform to Lk2. This may well be supported by an earlier, briefer, and somewhat paraphrastic attestation of Ev 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 attestions are followed immediately by clear quotations of Ev 9.3 (see below). Given all this, the distinctive Lk2 participle "after calling together" / συγκαλεσάμενος is corrected to a simpler form ("he summons" / προσκαλεῖται) 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\w{1}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[44] [Lk1c] QnLk1 7.22. ... ⸤λεπροὶ 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 **δώδεκα** ἀπέστειλεν [QnLk1Mt1·:Mt2] Mt2 10.5b. ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων· εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε. [Mt2c] Mt2 10.6. πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. [Mt2c] Mt2 10.7 same as Mt1 Mt2 10.8a. **ἀσθενοῦντας θεραπεύετε**, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, [QnLk1Mt1·:Mt2] Mt2 10.8b. δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. [Mt2c]

[44] 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 Ev 9.3, prefaced by a brief summary of Ev 9.1–2: "Now if our good lord, sending his students into the inhabited world" / ὁ δὲ κύριος ἡμῶν ὁ ἀγαθός 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 Ev 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 Ev 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 Ev 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 εἰ》 ⸀᾽μὴ᾽ ῥάβδον μὴ᾽ 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 ὁδόν》 ⟨μήτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν μήτε πήραν μήτε ῥάβδον μήτε δύο χιτῶνας μήτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν⟩[45] [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 μηδὲ ὑποδήματα μηδὲ ῥάβδον [Mk1Lk1·:Mt1]	Dx 11.6. ἐξερχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον ἕως οὗ αὐλισθῇ ἐὰν δὲ ἀργύριον ψευδοπροφήτης ἐστί [QnMk1Mt1·:Dx] [see QnLk 10.1 for ἀποστόλους]	Lk2 9.3. καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε [ἀνὰ] 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 ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν [Mk1Lk1Mt1Lk2·:Mt2] Mt2 10.10a same as Mt1

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[45] 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 μήτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν μήτε πήραν <μήτε ῥάβδον> μήτε δύο χιτῶνας μήτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν (GCS 4:22; PTS 55:304; Bakhuyzen *om.* μήτε 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 note 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[46] QnLk1 10.5. εἰς ἣν ⟨⟨δ'⟩⟩ ἂν εἰσέλθητε οἰκίαν λέγετε εἰρήνη τῷ οἴκῳ τούτῳ	Mt1 10.11. <u>εἰς ἣν δ' ἂν εἰσέλθητε</u>, <u>κἀκεῖ</u> <u>μείνατε ἕως ἂν ἐξέλθητε</u>. [QnLk1·Mt1] Mt1 10.12. <u>εἰσερχόμενοι</u> δὲ <u>εἰς τὴν οἰκίαν</u> <u>ἀσπάσασθε αὐτήν</u>. [QnLk1·Mt1] 10.13 not present in Mt1	Lk2 9.4. καὶ <u>εἰς ἣν ἂν οἰκίαν εἰσέλθητε</u>, **<u>ἐκεῖ</u>** **<u>μένετε</u>** καὶ ἐκεῖθεν **<u>ἐξέρχεσθε</u>**. [QnLk1Mt1·:Lk2] Lk2 10.8. καὶ <u>εἰς ἣν ἂν πόλιν εἰσέρχησθε</u> καὶ <u>δέχωνται ὑμᾶς</u>, ἐσθίετε τὰ παρατιθέμενα ὑμῖν [¦QnLk1˙Lk2] [see A178]	Mk2 6.10. καὶ ἔλεγεν αὐτοῖς· ὅπου <u>ἐὰν εἰσέλθητε εἰς οἰκίαν</u>, <u>ἐκεῖ</u> <u>μένετε</u> **<u>ἕως ἂν ἐξέλθητε</u>** **<u>ἐκεῖθεν</u>**. [QnLk1Lk2·:Mk2]	Mt2 10.11. <u>εἰς ἣν δ' ἂν</u> **<u>πόλιν</u>** ἢ κώμην <u>εἰσέλθητε</u>, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν **<u>κἀκεῖ</u>** **<u>μείνατε ἕως ἂν ἐξέλθητε</u>**. [¦QnLk1Mt1Lk2·:Mt2] [see A178] Mt2 10.12 same as Mt1 Mt2 10.13 see A177

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[46] Lk2 9.4 is unattested according to *R* (418), but it was likely not present in Lk1. Its absence amidst the abundance attestations to 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)
QnLk1 10.10–11 《καὶ οἱ ἂν》 μὴ δέχωνται ὑμᾶς ⌜⌜ʼλέγετεʼ⌝⌝ πλὴν γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ 《καὶ》 ⌜⌜ʼἀποτινάσσετεʼ⌝⌝ τὸν κονιορτὸν 《τῶν ποδῶν ὑμῶν》 ⟨εἰς μαρτύριον⟩ [see A177]	Mk1 6.11. καὶ ὃς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν 《κονιορτὸν》 τῶν ποδῶν ὑμῶν εἰς μαρτύριον. [Qn·Mk1] [see A177]	Lk1 9.5. 《καὶ οἱ ἂν》 μὴ ⌜⌜ʼδέχωνταιʼ⌝⌝ ὑμᾶς τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ⌜⌜ʼἀποτινάσσετεʼ⌝⌝ εἰς μαρτύριον 《αὐτοῖς》⁴⁷ [QnMk1Lk1·:Mt1]	Mt1 10.14. καὶ ὃς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [QnMk1Lk1·:Mt1]	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]	Mk2 6.11. καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. [QnMk1Lk1Lk2·:Mk2]	Mt2 10.14. καὶ ὃς 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]

⁴⁷ 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, favoring 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[48]	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]

[48] 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 Ev 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 Ev 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 Ev at this point. Characteristic Lk2 features include: the lemma "go through" / διέρχομαι (IDD 1.1); participle + δέ construction / @vp\w+ δέ@, and κατά plus accusative definite article / κατά@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.

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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 6.14. καὶ ἤκουσεν ὁ Ἡρῴδης ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν [Mk1c] Mk1 6.15. ἄλλοι δὲ ἔλεγον ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἷς τῶν προφητῶν. [Mk1c]	Lk1 9.7. 《καὶ ἤκουσεν》 ὁ Ἡρῴδης ὑπό τινος ⌜ὅτι⌝ Ἰωάννης ⌜ἐκ νεκρῶν ⌜ἀνέστη⌝⌝ [Mk1·Lk1] [Lk1:Mk1<Lk2] Lk1 9.8. 《ἄλλοι δὲ ἔλεγον ὅτι》 Ἠλίας 《ἐφάνη》 ⟨ἄλλοι⟩ 《δὲ ἔλεγον》 ⌜ὅτι⌝ προφήτης ⟨τις⟩ εἷς τῶν ⌜παλαιῶν⌝ ⟨προφητῶν⟩[49] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 14.1. ἤκουσεν Ἡρῴδης τὴν ἀκοὴν Ἰησοῦ [Mk1·Mt1]	Jn2 1.21. καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη. οὔ. [¦Mk1·Jn2] [see A013b] Jn2 1.25. καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης; [¦Mk1·Jn2] [see A016]	Lk2 9.7a. ἤκουσεν δὲ Ἡρῴδης [Mk1·Lk2] Lk2 9.7b. ὁ τετραάρχης τὰ γινόμενα πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι [CINP] Lk2 9.7c. ὑπό τινων ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 9.8. ὑπό τινων δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Ac 12.1. κατ᾽ ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.	Mk2 6.14. καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης, 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] Mk2 6.15 same as Mk1	Mt2 14.1. ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρῴδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ [Mk1Mt1Lk2Ac·:Mt2]

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[49] 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 LkR2 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 Ἡρῴδης ἔλεγεν· ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη. [Mk1c]	Lk1 9.9· 《ἔλεγεν δὲ Ἡρῴδης ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην》 〈οὗτος ἠγέρθη〉[50] [‡Mk1·Lk1]	Mt1 14.2· καὶ εἶπεν οὗτός ἐστιν Ἰωάννης· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν [Mk1·Mt1]	Lk2 9.9· εἶπεν δὲ Ἡρῴδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν. [Mk1Lk1·:Lk2]	Mk2 6.14c· καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. [Lk2·Mk2]	Mt2 14.2· καὶ εἶπεν τοῖς παισὶν αὐτοῦ οὗτός ἐστιν Ἰωάννης ὁ βαπτιστὴς αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. [Mk1Mt1Lk2Mk2·:Mt2]

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[50] 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.

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

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 9.10d. 《καὶ ἀνεχώρησεν》 ⟨εἰς ἔρημον τόπον⟩ 《κατ' ἰδίαν》[51] [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 [CINP] Lk2 9.10b. διηγήσαντο αὐτῷ [Mt1˙Lk2] Lk2 9.10c. ὅσα ἐποίησαν καὶ παραλαβὼν αὐτοὺς [CINP] Lk2 9.10d. **ὑπεχώρησεν** κατ' ἰδίαν εἰς [‡Mk1Lk1·:Lk2] [Lk2:Mk1=Lk1] Lk2 9.10e. πόλιν καλουμένην Βηθσαϊδά. [CINP]	Mk3 6.30. καὶ **συνάγονται** **οἱ ἀπόστολοι** πρὸς τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ πάντα **ὅσα ἐποίησαν** καὶ ὅσα ἐδίδαξαν. [Mt1Lk2·:Mk3] Mk3 6.31. καὶ λέγει αὐτοῖς· **δεῦτε ὑμεῖς** αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον [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

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[51] 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 πόλεως (A Δ 124 *f*[13] 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)
Mk1 6.33. καὶ 《ὁ ὄχλος ἠκολούθει αὐτῷ》 [Mk1c] Mk1 6.34. καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτούς [Mk1c]	Lk1 9.11. 《καὶ ὁ》 〈ὄχλος〉 《ἠκολούθει αὐτῷ καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτούς》[52] [‡Mk1·Lk1] QnLk1 6.10. ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ	Mt1 14.13b. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων. [Mk1˙Mt1] Mt1 14.14. καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. [Mk1˙Mt1] Mt1 5.1. ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· [¦Mk1˙Mt1]	Jn1 6.2. ἠκολούθει δὲ αὐτῷ ὄχλος πολύς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. [‡Mk1Mt1·:Jn1] Jn1 6.3. ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. [Mk1Mt1·:Jn1] Jn1 6.4. ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. [Jn1c] Jn1 6.5a. ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν [Mk1Mt1·:Jn1]	Lk2 9.11a. οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ. [Mk1Mt1·:Lk2] Lk2 9.11b. καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, [CINP] Lk2 9.11c. καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο. [Mk1Mt1·:Lk2]	Mt2 9.36a. ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, [Mk1Lk2·:Mt2] Mt2 9.36b. ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. [Mt2c]	Mk3 6.33. καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοὶ καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς. [Mk1Mt1Lk2·:Mk3] Mk3 6.34. καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτούς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. [Mk1Mt1Lk2Mt2·:Mk3]

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[52] 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; SC 456:266; Evans 370). 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\w{1}m, and the combination "need" + "have" / χρεία@\w+ 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[53]	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 κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. [CINP]	Mt2 14.15. <u>ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες· ἔρημός ἐστιν ὁ τόπος</u> καὶ ἡ ὥρα ἤδη παρῆλθεν· <u>ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.</u> [Lk2·Mt2]	Mk3 6.35 <u>καὶ ἤδη ὥρας</u> πολλῆς <u>γενομένης</u> <u>προσελθόντες</u> <u>αὐτῷ</u> <u>οἱ μαθηταὶ</u> αὐτοῦ ἔλεγον ὅτι <u>**ἔρημός ἐστιν ὁ τόπος καὶ ἤδη ὥρα**</u> πολλή· [Mk1Lk2·:Mk3] Mk3 6.36. <u>***ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς***</u> τί <u>φάγωσιν.</u> [Jn1Mk1Lk2·:Mk3]

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 6.37. 《καὶ λέγει》 αὐτοῖς. δότε αὐτοῖς ὑμεῖς φαγεῖν. [Mk1c] Mk1 6.38. 《καὶ》 λέγουσιν 《ἔχομεν ὧδε》 πέντε 《ἄρτους》 καὶ δύο ἰχθύας. [Mk1c]	Lk1 9.13. 《καὶ λέγει αὐτοῖς δότε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ λέγουσιν ἔχομεν ὧδε πέντε》 ⸢ἄρτους⸣ καὶ 《δύο》 ⸢ἰχθύας⸣54 [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 14.16. ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς· δότε αὐτοῖς ὑμεῖς φαγεῖν. [Mk1˜Mt1] Mt1 14.17. οἱ δὲ λέγουσιν αὐτῷ· οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. [Mk1˜Mt1]	Jn1 6.7. ἀπεκρίθη αὐτῷ [ὁ] Φίλιππος· διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχύ [τι] λάβῃ. [Jn1c] Jn1 6.8. λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου. [Jn1c] Jn1 6.9. ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους; [Mk1˜Jn1]	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]	Mt2 14.16. ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς· οὐ χρείαν ἔχουσιν ἀπελθεῖν, δότε αὐτοῖς ὑμεῖς φαγεῖν. [Mk1Mt1·:Mt2] Mt2 14.17 same as Mt1	Mk3 6.37. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ· **ἀπελθόντες ἀγοράσωμεν** δηναρίων διακοσίων ἄρτους καὶ **δώσομεν αὐτοῖς φαγεῖν**; [Mk1Lk2Mt2·:Mk3] Mk3 6.38. ὁ δὲ λέγει αὐτοῖς· πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν· πέντε, καὶ δύο ἰχθύας. [Mk1˜Mk3]

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54 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)
Mk1 6.39. καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι ἐπὶ τῷ χόρτῳ. [Mk1c] Mk1 6.40. καὶ ἀνέπεσαν 《ἄνδρες ὡς πεντακισχίλιοι》 [Mk1c]	Lk1 9.15. 《καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι ἐπὶ τῷ χόρτῳ καὶ ἀνέπεσαν》 Lk1 9.14. ἄνδρες ⟨ὡς⟩ πεντακισχίλιοι[55] [Mk1·Lk1] [Lk1:Mk1=Lk2]	Mt1 14.18. ὁ δὲ εἶπεν· φέρετέ μοι ὧδε αὐτούς. [Mt1c] Mt1 14.19a. καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου [Mk1˥Mt1]	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]	Lk2 9.14. ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· **κατακλίνατε αὐτοὺς κλισίας** [ὡσεὶ] ἀνὰ πεντήκοντα. [Mk1Jn1·:Lk2] [Lk2:Mk1=Lk1] Lk2 9.15. καὶ **ἐποίησαν** οὕτως καὶ κατέκλιναν ἅπαντας. [Mk1Jn1·:Lk2]	Mk3 6.39. καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. [Mk1˥Mk3] Mk3 6.40. καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ **πεντήκοντα**. [Mk1Jn1Lk2·:Mk3]

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[55] 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 πεντήκοντα (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" / πεντήκοντα, 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. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς [Mk1c]	Lk1 9.16. 《καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας》 ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ᾽ αὐτοὺς 《καὶ κλάσας ἐδίδου τοῖς μαθηταῖς παραθεῖναι τοῖς ὄχλοις》56 [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 14.19b. λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. [‡Mk1Lk1·:Mt1]	Jn1 6.11. ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. [Mk1Jn1]	Lk2 9.16. λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 6.41. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς [αὐτοῦ] ἵνα παρατιθῶσιν αὐτοῖς καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. [Mk1Jn1Lk2·:Mk3]
Mk1 6.41. and taking the five loaves and the two fish, looking up into the heaven, he blessed, and fracturing the loaves he also gave to the students so that they might distribute them [¦Mk1c]	Lk1 9.16. 《and taking the five loaves and the two fish,》 looking up into the heaven, he blessed over them, 《and fracturing he gave to the students to distribute to the crowds》 [¦Mk1·Lk1]	Mt1 14.19b. taking the five loaves and the two fish, looking up into the heaven, he blessed, and fracturing he gave to the students the loaves, and the students to the crowds [¦‡Mk1Lk1·:Mt1]	Jn1 6.11. Therefore the Jesus took the loaves and giving thanks he gave them over to those seated, and similarly		

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56 Lk1 9.16 is twice quoted verbatim by E and once in both Greek and Latin *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 καὶ ηὐλόγησεν 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 καὶ τὸ ἐν τῷ εὐαγγελίῳ γεγραμμένον ἀναγνῶσιν 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 Ev here, but instead a variant or later version of Ev 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 Ev 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 αὐτοὺς, 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. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν [Mk1c]	Lk1 9.17a. 《καὶ ἔφαγον πάντες καὶ χορτάσθησαν》[57] [‡Mk1·Lk1]	Mt1 14.20a. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν [Mk1˙Mt1]	Jn1 6.12a. ὡς δὲ ἐνεπλήσθησαν [Mk1˙Jn1]	Jn2 6.12a same as Jn1	Lk2 9.17a. καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες [Mk1˙Lk2]	Mk3 6.42 same as Mk1
Mk1 6.43. καὶ ἦραν κλάσματα δώδεκα κοφίνων πληρώματα [Mk1c]	Lk1 9.17b. 《καὶ ἤρθη》 τὸ ⌜περίσσευμα⌝ 《τῶν κλασμάτων κόφινοι δώδεκα》[58] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 14.20b. καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις. [Mk1Lk1·:Mt1]	Jn1 6.12b. λέγει τοῖς μαθηταῖς αὐτοῦ· συναγάγετε τὰ [Jn1c] Jn1 6.12c. **περισσεύσαντα** κλάσματα, [Mk1Lk1Mt1·:Jn1] Jn1 6.12d. ἵνα μή τι ἀπόληται. [Jn1c] Jn1 6.13a. συνήγαγον οὖν καὶ ἐγέμισαν [Jn1c] Jn1 6.13b. **δώδεκα κοφίνους κλασμάτων** [Mk1Lk1Mt1·:Jn1] Jn1 6.13c. ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ [Jn1c] Jn1 6.13d. ἐπερίσσευσαν [Lk1˙Jn1] Jn1 6.13e. τοῖς βεβρωκόσιν. [Jn1c]	Jn2 6.12a–13 same as Jn1	Lk2 9.17b. καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1]	Mk3 6.43a. καὶ ἦραν κλάσματα δώδεκα κοφίνων πληρώματα. [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. οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι. [Mk1˙Mt1] Mt1 14.21b. χωρὶς γυναικῶν καὶ παιδίων [Mt1c]	see Jn1 6.10 above	see Jn1 6.10 above	see Lk2 9.14 above	Mk3 6.44. καὶ ἦσαν οἱ φαγόντες [τοὺς ἄρτους] πεντακισχίλιοι ἄνδρες. [Mk1˙Mk3]
––––––	––––––	––––––	Jn1 6.14. οἱ οὖν ἄνθρωποι ἰδόντες ὃ 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 ἁρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος. [Jn2c]	––––––	––––––

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[57] 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 f¹³).

[58] 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.

SQE. Shorthand	Jn1 (100-110)	Mk2 (140s)	Mt2 (140s)
A147. Walking on water[59]	6.16–21	6.45–52	14.22–33

Jn1 (100–110)	Mk2 (140s)	Mt2 (140s)
	Mk2 6.45· καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. [Mk2c]	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]
	Mk2 6.46· καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. [Mk2c]	Mt2 14.23· καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ. [Mk2·Mt2]
Jn1 6.16. ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν [Jn1c]	Mk2 6.47· καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. [Jn1·Mk2]	Mt2 14.24· τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος. [Jn1Mk2·:Mt2]
Jn1 6.17. καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὔπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, [Jn1c]	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]	Mt2 14.25· τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. [Jn1Mk2·:Mt2]
Jn1 6.18. ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο. [Jn1c]	Mk2 6.49· οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμά ἐστιν, καὶ ἀνέκραξαν· [Jn1·Mk2]	Mt2 14.26· οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμά ἐστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. [Jn1Mk2·:Mt2]
Jn1 6.19. ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. [Jn1c]	Mk2 6.50· πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς· θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε. [Jn1·Mk2]	Mt2 14.27· εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων· θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε. [Jn1Mk2·:Mt2]
Jn1 6.20. ὁ δὲ λέγει αὐτοῖς· ἐγώ εἰμι· μὴ φοβεῖσθε. [Jn1c]		Mt2 14.28· ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν· κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρός σε ἐπὶ τὰ ὕδατα. [Mt2c]
		Mt2 14.29· ὁ δὲ εἶπεν· ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου [ὁ] Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν. [Mt2c]
		Mt2 14.30· βλέπων δὲ τὸν ἄνεμον [ἰσχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· κύριε, σῶσόν με. [Mt2c]
	Mk2 6.51· καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον καὶ ἐκόπασεν ὁ ἄνεμος, καὶ λίαν [ἐκ περισσοῦ] ἐν ἑαυτοῖς ἐξίσταντο· [Jn1·Mk2]	Mt2 14.31· εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ· ὀλιγόπιστε, εἰς τί ἐδίστασας; [Mt2c]
	Mk2 6.52· οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη. [Mk2c]	Mt2 14.32· καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. [Jn1Mk2·:Mt2]
Jn1 6.21. ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον. [Jn1c]		Mt2 14.33· οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες· ἀληθῶς θεοῦ υἱὸς εἶ. [Mt2c]

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[59] 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.

SQE. Shorthand	Jn2 (110–117)	Mt2 (140s)	Mk3 (140s)
A148. Gennesaret healings[60]	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)
Jn2 6.22. τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. [Jn2c] Jn2 6.23. ἄλλα ἦλθεν πλοι[άρι]α ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου. [Jn2c] 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] Jn2 6.25. καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ· ῥαββί, πότε ὧδε γέγονας; [Jn2c]	Mt2 14.34. καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ. [Mt2c] Mt2 14.35. καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας [Mt2c] Mt2 14.36. καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν. [Mt2c]	Mk3 6.53. <u>καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρὲτ</u> [Mt2·Mk3] Mk3 6.53b. καὶ προσωρμίσθησαν. [Mk3c] Mk3 6.54a. καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς [Mk3c] Mk3 6.54b. <u>ἐπιγνόντες αὐτὸν</u> [Mt2·Mk3] Mk3 6.55a. περιέδραμον <u>ὅλην τὴν χώραν ἐκείνην</u> [Mt2·Mk3] Mk3 6.55b. καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις [Mk3c] Mk3 6.55c. <u>τοὺς κακῶς ἔχοντας</u> [Mt2·Mk3] Mk3 6.55d. περιφέρειν ὅπου ἤκουον ὅτι ἐστίν. [Mk3c] Mk3 6.56a. καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας [Mk3c] Mk3 6.56b. καὶ <u>παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥψαντο αὐτοῦ ἐσῴζοντο.</u> [Mt2·Mk3]

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[60] 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[61]	———	7.24–30	15.21–28

Qn (65–69) Lk1 (80s)	Mk2 (140s)	Mt2 (140s)
QnLk1 15.4. τίς ἄνθρωπος πρόβατα ἀπολέσας [see A219] 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]	Mk2 7.24. ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν· [Mk2c] Mk2 7.25. ἀλλ᾽ εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν <u>τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον</u>, <u>ἐλθοῦσα προσέπεσεν</u> πρὸς τοὺς πόδας <u>αὐτοῦ</u>· [Mk2c] Mk2 7.26. ἡ δὲ <u>γυνὴ</u> ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. [Mk2c] 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] Mk2 7.28. ἡ δὲ ἀπεκρίθη καὶ <u>λέγει</u> αὐτῷ· κύριε· καὶ <u>τὰ κυνάρια</u> ὑποκάτω <u>τῆς τραπέζης</u> ἐσθίουσιν <u>ἀπὸ τῶν ψιχίων</u> τῶν παιδίων. [Qn·Mk2] Mk2 7.29. καὶ εἶπεν αὐτῇ· διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρός σου τὸ δαιμόνιον. [Mk2c] Mk2 7.30. καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός. [Mk2c]	Mt2 15.21. καὶ ἐξελθὼν <u>ἐκεῖθεν</u> ὁ Ἰησοῦς <u>ἀνεχώρησεν εἰς τὰ μέρη Τύρου</u> καὶ Σιδῶνος. [Mk2·Mt2] [see also A152] Mt1 15.22a. καὶ ἰδοὺ <u>γυνὴ</u> [Mk2·Mt2] Mt1 15.22b. Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων [Mt2c] Mt1 15.22c. <u>ἐξελθοῦσα</u> [Mk2·Mt2] Mt1 15.22d. ἔκραζεν λέγουσα· ἐλέησόν με, κύριε υἱὸς Δαυίδ. [Mt2c] Mt1 15.22e. <u>ἡ θυγάτηρ μου κακῶς δαιμονίζεται</u>. [Mk2·Mt2] Mt1 15.23a. ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ [Mt2c] Mt1 15.23b. <u>ἠρώτουν</u> <u>αὐτὸν</u> [Mk2·Mt2] Mt1 15.23c. λέγοντες· ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν. [Mt2c] Mt1 15.24a. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ [Mt2c] Mt1 15.24b. <u>πρόβατα τὰ ἀπολωλότα</u> [Mk2·Mt2] Mt1 15.24c. οἴκου Ἰσραήλ. [Mt2c] Mt1 15.25a. ἡ δὲ ἐλθοῦσα [Mt2c] Mt1 15.25b. <u>προσεκύνει αὐτῷ</u> [Mk2·Mt2] Mt1 15.25c. λέγουσα· κύριε, βοήθει μοι. [Mt2c] Mt2 15.26. ὁ δὲ ἀποκριθεὶς <u>εἶπεν</u>· <u>οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις</u>. [Mk2·Mt2] Mt2 15.27. <u>ἡ δὲ εἶπεν</u>· ναί **κύριε**, **καὶ** γὰρ **τὰ κυνάρια** ἐσθίει <u>**ἀπὸ τῶν ψιχίων**</u> τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. [QnLk1Mk2·:Mt2] Mt1 15.28a. τότε ἀποκριθεὶς ὁ Ἰησοῦς [Mt2c] Mt1 15.28b. <u>εἶπεν αὐτῇ</u>. [Mk2·Mt2] Mt1 15.28c. ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη [Mt2c] Mt1 15.28d. <u>ἡ θυγάτηρ αὐτῆς</u> [Mk2·Mt2] Mt1 15.28e. ἀπὸ τῆς ὥρας ἐκείνης. [Mk2·Mt2]

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[61] 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 Syrophoenician 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.

SQE. Shorthand	Mt2 (140s)	Mk3 (140s)
A152. Deaf mute healed[62]	15.29–31	7.31–37

Mt2 (140s)	Mk3 (140s)
	Mk3 7.31a. καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας [Mt2·Mk3]
	Mk3 7.31b. ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. [Mk3c]
	Mk3 7.32a. καὶ φέρουσιν αὐτῷ κωφὸν [Mt2·Mk3]
Mt2 15.21. καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. [Mt2c] [see also A151]	Mk3 7.32b. καὶ μογιλάλον καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. [Mk3c]
	Mk3 7.33a. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ [Mk3c]
Mt2 15.29. καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. [Mt2c]	Mk3 7.33b. ὄχλου [Mt2·Mk3]
	Mk3 7.33c. κατ’ ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, [Mk3c]
Mt2 15.30. καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ’ ἑαυτῶν χωλούς, τυφλούς, κυλλούς, κωφούς, καὶ ἑτέρους πολλοὺς καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς. [Mt2c]	Mk3 7.34. καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν καὶ λέγει αὐτῷ· Εφφαθα, ὅ ἐστιν διανοίχθητι. [Mk3c]
	Mk3 7.35. καὶ [εὐθέως] ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ καὶ ἐλάλει ὀρθῶς. [Mk3c]
Mt2 15.31. ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ. [Mt2c]	Mk3 7.36. καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον. [Mk3c]
	Mk3 7.37a. καὶ ὑπερπερισσῶς [Mk3c]
	Mk3 7.37b. ἐξεπλήσσοντο [Mt2·Mk3]
	Mk3 7.37c. λέγοντες· καλῶς πάντα πεποίηκεν, καὶ τοὺς [Mk3c]
	Mk3 7.37d. κωφοὺς ποιεῖ ἀκούειν καὶ [τοὺς] ἀλάλους λαλεῖν. [Mt2·Mk3]

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62 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.

SQE. Shorthand	Mt2 (140s)	Mk3 (140s)
A153. Four thousand fed[63]	15.32–39	8.1–10

Mt2 (140s)	Mk3 (140s)
	Mk3 8.1a. ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ [Mk3c]
	Mk3 8.1b. <u>ὄχλου</u> ὄντος <u>καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς.</u> [Mt2·Mk3]
	Mk3 8.2. <u>σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν.</u> [Mt2·Mk3]
	Mk3 8.3a. καὶ ἐὰν <u>ἀπολύσω αὐτοὺς νήστεις</u>
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 ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. [Mt2c]	Mk3 8.3b. εἰς οἶκον αὐτῶν, [Mk3c]
	Mk3 8.3c. <u>ἐκλυθήσονται ἐν τῇ ὁδῷ.</u> [Mt2·Mk3]
	Mk3 8.3d. καί τινες αὐτῶν ἀπὸ μακρόθεν ἥκασιν. [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 <u>οἱ μαθηταὶ</u> αὐτοῦ ὅτι <u>πόθεν</u> <u>τούτους</u> [Mt2·Mk3]
Mt2 15.34. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν· ἑπτὰ καὶ ὀλίγα ἰχθύδια. [Mt2c]	Mk3 8.4b. δυνήσεταί τις ὧδε [Mk3c]
	Mk3 8.4c. <u>χορτάσαι ἄρτων ἐπ' ἐρημίας;</u> [Mt2·Mk3]
Mt2 15.35. καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν [Mt2c]	Mk3 8.5. <u>καὶ ἠρώτα αὐτούς· πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν· ἑπτά.</u> [Mt2·Mk3]
Mt2 15.36. ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. [Mt2c]	Mk3 8.6a. <u>καὶ</u> <u>παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς. καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς</u> [Mt2·Mk3]
	Mk3 8.6b. αὐτοῦ ἵνα παρατιθῶσιν, καὶ παρέθηκαν [Mk3c]
Mt2 15.37. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. καὶ τὸ περισσεῦον τῶν κλασμάτων ἦραν ἑπτὰ σπυρίδας πλήρεις. [Mt2c]	Mk3 8.6c. <u>τῷ ὄχλῳ.</u> [Mt2·Mk3]
	Mk3 8.7a. καὶ εἶχον <u>ἰχθύδια ὀλίγα.</u> [Mt2·Mk3]
Mt2 15.38. οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων. [Mt2c]	Mk3 8.7b. καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. [Mk3c]
	Mk3 8.8. <u>καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας.</u> [Mt2·Mk3]
Mt2 15.39. καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδάν. [Mt2c]	Mk3 8.9. <u>ἦσαν</u> δὲ ὡς <u>τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς.</u> [Mt2·Mk3]
	Mk3 8.10a. καὶ εὐθὺς <u>ἐμβὰς εἰς τὸ πλοῖον</u> [Mt2·Mk3]
	Mk3 8.10b. μετὰ τῶν μαθητῶν αὐτοῦ [Mk3c]
	Mk3 8.10c. <u>ἦλθεν εἰς τὰ μέρη</u> [Mt2·Mk3]
	Mk3 8.10d. Δαλμανουθά. [Mk3c]

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[63] 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).

SQE. Shorthand	Mk3 (140s)
A156. Bethsaida blind healed[64]	8.22–26

Mk3 (140s)
Mk3 8.22. καὶ ἔρχονται εἰς Βηθσαϊδάν. καὶ φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. [Mk3c]
Mk3 8.23. καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ ἐπηρώτα αὐτόν· εἴ τι βλέπεις; [Mk3c]
Mk3 8.24. καὶ ἀναβλέψας ἔλεγεν· βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. [Mk3c]
Mk3 8.25. εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν καὶ ἀπεκατέστη καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα. [Mk3c]
Mk3 8.26. καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων· μηδὲ εἰς τὴν κώμην εἰσέλθῃς. [Mk3c]

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[64] 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.} καὶ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; ^[Mk1c]	9.18a not present in Lk1⁶⁵ ^{Lk1 9.18b.} 《καὶ ἐπηρώτησεν τοὺς μαθητὰς λέγων》 ⌐τίνα με λέγουσιν οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου;¬⁶⁶ ^[Mk1·Lk1] [Lk1:Mk1>Lk2]	^{Mt1 16.13.} ἠρώτα 《δὲ》 τοὺς μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἄνθρωποι εἶναι **τὸν υἱὸν τοῦ ἀνθρώπου**; ^[Mk1Lk1·:Mt1] [Mt1:Lk1>Lk2]	^{Lk2 9.18a.} καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ ^[CINP] ^{Lk2 9.18b.} οἱ μαθηταί, **καὶ ἐπηρώτησεν αὐτοὺς λέγων·** τίνα με λέγουσιν οἱ ὄχλοι εἶναι; ^[Mk1Lk1·:Lk2] [Lk2:Mk1>Lk1]	^{Mk2 8.27a.} καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ^[Mk2c] ^{Mk2 8.27b.} ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; ^[Mk1˙Mk2]	^{Mt2 16.13.} **ἐλθὼν** δὲ **ὁ Ἰησοῦς εἰς** τὰ μέρη **Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;** ^[MkMt1Lk1Mk2·:Mt2]

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⁶⁵ Lk2 9.18a is unattested by patristic witnesses, which contrasts with the clear attestations to 9.18b. Among Ev 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" / καί@cc γίνομαι@viam3s, the prepositional infinitive trigram / ἐν@p\w+ (?:\w+@\w+){0:1}ὁ@d\w+ \w+@vn (IDD 1.2);

⁶⁶ 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 Ev, it could correspond to several different verses in Ev 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 Ev 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 Χριστός 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 Ev 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 βαπτιστήν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ὅτι 《ἕνα》 τῶν προφητῶν. [Mk1c]	Lk1 9.19. ⸀⸆λέγουσιν οἱ μαθηταί⸀⸀ Ἰωάννην τὸν βαπτιστήν ἄλλοι δὲ Ἠλίαν ἄλλοι δὲ ὅτι ἕνα τῶν προφητῶν[67] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 16.14. οἱ δὲ εἶπαν· οἱ μὲν Ἰωάννην τὸν βαπτιστήν, **ἄλλοι δὲ** Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν. [Mk1Lk1·:Mt1]	Lk2 9.19. οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστήν, **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 βαπτιστήν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ὅτι **εἷς** τῶν προφητῶν. [Mk1Lk2·:Mk3]

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[67] 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 βαπτιστήν 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 Ev than what is found in *Adm*, which apparently quotes a later version of Ev 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⟩ ⌐ὑμεῖς δὲ τίνα ⟨με λέγετε εἶναι⟩; ἀποκριθεὶς ⌐δὲ¬ Πέτρος ⌐εἶπεν,¬ σὺ εἶ ὁ χριστός⁶⁸ [Mk1·Lk1] [Lk1:Mk1>Lk2] Lk1 4.41. ⌐ἐξήρχετο¬ δὲ καὶ δαιμόνια 《ἀπὸ πολλῶν》 ⌐κραυγάζοντα¬ 《καὶ λέγοντα ὅτι》 σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν ⌐οὐκ εἴα αὐτὰ λαλεῖν¬ [¦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 χριστὸς [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 αὐτούς 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]

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⁶⁸ 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 Χριστόν (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 Ev 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)
		16.17–19 not present in Mt1		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. κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτη τῇ πέτρα οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς. [Mt2c] Mt2 16.19. δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. [Mt2c] [cp. Mt2 18.18 in A230]
Mk1 8.30. καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ. [Mk1c]	Lk1 9.21. 《καὶ》 ⌜ἐπετίμησεν⌝ 〈αὐτοῖς ἵνα〉 μηδενὶ ⌜λέγωσιν⌝ τοῦτο69 [Mk1·Lk1] [Lk1:Mk1>Lk2]	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 16.20. τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ **εἴπωσιν** ὅτι αὐτός ἐστιν ὁ χριστός. [Mt1¯Mt2]

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69 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 ⸂δὲ⸃ ⸀δεῖ ⸀τὸν υἱὸν ἀνθρώπου⸃ 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] 8.32–33 not present in Mk1	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⸃[70] [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 δεικνύειν 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] Mt1 16.22b. λέγων· ἵλεώς 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]

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[70] 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 γάρ 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 Ev 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 σχήματι ἀνθρώπου ἐφαίνετο, τίς χρεία τοῦ λέγειν ἑαυτὸν υἱὸν ἀνθρώπου; ἐχρῆν γὰρ ἁπλῶς 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 μεθ' 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 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 Ev. *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 ("after the third day" / *post tertium diem*) and *Adm* ("after three days" / μετὰ τρεῖς ἡμέρας), supporting the alignment of Ev 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 ƒ¹ etc Mk) instead of the true passive "be raised" / ἐγερθῆναι (thus E HZR plur Mt). *resurgere* (thus T and Latin *Adm*) can translate either.

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

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[71]	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]

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[71] 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· ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ σώσει αὐτήν. [Mk1c]	Lk1 9.24. ὃς ⌜γὰρ ⌜ἐὰν⌝⌝ θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ⌜ὃς ⌜δ᾽⌝⌝ ⟨ἂν⟩ ἀπολέσῃ ⟨τὴν ψυχὴν⟩ ⌜αὐτοῦ⌝ ἕνεκεν ἐμοῦ σώσει αὐτήν[72] [Mk1·Lk1] [Lk1:Mk1<Lk2]	Mt1 16.25. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν **ἀπολέσῃ** τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. [Mk1⌐Mt1]	Lk2 9.24. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν **ἀπολέσῃ** τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν. [Mk1⌐Lk2] [Lk2:Mk1<Lk1]	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. [Mk1⌐Mk2]

[72] 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 Ev, T refers to the Matthean formulation "he will find" / *inveniet* / εὑρήσει: "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[73]	16.26 not present in Mt1	Lk2 9.25· τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; [CINP]	Mk2 8.36· τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι 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 ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ **ψυχὴν αὐτοῦ** ζημιωθῇ; ἢ **τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;** [Lk2Mk2·:Mt2]

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[73] 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. ὃς γὰρ ἐὰν ἐπαισχυνθῇ με, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν [Mk1c]	Lk1 9.26. ὃς γὰρ ἂν ἐπαισχυνθῇ με 《καὶ ὁ υἱὸς τοῦ ἀνθρώπου》 ῾ἐπαισχυνθήσεται αὐτόν᾿74 [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 ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. [Mt1c]	Lk2 9.26. ὃς γὰρ **ἂν** ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν **ἔλθῃ** _ἐν τῇ δόξῃ_ αὐτοῦ καὶ _τοῦ πατρὸς_ καὶ _τῶν_ ἁγίων _ἀγγέλων_. [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk2 8.38. ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ **τοὺς ἐμοὺς λόγους** [Mk1Lk2·:Lk2] Mk2 8.38b. ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ [Mk2c] Mk2 8.38c. καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, **ὅταν ἔλθῃ ἐν τῇ δόξῃ** τοῦ πατρὸς αὐτοῦ **μετὰ τῶν ἀγγέλων _τῶν ἁγίων_**. [Mk1Mt1Lk2·:Mk2]

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74 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'" / *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" / *κἀγὼ* 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" / *κἀγὼ* 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[75]	16.28 not present in Mt1	Jn2 8.51. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. [Jn2c] Jn2 8.52b. ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα. [Jn2c]	Lk2 9.27a. <u>λέγω</u> δὲ <u>ὑμῖν</u> <u>ἀληθῶς</u>, [Jn2·Lk2] Lk2 9.27b. εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ [CINP] Lk2 9.27c. <u>οὐ μὴ γεύσωνται θανάτου</u> [Jn2·Lk2] Lk2 9.27d. ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. [CINP]	Mk2 9.1. καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι **<u>εἰσίν τινες</u>** ὧδε <u>τῶν</u> **<u>ἑστηκότων</u>** οἵτινες οὐ μὴ γεύσωνται θανάτου **<u>ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ</u>**. [Jn2Lk2·:Mk2] Mk2 9.1b. ἐληλυθυῖαν ἐν δυνάμει [Mk2c]	Mt2 16.28. <u>ἀμὴν λέγω ὑμῖν</u> ***ὅτι* <u>εἰσίν τινες τῶν</u> *ὧδε* <u>ἑστώτων</u> *οἵτινες*** οὐ μὴ γεύσωνται θανάτου **<u>ἕως ἂν ἴδωσιν</u>** [Jn2Lk2Mk2·:Mt2] Mt1 16.28b. τὸν υἱὸν τοῦ ἀνθρώπου [Mt2c] Mt1 16.28c. ἐρχόμενον ἐν τῇ **<u>βασιλείᾳ</u>** αὐτοῦ. [Jn2Lk2Mk2·:Mt2]

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[75] 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.

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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
9.28ab not present in QnLk1 QnLk1 9.28c. 《καὶ》 ⸂παραλαμβάνει⸃ ⸂τρεῖς τῶν μαθητῶν⸃ 《καὶ》 〈ὑπεχώρει〉 εἰς τὸ ὄρος[76] 9.28d not present in QnLk1	Mk1 9.2. καὶ μετὰ ἡμέρας ἓξ <u>παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος</u> ὑψηλὸν κατ᾽ ἰδίαν μόνους [Qn·Mk1]	Mt1 17.1. **καὶ μεθ᾽ ἡμέρας ἓξ** <u>παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην</u> τὸν ἀδελφὸν αὐτοῦ **καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ᾽ ἰδίαν**. [QnMk1·:Mt1]	Lk2 9.28a. ἐγένετο δὲ [CINP] Lk2 9.28b. <u>μετὰ</u> τοὺς λόγους τούτους ὡσεὶ <u>ἡμέραι</u> ὀκτὼ [Mk1·Lk2] Lk2 9.28c. [καὶ] <u>παραλαβὼν</u> Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη <u>εἰς τὸ ὄρος</u> [QnMk1Lk1Mt1·:Lk2] Lk2 9.28d. <u>προσεύξασθαι</u> [CINP]

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[76] 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 Ev, 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 I* xxxix/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 Ev 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 Πέτρου καὶ τὸ Μωυσέως 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⌝[77]	Mk1 9.2b. <u>καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν</u> [‡Qn·Mk1] Mk1 9.3. <u>καὶ τὰ ἱμάτια αὐτοῦ</u> ἐγένετο στίλβοντα <u>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</u> δὲ <u>ἱμάτια αὐτοῦ</u> ἐγένετο <u>λευκὰ</u> ὡς τὸ φῶς. [Mk1·Mt1]	Lk2 9.29a. <u>καὶ ἐγένετο</u> ἐν τῷ προσεύχεσθαι αὐτὸν [CINP] Lk2 9.29b. <u>τὸ εἶδος **τοῦ προσώπου αὐτοῦ** ἕτερον καὶ ὁ ἱματισμὸς **αὐτοῦ** λευκὸς</u> ἐξαστράπτων [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. οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι [Mk2c]

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[77] 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 Ev 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· καὶ ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῷ Ἠλίας καὶ Μωϋσῆς[78] 9.30b not present in QnLk1	Mk1 9.4· καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωϋσεῖ καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. [Qn·Mk1]	Mt1 17.3· καὶ ἰδοὺ ὤφθη αὐτοῖς Μωϋσῆς καὶ Ἠλίας συλλαλοῦντες μετ᾽ αὐτοῦ. [QnMk1·:Mt1]	Lk2 9.30a· καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, [QnLk1˙Lk2] Lk2 9.30b· οἵτινες ἦσαν [CINP] Lk2 9.30c· Μωϋσῆς καὶ Ἠλίας, [QnLk1Mt1·:Lk2]

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[78] 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 pateris* (*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" / καὶ ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῷ, Ἠλίας καὶ 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 καὶ ἔδειξε τοῖς μαθηταῖς αὐτοῦ (*Pan.* 42.11.17 Ἔλ. 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 Ἠλίας καὶ Μωϋσῆς ὤφθησαν μετ᾽ αὐτοῦ ἐν τῷ ὄρει ἐν δόξῃ; (*Pan.* 42.11.17 Ἔλ. 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 Ἠλίου καὶ Μωϋσέως 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" / ὥσπερ ἦν τὸ Ἰησοῦ εἶδος καὶ Μωσέως καὶ Ἠλίου 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" / ὥσπερ οἷον τὸ Ἰησοῦ κατὰ τὴν μεταμόρφωσιν ἦν ὅτε εἰς τὸ ὄρος ἀνέβη μετὰ Πέτρου, καὶ τὸ Μωσέως καὶ τὸ Ἠλίου τῶν ὀφθέντων αὐτῷ (*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 Ἠλίαν ὀπτασίᾳ... ἐδείκνυεν αὐτοῖς ἐν τῷ ὄρει τὸν Ἠλίαν καὶ 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 ⸀ὤφθησαν⸣[79]	Lk2 9.31a. οῒ ὀφθέντες ἐν δόξῃ [QnLk1⸉Lk2]
9.31b not present in QnLk1[80]	Lk2 9.31b. ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ. [CINP]

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[79] 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 Moyse et Helia in secessu montis conspici pateris* (*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 Moyse 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 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 καὶ ἔδειξε τοῖς μαθηταῖς αὐτοῦ (*Pan.* 42.11.17 Ἔλ. 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 Μωϋσῆς ὤφθησαν μετ᾽ αὐτοῦ ἐν τῷ ὄρει ἐν δόξῃ; (*Pan.* 42.11.17 Ἔλ. 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 Ἡλίου καὶ Μωϋσέως 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" / ὥσπερ ἦν τὸ Ἰησοῦ εἶδος καὶ Μωϋσέως 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" / ὥσπερ οἶον τὸ Ἰησοῦ κατὰ τὴν μεταμόρφωσιν ἦν ὅτε εἰς τὸ ὄρος ἀνέβη μετὰ Πέτρου, καὶ τὸ Μωϋσέως καὶ τὸ Ἡλίου τῶν ὀφθέντων αὐτῷ (*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 Μωϋσέα καὶ τὸν Ἡλίαν ὀπτασίᾳ... ἐδείκνυεν αὐτοῖς ἐν τῷ ὄρει τὸν Ἡλίαν καὶ τὸν Μωϋσέα, 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* / ὤφθησαν. 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).

[80] 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[81]	Lk2 9.32. ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. [CINP]

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[81] According to R, 9.32 is multiply attested for Ev, 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 I* xxxix/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》 καλόν ἐστιν ὧδε ἡμᾶς εἶναι καὶ ποιήσωμεν ὧδε τρεῖς σκηνὰς μίαν σοὶ καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν μὴ εἰδὼς ὃ λέγει[82]	Mk1 9.5. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· ῥαββί, <u>καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν.</u> [Qn·Mk1]	Mt1 17.4. ***ἀποκριθεὶς*** δὲ <u>ὁ Πέτρος</u> εἶπεν **τῷ Ἰησοῦ·** **κύριε, <u>καλόν ἐστιν ἡμᾶς ὧδε εἶναι</u>·** εἰ θέλεις, <u>ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν.</u> [QnMk1·:Mt1]	Lk2 9.33a. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ [CINP] [see Lk2 9.35 for Mt2 signal] Lk2 9.33b. <u>**εἶπεν** ὁ Πέτρος **πρὸς τὸν Ἰησοῦν· ἐπιστάτα,** καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἠλίᾳ, μὴ εἰδὼς ὃ λέγει.</u> [QnLk1Mk1Mt1·:Lk2]	Mk2 9.5 same as Mk1	Mt2 17.4 same as Mt1 Mt2 17.5b. <u>**καὶ ἰδοὺ ἐγένετο *ἐν τῷ διαχωρίζεσθαι αὐτοὺς*** ἀπ'</u> αὐτοῦ [see below]

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[82] 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 Ev, 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》 ⌐ἐπεσκίαζεν αὐτούς⌐83 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 αὐτοὺς εἰς τὴν νεφέλην. [CINP]	Mk2 9.6a. οὐ γὰρ ᾔδει τί ἀποκριθῇ, [Mk2c] Mk2 9.6b. ἔκφοβοι γὰρ ἐγένοντο. [Lk2·Mk2] Mk2 9.7a same as Mk1

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83 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 / δὲ@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》 ⌐ἐγένετο⌐ ἐκ τῆς νεφέλης φωνὴ οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς αὐτοῦ ἀκούετε[84]	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

[84] 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 Ev: "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 abundanti 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 : abundanti*). E's main attestation is perfectly matched in the scholion: "from the cloud a voice, 'This is my son the beloved'" / ἐκ τῆς νεφέλης φωνή 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 Ev 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 σωτῆρα ἠνέχθη... ὁ πατὴρ καὶ ἐν νεφέλῃ λαλεῖ, ὑποδεικνύων τοῖς μαθηταῖς τὸν αὐτοῦ υἱόν... ὁ καὶ διὰ νεφέλης τῷ ἰδίῳ υἱῷ μαρτυρήσας (*Pan.* 42.11.17 Ἔλ. 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 μού 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 ηὐδόκησα (*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 Ev. 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[85]	Lk2 9.36. καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν. [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 ἃ εἶδον διηγήσωνται, [Lk2·Mk2] Mk2 9.9c. εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. [Mk2c] Mk2 9.10a. καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς [Lk2·Mk2] Mk2 9.10b. συζητοῦντες τί ἐστιν 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 προσῆλθεν ὁ Ἰησοῦς καὶ ἁψάμενος 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 εἴπητε [Lk2Mk2·:Mt2] Mt2 17.9d. τὸ ὅραμα [Mt2c] Mt2 17.9e. ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ. [Mk2·Mt2]

[85] 9.36 is unattested for Ev 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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 9.14. 《καὶ ἦλθεν πρὸς τὸν ὄχλον》 9.15–16 not present in Mk1 Mk1 9.17. 《καὶ ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν》 πνεῦμα Mk1 9.18a. ῥήσσει αὐτόν	9.37a not present in Lk1^{Lk1 9.37b.} Lk1 9.37b. 《καὶ ἦλθεν ἀπὸ τοῦ ὄρους πρὸς τὸν ὄχλον》 [‡Mk1·Lk1] Lk1 9.38. 《καὶ ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν》 [‡Mk1·Lk1] Lk1 9.39. 《λαμβάνει γὰρ πνεῦμα καὶ ῥήσσει αὐτόν》[86] [‡Mk1·Lk1]	Mt1 17.14. καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν [Mk1˙Mt1] Mt1 17.15a. καὶ λέγων· κύριε, ἐλέησόν μου τὸν υἱόν, [Mk1˙Mt1] Mt1 17.15b. ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. [Mt1c]	Lk2 9.37a. ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ [CINP] Lk2 9.37b. <u>**κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολύς.**</u> [‡Mk1Lk1Mt1·:Lk2] Lk2 9.38a. <u>καὶ ἰδοὺ ἀνὴρ</u> [Mk1˙Mt1] Lk2 9.38b. ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ [CINP] Lk2 9.38c. <u>τὸν υἱόν μου,</u> [Mk1˙Lk2] Lk2 9.38d. ὅτι μονογενής μοί ἐστιν, [CINP] Lk2 9.39a. καὶ ἰδοὺ <u>πνεῦμα</u> **<u>λαμβάνει αὐτὸν</u>** [Mk1Lk1·:Lk2] Lk2 9.39b. καὶ ἐξαίφνης κράζει [CINP] Lk2 9.39c. <u>καὶ σπαράσσει αὐτὸν</u> [Mk1˙Lk2] Lk2 9.39d. μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ ἀπ’ αὐτοῦ συντρῖβον αὐτόν. [CINP]	Mk3 9.14a. καὶ <u>ἐλθόντες</u> πρὸς τοὺς μαθητὰς εἶδον <u>ὄχλον</u> [Mk1˙Mk3] Mk3 9.14b. πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς. [Mk3c] Mk3 9.15. καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν. [Mk3c] Mk3 9.16. καὶ ἐπηρώτησεν αὐτούς· τί συζητεῖτε πρὸς αὐτούς; [Mk3c] Mk3 9.17a. καὶ ἀπεκρίθη αὐτῷ εἷς [Mk3c] Mk3 9.17b. **<u>ἐκ τοῦ ὄχλου·</u> <u>διδάσκαλε,</u>** ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον· [Mk1Lk2·:Mk3] Mk3 9.18a. καὶ ὅπου ἐὰν αὐτὸν **<u>καταλάβῃ</u>** <u>ῥήσσει αὐτόν,</u> καὶ **<u>ἀφρίζει</u>** [Mk1Lk1Lk2·:Mk3] Mk3 9.18b. καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται [Mk3c]

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[86] 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, coherent, and fully continuous 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 ℵ, Θ, *f*[1], 157, and 579. The word "eight" / ἑξῆς in Lk2 9.37 is omitted as a characteristic LkR2 lemma absent from both D and 𝔓[45] (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. Mk1 9.19a. ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος ἕως πότε 《μεθ᾽ ὑμῶν》 ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν;	Lk1 9.40. 《καὶ》 ἐδεήθην τῶν μαθητῶν σου 《καὶ》 ⸀οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτὸ⸃[87] [Mk1·Lk1] [Lk1:Mk1<Lk2] Lk1 9.41a. 《ὁ δὲ ἀποκριθεὶς λέγει》 ὦ γενεὰ ἄπιστος ἕως πότε ἔσομαι μεθ᾽ ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν;[88] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 17.16. καὶ **προσήνεγκα** αὐτὸν τοῖς μαθηταῖς σου, καὶ **οὐκ ἠδυνήθησαν** αὐτὸν θεραπεῦσαι. [Mk1Lk1·:Mt1] Mt1 17.17a. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος [Mk1˙Mt1] Mt1 17.17b. καὶ διεστραμμένη, [Mt1c] Mt1 17.17c. ἕως πότε μεθ᾽ ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; [Mk1˙Mt1]	Lk2 9.40. **καὶ ἐδεήθην τῶν μαθητῶν σου** ἵνα ἐκβάλωσιν αὐτό, καὶ **οὐκ ἠδυνήθησαν**. [Mk1Lk1·:Lk2] [Lk2:Mk1<Lk1] Lk2 9.41a. ἀποκριθεὶς δὲ ***ὁ Ἰησοῦς εἶπεν*** ὦ γενεὰ ἄπιστος ***καὶ διεστραμμένη***, ἕως πότε ἔσομαι **πρὸς ὑμᾶς** καὶ ἀνέξομαι ὑμῶν; [Mk1Lk1Mt1·:Lk2] [Lk2:Mk1=Lk1]	Mk3 9.18b same as Mk1 Mk3 9.19a. ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος ἕως πότε ***πρὸς ὑμᾶς*** ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; [Mk1Lk1Mt1Lk2·:Mk3]

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[87] 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 τό οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό (*Pan.* 42.11.6 ιθ (19), 42.11.17 Σχ. ιθ (19); GCS 31:110, 131).

[88] 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 ὦ γενεὰ ἄπιστος, ἕως πότε ἀνέξομαι ὑμῶν (*Pan.* 42.11.6 ιθ (19), 42.11.17 Σχ. ιθ (19); restated in 42.11.17 Ἔλ. 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" / τό ἕως πότε ἐνσάρκου παρουσίας χρόνου ἐστὶν σημαντικὸν καὶ τό ὦ γενεὰ ἄπιστος, ὡς τῶν προφητῶν ἐπὶ τῷ ὀνόματι αὐτοῦ θεοσήμεια ἐργασαμένων καὶ πεπιστευκότων (*Pan.* 42.11.17 Ἔλ. ιθ (19); GCS 31:131). I read the "unto" formula "to them" / πρὸς αὐτοὺς 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 πρός@pa + accusative speech addressee formula being highly characteristic of Lk2 (IDD 1.1, 1.2). The second πρός + 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 πρός@pa formula and was later followed by MkR3. *R* (419) reconstructs both instances of πρός@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[89]	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 ἰάσατο τὸν παῖδα [Mt1·Lk2] Lk2 9.42c. καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. [CINP]		Mk3 9.19b. φέρετε αὐτὸν πρός με. [Mt1¨Mk3] Mk3 9.20a. καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν [Mk3c] ‖ Mk3 9.20b. τὸ πνεῦμα εὐθὺς 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 πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα [Mt1¨Mk3] [see Mt1 17.15] ‖ Mk3 9.22b. ἵνα ἀπολέσῃ αὐτόν· ἀλλ’ εἴ τι δύνῃ, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ’ ἡμᾶς. [Mk3c] Mk3 9.23. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τὸ εἰ δύνῃ, πάντα δυνατὰ τῷ πιστεύοντι. [Mk3c] Mk3 9.24. εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν· πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. [Mk3c]	Mt3 17.18–20 same as Mt2
	9.43a not present in Lk190		Lk2 9.43a. ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ. [CINP]	Mt1 17.19a. τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ’ ἰδίαν εἶπον· διὰ τί ἡμεῖς [Mt2c] Mt1 17.19b. οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [Lk1¨Mt2] [see Lk1 9.40] Mt1 17.20a. ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς [Mt2c]	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. ἔξελθε ἐξ αὐτοῦ [καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. Mk3 9.26a. καὶ κράξας καὶ πολλὰ [Mk3c] ‖ Mk3 9.26b. σπαράξας ἐξῆλθεν. [Mt1Lk2·:Mk3] ‖ Mk3 9.26c. καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. [Mk3c] 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 ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [Mk1Lk1Mt2·:Mk3] [see Lk1 9.40] Mk3 9.29. καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ. [Mk3c]	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]	QnLk1 13.19 κόκκῳ σινάπεως [see A209]		Ac 14.23. προσευξάμενοι μετὰ νηστειῶν	Mt1 17.20b. κόκκον σινάπεως, [Qn¨Mt2] Mt1 17.20c. ἐρεῖτε τῷ ὄρει τούτῳ· μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. [Mt2c]		

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[89] 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 συ-prefixed verb (IDD 1.1); and an opening participial transitional phrase and the combination of "unclean" and "spirit" / πνεῦμα@\w+ (?:\w+@\w+){0:1}ἀκάθαρτος@a | 'ἀκάθαρτος@\w+ (?:\w+@\w+){0:1}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.).

[90] Lk2 9.43a was most likely not present in Ev. 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 *hapax* μεγαλεῖος in Ac 2.11) (IDD 1.1), as well as the bigram "everything which" / πᾶς@a\w{1}p\w+ ὅς@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.

SQE. 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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
9.30 not present in Mk1	9.43b not present in Lk1[91]	Mt1 17.22a. συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς. [Mt1c]	Lk2 9.43b. πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ. [CINP]	Mk3 9.30a. κἀκεῖθεν 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]

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[91] 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); "unto" / πρός@pa especially with a verb of speaking (IDD 1.1, 1.2); δέ + participle / δὲ@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[92] [Mk1·Lk1] [Lk1:Mk1>Lk2]	Mt1 17.22b. μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων [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 παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. [Mk1Lk1˙Lk2] [Lk2:Mk1<Lk1]	Mk3 9.31b. ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται. [Mk1Mt1·:Mk3]

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[92] 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 δοκήσεως ἡ ἔμφασις οὐδὲ φαντασίας (*Pan.* 42.11.17 Ἔλ. 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[93]	Mt1 17.23b. καὶ ἐλυπήθησαν σφόδρα. [Mt1c]	Lk2 9.45. οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ᾽ αὐτῶν ἵνα μὴ αἴσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου. [CINP]	Mk3 9.32. οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι. [Lk2·Mk3]

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[93] Lk2 9.45 is unattested for Ev 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 αἴσθωνται by the students, who thus "were afraid to speak about this utterance" / 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: "utterance" / 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)
9.33 not present in Mk1 Mk1 9.34· 《οἱ μαθηταὶ τῷ Ἰησοῦ λέγουσιν》 τίς μείζων 9.35 not present in Mk1 Mk1 9.36· καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ εἶπεν αὐτοῖς· Mk1 9.37· ὃς ἂν 《τὸ παιδίον》 δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·	9.46a not present in Lk1 Lk1 9.46b· 《οἱ μαθηταὶ τῷ Ἰησοῦ λέγουσιν τίς》 μείζων;[94] [Mk1·Lk1] [Lk1:Mk1=Lk2] 9.47a not present in Lk1 Lk1 9.47b· 《καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν》 [‡Mk1·Lk1] Lk1 9.48a· 《καὶ εἶπεν αὐτοῖς ὃς ἂν δέξηται》 παιδίον 《ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται》 [Mk1·Lk1] [Lk1:Mk1<Lk2] 9.48b not present in Lk1	Mt1 18.1· ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; [Mk1˙Mt1] Mt1 18.2· καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν [Mk1˙Mt1] Mt1 18.3· καὶ εἶπεν [Mk1˙Mt1] 18.4 not present in Mt1 Mt1 18.5· ὃς ἐὰν δέξηται ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. [Mk1˙Mt1]	Lk2 9.46a· εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, [CINP] Lk2 9.46b· τὸ τίς ἂν εἴη μείζων αὐτῶν. [Mk1˙Lk2] [Lk2:Mk1=Lk1] Lk2 9.47a· ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, [CINP] Lk2 9.47b· ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτῷ [Mk1˙Lk2] Lk2 9.48a· καὶ εἶπεν αὐτοῖς· ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· [Mk1Lk1·˙Lk2] [Lk2:Mk1<Lk1] Lk2 9.48b· καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας. [CINP]	Mt2 18.1–3a same as Mt1 Mt2 18.3b· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. [Mt2c] Mt2 18.4· ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. [Mk1Mt1·:Mt2] Mt2 18.5· καὶ ὃς ἐὰν δέξηται ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. [Mk1Mt1˙˙Mt2]	Mk3 9.33· καὶ ἦλθον εἰς Καφαρναούμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς· τί ἐν τῇ ὁδῷ διελογίζεσθε; [Mk3c] Mk3 9.34a· οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ [Mk3c] Mk3 9.34b· διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων. [Mk1Lk2·:Mk3] Mk3 9.35· καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. [Mk3c] Mk3 9.36· καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς· [Mk1˙Mk3] Mk3 9.37· ὃς ἂν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με. [Mk1Mt1Lk2·:Mk3]

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[94] 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" / ἓν 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.

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: Ev 9.49–50

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
9.49–50 not present in QnLk195	Lk2 9.49. ἀποκριθεὶς δὲ Ἰωάννης εἶπεν· ἐπιστάτα, εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. [CINP] Lk2 9.50. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. [CINP]	Mt2 10.42 [see A179]	Mk3 9.38. ἔφη αὐτῷ ὁ Ἰωάννης· διδάσκαλε, εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. [Lk2·Mk2] Mk3 9.39a. ὁ δὲ Ἰησοῦς εἶπεν· μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν [Lk2·Mk2] Mk3 9.39b. ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογῆσαί με· [Mk3c] Mk3 9.40. ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. [Lk2·Mk2] Mk3 9.41 [see A179]

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95 Lk2 9.49–50 were restored in HK, considered uncertain by N, but determined by the majority of Ev 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.

SQE. 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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
9.51 not present in Lk1[96]	Lk2 9.51. ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ. [CINP]	Mk2 10.1. καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια 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 ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. [Mk2·Mt2] Mt2 19.2. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. [Mk2·Mt2]

[96] 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 Ev 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 ἀναλήμψεως 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.

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: Ev 9.52

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
9.52a not present in QnLk1	Lk2 9.52. καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. [CINP]
QnLk1 9.52b. 《καὶ εἰσῆλθον εἰς》 ⟨κώμην Σαμαριτῶν⟩	Lk2 9.52b καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν [†QnLk1·Lk2]
9.52c not present in QnLk1	Lk2 9.52c. ὡς ἑτοιμάσαι αὐτῷ. [CINP]

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
9.52a not present in QnLk1	Lk2 9.52. and he sent messengers before the presence of his. [CINP]
QnLk1 9.52b. 《And they entered into》 ⟨a village of Samaritans⟩	Lk2 9.52b and going they entered into a village of Samaritans [†QnLk1·Lk2]
9.52c not present in QnLk1	Lk2 9.52c. so as to prepare for him· [CINP]

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" / καὶ 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.

Parallel Verses for Signals Tracing: Ev 9.53

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.53a. 《καὶ οὐκ ἐδέξαντο αὐτόν》	Lk2 9.53a. καὶ οὐκ ἐδέξαντο αὐτόν, [‡QnLk1·Lk2]
9.53b not present in QnLk1	Lk2 9.53b. ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ. [CINP]

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.53a. 《and they did not welcome him》	Lk2 9.53a. and they did not welcome him, [‡QnLk1·Lk2]
9.53b not present in QnLk1	Lk2 9.53b. because the presence of his was going to Jerusalem. [CINP]

Lk1 9.53 lacks any explicit wording from the attestations of 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 Ἰερουσαλήμ. This statement, albeit short, contains a dense cluster of Lk2 characteristic feature: the lemma "face/presence" / πρόσωπον (IDD 1.1), a periphrastic participle / εἰμί@\w+ \w+@vp and middle participle / @vp\w{1}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· ἰδόντες δὲ [CINP]
QnLk1 9.54b· ⟨οἱ μαθηταὶ⟩	Lk2 9.54b· οἱ μαθηταὶ [†QnLk1·Lk2]
9.54c not present in QnLk1	Lk2 9.54c· Ἰάκωβος καὶ Ἰωάννης [CINP]
QnLk1 9.54d· ⟪εἶπαν⟫ ⟨πῦρ⟩ ⟪καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς⟫	Lk2 9.54d· εἶπαν· κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς; [†QnLk1·Lk2]
9.54a not present in QnLk1	Lk2 9.54· but knowing [CINP]
QnLk1 9.54b· ⟨the students⟩	Lk2 9.54b· the students [†QnLk1·Lk2]
9.54c not present in QnLk1	Lk2 9.54c· James and John [CINP]
QnLk1 9.54d· ⟪εἶπαν⟫ ⟨πῦρ⟩ ⟪καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς⟫	Lk2 9.54d· said, "Lord, do you wish that we should speak fire to descend from the heaven and to destroy them?" [†QnLk1·Lk2]

Lk1 9.54 is restated and paraphrased in parts by 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	Lk2 9.55a· στραφεὶς δὲ [CINP]
QnLk1 9.55b· ⟪καὶ⟫ ⟨ἐπετίμησεν αὐτοῖς⟩	Lk2 9.55b· ἐπετίμησεν αὐτοῖς. [†QnLk1·Lk2]
9.55a not present in QnLk1	Lk2 9.55a· Then turning [CINP]
QnLk1 9.55b· ⟪and⟫ ⟨he censured them⟩	Lk2 9.55b· he censured them. [†QnLk1·Lk2]

Lk1 9.55 is clearly attested by T (*Marc.* 4.23.7 in SC 456:298, 300; 4.23.8 in Evans 388) as quoted more fully above, particularly in the reference to Jesus "fixing censure" / *animadversionem destinantes* on the students. 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	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]

Lk2 9.56 is unattested for Lk1 according to *R* (420), but it was most likely not present. Among Ev 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).

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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

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	Mt1 8.18. ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. [Mt1c] Mt1 8.19a. καὶ προσελθὼν εἷς 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]
9.57a not present in QnLk1 QnLk1 9.57b. 《And someone said to him》, "I will follow you wherever you depart."	Mt1 8.18. Now the Jesus, seeing the crowd around him, commanded [them] to depart into the region. [Mt1c] Mt1 8.19a. And approaching him one scribe [Mt1c] Mt1 8.19b. said to him, "Teacher, ạI will follow you wherever you depart." [QnLk1·Mt1]	Lk2 9.57a. And as they were going on the road, [CINP] Lk2 9.57b. someone said unto him· "I will follow you wherever you depart." [QnLk1·Lk2]

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 "unto" / πρός@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 κλίνῃ》	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 κλίνῃ. [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 κλίνῃ. [QnLk1˙Lk2]
QnLk1 9.58. 《and to him the Jesus says, "The foxes have dens and the birds of the heaven nests, but the son of a human does not have anywhere that he may recline the head."	Mt1 8.20. and to him the Jesus says, "The foxes have dens and the birds of the heaven nests, but the son of a human does not have anywhere that he may recline the head." [QnLk1·Mt1]	Lk2 9.58. and to him the Jesus said, "The foxes have dens and the birds nests, but the son of a human does not have anywhere that he may recline the head." [QnLk1˙Lk2]

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)
QnLk1 9.59. 《καὶ λέγει》 ⟨τῷ Φιλίππῳ⟩ 《ἀκολούθει μοι ὁ δὲ εἶπεν ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ》 θάψαι τὸν πατέρα μου QnLk1 9.60. 《καὶ λέγει αὐτῷ》 ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς σὺ δὲ ⸀πορευθεὶς⸂ διάγγελλε τὴν βασιλείαν τοῦ θεοῦ	Mt1 8.21. ἕτερος δὲ τῶν μαθητῶν <αὐτοῦ> εἶπεν αὐτῷ· κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. [QnLk1·Mt1] Mt1 8.22. ὁ δὲ Ἰησοῦς λέγει αὐτῷ· ἀκολούθει μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. [QnLk1·Mt1]	Jn1 1.43b. εὑρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολούθει μοι. [QnLk1·Jn1]	Lk2 9.59. εἶπεν δὲ πρὸς ἕτερον· ἀκολούθει μοι. ὁ δὲ εἶπεν· [κύριε] ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. [QnLk1Mt1·:Lk2] Lk2 9.60. εἶπεν δὲ αὐτῷ· ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. [QnLk1Mt1·:Lk2]
QnLk1 9.59. 《And he says》 ⟨to Philip⟩, 《"Follow me." But he said, "Permit me first to depart and》 to bury the father of mine." QnLk1 9.60. 《And he says to him》, "Let the dead ones bury the dead of theirs. Now you ⸀going⸂ declare the reign of the god.	Mt1 8.21. Now another of the students [of his] said to him, "Lord, permit me first to depart and to bury the father of mine." [QnLk1·Mt1] Mt1 8.22. But the Jesus says to him· "Follow me and ălet the dead bury the dead of theirs." [QnLk1·Mt1]	Jn1 1.43b. He finds Phillip and he says to him the Jesus, "Follow me." [QnLk1·Jn1]	Lk2 9.59. But he said unto a different one, "Follow me." But he said, [lord,] permit me after departing first to bury the father of mine. [QnLk1Mt1·:Lk2] Lk2 9.60. Now he said to him, "ăLet the dead ones bury the their own dead ones, but you, after departing, report out the dominion of the god." [QnLk1Mt1·:Lk2]

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'" / κἂν συγχρήσωνται τῇ τοῦ κυρίου φωνῇ λέγοντος τῷ Φιλίππῳ· ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀκολούθει 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 adulescentem festinantem ad exsequias 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 Ev 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 "unto" / 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" / νεκρούς. 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 ἄπελθε.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 9.61. 《καὶ λέγει τις ἀκολουθήσω σοι》 〈πρῶτον〉 《δὲ ἐπίτρεψόν μοι》 ἀποτάξασθαι ⸌τοῖς ⸂ἰδίοις⸃⸍ QnLk1 9.62. 《καὶ λέγει αὐτῷ》 〈μὴ〉 ⸂βλέψῃς⸃ εἰς τὰ ὀπίσω	Lk2 9.61. <u>εἶπεν</u> δὲ <u>καὶ</u> ἕτερος· <u>ἀκολουθήσω σοι</u>, κύριε· <u>πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου</u>. ^[QnLk1·Lk2] Lk2 9.62. <u>εἶπεν</u> <u>δὲ</u> <πρὸς αὐτὸν> ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ <u>βλέπων εἰς τὰ ὀπίσω</u> εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ. ^[QnLk1·Lk2]
QnLk1 9.61. 《And says a certain one, "I will follow you,》 《but》 〈first〉 《permit me》 to ἀποτάξασθαι ⸌τοῖς ⸂ἰδίοις⸃⸍ QnLk1 9.62. 《And he says to him,》 "〈Do not〉 ⸂look⸃ to the things behind."	Lk2 9.61. But <u>said</u> <u>also</u> a different one, "<u>I will follow you</u>, lord, <u>but first permit me to set in order the things within the house of mine</u>." ^[QnLk1·Lk2] Lk2 9.62. <u>Now</u> said [unto him] <u>the Jesus</u>, "οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ <u>βλέπων εἰς τὰ ὀπίσω</u> εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ. ^[QnLk1·Lk2]

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" / εὔθετός 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.

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	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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Lk2 10.1ac. ⟪καὶ⟫ ⌜⌜ἐξελέξατο⌝⌝ ⌜ἄλλους⌝ ἑβδομήκοντα ⟨ἀποστόλους⟩ ⟪καὶ⟫ ἀπέστειλεν ⟪αὐτοὺς⟫ εἰς ⌜πόλεις⌝ / Lk2 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 ἑτέρους 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 ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων [Mk1Lk2·:Mk2]	Mt2 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [Mk1Mt1Lk2Mk2·:Mt2]

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).

Lk1 10.1 is closely paraphrased in T: "He has chosen 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... praescripsit... 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" / ἑτέρους 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 notes above on Lk2 9.51–53.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn2 (110s)	Lk2 (117–138)
QnLk1 10.2. 《ἔλεγεν αὐτοῖς ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ》 QnLk1 10.3. 《ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων》	Mt1 9.37. τότε λέγει τοῖς μαθηταῖς αὐτοῦ· ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι. [‡QnLk1·Mt1] Mt1 9.38. δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. [‡QnLk1·Mt1] Mt1 10.16a. ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· [‡QnLk1·Mt1] Mt1 10.16b. γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. [Mt1c]	Jn2 4.35a. οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνός ἐστιν [Jn2c] Jn2 4.35b. καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ [‡QnLk1˙Jn2?] Jn2 4.35c. λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσιν [Jn2c] Jn2 4.35d. πρὸς θερισμόν [‡QnLk1˙Jn2?]	Lk2 10.2. ἔλεγεν δὲ πρὸς αὐτούς· ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. [‡QnLk1˙Lk2] [CINP-] Lk2 10.3. ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. [‡QnLk1˙Lk2] [CINP-]

Lk1 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, ⲡⲉϫⲉ ⲓⲥ ϫⲉ ⲡⲱⲣⲥ ⲙⲉⲛ ⲛⲁϣⲱϥ ` ⲛⲉⲣⲅⲁⲧⲏⲥ ⲇⲉ ⲥⲟⲃⲕ ` ⲥⲟⲡⲥ ⲇⲉ ⲙⲡϫⲟⲉⲓⲥ ϣⲓⲛⲁ ⲉϥⲛⲁⲛⲉⲝ ` ⲉⲣⲅⲁⲧⲏⲥ ⲉⲃⲟⲗ ` ⲉⲡⲱϩⲥ / "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 Ev 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 stylometric 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" / ἄρνας 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)
10.4a not present in QnLk1 Qn 10.4b. 《μηδὲν αἴρετε εἰ》 ⸌⸌μὴ⸍ ῥάβδον μὴ⸍ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε	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 A142] 6.9 not present in Mk1	Lk1 9.3. 《καὶ εἶπεν αὐτοῖς μηδὲν αἴρετε εἰς τὴν ὁδόν》 〈μήτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν, μήτε πήραν, μήτε ῥάβδον, μήτε δύο χιτῶνας, μήτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν〉 [¦Mk1·Lk1] [see A142] Lk1 10.4. 〈παρήγγειλεν〉 《δὲ αὐτοῖς αἴρετε》 μηδὲν ῥάβδον μὴ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε [QnMk1·:Lk1]	Mt1 10.9. 《καὶ εἶπεν αὐτοῖς μηδὲν αἴρετε μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν》 [¦‡Mk1Lk1·:Mt1] [see A142] Mt1 10.10a. μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον [QnMk1Lk1·:Mt1]	Dx 11.6. ἐξερχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον ἕως οὗ αὐλισθῇ ἐὰν δὲ ἀργύριον ψευδοπροφήτης ἐστί [¦QnMk1Mt1·:Dx] [see QnLk 10.1 for ἀποστόλους]	Lk2 9.3. καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε [ἀνὰ] δύο χιτῶνας ἔχειν. [¦Mk1Lk1·:Lk2] [see A142] Lk2 10.4a. μὴ βαστάζετε βαλλάντιον, [CINP] Lk2 10.4b. μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. [Qn¨Lk2] Ac 3.6. εἶπεν δὲ Πέτρος· ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι [Mk1Lk1Mt1Dx·:Ac]	Mk2 6.8 same as Mk1 Mk2 6.9. ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας. [¦Lk1¨Mk2] Mk2 10.10a same as Mt1 [see A142]	Mt2 10.9. μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν [¦Mk1Lk1Mt1DxLk2·:Mt2] [see A142] Mt2 10.10a same as Mt1

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 praescripsit ... 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" / *praescripsit*, 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)
QnLk1 10.5. εἰς ἢν ἂν εἰσέλθητε οἰκίαν λέγετε εἰρήνη ˹τῷ οἴκῳ τούτῳ˺[97] 10.6 not present in QnLk1[98] 10.7ac not present in QnLk1[99] QnLk1 10.7b. ἄξιος ˹δὲ˺ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ[100] 10.8 not present in QnLk1[101]	Mt1 10.10b. ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. [QnLk1·Mt1] Mt1 10.11. εἰς ἢν δ' ἂν εἰσέλθητε, κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. [¦QnLk1·Mt1] [see A142] Mt1 10.12. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν [¦QnLk1·Mt1] [see A142] 10.13 not present in Mt1	Dx 11.4. πᾶς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς κύριος [QnLk1˙Dx] Dx 11.5. οὐ μένει δὲ εἰ μὴ ἡμέραν μίαν ἐὰν δὲ ἦ χρεία καὶ τὴν ἄλλην τρεῖς δὲ ἐὰν μείνῃ ψευδοπροφήτης [Dxc] Dx 12.3. εἰ δὲ θέλει πρὸς ὑμᾶς καθῆσθαι τεχνίτης ὢν ἐργαζέσθω καὶ φαγέτω [Dxc] Dx 13.1a. πᾶς δὲ προφήτης ἀληθινὸς θέλων καθῆσθαι πρὸς ὑμᾶς [Dxc] Dx 13.1b. ἄξιός ἐστι τῆς τροφῆς αὐτοῦ [QnMt1·:Dx]	Lk2 10.5. εἰς ἢν δ' ἂν εἰσέλθητε οἰκίαν, πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ. [QnLk1Mt1·:Lk2] Lk2 10.6. καὶ ἐὰν ἐκεῖ ἦ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μή γε, ἐφ' ὑμᾶς ἀνακάμψει. [CINP] Lk2 10.7a. ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε [Mt1˙Lk2] Lk2 10.7b. ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν [CINP] Lk2 10.7c. ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. [QnLk1Mt1·:Lk2] Lk2 10.7d. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. [CINP] Lk2 10.8. καὶ εἰς ἢν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν [CINP]	Mk2 6.10. καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. [¦QnLk1Lk2·Mk2] [see A142 and Lk2 9.4 for ἐκεῖθεν]	Mt2 10.10b same as Mt1 Mt2 10.11. εἰς ἢν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. [¦QnLk1Mt1Lk2·:Mt2] Mt2 10.12 same as Mt1 Mt2 10.13. καὶ ἐὰν μὲν ἦ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ἦ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. [QnJn1Lk2·:Mt2]

[97] 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 ἢν δ' ἂν πόλιν, which MtR2 expands to "into whatever city or village" / εἰς ἢν δ' ἂν πόλιν ἢ κώμην.

[98] 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).

[99] 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.

[100] 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" / ἄξιος 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 corrrection 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).

[101] 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 ἢν δ' ἂν... οἰκίαν (10.5) but also "into whichever city" / εἰς ἢν ἂν πόλιν, a characteristic LkR2 word and setting. Notice the doubling of "into whichever" / εἰς ἢν 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)
QnLk1 7.22. … ⌜λεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται⌝ … 10.9a not present in QnLk1 QnLk1 10.9b. ⟪καὶ⟫ ⌜λέγετε αὐτοῖς⌝ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ	Mt1 10.7. πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. [¦QnLk1·Mt1] 10.8 not present in Mt1	Lk2 9.2. same as Lk1 Lk2 10.9a. καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς [CINP] Lk2 10.9b. καὶ λέγετε αὐτοῖς· ἤγγικεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ [QnLk1˙Lk2]	Mt2 10.7. same as Mt1 Mt2 10.8. ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. [¦QnLk1Mt1·:Mt2]

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" / ἤγγικεν 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)
Qn 10.10. 《καὶ ἐὰν》 μὴ δέχωνται ὑμᾶς ⌜εἴπατε⌝ Qn 10.11. πλὴν γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ 《καὶ》 ⌜ᵉἐκτινάξατε⌝ᵃ⌝ τὸν κονιορτὸν ⟨εἰς μαρτύριον τὸν κολληθέντα ἐκ τοῦ ἀγροῦ αὐτῶν⟩	Mk1 6.11. καὶ ὃς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν 《κονιορτὸν》 τῶν ποδῶν ὑμῶν εἰς μαρτύριον. [¦Qn·Mk1] [see A142]	Lk1 9.5. 《καὶ οἱ ἂν》 μὴ ⌜δέχωνται⌝ ὑμᾶς τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ⌜ἐκτινάξατε⌝ εἰς μαρτύριον 《αὐτοῖς》 [¦Qn˙Lk1] [see A142] Lk1 10.10–11 same as Qn	Mt1 10.14. καὶ ὃς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [¦QnMk1Lk1·:Mt1] [see A142]	Lk2 10.10. εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε· [QnLk1˙Lk2] 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]	Mk2 6.11. καὶ ὃς 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]	Mt2 10.14. καὶ ὃς 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]

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 Ev 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 εἴπατε restored by most Ev 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	Lk2 10.12. λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. [CINP] Lk2 10.13. οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν. [CINP] Lk2 10.14. πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. [CINP] Lk2 10.15. καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ᾅδου καταβήσῃ. [CINP]	Mt1 10.15a. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται [Lk2·Mt2] ‖ Mt1 10.15b. γῇ [Mt2c] ‖ Mt1 10.15c. Σοδόμων [Lk2·Mt2] ‖ Mt1 10.15d. καὶ Γομόρρων [Mt2c] ‖ Mt1 10.15e. ἐν ἡμέρᾳ **κρίσεως** ἢ τῇ πόλει ἐκείνῃ. [Lk2Lk2·:Mt2] [see Lk2 10.14 for κρίσει] Mt2 11.20. τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν· [Mt2c] Mt2 11.21. οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. [Lk2·Mt2] 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] Mt1 11.23a. καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾅδου καταβήσῃ. [Lk2·Mt2] ‖ Mt1 11.23b. ὅτι εἰ ἐν Σοδόμοις [Mt2c] ‖ Mt1 11.23c. ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, [Lk2·Mt2] ‖ Mt1 11.23d. ἔμεινεν ἂν μέχρι τῆς σήμερον. [Mt2c] Mt1 11.24a. πλὴν λέγω ὑμῖν [Lk2·Mt2] ‖ Mt1 11.24b. ὅτι γῇ [Mt2c] ‖ Mt1 11.24c. Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί. [Lk2·Mt2]
10.12–15 not present in QnLk1	Lk2 10.12. "I say to you that for Sodom on the day that more bearable will it be than for the city that. [CINP] Lk2 10.13. Woe to you, Chorazin! Woe to you, Bethsaida! Because if in Tyre and Sidon had been done the powers which happened in you [all], long ago would they in sackcloth and ash seated have repented. [CINP] Lk2 10.14. "However, for Tyre and for Sidon more bearable will it be on the judgment than for you. [CINP] Lk2 10.15. "And you, Capernaum, not unto heaven will you be raised, will you? Unto the hades you will descend." [CINP]	Mt1 10.15a. "Truly I say to you, more bearable will it be [Lk2·Mt2] ‖ Mt1 10.15b. in land [Mt2c] ‖ Mt1 10.15c. of Sodom [Lk2·Mt2] ‖ Mt1 10.15d. and of Gomorrah [Mt2c] ‖ Mt1 10.15e. on day **of judgment** than for the city that. [Lk2Lk2·:Mt2] [see Lk2 10.14 for κρίσει] Mt2 11.20. At that time he began to revile the cities in which happened the most powers of his, because they did not repent, [Mt2c] Mt2 11.21. "Woe to you, Chorazin! Woe to you, Bethsaida! Because if in Tyre and Sidon had happened the powers which happened in you [all], long ago would they in sackcloth and ash have repented. [Lk2·Mt2] Mt2 11.22. "However I say to you, for Tyre and for Sidon more bearable will it be on **day** κof judgment than for you. [Lk2Lk2·:Mt2] [see Lk2 10.12 for λέγω ὑμῖν and ἡμέρᾳ] Mt1 11.23a. "And you, Capernaum, not unto heaven will you be raised, will you? Unto hades you will descend. [Lk2·Mt2] ‖ Mt1 11.23b. Because if in Sodom [Mt2c] ‖ Mt1 11.23c. had been done the powers which happened in you, [Lk2·Mt2] ‖ Mt1 11.23d. it would remain up to the today. [Mt2c] Mt1 11.24a. "However, I say to you [Lk2·Mt2] ‖ Mt1 11.24b. that in land [Mt2c] ‖ Mt1 11.24c. of Sodom more bearable will it be on day of judgment than for you." [Lk2·Mt2]

Lk2 10.12–15 is entirely unattested by patristic witnesses, but all of this content was likely not present in Lk1. No Ev 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).

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

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》	Jn2 13.20. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν 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 ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. [Mt2c]	Mk3 9.41a. ὃς 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]
QnLk1 10.16. The one who rejects you me rejects; 《me hearing hears the one who sent.》	Jn2 13.20. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν 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 ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. [Mt2c]	Mk3 9.41a. ὃς 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]

Lk1 10.16 in its first part 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 f¹³ 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.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
A180. Snakes and scorpions	10.19a	10.17–20	16.17–18

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
10.17–18 not present in QnLk1	Lk2 10.17· ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα [δύο] μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. [CINP] Lk2 10.18· εἶπεν δὲ αὐτοῖς· ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. [CINP] Ac 2.11· … λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις… Ac 2.43· … σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο. Ac 4.30· … σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. Ac 10.46· … αὐτῶν λαλούντων γλώσσαις… Ac 19.6· … ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευον.	Mk3 16.17· <u>σημεῖα</u> δὲ <u>τοῖς πιστεύσασιν</u> ταῦτα παρακολουθήσει· <u>ἐν τῷ ὀνόματί</u> <u>μου</u> <u>δαιμόνια</u> <u>ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς</u> [Lk2Ac·Mk3]

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)
Lk1 4.40d. τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. [¦Mk1·Lk1] QnLk1 10.19a. ⸂⸃δίδωμι⸂⸃ τὴν ἐξουσίαν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων[102] 10.19b not present in QnLk1	Lk2 4.35. ... τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν. Lk2 4.40d. τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. Lk2 10.19a. ἰδοὺ <u>δέδωκα</u> ὑμῖν <u>τὴν ἐξουσίαν</u> τοῦ <u>πατεῖν ἐπάνω ὄφεων καὶ σκορπίων,</u> [QnLk1·Lk2] Lk2 10.19b. καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. [CINP] Ac 9.12. ... ἐπιθέντα αὐτῷ [τὰς] χεῖρας ὅπως ἀναβλέψῃ. Ac 28.8. ... ἐπιθεὶς τὰς χεῖρας αὐτῷ ἰάσατο αὐτόν.	Mk2 6.13. καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ **ἤλειφον ἐλαίῳ** πολλοὺς ἀρρώστους καὶ <u>ἐθεράπευον</u>. [¦Lk1Js·:Mk3] [see A142] Mk3 16.18. [καὶ ἐν ταῖς χερσὶν] <u>ὄφεις</u> ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ <u>μὴ</u> αὐτοὺς <u>βλάψῃ</u>, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν. [QnLk1Lk2Ac·:Mk3]

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[102] 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 Ev 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 ἐχθρὲ 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	Rev 13.8. οὗ 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 χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς. [CINP]

Lk2 10.20 is unattested (R 420), but it was most 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).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt2 (90s)	Lk2 (117–138)	Mt2 (140s)
A181. Thanksgiving	10.21–24	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: Ev 10.21

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
10.21ab not present in QnLk1 QnLk1 10.21c. εὐχαριστῶ σοι καὶ ἐξομολογοῦμαί κύριε τοῦ οὐρανοῦ ὅτι κρυπτὰ ⌜ταῦτα ἀπὸ σοφῶν⌝ καὶ ⌜συνετῶν⌝ ἀπεκάλυψας νηπίοις ναὶ ὁ πατήρ 10.21d not present in QnLk1	Mt1 11.25a. ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· [Mt1c] Mt1 11.25b. ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· [QnLk1·Mt1] Mt1 11.26. ναὶ ὁ πατήρ, [QnLk1·Mt1] Mt1 11.26b. ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. [Mt1c]	Lk2 10.21a. ἐν αὐτῇ τῇ ὥρᾳ [Mt1·Lk2] Lk2 10.21b. ἠγαλλιάσατο <ἐν> τῷ πνεύματι τῷ ἁγίῳ καὶ [CINP] Lk2 10.21c. εἶπεν· ἐξομολογοῦμαί σοι, **πάτερ**, κύριε τοῦ οὐρανοῦ **καὶ τῆς γῆς**, ὅτι **ἀπέκρυψας ταῦτα** ἀπὸ σοφῶν καὶ συνετῶν **καὶ** ἀπεκάλυψας **αὐτὰ** νηπίοις· ναὶ ὁ πατήρ. [QnLk1Mt1·:Lk2] Lk2 10.21d. ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. [Mt1·Lk2]
10.21ab not present in QnLk1 QnLk1 10.21c. εὐχαριστῶ σοι καὶ ἐξομολογοῦμαί κύριε τοῦ οὐρανοῦ ὅτι κρυπτὰ ⌜ταῦτα ἀπὸ σοφῶν⌝ καὶ ⌜συνετῶν⌝ ἀπεκάλυψας νηπίοις ναὶ ὁ πατήρ 10.21d not present in QnLk1	Mt1 11.25a. ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· [Mt1c] Mt1 11.25b. ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· [QnLk1·Mt1] Mt1 11.26. ναὶ ὁ πατήρ, [QnLk1·Mt1] Mt1 11.26b. ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. [Mt1c]	Lk2 10.21a. ἐν αὐτῇ τῇ ὥρᾳ [Mt1·Lk2] Lk2 10.21b. ἠγαλλιάσατο [ἐν] τῷ πνεύματι τῷ ἁγίῳ καὶ [CINP] Lk2 10.21c. εἶπεν· ἐξομολογοῦμαί σοι, **πάτερ**, κύριε τοῦ οὐρανοῦ **καὶ τῆς γῆς**, ὅτι **ἀπέκρυψας ταῦτα** ἀπὸ σοφῶν καὶ συνετῶν **καὶ** ἀπεκάλυψας **αὐτὰ** νηπίοις· ναὶ ὁ πατήρ. [QnLk1Mt1·:Lk2] Lk2 10.21d. ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. [Mt1·Lk2]

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 δέ καὶ τῆς γῆς, οὔτε πάτερ εἶχεν. ἐλέγχεται δέ κάτω γὰρ εἶχεν ναὶ, ὁ πατήρ (*Pan.* 42.11.6 κβ (22); 42.11.17 Σχ. κβ (22); restated in 42.11.17 Ἔλ. 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.

First Gospel LODLIB v4.04 2024-02-24 p.268 © 2024 by Mark G. Bilby Return to TOC.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 10.22· πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός ⟨καὶ⟩ οὐδεὶς γινώσκει τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ καὶ ᾧ ἐὰν ὁ υἱὸς ⌜ἀποκαλύψῃ⌝	Mt1 11.27· πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. [QnLk1·Mt1]	Lk2 10.22· πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός **μου,** καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν **βούληται** ὁ υἱὸς **ἀποκαλύψαι.** [QnLk1Mt1·:Lk2]	Mt2 11.27 same as Mt1

Mt2 11.28· δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. [Mt2c]

Mt2 11.29· ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· [Mt2c]

Mt2 11.30· ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν. [Mt2c] |
| QnLk1 10.22· πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός ⟨καὶ⟩ οὐδεὶς γινώσκει τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ καὶ ᾧ ἐὰν ὁ υἱὸς ⌜ἀποκαλύψῃ⌝ | Mt1 11.27· πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. [QnLk1·Mt1] | Lk2 10.22· πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός **μου,** καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν **βούληται** ὁ υἱὸς **ἀποκαλύψαι.** [QnLk1Mt1·:Lk2] | Mt2 11.27 same as Mt1

Mt2 11.28· δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. [Mt2c]

Mt2 11.29· ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· [Mt2c]

Mt2 11.30· ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν. [Mt2c] |

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 Ev: "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" / οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱός οὐδὲ τὸν υἱόν 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" / οὐδεὶς γινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ ... οὐδεὶς 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" / οὐδεὶς 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 Ev 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 *ZVBR*) 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 Ev conflated with Lk2 and/or Mt2.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
10.23a not present in QnLk1 QnLk1 10.23b. μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε QnLk1 10.24a. λέγω γὰρ ὑμῖν ὅτι ⸀προφῆται οὐκ εἶδαν ἃ ὑμεῖς βλέπετε⸀ 10.24b not present in QnLk1	Mt1 13.16a. ὑμῶν δὲ <u>μακάριοι οἱ ὀφθαλμοὶ</u> ὅτι <u>βλέπουσιν</u> [Qn·Mt1] Mt1 13.16b. καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν. [Mt1c] Mt1 13.17a. <u>ἀμὴν γὰρ λέγω ὑμῖν ὅτι</u> πολλοὶ <u>προφῆται</u> [Qn·Mt1] Mt1 13.17b. καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν [Mt1c] Mt1 13.17c. <u>ἃ βλέπετε καὶ οὐκ εἶδαν</u> [Qn·Mt1] Mt1 13.17d. καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. [Mt1c]	Lk2 10.23a. καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ᾽ ἰδίαν εἶπεν· [CINP] Lk2 10.23b. <u>μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε</u>. [QnLk1·Lk2] Lk2 10.24a. <u>λέγω γὰρ ὑμῖν ὅτι</u> **πολλοὶ** <u>προφῆται</u> καὶ βασιλεῖς **ἠθέλησαν** **ἰδεῖν** <u>ἃ ὑμεῖς βλέπετε</u> **καὶ** <u>οὐκ εἶδαν</u>, [QnLk1Mt1·:Lk2] Lk2 10.24b. <u>καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν</u>. [Mt1·Lk2]
10.23a not present in QnLk1 QnLk1 10.23b. "Blessed the eyes which see what you [all] see. QnLk1 10.24a. "For I say to you that ⸀prophets did not see what you see⸀." 10.24b not present in QnLk1	Mt1 13.16a. ὑμῶν δὲ <u>μακάριοι οἱ ὀφθαλμοὶ</u> ὅτι <u>βλέπουσιν</u>. [Qn·Mt1] Mt1 13.16b. καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν. [Mt1c] Mt1 13.17a. <u>ἀμὴν γὰρ λέγω ὑμῖν ὅτι</u> πολλοὶ <u>προφῆται</u> [Qn·Mt1] Mt1 13.17b. καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν [Mt1c] Mt1 13.17c. <u>ἃ βλέπετε καὶ οὐκ εἶδαν</u> [Qn·Mt1] Mt1 13.17d. καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. [Mt1c]	Lk2 10.23a. καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ᾽ ἰδίαν εἶπεν· [CINP] Lk2 10.23b. <u>μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε</u>. [QnLk1·Lk2] Lk2 10.24a. <u>λέγω γὰρ ὑμῖν ὅτι</u> **πολλοὶ** <u>προφῆται</u> καὶ βασιλεῖς **ἠθέλησαν** **ἰδεῖν** <u>ἃ ὑμεῖς βλέπετε</u> **καὶ** <u>οὐκ εἶδαν</u>, [QnLk1Mt1·:Lk2] Lk2 10.24b. <u>καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν</u>. [Mt1·Lk2]

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 characteric *kata* + accusative adjective / κατά@pa πᾶς@a\w{1}a bigram (IDD 1.2). It essentially transforms the underlying logia into a moment of privileged revelation with the disciples as a private audience.

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 "desite" / 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).

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.

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: Ev 10.25–26

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 10.25· καὶ νομικός ⟨ἀνέστη⟩ ʿἐκπειράζων αὐτὸνˋ τί ποιήσας ζωὴν κληρονομήσω; QnLk1 10.26· καὶ εἶπεν τῷ νομικῷ ἐν τῷ νόμῳ τί γέγραπται;	22.34 not present in Mt1 Mt1 22.35· καὶ ἐπηρώτησεν 《νομικὸς》 πειράζων αὐτόν· [QnLk1·Lk2] Mt1 22.36· διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; [QnLk1·Lk2] Mt1 22.37· ὁ δὲ ἔφη αὐτῷ· [QnLk1·Lk2]	Lk2 10.25· καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων· **διδάσκαλε**, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; [QnLk1Mt1·:Lk2] Lk2 10.26· ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; [QnLk1˙Lk2] Lk2 10.27· **ὁ δὲ** ἀποκριθεὶς εἶπεν. [QnLk1Mt1·:Lk2]	Mt2 22.34· οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό, [Mt2c] Mt1 22.35a· καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν [νομικὸς] [Mt2c] Mt1 22.35b· πειράζων αὐτόν. [QnLk1˙Mt2] Mt2 22.36 same as Mt1	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] Mk3 12.29b· **ἀπεκρίθη** ὁ Ἰησοῦς [Lk2˙Mk3]

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 κγ (23); 42.11.17 Σχ. κγ (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.

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 κγ (23); 42.11.17 Σχ. κγ (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).

n (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 10.27. ἀγαπήσεις κύριον τὸν θεόν σου ⸆ ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ὅλης τῆς ἰσχύος ⸆ ⟨σου⟩	Mt1 22.37b. ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. [QnLk1·Mt1]	Lk2 10.27b. ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, [QnLk1Mt1·:Lk2] Lk2 10.27b. καὶ τὸν πλησίον σου ὡς σεαυτόν. [CINP]	Mt2 22.37 same as Mt1 Mt2 22.38. αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. [Mt2c] Mt1 22.39a. δευτέρα δὲ ὁμοία αὐτῇ. [Mt2c] Mt1 22.39b. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. [Lk2·Mt2] Mt2 22.40. ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται. [Mt2c]	Mk3 12.29b. ἀπεκρίθη ὁ Ἰησοῦς ὅτι πρώτη ἐστίν. [Lk2Mt2·:Mk3] Mk3 12.29c. ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν, [Mk3c] 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] Mk3 12.31. δευτέρα αὕτη· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν. [Lk2Mt2·:Mk3]

Lk1 10.27, in T's telling, as in the Markan and Matthean strata, has Jesus himself quoting 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 ereatoris 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 Ἔλ. 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" / ὅλῃ διανοίᾳ 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 ⌜εἶπες⌝ τοῦτο ποίει καὶ ζήσῃ	Lk2 10.28. εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ. [QnLk1·Lk2]	Mk3 12.32a. καὶ εἶπεν αὐτῷ ὁ γραμματεύς· καλῶς, **<u>διδάσκαλε</u>**, ἐπ᾽ ἀληθείας εἶπες [QnLk1˙Mk3] Mk3 12.32b. ὅτι εἷς ἐστιν 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 ὁλοκαυτωμάτων 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]
QnLk1 10.28. ⟪καὶ εἶπεν αὐτῷ⟫ ὀρθῶς ⌜εἶπες⌝ τοῦτο ποίει καὶ ζήσῃ	Lk2 10.28. εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ. [QnLk1·Lk2]	Mk3 12.32a. καὶ εἶπεν αὐτῷ ὁ γραμματεύς· καλῶς, **<u>διδάσκαλε</u>**, ἐπ᾽ ἀληθείας εἶπες [QnLk1˙Mk3] Mk3 12.32b. ὅτι εἷς ἐστιν 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 ὁλοκαυτωμάτων 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]

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 τοῦτο ποίει καὶ ζήσῃ (*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 ζήσῃ, but this is more likely an improvisation or paraphrase, rather than a verbatim reflection of a textual source.

Parallel Verses for Signals Tracing: Ev 10.~~29~~–37

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
10.29–37 not present in QnLk1	Lk2 10.29· ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον; [CINP] Lk2 10.30· ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. [CINP] Lk2 10.31· κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν· [CINP] Lk2 10.32· ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. [CINP] Lk2 10.33· Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, [CINP] Lk2 10.34· καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. [CINP] 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] Lk2 10.36· τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; [CINP] Lk2 10.37· ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως. [CINP]
10.29–37 not present in QnLk1	Lk2 10.29· Now the one who wants to justify himself said unto the Jesus, "And who is of mine neighbor?" [CINP] Lk2 10.30· Entertaining [this] the Jesus said, "A human, a certain one, descended from Jerusalem into Jericho and among bandits fell, who also, after stripping him and beatings putting down upon [him], went away, leaving [him] half-dead. [CINP] Lk2 10.31· κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν· [CINP] Lk2 10.32· ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. [CINP] Lk2 10.33· Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, [CINP] Lk2 10.34· καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. [CINP] 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] Lk2 10.36· τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; [CINP] Lk2 10.37· ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως. [CINP]

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 Ev. This famous fable is full of characteristic LkR2 features: "unto" / πρός@pa, especially to introduce direct speech, the participle "seeing" / ὁράω@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.

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

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)
[For QnLk1 7.37–38 see A114] ⟨ἡ δὲ⟩ γυνὴ στᾶσα ὀπίσω ἁμαρτωλὸς παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας ⟨καὶ⟩ ταῖς θριξὶν ἐξέμασσεν ⟨καὶ⟩ ἤλειφεν ⟨καὶ⟩ κατεφίλει [For QnLk1 7.44 see A114.] 《καὶ ὁ Ἰησοῦς λέγει》 ⟨καὶ πάλιν αὕτη τοῖς δάκρυσιν⟩ ἔβρεξέν τοὺς πόδας μου ⟨καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν⟩ [For ⟨καὶ⟩ ἤλειψεν in QnLk1 7.46 see A114] [For ⟨καὶ⟩ ᵗκατεφίλειᵗ QnLk1 7.45 see A114] 10.38–42 not present in QnLk1 [For Λάζαρος in QnLk1 16.20 see A228]	Jn1 11.1. ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ **Βηθανίας**, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. [¦QnMk1·:Jn1] [see A114] Jn1 11.2. ἦν δὲ Μαριὰμ ἡ <u>ἀλείψασα</u> τὸν κύριον **μύρῳ** καὶ <u>ἐκμάξασα</u> <u>τοὺς πόδας</u> αὐτοῦ <u>ταῖς θριξὶν</u> αὐτῆς, ἧς ὁ ἀδελφὸς <u>Λάζαρος</u> ἠσθένει. [¦QnLk1·Jn1] [see A114] Jn1 11.20. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριὰμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. [Jn1c] Jn1 11.39. λέγει ὁ Ἰησοῦς· ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· κύριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστιν. [Jn1c]	Jn2 11.1–2, 20, 39 same as Jn1 Jn2 11.21. εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· κύριε, εἰ ἧς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου. [Jn2c] Jn2 12.1. ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν **εἰς Βηθανίαν**, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. [¦QnMk1·:Jn2] [see A114] Jn2 12.2. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ <u>Λάζαρος</u> εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. [Jn2c] Jn2 12.3. ἡ οὖν Μαριὰμ λαβοῦσα λίτραν **μύρου νάρδου πιστικῆς πολυτίμου** ἤλειψεν <u>τοὺς πόδας</u> τοῦ Ἰησοῦ καὶ <u>ἐξέμαξεν</u> <u>ταῖς θριξὶν αὐτῆς</u> <u>τοὺς πόδας</u> αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ **μύρου**. [¦[QnLk1Jn1·:Jn2] [see A114]	Lk2 10.38a. ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς [CINP] Lk2 10.38b. <u>κώμην</u> τινά· γυνὴ δέ τις ὀνόματι <u>Μάρθα</u> ὑπεδέξατο αὐτόν. [Jn1ˆLk2] Lk2 10.39. καὶ **τῇδε** ἦν **ἀδελφὴ** καλουμένη **Μαριάμ**, [ἣ] καὶ **παρακαθεσθεῖσα πρὸς** <u>τοὺς πόδας</u> τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ. [QnLk1Jn1·:Lk2] Lk2 10.40a. **ἡ δὲ Μάρθα** περιεσπᾶτο περὶ πολλὴν διακονίαν· <u>ἐπιστᾶσα</u> δὲ εἶπεν, **κύριε**, [QnLk1Jn1·:Lk2] Lk2 10.40b. οὐ μέλει σοι ὅτι ἡ <u>ἀδελφή</u> μου μόνην με κατέλιπεν διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. [CINP] Lk2 10.41. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, [CINP] Lk2 10.42. ἑνὸς δέ ἐστιν χρεία· Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς. [CINP]

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 Ev. Like the fable of the Good Samaritan, this one is also saturated with characteristic LkR2 features: the prepositional arthrous infinitive quadigram / ἐν@ρ\w+ (?:\w+@\w+){0:1}ὀ@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).

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SQE. 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: Ev 11.1

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.1. 《καὶ》 ἐν τόπῳ τινὶ ⟨αὐτὸν⟩ προσευχόμενον ⟨ἐπαιρόμενον τῷ οὐρανω⟩ ⸢εἶπέν⸣ τις τῶν μαθητῶν κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς ⸢καὶ⸣ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ	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]

Lk1 11.1 is closely summarized and quoted by T: "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, 'καί 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 ἐπᾶραι 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 "unto" formula / πρός@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	Mt1 6.9. <u>οὕτως</u> οὖν <u>προσεύχεσθε</u> ὑμεῖς· <u>πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου.</u> [QnLk1·Mt1] Mt1 6.10. <u>ἐλθέτω ἡ βασιλεία σου·</u> γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. [QnLk1·Mt1]	Dx 8.2a. <u>οὕτω προσεύχεσθε· πάτερ **ἡμῶν ὁ ἐν τῷ οὐρανω· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·**</u> [QnLk1Mt1·:Dx]	Lk2 11.2. <u>εἶπεν δὲ αὐτοῖς· **ὅταν προσεύχησθε** λέγετε· πάτερ, **ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου.**</u> [QnLk1Mt1·:Lk2]

Lk1 11.2 is repeatedly and closely paraphrased by T: "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 οὐρανω (annotated as "may not have been present") is removed, since it is not attested and is missing from many early and reliable Lk2 mss ($\mathfrak{P}^{75}$ ℵ B f¹ 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	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]

Lk1 11.3 is most closely and best attested in a Greek 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, *frg.* 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⸩[103] Qn 11.4c. 《καὶ》 ⸀μή ἄφες ἡμᾶς εἰσενεχθῆναι⸣ εἰς πειρασμόν[104]	Lk1 11.4a. 《καὶ》 ἄφες ἡμῖν τὰς ἁμαρτίας [Qn·Lk1] Lk1 11.4c. 《καὶ》 ⸀μή ἄφες ἡμᾶς εἰσενεχθῆναι⸣ 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 ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· [Mt1c] Mt1 6.15. ἐὰν δὲ μὴ ἀφῆτε 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 ἐστιν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. [QnLk1Mt1·:Dx]	Lk2 11.4ab. καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν. [QnLk1¨Lk2] Lk2 11.4c. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. [QnLk1¨Lk2]	Mk3 11.25. καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ 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]

[103] 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).

[104] 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*).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A186. Midnight begging	11.5, 7–8	11.5–8

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.5. ⸀καὶ ⸀εἶπεν⸃ τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου ⸀⸀αἰτῶν⸃⸃ τρεῖς ἄρτους	Lk2 11.5. <u>καὶ εἶπεν</u> πρὸς αὐτούς· <u>τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου</u> καὶ εἴπῃ αὐτῷ· φίλε, χρῆσόν μοι <u>τρεῖς ἄρτους</u>. [QnLk1·Lk2]
QnLk1 11.5. ⸀And ⸀he said⸃⸃, "A certain one of you will have a friend and he will come unto him at midnight ⸀⸀asking⸃⸃ three loaves."	Lk2 11.5. <u>And he said</u> unto them, "<u>Who of you will have a friend and he will come unto him at midnight</u> and say to him, 'Friend, lend me <u>three loaves</u>.'" [QnLk1·Lk2]

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 petitorem 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 τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, αἰτῶν τρεῖς ἄρτους; καὶ λοιπόν (*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 εἴπῃ 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 "unto" / πρός@pa, especially for the speech addressee (IDD 1.1, 1.2); dialogue and hospitality decorum (IDD 1.4). The later use of the "unto" / πρὸς after a verb of motion is clearly attested by E, found elsewhere in Qn (IDD 1.1), and consistently restored by *HRKN*.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
11.6 not present in QnLk1	Lk2 11.6. ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. [CINP]
11.6 not present in QnLk1	Lk2 11.6. "Since friend of mine arrived from road unto me and not have I anything which I may set before him. [CINP]

Lk2 11.6 is unattested for Ev 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" / ἐπειδή and "road" / ὁδός (IDD 1.1); the *pros* + accusative / πρός@pa formula (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 πάρεχε〉 《ἡ θύρα κέκλεισται》 ⌐καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσίν⌐	^{Lk2 11.7.} κἀκεῖνος <u>ἔσωθεν</u> ἀποκριθεὶς <u>εἴπῃ, μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσίν·</u> οὐ δύναμαι ἀναστὰς δοῦναί σοι. ^[QnLk1·Lk2]
^{QnLk1 11.7.} "《And from inside he said, 'Do not for me》 〈troubles cause〉. 《The door has been closed》 ⌐and the children of mine with me in the bed are.⌐"	^{Lk2 11.7.} "And that one <u>from inside</u> answering <u>said, 'Do not for me troubles cause· Already the door has been closed and the children of mine with me in the bed are.</u> Unable am I getting up to give to you.'" ^[QnLk1·Lk2]

Lk1 11.7 is clearly attested, at least in part, by T: "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 πάρεχε 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\w+ παρέχω@v (IDD 1.2). The opening conjunctive-demonstrative crasis ("and that one" / κἀκεῖνος) 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》 ⸢εἰ καὶ⸣ ⸢ἀναστὰς⸣ ⸢οὐ δώσει⸣ ⟨φίλῳ⟩ ἀλλὰ ⟨δώσει τινι κρούσαντι⟩	Lk2 11.8. λέγω ὑμῖν, εἰ καὶ <u>οὐ δώσει</u> <u>αὐτῷ</u> <u>ἀναστὰς</u> διὰ τὸ εἶναι <u>φίλον</u> αὐτοῦ, διά γε τὴν ἀναίδειαν αὐτοῦ <u>ἐγερθεὶς</u> <u>δώσει</u> αὐτῷ ὅσων χρῄζει. [QnLk1·Lk2]
QnLk1 11.8. "《I say to you》 ⸢if even⸣ ⸢rising⸣ ⸢not will he give⸣ ⟨to a friend⟩ but ⟨he will give to someone knocking⟩."	Lk2 11.8. "<u>I say to you, if even</u> <u>not will be give</u> <u>to him</u> <u>rising</u> because of being <u>a friend</u> of his, yet because of the shame of his <u>getting up</u> <u>he will give</u> to him as much as he needs." [QnLk1·Lk2]

Lk1 11.8 is closely paraphrased by T: "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..." / *exsurgit 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 aliorsum 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 Ev includes references to the beggar . 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\w+ (?:\w+@\w+){0:1}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 Δαυίδ (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.

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: Ev 11.9

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
^{QnLk1 11.9.} αἰτεῖτε καὶ δοθήσεται. ζητεῖτε καὶ ⸢εὑρήσετε⸣. κρούετε καὶ ἀνοιγήσεται.	^{Mt1 7.7.} <u>αἰτεῖτε καὶ δοθήσεται</u> ὑμῖν, <u>ζητεῖτε καὶ εὑρήσετε, κρούετε καὶ ἀνοιγήσεται</u> ὑμῖν. ^[QnLk1·Mt1]	^{Lk2 11.9.} κἀγὼ ὑμῖν λέγω, <u>αἰτεῖτε καὶ δοθήσεται</u> **ὑμῖν**, <u>ζητεῖτε καὶ εὑρήσετε, κρούετε καὶ ἀνοιγήσεται</u> **ὑμῖν**. ^[QnLk1Mt1·:Lk2]
^{QnLk1 11.9.} "Ask and it will be given. Seek and ⸢you will find⸣. Knock and it will be opened."	^{Mt1 7.7.} "<u>Ask and it will be given</u> to you, <u>seek and you will find</u>, <u>knock and it will be opened</u> to you." ^[QnLk1·Mt1]	^{Lk2 11.9.} "I also to you say, <u>ask and it will be given</u> **to you**, <u>seek and you will find</u>, <u>knock and it will be opened</u> **to you**." ^[QnLk1Mt1·:Lk2]

Lk1 11.9 is successively attested by T with respect 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 aperietur et quaerenti invenietur. Viderit qui quaerit semper quia non inveniet; illic enim quaerit ubi non invenietur. Viderit qui semper pulsat quia numquam aperietur 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 εὑρίσκει καὶ τῷ κρούοντι ἀνοίγεται⟩	Mt1 7.8. <u>πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται.</u> [QnLk1·Mt1]	Lk2 11.10. <u>πᾶς **γὰρ** ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι **ἀνοιγήσεται.**</u> [QnLk1Mt1·:Lk2]
QnLk1 11.10. "《Everyone》 ⟨who asks receives and who seeks finds and to the one knocking it is opened⟩."	Mt1 7.8. "For <u>everyone who asks receives and who seeks finds and to the one knocking will it be opened up.</u>" [QnLk1·Mt1]	Lk2 11.10. **For** <u>everyone who asks receives and who seeks finds and to the one knocking **will it be opened up**</u>. [QnLk1Mt1·:Lk2]

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 𝔓⁷⁵ *B* D) is preferable to the future forms "will be opened" / ἀνοιγήσεται (so 𝔓⁴⁵ ℵ C L Θ *f¹ f¹³* 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" / εὑρίσκω, "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)
QnLk1 11.11. τίνα ⸀γὰρ� ἐξ ὑμῶν πατέρα αἰτήσει υἱὸς ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; QnLk1 11.12. ἢ ⟨ἀντὶ⟩ ⸀ᾠοῦ� σκορπίον;	Mt1 7.9a. ἢ τίς ἐστιν ἐξ ὑμῶν [QnLk1·Mt1] Mt1 7.9b. ἄνθρωπος, ὃν [Mt1c] Mt1 7.9c. αἰτήσει ὁ υἱὸς [QnLk1·Mt1d] Mt1 7.9d. αὐτοῦ ἄρτον, μὴ λίθον [Mt1c] Mt1 7.9e. ἐπιδώσει αὐτῷ; [QnLk1·Mt1] Mt1 7.10. ἢ καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν ἐπιδώσει αὐτῷ; [QnLk1·Mt1]	Lk2 11.11. τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; [QnLk1˺Lk2] Lk2 11.12. ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον; [QnLk1Mt1·:Lk2]
QnLk1 11.11. τίνα ⸀γὰρ� ἐξ ὑμῶν πατέρα αἰτήσει υἱὸς ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; QnLk1 11.12. ἢ ⟨ἀντὶ⟩ ⸀ᾠοῦ� σκορπίον;	Mt1 7.9a. ἢ τίς ἐστιν ἐξ ὑμῶν [QnLk1·Mt1] Mt1 7.9b. ἄνθρωπος, ὃν [Mt1c] Mt1 7.9c. αἰτήσει ὁ υἱὸς [QnLk1·Mt1d] Mt1 7.9d. αὐτοῦ ἄρτον, μὴ λίθον [Mt1c] Mt1 7.9e. ἐπιδώσει αὐτῷ; [QnLk1·Mt1] Mt1 7.10. ἢ καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν ἐπιδώσει αὐτῷ; [QnLk1·Mt1]	Lk2 11.11. τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; [QnLk1˺Lk2] Lk2 11.12. ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον; [QnLk1Mt1·:Lk2]

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 αἰτήσει 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 αἰτήσει ἰχθύν μὴ ὄφιν αὐτῷ ἐπιδώσει; (*Pan.* 42.11.17 Ἔλ. 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., Ev 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 φησίν ἐξ ὑμῶν αἰτήσῃ ὁ υἱὸς αὐτοῦ [341] ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ; ἢ ἐὰν 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 Ev. 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 𝔓45.

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 ἀντι ᾠοῦ σκορπίον; (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); restated in 42.11.17 Ἔλ. κδ (24); GCS 31:110, 133); "Or if he asks for an egg, will give him a scorpion?" / ἢ καὶ αἰτήσῃ ᾠόν, 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 𝔓45.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.13· εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ ⸀διδόναι τοῖς τέκνοις ὑμῶν⸜ πόσῳ μᾶλλον ὁ πατὴρ δώσει πνεῦμα ἅγιον;	Mt1 7.11· εἰ οὖν ὑμεῖς πονηροὶ ὄντες <u>οἴδατε δόματα ἀγαθὰ</u> διδόναι τοῖς τέκνοις ὑμῶν, <u>πόσῳ μᾶλλον ὁ πατὴρ</u> ὑμῶν ὁ ἐν τοῖς οὐρανοῖς <u>δώσει</u> ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. [QnLk1·Mt1]	Lk2 11.13· <u>εἰ οὖν ὑμεῖς πονηροὶ</u> ὑπάρχοντες <u>οἴδατε **δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν**</u>, <u>πόσῳ μᾶλλον ὁ πατὴρ</u> [ὁ] **ἐξ οὐρανοῦ** δώσει πνεῦμα ἅγιον **τοῖς αἰτοῦσιν αὐτόν**. [QnLk1Mt1·:Lk2]

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 πόσῳ μᾶλλον ὁ πατὴρ; (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); restated in 42.11.17 Ἔλ. 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 Ev 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 Ev editors restore the expression "to give to your children" / διδόναι τοῖς τέκνοις ὑμῶν. While the bigram "your children" / τέκνον@n\w{2}p\w+ 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 Ev 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.

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: Ev 11.14–18

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.14. ⟨τότε ἐκβάλλει⟩ δαιμόνιον κωφόν[105] QnLk1 11.15. 《καὶ ἔλεγον》 ἐν Βεελζεβοὺλ ἐκβάλλει τὰ δαιμόνια[106] 11.16–17 not present in QnLk1[107] [see A191] QnLk1 11.18. 《ἔλεγεν δὲ αὐτοῖς》 ⌐εἰ ὁ σατανᾶς ἐφ᾽ ἑαυτὸν ⌐ἐμερίσθη⌐ ⟨οὐ δύναται⟩ 《σταθῆναι ἡ βασιλεία αὐτοῦ》[108]	Mk1 3.22. καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι <u>Βεελζεβοὺλ</u> ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων <u>ἐκβάλλει τὰ δαιμόνια.</u> [Qn·Mk1] Mk1 3.23. καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς <u>ἔλεγεν</u> <u>αὐτοῖς·</u> πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν; [Mt1c] Mk1 3.24. καὶ ἐὰν <u>βασιλεία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία</u> ἐκείνη. [Qn·Mk1] Mk1 3.25. καὶ ἐὰν οἰκία <u>ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ δυνήσεται</u> ἡ οἰκία ἐκείνη <u>σταθῆναι.</u> [Qn·Mk1] Mk1 3.26. καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ᾽ ἑαυτὸν καὶ <u>ἐμερίσθη, οὐ δύναται στῆναι</u> ἀλλὰ τέλος ἔχει. [Qn·Mk1] Mk8.11. καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ᾽ αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτὸν [¦Mk1c] [see A191]	Mt1 12.22. τότε προσηνέχθη αὐτῷ <u>δαιμονιζόμενος</u> τυφλὸς καὶ <u>κωφός,</u> καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν <u>κωφὸν</u> λαλεῖν καὶ βλέπειν. [QnLk1¬Mt1] Mt1 12.23. καὶ <u>ἐξίσταντο</u> <u>πάντες</u> οἱ ὄχλοι καὶ <u>ἔλεγον·</u> μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ; [QnLk1¬Mt1] Mt1 12.24. οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· οὗτος οὐκ <u>ἐκβάλλει τὰ δαιμόνια</u> εἰ μὴ <u>ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων.</u> [QnMk1Lk1·:Mt1] Mt1 12.25. εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν <u>αὐτοῖς·</u> πᾶσα <u>βασιλεία μερισθεῖσα καθ᾽ ἑαυτῆς</u> ἐρημοῦται καὶ πᾶσα πόλις ἢ <u>οἰκία μερισθεῖσα καθ᾽ ἑαυτῆς οὐ σταθήσεται.</u> [QnMk1Lk1·:Mt1] Mt1 12.26. καὶ εἰ ὁ σατανᾶς τὸν <u>σατανᾶν</u> ἐκβάλλει, <u>ἐφ᾽ ἑαυτὸν ἐμερίσθη·</u> πῶς οὖν <u>σταθήσεται ἡ βασιλεία αὐτοῦ;</u> [QnMk1Lk1·:Mt1] [see Mk1 3.23] Mt1 16.1. καὶ προσελθόντες <u>οἱ Φαρισαῖοι</u> καὶ Σαδδουκαῖοι <u>πειράζοντες</u> ἐπηρώτησαν <u>αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ</u> ἐπιδεῖξαι αὐτοῖς. [¦Mk1·Mt1] [see A191]	Lk2 11.14. καὶ ἦν <u>ἐκβάλλων δαιμόνιον</u> [καὶ αὐτὸ ἦν] <u>κωφόν·</u> ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος <u>*ἐλάλησεν ὁ κωφὸς*</u> καὶ ἐθαύμασαν <u>οἱ ὄχλοι.</u> [QnLk1Mt1·:Lk2] Lk2 11.15. <u>τινὲς</u> δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελζεβοὺλ <u>τῷ ἄρχοντι τῶν δαιμονίων</u> ἐκβάλλει τὰ δαιμόνια· [QnMk1Lk1·:Lk2] Lk2 11.16. ἕτεροι δὲ <u>πειράζοντες σημεῖον ἐξ</u> οὐρανοῦ ἐζήτουν παρ᾽ αὐτοῦ. [Mk1Mt1·:Lk2] [see A191] Lk2 11.17. αὐτὸς <u>δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς·</u> <u>*πᾶσα* βασιλεία ἐφ᾽ ἑαυτὴν *διαμερισθεῖσα* ἐρημοῦται καὶ *οἶκος ἐπὶ οἶκον πίπτει.*</u> [Mk1Lk1Mt1·:Lk2] Lk2 11.18a. εἰ δὲ καὶ ὁ σατανᾶς ἐφ᾽ ἑαυτὸν διεμερίσθη, <u>*πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;*</u> [QnMk1Lk1Mt1·:Lk2] Lk2 11.18b. ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. [QnLk1¬Lk2]

[105] 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\w+ 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.

[106] 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.

[107] 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.

[108] 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 𝔓45 ℵ 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 Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;[109]	Mt1 12.27a. καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ 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 Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; [QnLk1ˉLk2] Lk2 11.19b. διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. [Mt1·Lk2]

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[109] 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 Ev. 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⌝⌝ ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ;[110]	Mt1 12.28. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. [QnLk1˒Mt1]	Lk2 11.20. εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. [QnLk1˒Lk2]

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[110] 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)
QnLk1 11.21a. ⌜τὸν ἰσχυρὸν⌝ 11.21b not present in QnLk1 QnLk1 11.22a. ἰσχυρότερος 《εἰσελθὼν》 ⌜νικήσῃ⌝ ⟨καὶ τὰ σκεύη αὐτοῦ διαρπάσαι⟩[111] 11.22b not present in QnLk1	Mk1 3.27a. ἀλλ᾽ οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ [Mk1c] Mk1 3.27b. ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, [Qn·Mk1] Mk1 3.27c. ἐὰν μὴ πρῶτον [Mk1c] Mk1 3.27d. τὸν ἰσχυρὸν [Qn·Mk1] Mk1 3.27e. δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ [Mk1c] Mk1 3.27f. διαρπάσει. [Qn·Mk1]	Mt1 12.29. ἢ πῶς **δύναταί** τις εἰσελθεῖν **εἰς τὴν οἰκίαν τοῦ** **ἰσχυροῦ** καὶ τὰ σκεύη αὐτοῦ **ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ** τὸν ἰσχυρόν; **καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.** [QnMk1·:Mt1]	Lk2 11.21a. ὅταν ὁ ἰσχυρὸς [QnLk1⁻Lk2] Lk2 11.21b. καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ. [CINP] Lk2 11.22a. ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει [QnLk1⁻Lk2] Lk2 11.22b. ἐφ᾽ ᾗ ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. [CINP]

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[111] Lk2 11.21b and 22b are unattested by patristic witnesses and were likely not present in Ev, 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 Ev and matches the wording that appears in Mk1 and Mt1 (*vasa eius occupavit* / τὰ σκεύη αὐτοῦ δι|ἁρπάσαι / "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* / νικήσῃ / "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 σκεύη / *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" / εἰσελθὼν is based on the MkR1 participle εἰσελθὼν and the closely related MtR1 infinitive εἰσελθεῖν as independent QnLk1 receptors. LkR2 shifted the verb to "invading" / ἐπελθὼν 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 ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει》[112]	Mt1 12.30. ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. [‡QnLk1¨Mt1]	Lk2 9.50. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. [¦CINP] [see A167] Lk2 11.23. ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. [‡QnLk1¨Mt1]	Mk3 9.40. ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. [¦Lk2·Mk3] [see A167]

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[112] 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).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A189. Return of unclean spirit	———	11.24–26	12.43–45

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
11.24–26 not present in QnLk1113	Lk2 11.24· ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθη ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὑρίσκον· <τότε> λέγει· ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. [CINP] Lk2 11.25· καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον. [CINP] Lk2 11.26· τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. [CINP]	Mt2 12.43· <u>ὅταν</u> δὲ <u>τὸ ἀκάθαρτον πνεῦμα ἐξέλθη ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ</u> οὐχ <u>εὑρίσκει.</u> [Lk2·Mt2] Mt2 12.44· *τότε* <u>λέγει·</u> εἰς *τὸν οἶκόν μου* ἐπιστρέψω <u>ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει</u> σχολάζοντα <u>σεσαρωμένον καὶ κεκοσμημένον.</u> [Lk2·Mt2] Mt2 12.45ab· <u>τότε πορεύεται καὶ παραλαμβάνει</u> μεθ' ἑαυτοῦ <u>ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.</u> [Lk2·Mt2] Mt1 12.45c· οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ. [Mt2c]

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[113] Lk2 11.24–26 is unattested by patristic witnesses and thus omitted by ZVRB, but rendered as present by HKN. These verses were most likely not present in Lk1, nor in Qn, contrary to the judgment of the *CEQ* committee (238–43). They contain a dense cluster of characteristic Lk2 features: the lemmata "place" / τόπος, "return" / ὑποστρέφω, "house" / οἶκος, "other" / ἕτερος, and a κατα-prefixed verb (IDD 1.1); the bigrams "not finding" / μή@x εὑρίσκω@vp*, "unclean spirit" / ἀκάθαρτος@\w+ *1 πνεῦμα@*, "evil spirit" / πνεῦμα@\w+ *1 πονηρός@a (IDD 1.2); a focus on numbers, particularly the number "seven" in relation to unclean spirits (cp. Lk2 8.3), and the *exitus-reditus* plot pattern (even for an exorcised spirit!) (IDD 1.4).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A190. Benediction	11.27b–28	11.27–28

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
11.27a not present in QnLk1	Lk2 11.27a. ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα [CINP]
QnLk1 11.27b. 《καὶ》 γυνὴ ἐκ τοῦ ὄχλου ⌜ἀνέκραξε⌝ μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας	Lk2 11.27b. ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας. [QnLk1·Lk2]
QnLk1 11.28. 《ὁ δὲ λέγει》 μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ ⌜ποιοῦντες⌝[114]	Lk2 11.28. αὐτὸς δὲ εἶπεν· μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες. [QnLk1·Lk2]

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[114] Lk2 11.27a was most likely absent from Ev, 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 Ev 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... φωνὴν. 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" / καί 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@vp (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 Ev. 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 γυναιξὶν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου (Lk2 1.42).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A191a. No sign	11.29bd	8.11–13	16.1–2a, 4ab	11.29abcde	12.38–39a, 16.1–2a, 4a
A191b. Sign of Jonah	——————	——————	16.4cd	11.29f–32	12.39b–42, 16.4b

Parallel Verses for Signals Tracing: Ev 11.29bd, ~~29ace–32~~

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
11.29a not present in QnLk1 QnLk1 11.29bd. ἡ γενεὰ αὕτη σημεῖον οὐ δοθήσεται αὐτῇ[115] 11.29ce–32 not present in QnLk1[116] QnLk1 12.56. ὑποκριταί τὸ ⸀μὲν⸀ πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς ⸀διακρίνειν⸀ τὸν δὲ καιρὸν τοῦτον οὐκ ⸀⸀δοκιμάζετε⸀⸀ [see A205]	Mk1 8.11. καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. [Mk1c] Mk1 8.12. καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. [Qn·Mk1] Mk1 8.13. καὶ ἀφεὶς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. [Mk1c]	Mt1 16.2. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [see A205 for 16.2b–3] Mt1 16.4a. γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, [Mk1·Mt1] || Mt1 16.4b. καὶ σημεῖον οὐ δοθήσεται αὐτῇ [QnLk1·Lk2] || Mt1 16.4c. εἰ μὴ τὸ σημεῖον Ἰωνᾶ. [Mt1c] || Mt1 16.4d καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. [Mk1·Mt1]	Lk2 11.16. ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. [¦Mk1Mt1·:Lk2] [see A188] Lk2 11.29a. τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν. [CINP] || Lk2 11.29b. ἡ γενεὰ αὕτη [QnLk1·Lk2] || Lk2 11.29c. γενεὰ πονηρά ἐστιν. [Mt1·Lk2] || Lk2 11.29d. σημεῖον ζητεῖ, [Mk1·Lk2] || Lk2 11.29e. καὶ σημεῖον οὐ δοθήσεται αὐτῇ [QnLk1·Lk2] || Lk2 11.29f. εἰ μὴ τὸ σημεῖον Ἰωνᾶ. [Mt1·Lk2] Lk2 11.30a. καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις [CENP] || Lk2 11.30b. σημεῖον, || Lk2 11.30c. οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου [CENP] || Lk2 11.30d. τῇ γενεᾷ ταύτῃ. [QnMk1·:Lk2] Lk2 11.31. βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. [CENP] Lk2 11.32. ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. [CENP]	Mt1 12.38a. τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ [Mt2c] || Mt1 12.38b. Φαρισαίων λέγοντες· διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. [Mk1·Mt2] Mt1 12.39a. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· [Mt2c] || Mt1 12.39b. γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ [QnLk1Mt1Lk2·:Mt2] || Mt1 12.39c. τοῦ προφήτου. [Mt2c] Mt2 12.40a. ὥσπερ γὰρ ἦν Ἰωνᾶς [Lk2·Mt2] || Mt1 12.40b. ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, [Mt2c] || Mt1 12.40c. οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [Lk2·Mt2] || Mt1 12.40d. ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. [Mt2c] Mt2 12.41. ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. [Lk2·Mt2] Mt2 12.42. βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. [Lk2·Mt2] Mt2 16.1–2a, 4 same as Mt1

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[115] Lk1 11.29b is multiply attested in T and E. From T we have two closely matching paraphrases: "He decrees to give to everyone who asks, and he himself does not give a sign to those who ask" / *iubet omni petenti dare et ipse signum petentibus non dat* (*Marc.* 4.27.1; SC 456:344; Evans 412); "While indeed he decrees to give to everyone who asks, he himself does not give a sign to those who ask" / *atque adeo omni petenti dari iubet ipse signum petentibus non dat* (*Fug.* 13.3 in CSEL 76:41; *Fug.* 13.2 in CCSL 2:1154). From E we have a verbatim quotation that corroborates T: "For he has, 'this generation, a sign will not be given to it'" / εἶχεν γάρ ἡ γενεὰ αὕτη σημεῖον οὐ δοθήσεται αὐτῇ (*Pan.* 42.11.6 κε (25); 42.11.17 Σχ. κε (25); restated in 42.11.17 Ἐλ. κε (25); GCS 31:110, 135). While brief, Lk2 11.29a has a dense cluster of characteristic Lk2 features: the plural form of "crowd" / ὄχλος, and the lemma "begin" / ἄρχω (IDD 1.1); the article + δέ + noun + participle quadigram / ὁ@d\w+ δὲ@cc \w+@n\w+ \w+@vp and the "begin" + infinitive / ἄρχω / @vn bigram, especially as a dramatic speech introduction formula / ἄρχω@\w+ λέγω@vn (IDD 1.2). Without this transitional statement, the saying in QnLk1 11.29b reads as a continuation of Jesus' response to the woman's beatitude in QnLk1 11.27, likely implying that her vociferous praise was itself a demand for a sign.

[116] Lk2 11.29ce–32 was not present in Lk1 according to E, who details this omission quite precisely and contrasts it with the clear presence of the saying in 11.29bd: "The material about 'Jonah the prophet' has been deceptively cut out. For he has, 'this generation, a sign will not be given to it', but he did not have the material about 'Ninevah' and 'the queen of the south' and 'Solomon'" / παρακέκοπται τὸ περὶ Ἰωνᾶ τοῦ προφήτου. εἶχεν γάρ ἡ γενεὰ αὕτη, σημεῖον οὐ δοθήσεται αὐτῇ. οὐκ εἶχεν δὲ περὶ Νινευὴ καὶ βασιλίσσης νότου καὶ Σαλομῶνος (*Pan.* 42.11.6 κε (25); 42.11.17 Σχ. κε (25); GCS 31:110, 135). E repeats these details a third time (*Pan.* 42.11.17 Ἐλ. κε (25); GCS 31:135) while accusing Marcion of trying via omission to "hide the truth" / λαθεῖν τὴν ἀλήθειαν, whose bias *V*(209*) echoes. All Ev editors concur on the absence of Lk2 11.30–32, though their restorations of Lk1 11.29 vary. *CEQ* (250–55) incorrectly renders most of this material as part of Q. While picking up some stock phrases of Qn ("this generation", "son of man"), the content reflects a remix of characteristic Mk1, Mt1, Lk2, and Mt2 signals. Characteristic Lk2 signals vis-à-vis QnLk1 include: the lemmata "behold" / ἰδοὺ and "repent" / μετανοέω, and the comparative form of "much" / πολύς@@a\w{4}c (IDD 1.1); gratuitous references to geography and affairs of state (IDD 1.4); extended and litanized LXX references (IDD 1.5).

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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.16. λύχνον ⟨οὐδὲ⟩ καλύπτει ⟪ἀλλ' ἐπὶ τὴν λυχνίαν τεθῇ ἵνα λάμπῃ πᾶσιν⟫ [see A125] QnLk1 11.33. λύχνον ⟨οὐδὲ καλύπτει ἀλλ'⟩ ἐπὶ τὴν λυχνίαν ⟨τεθῇ⟩ ⸂ἵνα λάμπῃ πᾶσιν⸃[117]	Mk1 4.21. καὶ ἔλεγεν αὐτοῖς· μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; [¦Qn·Mk1] [see A125]	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] [see A125]	Lk2 8.16. οὐδείς δὲ λύχνον **ἅψας** καλύπτει αὐτὸν σκεύει ἢ **ὑποκάτω κλίνης τίθησιν**, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα **οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς**. [¦QnMk1Mt1·:Lk2] [see A125] Lk2 11.33. οὐδεὶς λύχνον **ἅψας** εἰς κρύπτην τίθησιν [οὐδὲ ὑπὸ τὸν μόδιον] ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα **οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν**. [QnMk1Mt1·:Lk2]

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[117] 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" / τεθῇ, matched in the Mk1 receptor. See also the apparent duplication of this saying in Lk1 8.16 and parallel set A125.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A193. Sound eye	11.34–35	6.22–23	11.34–36

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.34· ⟪ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός ἐὰν ᾖ ὁ ὀφθαλμός σου ἁπλοῦς ὅλον τὸ σῶμά σου φωτεινὸν ἔσται ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται⟫ QnLk1 11.35· ⟪εἰ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν τὸ σκότος πόσον⟫ 11.36 not present in QnLk1118·	Mt1 6.22· ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾖ ὁ ὀφθαλμός σου ἁπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. [‡QnLk1·Mt1] Mt1 6.23· ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον. [‡QnLk1·Mt1]	Lk2 11.34· ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. [‡QnLk1·Lk2] Lk2 11.35· σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. [‡QnLk1·Lk2] Lk2 11.36a· εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, [‡QnLk1·Lk2] Lk2 11.36b· μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε. [CINP]

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[118] 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).

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
11.37ac not present in QnLk1 QnLk1 11.37b. 《καὶ》 ἐρωτᾷ αὐτὸν Φαρισαῖος ⸀ἵνα⸂ ἀριστήσῃ ⸀⸀μετ⸂ αὐτῷ⸌ 11.38ac not present in QnLk1 QnLk1 11.38b. διακρινόμενος ἐν ἑαυτῷ διὰ τί οὐ πρῶτον ἐβαπτίσθη ⟨πρὸ ἀνέπεσεν⟩[119]	Lk2 11.37a. ἐν δὲ τῷ λαλῆσαι [CINP] Lk2 11.37b. ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ᾽ αὐτῷ. [QnLk1·Lk2] Lk2 11.37c. εἰσελθὼν δὲ [CINP] Lk2 11.37d. ἀνέπεσεν. [QnLk1·Lk2] Lk2 11.38a. ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν [CINP] Lk2 11.38b. ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ [QnLk1·Lk2] Lk2 11.38c. τοῦ ἀρίστου. [CINP]	Mt 15.1. τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες. [Mt2c] Mt 15.2a. διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; [Mt2c] Mt 15.2b. οὐ γὰρ νίπτονται τὰς χεῖρας [αὐτῶν] ὅταν ἄρτον ἐσθίωσιν. [QnLk1Lk2¨Mt2] Mt 15.3. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; [Mt2c] Mt 15.4. ὁ γὰρ θεὸς εἶπεν· τίμα τὸν πατέρα καὶ τὴν μητέρα, καί· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. [Mt2c] Mt 15.5. ὑμεῖς δὲ λέγετε· ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί· δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, [Mt2c] Mt 15.6. οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. [Mt2c] Mt 15.7. ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων. [Mt2c] Mt 15.8. ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ. [Mt2c] Mt 15.9. μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. [Mt2c]	Mk3 7.1. καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων. [Mt2·Mk3] Mk3 7.2. καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ᾽ ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους [QnLk1Lk2Mt2·:Mk3] Mk3 7.3a. -οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ [Mk3c] ‖ Mk3 7.3b. νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων, [QnLk1Lk2Mt2·:Mk3] Mk3 7.4 see below Mk3 7.5a. καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· [Mk3c] ‖ Mk3 7.5b. διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον; [Mt2·Mk3] 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 χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ· [Mt2·Mk3] Mk3 7.7. μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. [Mt2·Mk3] Mk3 7.8. ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων. [Mt2·Mk3] Mk3 7.9. καὶ ἔλεγεν αὐτοῖς· καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν στήσητε. [Mt2·Mk3] Mk3 7.10. Μωϋσῆς γὰρ εἶπεν· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. [Mt2·Mk3] Mk3 7.11. ὑμεῖς δὲ λέγετε· ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί· κορβᾶν, ὅ ἐστιν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, [Mk3c] Mk3 7.12. οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρί, [Mk3c] Mk3 7.13. ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. [Mk3c]

[119] 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 recubuisset 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@vp* and the lemma "be amazed" / θαυμάζω (IDD 1.1).

Mt2 (140s)	Mk3 (140s)
Mt2 15.10. καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς· ἀκούετε καὶ συνίετε· [Mt2c]	Mk3 7.14. καὶ 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. οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν 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. καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. [Mt2·Mk3]
Mt2 15.14. ἄφετε αὐτούς· τυφλοί 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]	
Mt2 15.16. ὁ δὲ εἶπεν· ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; [Mt2c]	Mk3 7.18. καὶ λέγει αὐτοῖς· οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι [Mt2·Mk3]
Mt2 15.17. οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; [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 15.18. τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον. [Mt2c]	Mk3 7.20. ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. [Mt2·Mk3]
Mt2 15.19. ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. [Mt2c]	Mk3 7.21. ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, [Mt2·Mk3]
	Mk3 7.22. μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη· [Mt2·Mk3]
Mt2 15.20. ταῦτά ἐστιν 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)
QnLk1 11.39. 《καὶ ὁ Ἰησοῦς λέγει αὐτῷ》 ⸌οἱ Φαρισαῖοι⸍ τοῦ ποτηρίου καὶ τοῦ πίνακος τὸ ἔξωθεν καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας[120] QnLk1 11.40. 《ἄφρονες》 οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;[121] QnLk1 11.41. δότε ⸌τὰ ὑπάρχοντα⸍ ἐλεημοσύνην ⟨καὶ⟩ πάντα καθαρὰ ὑμῖν ⸌ἔσται⸍[122] QnLk1 6.39. ⟨εἶπεν δὲ καὶ παραβολὴν αὐτοῖς⟩ ⟨τυφλὸς δὲ τυφλὸν ὁδηγεῖ εἰς βόθυνον⟩	Mt1 23.25. οὐαὶ ὑμῖν, γραμματεῖς καὶ <u>Φαρισαῖοι</u> ὑποκριταί, ὅτι <u>καθαρίζετε</u> <u>τὸ ἔξωθεν</u> <u>τοῦ ποτηρίου</u> καὶ τῆς παροψίδος, <u>ἔσωθεν</u> <u>δὲ</u> <u>γέμουσιν</u> ἐξ <u>ἁρπαγῆς καὶ</u> ἀκρασίας. [QnLk1·Mt1] Mt1 23.26. Φαρισαῖε <u>τυφλέ</u>, <u>καθάρισον</u> πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν. [Mt1c] Mt1 23.27b. οἵτινες <u>ἔξωθεν</u> μὲν φαίνονται ὡραῖοι, <u>ἔσωθεν</u> <u>δὲ</u> <u>γέμουσιν</u> ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. [QnLk1·Mt1] Mt1 23.28. οὕτως καὶ ὑμεῖς <u>ἔξωθεν</u> μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, <u>ἔσωθεν</u> <u>δέ</u> ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. [QnLk1·Mt1]	Lk2 11.39. <u>εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.</u> [QnLk1˙Lk2] Lk2 11.40. <u>ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;</u> [QnLk1˙Lk2] Lk2 11.41. <u>πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν.</u> [QnLk1˙Lk2]	Mk3 7.4a. καὶ ἀπ᾽ ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς [Mk3c] Mk3 7.4b. <u>ποτηρίων</u> [QnLk1˙Mk3?] Mk3 7.4c. καὶ ξεστῶν καὶ χαλκίων [καὶ κλινῶν] [Mk3c]

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[120] Lk1 11.39 is closely paraphased 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.

[121] 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.

[122] 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 : eleemosynam*). 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 (ἐστιν) but is matched by D, 𝔓[45], and f[1] (ἔσται).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.42ab. ⟨οὐαὶ⟩ ⟪ὑμῖν⟫ ⟨τοῖς Φαρισαίοις⟩ ⟪ὅτι⟫ ⌜ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ⌝ παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ[123]	Mt1 23.23a. οὐαὶ ὑμῖν, [QnLk1·Mt1]	Lk2 11.42a. ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον [QnLk1˙Lk2]
11.42c not present in QnLk1	Mt1 23.23b. γραμματεῖς καὶ [Mt1c]	Lk2 11.42b. καὶ παρέρχεσθε τὴν **κρίσιν** καὶ τὴν ἀγάπην τοῦ θεοῦ. [QnLk1Mt1·:Lk2]
	Mt1 23.23c. Φαρισαῖοι [QnLk1·Mt1]	Lk2 11.42c. ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ παρεῖναι. [Mt1·Lk2]
	Mt1 23.23d. ὑποκριταί, [Mt1c]	
	Mt1 23.23e. ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ [QnLk1·Mt1]	
	Mt1 23.23b. τὸ ἄνηθον καὶ τὸ κύμινον καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, [Mt1c]	
	Mt1 23.23c. τὴν κρίσιν καὶ τὸ ἔλεος [QnLk1·Mt1]	
	Mt1 23.23d. καὶ τὴν πίστιν· ταῦτα [δὲ] ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφιέναι. [Mt1c]	

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[123] 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 κϛ (26); 42.11.17 Σχ. κϛ (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 Ev, 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 εἴπη κατέχετε τὰς παραδόσεις τῶν πρεσβυτέρων ὑμῶν καὶ παρέρχεσθε [V παρέρχεσθαι, Vcorr παρέρχεσθε] τὸ ἔλεος καὶ τὴν κρίσιν τοῦ θεοῦ (*Pan.* 42.11.17 Ἔλ. κϛ (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" / καί@cc+ἐκεῖνος@*, and the gospel *hapax* "neglect" / παρίημι (IDD 1.1).

Qn (65–69) Lk1 (80s)		Lk2 (117–138)
	Mt1 23.5· πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, [Mt1c]	
11.43a not present in QnLk1	Mt1 23.6a· <u>φιλοῦσιν</u> δὲ <u>τὴν πρωτοκλισίαν</u> [QnLk1·Mt1]	Lk2 11.43a· <u>οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι</u> [QnLk1˙Lk2d] [see ^{QnLk1} 11.42ab]
QnLk1 11.43bc· 《ἀγαπᾶτε τὴν》 ⌜πρωτοκλισίαν⌝ 《καὶ τοὺς》 ἀσπασμοὺς[124]	Mt1 23.6b· ἐν τοῖς δείπνοις [Mt1c]	Lk2 11.43b· <u>ἀγαπᾶτε τὴν</u> <u>πρωτοκαθεδρίαν</u> **ἐν ταῖς συναγωγαῖς** [QnLk1Mt1·:Lk2]
	Mt1 23.6c· καὶ <u>τὰς πρωτοκαθεδρίας</u> [QnLk1·Mt1]	Lk2 11.43c· <u>καὶ τοὺς ἀσπασμοὺς</u> **ἐν ταῖς ἀγοραῖς**. [QnLk1Mt1·:Lk2] [QnLk1˙Lk2]
	Mt1 23.6d· ἐν ταῖς συναγωγαῖς [Mt1c]	
	Mt1 23.7· <u>καὶ τοὺς ἀσπασμοὺς</u> [QnLk1·Mt1]	
	Mt1 23.7b· ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί. [Mt1c]	

[124] 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 QnLk1125	Mt1 23.27a. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι [QnLk1·Mt1d] [see QnLk1 11.42ab and 11.52] Mt1 23.27b. ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. [Mt1c]	Lk2 11.44a. οὐαὶ ὑμῖν, ὅτι [Mt1·Lk2] Lk2 11.44b. ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἴδασιν. [CINP] Lk2 11.45. ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. [CINP]	Mt1 15.12a. τότε προσελθόντες οἱ μαθηταὶ [Mt2c] Mt1 15.12b. λέγουσιν αὐτῷ. [Lk2·Mt2] Mt1 15.12c. οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον [Mt2c] Mt1 15.12d. ἐσκανδαλίσθησαν; [Lk2·Mt2] Mt2 23.27 same as Mt1

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[125] Lk2 11.44–45 are unattested, and are thus skipped over and/or omitted by most Ev 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⌝[126]	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 ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. [QnLk1⌐Lk2]

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[126] 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" / προσψαύω, which does not correspond to T's attestation (IDD 1.1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.47. οὐαί ὑμῖν ὅτι οἰκοδομεῖτε ⌜τὰ ⌜μνημεῖα⌝⌝ τῶν προφητῶν ⟪καὶ⟫ ⌜οἱ⌝ πατέρες ὑμῶν ἀπέκτειναν αὐτούς[127]	Mt1 23.29a. <u>οὐαὶ ὑμῖν,</u> [QnLk1·Mt1] Mt1 23.29b. γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, [Mt1c] Mt1 23.29c. <u>ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν</u> Mt1 23.29d. καὶ κοσμεῖτε [Mt1c] Mt1 23.29e. <u>τὰ μνημεῖα</u> [QnLk1·Mt1] Mt1 23.29f. <u>τῶν δικαίων,</u> [QnLk1·Mt1] Mt1 23.30a. καὶ λέγετε· εἰ ἤμεθα ἐν ταῖς ἡμέραις [Mt1c] Mt1 23.30b. <u>τῶν πατέρων ἡμῶν,</u> [QnLk1·Mt1] Mt1 23.30c. οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι [Mt1c] Mt1 23.30d. <u>τῶν προφητῶν.</u> [QnLk1·Mt1d]	Lk2 11.47. <u>οὐαί ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.</u> [QnLk1⌐Lk2]

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[127] 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 μνήματα 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 Ἔλ. κζ (27); GCS 31:111, 136).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.48a. μαρτυρεῖτε μὴ συνευδοκεῖν τοῖς ἔργοις τῶν πατέρων ὑμῶν[128] 11.48b not present in QnLk1	Mt1 23.31a. ὥστε <u>μαρτυρεῖτε</u> Mt1 23.31b. ἑαυτοῖς ὅτι υἱοί ἐστε τῶν [Mt1c] Mt1 23.31c. <u>φονευσάντων τοὺς προφήτας</u>. [QnLk1·Mt1] Mt1 23.32a. καὶ ὑμεῖς πληρώσατε [Mt1c] Mt1 23.32b. <u>τὸ μέτρον τῶν πατέρων ὑμῶν</u>. [QnLk1·Mt1]	Lk2 11.48a. ἄρα <u>μάρτυρές</u> **ἐστε** καὶ <u>συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν</u>, [QnLk1˙Lk2] Lk2 11.48b. ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε. [CINP]

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[128] 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)
	Lk2 11.49· διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, [CENP]	Mt1 23.34a· διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε [Lk2·Mt2]
11.49–51 not present in QnLk1129	Lk2 11.50· ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, [CENP]	Mt1 23.34b· καὶ σταυρώσετε καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν [Mt2c]
		Mt1 23.34c· καὶ διώξετε [Lk2·Mt2]
		Mt1 23.34d· ἀπὸ πόλεως εἰς πόλιν· [Mt2c]
	Lk2 11.51· ἀπὸ αἵματος Ἅβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. [CENP]	Mt2 23.35· ὅπως ἔλθῃ ἐφ᾽ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἅβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. [Lk2·Mt2]
		Mt2 23.36· ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. [Lk2·Mt2]

[129] E clearly attests to Lk2 11.49–51 as missing from Ev: "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 Ἅβελ καὶ τῶν προφητῶν ὅτι ἐκζητηθήσεται ἐκ τῆς γενεᾶς ταύτης (*Pan.* 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. ⟨οὐαί ὑμῖν γραμματεῖς⟩ ⟪ὅτι ἤρατε⟫ τὴν κλεῖδα τῆς γνώσεως ⸆αὐτοὶ οὐκ εἰσήλθατε καὶ ⟨οὐδὲ⟩ τοὺς εἰσερχομένους ⸂ἀφίετε⸃¬130	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. οὐαί ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε. [QnLk1˙Lk2]

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130 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 intellegetis) 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 Pharisaei* (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" / Φαρισαίοις 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" / οὐαί ὑμῖν ὁδηγοὶ 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	Lk2 11.53. κἀκεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, [CINP]
	Lk2 11.54. ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ. [CINP]

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 *hapax*), "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-* / ἀρχ 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)
12.1a not present in QnLk1 QnLk1 12.1b. 《καὶ》 ⸀λέγει τοῖς μαθηταῖς⸃ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις	Lk2 12.1a. ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους ἤρξατο [CINP] Lk2 12.1b. λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων. [QnLk1·Lk2]	Mt2 16.4c. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. [Mt2c] Mt2 16.5. καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. [Mt2c] Mt2 16.6. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. [QnLk1˙Mt2]	Mk3 8.13a. καὶ ἀφεὶς αὐτοὺς πάλιν ἐμβὰς [Mk3c] Mk3 8.13b. ἀπῆλθεν εἰς τὸ πέραν. [Mt2·Mk3] Mk3 8.14a. καὶ ἐπελάθοντο λαβεῖν ἄρτους [Mt2·Mk3] Mk3 8.14b. καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ᾽ ἑαυτῶν ἐν τῷ πλοίῳ. [Mk3c] Mk3 8.15a. καὶ διεστέλλετο αὐτοῖς λέγων. [Mk3c] Mk3 8.15b. ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου. [QnLk1Mt2·:Mk3] Mk3 8.16. καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν. [Mk3c] Mk3 8.17. καὶ γνοὺς λέγει αὐτοῖς· τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; [Mk3c] Mk3 8.18. ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, [Mk3c] Mk3 8.19. ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ· δώδεκα. [Mk3c] Mk3 8.20. ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; καὶ λέγουσιν [αὐτῷ]· ἑπτά. [Mk3c] Mk3 8.21. καὶ ἔλεγεν αὐτοῖς· οὔπω συνίετε; [Mk3c]

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 amantium 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" / ἐπισυνάγω and "one another" / ἀλλήλων, and the ordinal number "first" / πρῶτος (IDD 1.1); an ἐν + dative relative pronoun construction / ἐν@\w+ 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@\w+ (?:\w+@\w+){0,3}?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 (?:\w+@\w+){0,1}?\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.

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: Ev 12.2–3

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.2. οὐδὲν δὲ κεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται[131] QnLk1 12.3. ⟨ὃ⟩ ⌜ᵗεἰςᵗ τὸ οὖς ἐλαλήσατε⌝ ⌜κηρυχθήσεται⌝ ⟪ἐπὶ τῶν δωμάτων⟫[132] [see also A125]	Mk1 4.22. οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. [¦Qn·Mk1] [see A125]	Mt1 10.26. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. [QnLk1˘Mt1] Mt1 10.27. ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτί, καὶ ὃ εἰς τὸ οὖς ἀκούετε κηρύξατε ἐπὶ τῶν δωμάτων. [QnLk1˘Mt1]	Lk2 12.2. οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. [QnLk1˘Lk2] Lk2 12.3. ἀνθ' ὧν ὅσα **ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ** ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων. [QnLk1Mt1˘:Lk2]

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[131] 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 συ- compound verbs are highly characteristic of LkR2 (IDD 1.1, 1.2). The optimal verb choice again shows Ev 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.

[132] 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 mussitarent 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 / πρός@ρα *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 οὖς. 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⸃ ⸉μὴ ἐχόντων περισσότερόν τι ποιῆσαι⸊133	Mt1 10.28a. καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι [QnLk1·Mt1]	Lk2 12.4. λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι. [QnLk1˙Lk2]

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133 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)
QnLk1 12.5. ⌜δείξω⌝ δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβήθητε[134]	Mt1 10.28b. φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. [QnLk1·Mt1]	Lk2 12.5. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. [QnLk1˙Lk2]

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[134] Lk1 12.5 is also quoted verbatim both by T and E. "'But I will show you whom you should fear: fear him who after he kills has the power to send into gehenna',—meaning the creator—'indeed I tell you, fear him'" / *demonstrabo autem vobis quem timeatis: timete eum qui postquam occiderit potestatem habeat mittendi in gehennam—creatorem utique significans—; itaque dico vobis hunc timete* (*Marc.* 4.28.3; SC 456:358; Evans 420). E also quotes: "Fear instead the one who after killing has authority to throw into gehenna" / φοβήθητε δὲ τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν (*Pan.* 42.11.6 κθ (29); 42.11.17 Σχ. κθ (29); restated in 42.11.17 Ἐλ. κθ (29); GCS 31:111, 137). The closing emphatic statement, "Yes, I tell you, fear him" / ναὶ λέγω ὑμῖν τοῦτον φοβήθητε is correctly restored by *V* (212*) and *R* (422) because of its presence in T even in spite of its absence from E. The word "yes" / ναὶ as part of closing/emphatic pronouncements are apparently found elsewhere in Qn (7.26, 10.21), though LkR2 does apparently imitate this Qn expression, "yes I tell you" / ναὶ λέγω ὑμῖν elsewhere (11.51). T's "I will show" / *demonstrabo* is better translated by the more common lemma δείκνυμι than by the distinctive LkR2 compound form ὑποδείκνυμι (IDD 1.1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.6–7 not present in QnLk1135	Mt1 10.29. οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. [Mt1c] Mt1 10.30. ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν. [Mt1c] Mt1 10.31. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. [Mt1c]	Lk2 12.6. οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. [Mt1·Lk2] Lk2 12.7. ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. [Mt1·Lk2]

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[135] Lk2 12.6–7 were not attested for Ev in T and are confirmed as not present in Ev 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 ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ (*Pan.* 42.11.6 κθ (29); 42.11.17 Σχ. κθ (29); restated in 42.11.17 Ἔλ. 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, Ev 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 Ev vis-à-vis Q.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.8. λέγω ⸢δὲ⸣ ὑμῖν πᾶς ὃς ὁμολογήσει ⸢ἐν ἐμοὶ⸣ ⟨ἔμπροσθεν⟩ τῶν ἀνθρώπων ⸢ὁμολογήσω⸣ ἐν αὐτῷ ⸢ἔμπροσθεν⸣ τοῦ θεοῦ[136]	Mt1 10.32a. πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ [QnLk1·Mt1] Mt1 10.32b. πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς. [Mt1c]	Lk2 12.8a. λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, [QnLk1˙Lk2] Lk2 12.8b. καὶ ὁ υἱὸς τοῦ ἀνθρώπου [Lk2c] Lk2 12.8c. ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν [QnLk1˙Lk2] Lk2 12.8d. τῶν ἀγγέλων [Lk2c] Lk2 12.8e. τοῦ θεοῦ. [QnLk1˙Lk2]

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[136] 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 Ev 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 ἐμοί ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου (*Pan.* 65.2.3; GCS 37:4). Still, ἔμπροσθεν is more likely original to Ev, 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 Ev.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 12.9. ⟨καὶ πᾶς⟩ ⌜ὅς ἂν ἀρνήσηταί⌝ με ⌜ἔμπροσθεν⌝ τῶν ἀνθρώπων ἀπαρνηθήσεται ⌜ἔμπροσθεν⌝ τοῦ θεοῦ[137]	Mt1 10.33a. ὅστις δ᾽ ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ [QnLk1·Mt1] Mt1 10.33b. πατρός 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 ἐπαισχυνθῇ με [QnLk1˙Mk3] Mk3 8.38b. καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, [Mk3c] Mk3 8.38c. ***καὶ ὁ υἱὸς τοῦ ἀνθρώπου*** ἐπαισχυνθήσεται ***αὐτόν***, [QnLk1Mt1Lk2·:Mk3] [see ^{Lk2 12.8 for καὶ} ὁ υἱὸς τοῦ ἀνθρώπου] Mk3 8.38d. ὅταν ἔλθη ἐν τῇ δόξῃ [Mk3c] Mk3 8.38e. τοῦ πατρὸς αὐτοῦ μετὰ ***τῶν ἀγγέλων*** τῶν ἁγίων. [Mt1Lk2·:Mk3]

[137] 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 ἀρνήσηται ἔμπροσθεν τῶν ἀνθρώπων ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς (GCS 4:32) / *quicunque 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 ἀρνήσηται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός 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 ἀρνήσηταί, 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).

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: Ev 12.10

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 12.10. ⸀καὶ⸂ ὃς ἂν εἴπη λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὃς δ᾽ ἂν εἴπη εἰς τὸ πνεῦμα ἅγιον οὐκ ἀφεθήσεται αὐτῷ[138]	Mk1 3.28. ἀμὴν λέγω ὑμῖν ὅτι πάντα <u>ἀφεθήσεται</u> <u>τοῖς υἱοῖς</u> <u>τῶν ἀνθρώπων</u> τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν· [Qn·Mk1] Mk1 3.29. <u>ὃς δ᾽ ἂν</u> βλασφημήση <u>εἰς τὸ πνεῦμα τὸ ἅγιον</u>, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος. [Qn·Mk1] 3.30 not present in Mk1	Mt1 12.31. διὰ τοῦτο **<u>λέγω ὑμῖν</u>**, **<u>πᾶσα ἁμαρτία</u>** καὶ **<u>βλασφημία</u>** <u>ἀφεθήσεται</u> **<u>τοῖς ἀνθρώποις</u>**, ἡ δὲ τοῦ <u>πνεύματος</u> **βλασφημία** <u>οὐκ ἀφεθήσεται</u>. [QnMk1·:Mt1] Mt1 12.32. **<u>καὶ ὃς ἐὰν</u>** <u>εἴπη λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου</u>, <u>ἀφεθήσεται αὐτῷ· ὃς δ᾽ ἂν εἴπη</u> <u>κατὰ τοῦ πνεύματος τοῦ ἁγίου</u>, <u>οὐκ ἀφεθήσεται αὐτῷ</u> **<u>οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι</u>**. [QnMk1·:Mt1]	Lk2 12.10. <u>καὶ</u> **<u>πᾶς</u>** <u>ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον</u> <u>πνεῦμα</u> **βλασφημήσαντι** <u>οὐκ ἀφεθήσεται</u>. [QnMk1Mt1·:Lk2]	3.28–29 same as Mk1 Mk3 3.30. ὅτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει. [Mk3c]

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[138] Lk1 12.10 is quoted verbatim and at length in his commentary on Ev: "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 LkR2 as part of a characteristic split arthrous participial phrase (τῷ *5 βλασφημήσαντι).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A198. Inspired speech[139]	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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 12.11a. 《ὅταν》 παραδῶσιν ὑμᾶς ἐπὶ τὰς ἀρχὰς[140] QnLk1 21.12. πρὸ δὲ τούτων διώξουσιν ⟨ὑμᾶς⟩ QnLk1 21.13. ⌜ἀποβήσεται⌝ ⌜ὑμῖν⌝ εἰς μαρτύριον[141]	Mt1 10.17. προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς. [QnLk1⌐Mt1] Mt1 10.18. καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. [QnLk1⌐Mt1]	Jn2 16.2b. ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ. [Jn2c]	Lk2 12.11a. ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, [QnLk1Jn2·:Lk2] Lk2 21.12a. πρὸ δὲ τούτων [QnLk1⌐Lk2] Lk2 21.12b. πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ [CINP] Lk2 21.12c. διώξουσιν, [QnLk1⌐Lk2] Lk2 21.12d. παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου. [CINP] Lk2 21.13. ἀποβήσεται ὑμῖν εἰς μαρτύριον. [QnLk1⌐Lk2]	Mk2 13.9. βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς. Mk2 13.10. καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον. Mk2 13.11. καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,	Mt2 24.9a. τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς Mt2 24.10. καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· Mt2 24.11. καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· Mt2 24.12. καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. Mt2 24.14. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.

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[139] The overlap between these various parallel sets and doublets found both in Luke and Matthew make it advantageous to combine our treatment of Ev 12.11–12 and 21.12–19 here. Cp. *Letter of Peter to Philip* 138.24ff.

[140] 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).

[141] 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 Ev. 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)
		Lk2 12.11b. <u>μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε·</u> [QnLk1·:Lk2]		Mt2 10.19. <u>ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε **πῶς ἢ τί** λαλήσητε· **δοθήσεται** γὰρ **ὑμῖν** ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·</u> [QnLk1Lk2Mk2·:Mt2]
QnLk1 12.11b. ⸢μὴ μεριμνήσητε τί λαλήσητε⸣[142]		Lk2 21.14. θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι·	Mk2 13.11b. <u>μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ᾽ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.</u> [QnLk1Ac·:Mk2]	Mt2 10.20. <u>***οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα*** τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.</u> [QnLk1Lk2Mk2·:Mt2]
QnLk1 21.14. ⸢μὴ προμεριμνᾶτε τί λαλήσητε⸣[143]	Jn2 14.26. ὁ δὲ παράκλητος, τὸ <u>πνεῦμα τὸ ἅγιον,</u> ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος <u>ὑμᾶς διδάξει</u> πάντα καὶ ὑπομνήσει ὑμᾶς πάντα <u>ἃ εἶπον</u> ὑμῖν [ἐγώ]. [QnLk1·Jn2] [see A289]	Lk2 12.12. <u>**τὸ** γὰρ **ἅγιον** **πνεῦμα διδάξει ὑμᾶς** ἐν αὐτῇ **τῇ ὥρᾳ** ἃ δεῖ εἰπεῖν.</u> [QnLk1·Lk2]	Mk2 13.12. καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ <u>πατὴρ</u> τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς [Mk2c]	Mt2 10.21. <u>παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.</u> [Mk2·Mt2]
QnLk1 12.12. ἅγιον ⸢δὲ⸣ πνεῦμα διδάξει ὑμᾶς ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε[144]		Lk2 21.15. <u>ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.</u> [QnLk1·Lk2]		Mt2 10.22. <u>καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.</u> [Mk2·Mt2]
QnLk1 21.15. σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ⸢οὐδὲ⸣ ἀντειπεῖν ⸢πάντες⸣[145]		Lk2 21.16. <u>παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,</u> [QnLk1·Lk2]		Mt1 24.9b. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.
QnLk1 21.16. ⸢παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων⸣[146]		Lk2 21.17. <u>καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.</u> [QnLk1·Lk2]	Mk2 13.13. <u>καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.</u> [Mk2c]	Mt2 10.23. ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. [Mt2c]
QnLk1 21.17. μισούμενοι διὰ τὸ ὄνομά μου		Lk2 21.18. καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. [CINP]		Mt2 10.24. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. [¦QnLk1Lk2·:Mt1] [see A081]
21.18 not present in QnLk1[147]		Lk2 21.19. <u>ἐν τῇ ὑπομονῇ</u> ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν [QnLk1·Lk2]		Mt2 10.25. <u>***ἀρκετὸν*** τῷ μαθητῇ ἵνα ***γένηται ὡς ὁ διδάσκαλος αὐτοῦ*** καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. [¦QnLk1Lk2·:Mt1] [see A081]
QnLk1 21.19. ἐν τῇ ὑπομονῇ ⸢σώσετε ἑαυτούς⸣[148]		Ac 4.8. τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν...		Mt1 24.13. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.
		Ac 13.2. λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον...		
		Ac 21.11. ... τάδε λέγει τὸ πνεῦμα τὸ ἅγιον...		

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[142] 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).

[143] 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*).

[144] 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" / ἀπολογήσθε.

[145] 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 incontradicibilius 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).

[146] 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.

[147] 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 θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται (*Pan.* 42.11.6 νη (58); 42.11.17 Σχ. νη (58); GCS 31:115, 147). Ev editors concur on its absence: *H* 469; *Z* 488; *V* 231; *Ts* 121; *B* 123; *R* 432; *K* 1094; *N* 166.

[148] 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).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A199. Inheritance division	12.13–14	12.13–15

Parallel Verses for Signals Tracing: Ev 12.13

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.13. 《καὶ λέγει》 τις 《ἐκ τοῦ ὄχλου αὐτῷ》 εἶπε τῷ ἀδελφῷ μου μερίσασθαι μετ᾽ ἐμοῦ τὴν κληρονομίαν[149]	Lk2 12.13. εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ· διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ᾽ ἐμοῦ τὴν κληρονομίαν. [QnLk1·Lk2]

[149] 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 αὐτῷ》 τίς με κατέστησεν κριτὴν ἐφ᾽ ὑμᾶς;[150]	Lk2 12.14. ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ᾽ ὑμᾶς; [QnLk1·Lk2]

[150] 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[151]	Lk2 12.15. εἶπεν δὲ πρὸς αὐτούς· ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῷ. [CINP]

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[151] 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 "unto" / πρός@pa, especially as a speech introduction formula, is highly characteristic of Lk2 (IDD 1.1, 1.2), as is the trigram "in the" + infinitive / ἐν@pd ὁ@dd\w{1}s \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).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A200. Rich fool	12.16, 18–19a, 19c–21	12.16–21

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.16a. 《καὶ λέγει αὐτοῖς》 παραβολὴν ῾ἀνθρώπου᾽ πλουσίου[152] 12.16b not present in QnLk1	Lk2 12.16. εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· ἀνθρώπου τινὸς πλουσίου [QnLk1·Lk2] Lk2 12.16b. εὐφόρησεν ἡ χώρα. [CINP]

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[152] 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 Ev 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 ampliationem 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 "unto" / πρός@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[153]	Lk2 12.17. καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; [CINP]

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[153] Lk2 12.17 is unattested for Ev (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 ἀγαθά μου》¹⁵⁴	^{Lk2 12.18.} <u>καὶ εἶπεν</u>· τοῦτο ποιήσω, <u>καθελῶ</u> μου <u>τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα</u> τὸν σῖτον καὶ τὰ ἀγαθά μου [‡QnLk1·Lk2]

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¹⁵⁴ 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 ψυχή ἔχεις πολλὰ ἀγαθὰ εὐφραίνου》[155]	Lk2 12.19a. <u>καὶ ἐρῶ τῇ ψυχῇ μου, ψυχή, ἔχεις πολλὰ ἀγαθὰ</u> [‡QnLk1·Lk2]
	Lk2 12.19b. κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, [CINP]
	Lk2 12.19c. <u>εὐφραίνου.</u> [‡QnLk1·Lk2]

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[155] 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 Ev 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 hording 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 ταύτῃ τῇ νυκτὶ ἀπαιτοῦσιν τὴν ψυχήν σου ἃ δὲ ἡτοίμασας τίνι ἔσται; [156]	Lk2 12.20. <u>εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;</u> [QnLk1·Lk2]

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[156] 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 ψυχήν σου ἀπαιτοῦσιν instead of ἀπαιτοῦσιν τὴν ψυχήν 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 / ἀπό@pg σύ@rpgms 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[157]	Lk2 12.21. οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν. [CINP]

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[157] 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).

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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.22a not present in QnLk1 QnLk1 12.22b. 《λέγω ὑμῖν》 ⸆μὴ μεριμνᾶτε⸅ τῇ ψυχῇ ⸂τί φάγητε μηδὲ⸃ τῷ σώματι ⸂τί ἐνδύσησθε⸃ QnLk1 12.23. ἡ ψυχὴ ⸂πλεῖόν ἐστιν⸃ τῆς τροφῆς 《καὶ》 τὸ σῶμα τοῦ ἐνδύματος[158]	Mt1 6.25a. <u>διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ</u> ὑμῶν <u>τί φάγητε</u> [ἢ τί πίητε], <u>μηδὲ τῷ σώματι</u> ὑμῶν <u>τί ἐνδύσησθε.</u> [QnLk1·Mt1] Mt1 6.25b. <u>οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;</u> [QnLk1·Mt1]	Lk2 12.22a. εἶπεν δὲ πρὸς τοὺς μαθητὰς [αὐτοῦ]. [CINP] Lk2 12.22b. <u>διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε.</u> [QnLk1˙Lk2] Lk2 12.23. <u>ἡ γὰρ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος.</u> [QnLk1˙Lk2]

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[158] 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 potiorem esca et materiam ipsius corporis figuravit potiorem 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)
QnLk1 12.24. 《βλέπετε τοὺς》 κόρακας 《ὅτι》 οὐ σπείρουσιν οὐδὲ θερίζουσιν ⸂οὐδὲ συνάγουσιν εἰς ἀποθήκας⸃ ⸂καὶ ὁ θεὸς τρέφει αὐτούς⸃ 《πόσῳ μᾶλλον διαφέρετε αὐτῶν;》[159]	Mt1 6.26. ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; [QnLk1·Mt1]	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, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον **ὑμεῖς** διαφέρετε τῶν πετεινῶν. [QnLk1˙Lk2]

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[159] 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/Ev 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 Ev 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" / πόσῳ μᾶλλον in QnLk1 11.13, matched here in the Lk2 receptor, whereas LkR2 elsewhere when composing freely uses a different formulation, πολλῷ μᾶλλον (cp. Lk2 18.39).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
12.25–26 not present in QnLk1160	Mt1 6.27. τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; [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]

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[160] 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" / ἐλαχύς (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)
QnLk1 12.27. τὰ κρίνα ⌜⸂οὐ⸃⌝ ⌜κοπιᾷ⌝ ⌜οὐδὲ⌝ νήθει 《λέγω δὲ ὑμῖν》 οὐδὲ Σολομὼν ⌜ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων⌝161	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 Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. [QnLk1·Mt1]	Lk2 12.27a. κατανοήσατε τὰ κρίνα πῶς αὐξάνει· [QnLk1Mt1·:Lk2] Lk2 12.27b. οὐ κοπιᾷ οὐδὲ νήθει· [QnLk1˙Lk2] Lk2 12.27c. λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. [QnLk1˙Lk2]

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161 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 Ev 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?" / *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 Ev: "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* translates "weave" / *texunt* as ὑφαίνει, reasonably so on its face, and 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" / κοπιᾷ 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 QnLk1162 QnLk1 12.28b. 《πόσῳ μᾶλλον ὑμᾶς》 ὀλιγόπιστοι163	Mt1 6.30a. εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν [Mt1c] Mt1 6.30b. οὐ πολλῷ 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. πόσῳ μᾶλλον ὑμᾶς ὀλιγόπιστοι. [QnLk1˙Lk2]

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162 Lk2 12.28a is most likely unattesed by T for Ev, and apparently attested as absent by E. "He does not have, 'God clothes the grass'" / οὐκ ἔχει τό ὁ θεὸς ἀμφιέννυσι 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 Ev, specifically in his comments on Ev 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 Ev. This content is most likely MtR1 creation and *midrashic* expansion later followed by LkR2.

163 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" / πόσῳ 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[164]	Mt1 6.31. μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν; ἤ· τί πίωμεν; ἤ· τί περιβαλώμεθα; [Mt1c]	Lk2 12.29. καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίητε καὶ μὴ μετεωρίζεσθε· [Mt1·Lk2]

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[164] 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 ⌜ἐπιζητοῦσιν⌝ οἶδεν δὲ ὁ πατὴρ ⌜ὑμῶν⌝ ὅτι χρήζετε τούτων[165]	Mt1 6.32a. πάντα γὰρ [Mt1c] Mt1 6.32b. ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν [QnLk1·Mt1] Mt1 6.32c. ὁ οὐράνιος [Mt1c] Mt1 6.32d. ὅτι χρήζετε τούτων [QnLk1·Mt1] Mt1 6.32e. ἁπάντων. [Mt1c]	Lk2 12.30a. ταῦτα γὰρ πάντα [QnLk1Mt1·:Lk2] Lk2 12.30b. τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων. [QnLk11·:Lk2]

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[165] 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" / ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων, τῶν σαρκικῶν δή (*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 ⸀δὲ⸃ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα προστεθήσεται ὑμῖν[166]	Mt1 6.33a. <u>ζητεῖτε δὲ πρῶτον τὴν βασιλείαν</u> [τοῦ θεοῦ] [QnLk1·Mt1] Mt1 6.33b. καὶ τὴν δικαιοσύνην αὐτοῦ, [Mt1c] Mt1 6.33c. <u>καὶ ταῦτα πάντα προστεθήσεται ὑμῖν</u>. [QnLk1·Mt1] Mt1 6.34. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς. [Mt1c]	Lk2 12.31. πλὴν <u>ζητεῖτε</u> τὴν <u>βασιλείαν</u> αὐτοῦ, <u>καὶ ταῦτα προστεθήσεται ὑμῖν</u>. [QnLk1˅Lk2]

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[166] 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" / πλήν@cc (IDD 1.1). The word "all" / πάντα, which is also missing from numerous Lk2 mss (𝔓45 𝔓75 *B* Δ L Q W etc.), was most likely not original to Lk1, but instead reflects a later version of Ev 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[167]	Lk2 12.32a. μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν [CINP]
QnLk1 12.32b. ὁ πατὴρ ⟪δώσει ὑμῖν τὴν βασιλείαν⟫[168]	Lk2 12.32b. <u>ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν</u>. [QnLk1·Lk2]

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[167] 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" / μή@κ φοβέω@vdpm2s (IDD 1.2).

[168] 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 πατὴρ ὑμῶν ὁ πατὴρ 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.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A202. Divest and donate	12.33a	6.19–21	12.33–34

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.33a· 《πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην》[169] 12.33b–34 not present in QnLk1 QnLk1 18.22b· πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι [see A254]	Mt1 6.19· μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν· [Mt1c] Mt1 6.20· θησαυρίζετε δὲ ὑμῖν <u>θησαυροὺς ἐν οὐρανῷ</u>, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· [¦QnLk1·Mt1] [see A254] Mt1 6.21· ὅπου γάρ ἐστιν ὁ <u>θησαυρός</u> σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου. [Mt1c]	Lk2 12.33a· <u>πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην</u>· [QnLk1¯Lk2] Lk2 12.33b· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, [CINP] Lk2 12.33c· <u>θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς</u>, <u>ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει</u>· [Mt1·Lk2] Lk2 12.34· <u>ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται</u>. [Mt1·Lk2]

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[169] 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 *mitzvot* are simple and not prone to 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/*tsedakah*. 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.

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: Ev 12.35–38

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 12.35. ⟨ἔστωσαν⟩ αἱ ὀσφύες περιεζωσμέναι ⟨καὶ⟩ οἱ λύχνοι καιόμενοι[170]	Lk2 12.35. <u>ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι</u>· [QnLk1·Lk2]	Mk2 13.34. ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς <u>τοῖς δούλοις</u> αὐτοῦ τὴν ἐξουσίαν ἑκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. [see A295]	Mt2 25.1. τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου. [Mt2c]
QnLk1 12.36. ⟨καὶ ὑμεῖς ὅμοιοι ἀνθρώποις⟩ προσδεχομένοις τὸν κύριον ⟨πότε⟩ ἀναλύσῃ ἐκ τῶν γάμων ⟨ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ⟩[171]	Lk2 12.36. <u>καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ.</u> [QnLk1·Lk2]	Mk2 13.35. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, [see A295]	Mt2 25.2. πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι. [Mt2c]
QnLk1 12.37a. ⟨μακάριοι οἱ⟩ δοῦλοι ⟨ἐκεῖνοι οὓς ἐλθὼν ὁ⟩ κύριος ⟨εὑρήσει γρηγοροῦντας⟩[172]	Lk2 12.37a. <u>μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας.</u> [QnLk1·Lk2]	Mk2 13.36. μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. [see A295]	Mt2 25.3. αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον. [Mt2c]
12.37b not present in QnLk1	Lk2 12.37b. ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. [CINP]	Mk2 13.37. ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε. [see A295]	Mt2 25.4. αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν. [Mt2c]
QnLk1 12.38. ⟨καὶ εἰ ἐν τῇ⟩ ἑσπερινῇ φυλακῇ ⟨ἔλθῃ καὶ εὕρῃ οὕτως μακάριοί εἰσιν ἐκεῖνοι⟩[173]	Lk2 12.38. <u>κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι.</u> [QnLk1·Lk2]		Mt2 25.5. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. [Mt2c]
			Mt2 25.6. μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν [αὐτοῦ]. [Mt2c]
			Mt2 25.7. τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. [Mt2c]
			Mt2 25.8. αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν· δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. [Mt2c]
			Mt2 25.9. ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. [Mt2c]
			Mt2 25.10. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ <u>εἰς τοὺς γάμους</u> καὶ ἐκλείσθη ἡ θύρα. [Mt2c]
			Mt2 25.11. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· κύριε κύριε, ἄνοιξον ἡμῖν. [Mt2c]
			Mt2 25.12. ὁ δὲ ἀποκριθεὶς εἶπεν· ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. [Mt2c]

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[170] Lk1 12.35 is closely paraphrased by T. "We must gird up the loins… likewise have our lamps burning" / *succingere debemus lumbos… item lucernas ardentes 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 ὀσφὺς 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.

[171] 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).

[172] 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 Ev. 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.

[173] 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 ἑσπερινῇ φυλακῇ (*Pan.* 42.11.6 λε (35); 42.11.17 Σχ. λε (35)), cf. 42.11.17 Ἔλ. 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)
QnLk1 12.39. 《τοῦτο δὲ γινώσκετε ὅτι》 εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ⌜ἔρχεται⌝ οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ[174]	Mt1 24.42. γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται. [QnLk1·Mt1] Mt1 24.43. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. [QnLk1·Mt1]	Lk2 12.39. τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. [QnLk1˙Lk2]	Mk2 13.33. βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. [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]	Mt2 25.13. γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. [QnLk1Mt1·:Lk2]

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[174] 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 demonstret 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 𝔓[75]. *R* says the phrase was "possibly not present" (424), but it was most likely not present and is thus omitted here.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 12.40. 《καὶ ὑμεῖς》 γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται[175]	Mt1 24.44. διὰ τοῦτο <u>καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.</u> [QnLk1·Mt1]	Lk2 12.40. <u>καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.</u> [QnLk1˙Lk2]	Mk2 13.35. **<u>γρηγορεῖτε οὖν· οὐχ οἴδατε</u>** γὰρ <u>πότε ὁ κύριος τῆς οἰκίας ἔρχεται</u>, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ [see A295] [¦QnLk1Mt1·:Mk2]

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.41. ⟨λέγει⟩ ⟪δὲ⟫ ὁ Πέτρος ⸢ἡμῖν⸣ ἢ καὶ ⸢πᾶσιν⸣ τὴν παραβολὴν λέγεις;[176]	Lk2 12.41. εἶπεν δὲ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; [QnLk1˙Lk2]

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[176] 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 feature "unto" / πρός@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 / πρός@pa ἐγώ@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)
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》;[177]	Mt1 24.45. τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; [‡QnLk1·Mt1]	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]

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[177] 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" / δοῦλος. 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 εὑρήσει ποιοῦντα οὕτως》[178]	Mt1 24.46· <u>μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα</u>. [QnLk1·Mt1]	Lk2 12.43· <u>μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως</u>. [QnLk1˙Lk2]

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[178] 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 ⸀αὐτοῦ⸀ καταστήσει αὐτόν[179]	Mt1 24.47. ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. [QnLk1·Mt1]	Lk2 12.44. **ἀληθῶς** λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. [QnLk1Mt1·:Lk2]

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[179] 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 πίνῃ》[180]	Mt1 24.48a. <u>ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος</u> [‡QnLk1·Mt1] Mt1 24.48b. ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος, [Mt1c] Mt1 24.49a. καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, [Mt1c] Mt1 24.49b. <u>ἐσθίῃ δὲ καὶ πίνῃ</u> [‡QnLk1·Mt1] Mt1 24.49c. <u>μετὰ τῶν μεθυόντων</u>, [‡QnLk1·Mt1]	Lk2 12.45a. <u>ἐὰν δὲ **εἴπῃ** ὁ δοῦλος ἐκεῖνος</u> [‡QnLk1Mt1·:Lk2] Lk2 12.45b. <u>ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται</u> <u>τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας,</u> [Mt1·Lk2] Lk2 12.45c. <u>ἐσθίειν τε καὶ πίνειν</u> [QnLk1˙Lk2] Lk2 12.45d. <u>καὶ μεθύσκεσθαι</u> [Mt1·Lk2]

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[180] 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 Ev 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)
QnLk1 12.46. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ⟨ἐν⟩ ἡμέρᾳ ⟨ᾗ⟩ οὐ προσδοκᾷ ⟨καὶ ἐν⟩ ὥρᾳ ⟨ᾗ⟩ οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει[181]	Mt1 24.50. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει [QnLk1·Mt1] Mt1 24.51a. καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· [QnLk1·Mt1] Mt1 24.51b. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. [Mt1c]	Lk2 12.46. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. [QnLk1·Lk2]

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[181] 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 tranquilitatis 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 aeque 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" / ἥξει ὁ κύριος τοῦ δούλου ἐκείνου καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει (*Pan.* 42.11.6 λϛ (36); 42.11.17 Σχ. λϛ (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 δοῦλον 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" / ᾗ οὐκ οἴδασιν ἡμέρᾳ καὶ ᾗ οὐ προσδοκῶσιν ὥρᾳ 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 ἥξει ὁ κύριος τοῦ κακοῦ δούλου ἐν ἡμέρᾳ ᾗ οὐ γινώσκει καὶ ἐν ὥρᾳ ᾗ 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 γνοὺς⸊ ⸂καὶ μὴ ποιήσας⸃ δαρήσεται ⸌πολλά⸍[182]	Lk2 12.47a. ἐκεῖνος δὲ <u>ὁ δοῦλος ὁ γνοὺς</u> [QnLk1·Lk2] Lk2 12.47b. τὸ θέλημα τοῦ κυρίου αὐτοῦ [CINP] Lk2 12.47c. <u>καὶ μὴ</u> ἑτοιμάσας ἢ <u>ποιήσας</u> [QnLk1·Lk2] Lk2 12.47d. πρὸς τὸ θέλημα αὐτοῦ [CINP] Lk2 12.47e. <u>δαρήσεται</u> <u>πολλάς</u>. [QnLk1·Lk2]

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[182] 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 φησίν ὁ γνοὺς 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 "unto" / πρός@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⌝ δαρήσεται ⌜ὀλίγα παντὶ δὲ ᾧ ἐδόθη πολύ πολὺ ζητηθήσεται παρʼ αὐτοῦ καὶ ᾧ παρέθεντο πολύ περισσότερον αἰτήσουσιν αὐτόν⌝[183]	Lk2 12.48. ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρʼ αὐτοῦ, καὶ ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν. [QnLk1·Lk2]

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[183] 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 Ev editors (*HZBR*) have concluded. *K* also restores the second half of the verse, but uniquely follows most of the D variants: δὲ ᾧ ἔδωκαν πολύ ζητήσουσιν ἀπʼ αὐτοῦ περισσότερον καὶ ᾧ παρέθεντο πολύ 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

Parallel Verses for Signals Tracing: Ev 12.49a, 49b–50, 51

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 12.49a. πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν[184] 12.49b–50 not present in QnLk1[185] QnLk1 12.51. δοκεῖτε ὅτι ⸢ἦλθον⸣ εἰρήνην ⸢βαλεῖν ἐπὶ τὴν γῆν⸣· οὐχὶ λέγω ὑμῖν ⸢ἀλλὰ⸣ διαμερισμόν[186]	Mt1 10.34. μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. [QnLk1·Mt1]	Lk2 12.49. πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, [QnLk1˹Lk2] Lk2 12.49b. καὶ τί θέλω εἰ ἤδη ἀνήφθη. [CINP] Lk2 12.50. βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ. [CINP] Lk2 12.51. δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. [QnLk1˹Lk2]	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] 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 ἡτοίμασται ὑπὸ τοῦ πατρός μου. [Mt2c]	Mk3 10.38a. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ [Mt2·Mk3] Mk3 10.38b. βάπτισμα [Lk2˜Mk3] Mk3 10.38c. ὃ ἐγὼ βαπτίζομαι [Mk3c] Mk3 10.38d. βαπτισθῆναι; [Lk2˜Mk3] 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, [Lk2Mt2·˜Mk3] Mk3 10.40. τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. [Mt2·Mk3]

[184] 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 ἦλθον φησίν βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν καὶ οὐκ ἦλθον βαλεῖν εἰρήνη, ἀλα 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).

[185] Lk2 12.49b–50 are not attested according to *R* (424) and omitted/unrestored by most Ev 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 Ev 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 trops, 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).

[186] 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 Ev. 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 Ev 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[187]	Lk2 12.52. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν, [CINP]

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[187] 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 πατὴρ ⸀ἐπὶ⸀ υἱῷ καὶ υἱὸς ἐπὶ πατρί ⸀καὶ⸀ μήτηρ ἐπὶ ⸀θυγατρὶ⸀ καὶ θυγάτηρ ἐπὶ ⸀μητρὶ⸀ ⸀καὶ⸀ πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν[188]	Mt1 10.35. ἦλθον γὰρ <u>διχάσαι</u> ἄνθρωπον κατὰ τοῦ <u>πατρὸς</u> αὐτοῦ <u>καὶ θυγατέρα</u> κατὰ τῆς <u>μητρὸς</u> αὐτῆς <u>καὶ νύμφην</u> κατὰ τῆς <u>πενθερᾶς</u> αὐτῆς, [QnLk1·Mt1] Mt1 10.36. καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. [Mt1c]	Lk2 12.53. <u>διαμερισθήσονται πατὴρ 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</u>. [QnLk1·Lk2]

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[188] 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".

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt3 (150s)
A205. Interpreting signs	12.56	12.54–56	16.2b–3

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt3 (150s)
12.54–55 not present in QnLk1[189] QnLk1 12.56. ὑποκριταί τὸ ⌜μὲν⌝ πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς ⌜⌜δοκιμάζειν⌝⌝ τὸν δὲ καιρὸν τοῦτον οὐκ ⌜⌜δοκιμάζετε⌝⌝[190]	Lk2 12.54. ἔλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδητε [τὴν] νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως. [CINP] Lk2 12.55. καὶ ὅταν νότον πνέοντα, λέγετε ὅτι καύσων ἔσται, καὶ γίνεται. [CINP] Lk2 12.56. ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν; [QnLk1·Lk2]	Mt3 16.2b. [ὀψίας γενομένης λέγετε· εὐδία, πυρράζει γὰρ ὁ οὐρανός·] [Mt3c] Mt3 16.3a. [καὶ πρωΐ· σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός.] [Mt3c] Mt3 16.3b. [τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;] [QnLk1Lk2·:Mt3]

[189] 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.

[190] 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.

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: Ev 12.57

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.57· καὶ ἀφ᾽ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον[191]	Lk2 12.57· τί δὲ καὶ ἀφ᾽ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; [QnLk1'Lk2]

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[191] 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)
12.58a not present in QnLk1 QnLk1 12.58. μήποτε κατασύρῃ σε πρὸς τὸν κριτήν καὶ ὁ κριτής παραδώσει σε τῷ πράκτορι καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν[192]	Mt1 5.25a. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ μετ᾽ αὐτοῦ ἐν τῇ ὁδῷ, [Mt1c] Mt1 5.25b. μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ [QnLk1·Mt1]	Lk2 12.58a. ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ᾽ ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ᾽ αὐτοῦ, [Mt1·Lk2] Lk2 12.58b. μήποτε κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν. [QnLk1·Lk2]

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[192] 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 κατασύρῃ 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 Ev, T clearly and thoroughly paraphrases this overlapping Matthean-Lukan content, but it provides no insight into Ev 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 παραδῷ σε τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ ὁ ὑπηρέτης βάλῃ σε εἰς φυλακήν (*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 / πρός@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" / παραδῷ for the QnLk1 "deliver" / κατασύρῃ.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.59. ⟨καὶ⟩ οὐ ἐξέλθῃς ἕως ἂν ⌜ἀποδῷς τὸν ἔσχατον κοδράντην⌝[193]	Mt1 5.26. ἀμὴν λέγω σοι, <u>οὐ μὴ ἐξέλθῃς</u> ἐκεῖθεν, <u>ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην</u>. [QnLk1·Mt1]	Lk2 12.59. **λέγω σοι**, <u>οὐ</u> **μὴ** <u>ἐξέλθῃς</u> ἐκεῖθεν, <u>ἕως</u> καὶ <u>τὸ ἔσχατον</u> λεπτὸν <u>ἀποδῷς</u>. [QnLk1Mt1·:Lk2]

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[193] 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 Ev 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 μή@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 QnLk1194	Lk2 13.1. παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. [CENP]
	Lk2 13.2. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; [CENP]
	Lk2 13.3. οὐχί, λέγω ὑμῖν, ἀλλ᾽ ἐὰν μὴ μετανοῆτε πάντες ὁμοίως ἀπολεῖσθε. [CENP]
	Lk2 13.4. ἢ ἐκεῖνοι οἱ δεκαοκτὼ ἐφ᾽ οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰερουσαλήμ; [CENP]
	Lk2 13.5. οὐχί, λέγω ὑμῖν, ἀλλ᾽ ἐὰν μὴ μετανοῆτε πάντες ὡσαύτως ἀπολεῖσθε. [CENP]
	Lk2 13.6. ἔλεγεν δὲ ταύτην τὴν παραβολήν· συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν. [CENP]
	Lk2 13.7. εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· ἰδοὺ τρία ἔτη ἀφ᾽ οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω. ἔκκοψον [οὖν] αὐτήν, ἱνατί καὶ τὴν γῆν καταργεῖ; [CENP]
	Lk2 13.8. ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια, [CENP]
	Lk2 13.9. κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μή γε, ἐκκόψεις αὐτήν. [CENP]

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[194] 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 Πιλᾶτος μετὰ τῶν θυσιῶν αὐτῶν ἕως ὅπου λέγει περὶ τῶν ἐν τῷ Σιλωὰμ δεκαοκτὼ ἀποθανόντων ἐν τῷ πύργῳ, καὶ τό ἐὰν μὴ μετανοήσητε καὶ <τὰ ἑξῆς> ἕως τῆς παραβολῆς τῆς συκῆς, περὶ ἧς εἶπεν ὁ γεωργὸς ὅτι σκάπτω καὶ βάλλω κόπρια καὶ ἐὰν μὴ ποιήσῃ, ἔκκοψον (*Pan.* 42.11.6 λη (38), 42.11.17 Σχ. λη (38), cf. 42.11.17 Ἔλ. λη (38); GCS 31:112, 140). All Ev 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" / ἁμαρτωλός@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 / πρός@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 Ev, 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" / δεκαοκτὼ) 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).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A208. Woman released	13.11a, 12b, 13b, 14b, 15–16a, 16c	13.10–17

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
	Lk2 13.10. ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. [CINP]
13.10 not present in QnLk1195	Lk2 13.11a. <u>καὶ ἰδοὺ γυνὴ</u> [‡QnLk1·Lk2]
QnLk1 13.11a. 《καὶ ἰδοὺ γυνὴ》	Lk2 13.11b. πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. [CINP]
13.11b–12a not present in QnLk1	Lk2 13.12a. ἰδὼν δὲ αὐτὴν [CINP]
QnLk1 13.12b. 《καὶ ὁ Ἰησοῦς λέγει αὐτῇ γύναι ἀπολέλυσαι》	Lk2 13.12b. <u>ὁ Ἰησοῦς</u> προσεφώνησεν <u>καὶ</u> εἶπεν <u>αὐτῇ· γύναι, ἀπολέλυσαι</u> [‡QnLk1·Lk2]
13.12c–13a not present in QnLk1	Lk2 13.12c. τῆς ἀσθενείας σου [CINP]
QnLk1 13.13b. 《καὶ ἐδόξαζεν τὸν θεόν》	Lk2 13.13a. καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη [CINP]
	Lk2 13.13b. <u>καὶ ἐδόξαζεν τὸν θεόν</u>. [‡QnLk1·Lk2]

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[195] Specific wording for Lk2 13.10–13 is unattested by patristic witnesses, and thus Ev 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" / δεκαοκτὼ; 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\w+ ὁ@d\w+ 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)
13.14a not present in QnLk1	Lk2 13.14a. ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι [CINP]
QnLk1 13.14b. ⟪τις δὲ ἔλεγεν⟫ ⌐τῷ σαββάτῳ ἐθεράπευσεν⌐	Lk2 13.14b. <u>τῷ σαββάτῳ ἐθεράπευσεν</u> ὁ Ἰησοῦς, <u>ἔλεγεν</u> [QnLk1·Lk2]
13.14c–15a not present in QnLk1	Lk2 13.14c. τῷ ὄχλῳ ὅτι ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. [CINP]
QnLk1 13.15b. ⟪καὶ ὁ Ἰησοῦς λέγει⟫ ἔκαστος ὑμῶν ⌐τοῖς σάββασιν⌐ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;[196]	Lk2 13.15a. ἀπεκρίθη δὲ αὐτῷ [CINP]
	Lk2 13.15b. <u>ὁ κύριος καὶ εἶπεν· ὑποκριταί, ἔκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;</u> [QnLk1·Lk2]

[196] 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 praesepi 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" / ἓξ, 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)
QnLk1 13.16a. ταύτην δὲ θυγατέρα Ἀβραὰμ ⟨ἢν⟩ ἔδησεν ὁ σατανᾶς[197]	Lk2 13.16a. <u>ταύτην δὲ θυγατέρα Ἀβραὰμ</u> οὖσαν, <u>ἢν ἔδησεν ὁ σατανᾶς</u> [QnLk1·Lk2]
13.16b not present in QnLk1	Lk2 13.16b. ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει [CINP]
QnLk1 13.16c. ⟪ἔλυσά ἀπὸ τοῦ δεσμοῦ τούτου τῷ σαββάτῳ⟫	Lk2 13.16c. λυθῆναι <u>ἀπὸ τοῦ δεσμοῦ τούτου</u> τῇ ἡμέρᾳ <u>τοῦ σαββάτου</u>; [QnLk1·Lk2]

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[197] E quotes Lk1 13.16a verbatim: "This daughter of Abraham, whom satan bound" / ταύτην δὲ θυγατέρα Ἀβραάμ, ἢν ἔδησεν ὁ Σατανᾶς (*Pan.* 42.11.6 λθ (39), 42.11.17 Σχ. λθ (39); cf. 42.11.17 Ἐλ. λθ (39); GCS 31:112, 140). The explicit restoration is based on E clearly using "whom" / ἢν. 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 QnLk1198	Lk2 13.17· καὶ ταῦτα λέγοντος αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ᾽ αὐτοῦ. [CINP]

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[198] 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" / καταισχύνω (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).

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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 13.18. ⟪καὶ ἔλεγεν τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;⟫[199] QnLk1 13.19. ⸂ἡ βασιλεία τοῦ θεοῦ⸃ ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ⸂ἔσπειρεν ἐν τῷ κήπῳ ⸂αὐτοῦ⸃[200]	Mk1 4.30. καὶ ἔλεγεν· πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; [Qn·Mk1] Mk1 4.31a. ὡς κόκκῳ σινάπεως, [Qn·Mk1] Mk1 4.31b. ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς, [Mk1c] Mk1 4.32. καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. [Mk1c]	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] Mt1 13.32. ὃ μικρότερον μέν ἐστιν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. [Mk1·Mt1]	Lk2 13.18. ἔλεγεν οὖν· τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν; [QnLk1˙Lk2] Lk2 13.19. ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ *ηὔξησεν* καὶ *ἐγένετο* εἰς *δένδρον*, καὶ **τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ**. [QnLk1Mt1·:Lk2]

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[199] 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" / ὁμοιόω (IDD 1.1), and the expression "kingdom of god" / βασιλεία@\w+ ὁ@dgms θεός@ngmsc (IDD 1.2).

[200] 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 κατῴκουν τὰ θηρία τὰ ἄγρια καὶ ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα τοῦ οὐρανοῦ.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A210. Leaven similitude	13.20–21	13.33	13.20–21

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 13.20. 《καὶ ἔλεγεν τίνι ὁμοιώσω》 τὴν βασιλείαν τοῦ θεοῦ;[201] QnLk1 13.21. ὁμοία ἐστὶν ζύμη 《ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα》	Mt1 13.33a. *ἄλλην παραβολὴν* [Mt1c] Mt1 13.33b. <u>ἐλάλησεν</u> αὐτοῖς· <u>ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα</u> Mt1 13.33c. *τρία ἕως οὗ ἐζυμώθη ὅλον.* [Mt1c]	Lk2 13.20. <u>καὶ</u> πάλιν <u>εἶπεν· τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;</u> [QnLk1⁻Lk2] Lk2 13.21. <u>ὁμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ</u> [ἐν]<u>ἔκρυψεν εἰς ἀλεύρου σάτα</u> **τρία ἕως οὗ ἐζυμώθη ὅλον.** [QnLk1Mt1·:Lk2]

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[201] 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).

SQE. 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 πολλοί ζητήσουσιν εἰσελθεῖν》[202]	Mt1 7.13a. <u>εἰσέλθατε</u> <u>διὰ τῆς στενῆς πύλης</u>· [QnLk1·Mt1] Mt1 7.13b. ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ [Mt1c] Mt1 7.13c. <u>πολλοί</u> εἰσιν οἱ <u>εἰσερχόμενοι</u> δι᾽ αὐτῆς. [QnLk1·Mt1] Mt1 7.14. τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν. [Mt1c]	Lk2 13.22. καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα. [CINP] Lk2 13.23a. εἶπεν δέ τις αὐτῷ· κύριε, εἰ [CINP] Lk2 13.23b. <u>ὀλίγοι</u> <u>οἱ σῳζόμενοι</u>; [Mt1·Lk2] Lk2 13.23c. ὁ δὲ εἶπεν πρὸς αὐτούς· [CINP] Lk2 13.24a. <u>ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας</u>, ὅτι <u>πολλοί</u>, λέγω ὑμῖν, <u>ζητήσουσιν εἰσελθεῖν</u> [QnLk1˙Lk2] Lk2 13.24b. καὶ οὐκ ἰσχύσουσιν. [CINP]

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[202] 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 κατά / κατά@pa (IDD 1.1); the accusative πρός / πρός@pa for speech addressees and the trigram "cities and villages" / πόλεις καὶ κώμας (IDD 1.2); gratuitous geographical and itinary 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)
	Lk2 13.25a. <u>ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ</u> [QnLk1·Lk2]
QnLk1 13.25. ⟨ὅτε⟩ ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν ⟪καὶ⟫ ⌐τοῖς κρουσοῦσιν ἀποκριθήσεται⌐ οὐκ οἶδα ὑμᾶς πόθεν ἐστέ[203]	Lk2 13.25b. ἄρξησθε ἔξω ἑστάναι [CINP]
	Lk2 13.25c. <u>καὶ κρούειν</u> [QnLk1·Lk2]
	Lk2 13.25d. τὴν θύραν λέγοντες· κύριε, ἄνοιξον ἡμῖν, καὶ [CINP]
QnLk1 13.26. ⟪τότε ἔλεγον⟫ ἐφάγομεν ⌐ἔμπροσθεν⌐ σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας[204]	Lk2 13.25e. <u>ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ</u>. [QnLk1·Lk2]
	Lk2 13.26. <u>τότε ἄρξεσθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας</u>· [QnLk1·Lk2]

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[203] 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 *arch* / ἄρχ more generally, the bigram "begin" + infintive / ἄρχω@\w+ (?:\w+@\w+){0,4}?\w+@vn (*bis*), the preposition plus relative pronoun / @pg\w+ ὅς@rr, conditional particle / ἂν, and speech introduction with a participle (*bis*) (IDD 1.2).

[204] 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 ἔμπροσθεν as more typical of QnLk1); bigram "begin" + infintive / ἄρχω@\w+ (?:\w+@\w+){0,4}?\w+@vn, especially as a speech introduction formula "begin to speak" / ἄρχω@\w+ λέγω@vn (IDD 1.2).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 13.27. 《καὶ ἐρεῖ》 ⟨οὐδέποτε ἔγνων ὑμᾶς⟩ ⌜ἀναχωρεῖτε⌝ ἀπ' ἐμοῦ πάντες ἐργάται ⌜ἀνομίας⌝[205] [see A083a]	Mt1 7.23a. καὶ τότε ὁμολογήσω αὐτοῖς ὅτι [Mt1c] Mt1 7.23b. οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. [QnLk1·Mt1] [see A083a]	Lk2 13.27. καὶ ἐρεῖ λέγων ὑμῖν· οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας. [QnLk1·Lk2]

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[205] 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 ἔγνων ὑμᾶς (*Adm* 44.15–16(1.23); 44,30(1.23); *R* 7.4.25); "depart from me, workers of lawlessness" / ἀναχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν (28,10–11(1.12), 44,15–16 (1.23)), repeated in a shorter form, "depart from me" / ἀναχωρεῖτε ἀπ' 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 סוּרוּ מִמֶּנִּי כָּל־פֹּעֲלֵי אָוֶן / LXX ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 13.28b. ⸢ὅτε ⸢ἴδητε⸣ πάντας⸣ τοὺς δικαίους ⸢ἐν τῇ βασιλείᾳ⸣ τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους ἔξω QnLk1 13.28a. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων[206] 13.29 not present in QnLk1[207]	Mt1 8.11a. λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ [Mt1c] Mt1 8.11b. <u>ἐν τῇ βασιλείᾳ</u> [QnLk1·Mt1] Mt1 8.11c. τῶν οὐρανῶν, [Mt1c] Mt1 8.12a. οἱ δὲ υἱοὶ τῆς βασιλείας [Mt1c] Mt1 8.12b. <u>ἐκβληθήσονται</u> εἰς τὸ σκότος τὸ <u>ἐξώτερον</u>· <u>ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων</u>. [QnLk1·Mt1]	Lk2 13.28a. <u>ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων,</u> [QnLk1·Lk2] Lk2 13.28b. <u>ὅταν ὄψησθε **Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ** καὶ <u>πάντας</u> τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ **ἐκβαλλομένους** ἔξω.</u> [QnLk1Mt1·:Lk2] Lk2 13.29a. καὶ <u>ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν</u> [Mt1·Lk2] Lk2 13.29b. καὶ ἀπὸ βορρᾶ καὶ νότου [CINP] Lk2 13.29c. <u>καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.</u> [Mt1·Lk2]

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[206] 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 Ev and yet has no clear contextual indication of relevance for Ev: "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 Ev 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 Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ ἀντὶ δὲ τούτου ἐποίησεν ὅτε πάντας τοὺς δικαίους ἴδητε ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλομένους ἐποίησε δέ κρατουμένους ἔξω, ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων (*Pan.* 42.11.17 Σχ. μ (40); cf. 42.11.17 Ἔλ. 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 Ἔλ. 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 Ev 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|ἐξώτερον ἐκεῖ, whereas LkR2 rhetorically separates them. The verb used by R (and *HN* plur) "you will see" / ὄψησθε is corrected to "you will see" / ἴδητε 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 εἰσερχομένους (so *RK*), though reasonably attested by T *introeuntes*, is omitted in agreement with most Ev 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 εἰσ- with the dative prepositional phrase attested by E.

[207] Lk2 13.29, together with all of Lk2 29–35, was not present in Ev 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 ἥξουσιν 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). Ev 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 QnLk1208	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 οἳ ἔσονται πρῶτοι καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι. [Mk1˙Lk2]

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[208] Lk2 13.30, together with all of Lk2 13.29–35, was not present in Ev 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" / τό 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.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A212. Beware Herod	——————	13.31–33

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.31–33 not present in QnLk1209	Lk2 13.31· ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι. [CENP]
	Lk2 13.32· καὶ εἶπεν αὐτοῖς· πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον καὶ τῇ τρίτῃ τελειοῦμαι. [CENP]
	Lk2 13.33· πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ. [CENP]

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[209] Lk2 13.31–33, together with all of 13.29–35, were not present in Ev. 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 Ἡρῴδης σε θέλει ἀποκτεῖναι καὶ τό εἶπεν πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ ἕως ὅπου εἶπεν οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ (*Pan.* 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" / ἰδού, "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.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A213. Jerusalem lament	–––––	13.34–35	23.37–39

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
13.34–35 not present in QnLk1210	Lk2 13.34· Ἰερουσαλὴμ Ἰερουσαλήμ, 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] Lk2 13.35· ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως [ἥξει ὅτε] εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. [CENP]	Mt2 23.37· Ἰερουσαλὴμ Ἰερουσαλήμ, 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] Mt1 23.38a· ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν [Lk2·Mt2] Mt1 23.38b· ἔρημος [Mt2c] Mt2 23.39· λέγω γὰρ ὑμῖν, οὐ μή με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. [Lk2·Mt2]

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)
14.1–6 not present in Qn Qn 7.36a. καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη [see A114] Qn 11.11. τίνα ⌜γὰρ⌝ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσει ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; [see A187] Qn 11.37. ⌜ἐδεήθη⌝⌝ ⟪δὲ αὐτοῦ τις⟫ Φαρισαῖος ⌜ἵνα⌝ ἀριστήσῃ ⌜⌜μετ'⌝ αὐτῷ⌝ ⟪καὶ⟫ ἀνέπεσεν [see A150] Qn 13.15b. ἕκαστος ὑμῶν ⌜τοῖς σάββασιν⌝ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; [see A208]	Mk1 3.1. καὶ ἦν ἐκεῖ ἄνθρωπος ⟪ξηράν⟫ ἔχων τὴν χεῖρα [see A047] Mk1 3.2. παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. [see A047] Mk1 3.4. ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι [see A047]	14.1–6 not present in Lk1211 Lk1 6.7. ⌜παρετήρουν⌝ ⟪αὐτὸν⟫ οἱ Φαρισαῖοι ⌜εἰ ⌜τοῖς σάββασιν θεραπεύσει⌝ ἵνα ⌜κατηγορήσωσιν⌝ αὐτοῦ⌝ [¦Mk1·Lk1] [see A047] Lk1 6.9. ἔξεστιν ⌜τοῖς σάββασιν ἀγαθοποιῆσαι ἢ ⌜μὴ⌝ ψυχὴν σῶσαι ἢ ἀπολέσαι; [¦Mk1·Lk1] [see A047] Lk1 7.36a same as Qn [see A114] Lk1 11.11 same as Qn [see A187] Lk1 11.37 same as Qn [see A150] Lk1 13.15b same as Qn [see A208]	Mt1 12.10. καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι; ἵνα κατηγορήσωσιν αὐτοῦ. [¦Mk1·Mt1] [see A047]	Lk2 14.1a. καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν [CINP] Lk2 14.1b. εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] **Φαρισαίων** σαββάτῳ φαγεῖν ἄρτον [QnMk1Lk1·:Lk2] Lk2 14.1c. καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. [Mk1˙Lk2] Lk2 14.2. καὶ **ἰδοὺ** ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. [Mk1Mt1·:Lk2] Lk2 14.3a. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων. [CINP] Lk2 14.3b. **ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ**; [Mk1Lk1Mt1·:Lk2] Lk2 14.4. οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν. [CINP] Lk2 14.5a. καὶ πρὸς αὐτοὺς εἶπεν· [CINP] Lk2 14.5b. τίνος ὑμῶν υἱὸς ἢ βοῦς [QnLk1˙Lk2] Lk2 14.5c. εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; [CINP] Lk2 14.6. καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα. [CINP]	Mk2 3.4. ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι. οἱ δὲ ἡσύχασαν. [Mk1Lk2·:Mk2] [see A047]

[211] Lk2 14.1–11 is unattested according to *R* (425), but likely not present in Lk1. Of all Ev 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" / ὑδρωπικὸς, "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 verisimiltude 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.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A215. Inclusive feasts	14.12–14	14.7–14	23.12

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
14.7–11 not present in Qn or Ev [212]	Lk2 14.7. ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς· [CINP] Lk2 14.8. ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ᾽ αὐτοῦ, [CINP] Lk2 14.9. καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. [CINP] Lk2 14.10. ἀλλ᾽ ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. [CINP] Lk2 14.11. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [see Lk2 18.14 in A237]	Mt2 23.12. <u>ὅστις</u> δὲ <u>ὑψώσει</u> <u>ἑαυτὸν</u> <u>ταπεινωθήσεται</u> καὶ <u>ὅστις</u> <u>ταπεινώσει</u> <u>ἑαυτὸν</u> <u>ὑψωθήσεται</u>. [¦Lk2·Mt2] [see A284]

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[212] 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 "unto" formula / πρός@pa, the split arthrous substantival participle / ὁ@\w+ *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)
14.12a not present in QnLk1	Lk2 14.12a. ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν· ὅταν ποιῇς [CINP]
QnLk1 14.12b. ⟨εἰς τὸ⟩ ἄριστον ἢ δεῖπνον ⟪μὴ⟫ φώνει ⟪τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους⟫[213]	Lk2 14.12b. _ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους,_ [QnLk1·Lk2]
14.12c not present in QnLk1	Lk2 14.12c. μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι. [CINP]

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[213] 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)
QnLk1 14.13. 《ἀλλ᾽ κάλει πτωχούς ἀναπείρους χωλούς τυφλούς》[214] QnLk1 7.22b. ⌐τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν⌐ ⟨λεπροὶ καθαρίζονται⟩ ⌐νεκροὶ ἐγείρονται⌐ [see A106]	Lk2 14.13a. <u>ἀλλ</u>᾽ [‡QnLk1·Lk2] Lk2 14.13b. ὅταν δοχὴν ποιῇς, [CINP] Lk2 14.13c. <u>κάλει πτωχούς, ἀναπείρους, χωλούς, τυφλούς.</u> [‡QnLk1·Lk2]

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[214] 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[215]	Lk2 14.14. καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων. [QnLk1·Lk2]

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[215] 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).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A216. Great supper fable	14.16–24	22.1–14	14.15–24

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
14.15 not present in QnLk1216	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]

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216 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)
QnLk1 14.16. ἄνθρωπός τις ⸂ἐποίησε⸃ δεῖπνον καὶ ἐκάλεσεν πολλοὺς²¹⁷ QnLk1 14.17a. ⟪καὶ⟫ ἀπέστειλεν ⟪τὸν δοῦλον αὐτοῦ καλέσαι αὐτοὺς⟫²¹⁸	Mt1 22.2a. ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν [Mt1c] Mt1 22.2b. ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ. [QnLk1·Mt1] Mt1 22.3a. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι [QnLk1·Mt1] Mt1 22.3b. τοὺς κεκλημένους εἰς τοὺς γάμους, [Mt1c] Mt1 22.3c. καὶ οὐκ ἤθελον ἐλθεῖν. [QnLk1·Mt1] Mt1 22.4. πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἴπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους. [Mt1c]	Lk2 14.16. ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς [QnLk1˙Lk2] Lk2 14.17a. καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ [QnLk1˙Lk2] Lk2 14.17b. τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν [CINP] Lk2 14.17c. τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν. [Mt1·Lk2]

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²¹⁷ 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).

²¹⁸ 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)
		Lk2 14.18a. καὶ ἤρξαντο ἀπὸ μιᾶς πάντες [CINP]
		Lk2 14.18b. <u>παραιτεῖσθαι</u>. [QnLk1˙Lk2]
		Lk2 14.18c. ὁ πρῶτος εἶπεν αὐτῷ· [CINP]
14.18ace not present in QnLk1	Mt1 22.5a. οἱ δὲ <u>ἀμελήσαντες</u> [QnLk1·Mt1]	Lk2 14.18d. <u>ἀγρὸν ἠγόρασα</u> [QnLk1˙Lk2]
QnLk1 14.18bd. 《οἱ ἔλεγον》 ἀγρὸν ἠγόρασα ⟨ἔχε με παρῃτημένον⟩²¹⁹	Mt1 22.5b. ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον [Mt1c]	Lk2 14.18e. καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, [CINP]
	Mt1 22.5c. <u>ἀγρόν</u>, [QnLk1·Mt1]	Lk2 14.18f. <u>ἔχε με παρῃτημένον</u>. [QnLk1˙Lk2]
14.19ac not present in QnLk1	Mt1 22.5d. ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ. [QnLk1·Mt1]	Lk2 14.19a. <u>καὶ</u> ἕτερος εἶπεν· [CINP]
QnLk1 14.19bd. 《καὶ》 ⌜ζεύγη⌝ βοῶν ἠγόρασα	Mt1 22.6. οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. [Mt1c]	Lk2 14.19b. <u>ζεύγη βοῶν ἠγόρασα</u> [QnLk1˙Lk2]
		Lk2 14.19c. πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, [CINP]
14.20ac not present in QnLk1		Lk2 14.19d. <u>ἔχε με παρῃτημένον</u>. [QnLk1˙Lk2d]
QnLk1 14.20b. 《καὶ》 γυναῖκα ἔγημα		Lk2 14.20a. <u>καὶ</u> ἕτερος εἶπεν, [CINP]
		Lk2 14.20b. <u>γυναῖκα ἔγημα</u> [QnLk1˙Lk2]
		Lk2 14.20c. καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. [CINP]

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²¹⁹ 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" / ἠγόρασα, and the motif of marriage.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 14.21. ⟨τότε⟩ ⸂ὀργισθεὶς⸃ ὁ οἰκοδεσπότης 《λέγει τῷ δούλῳ αὐτοῦ》 ἔξελθε εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως[220]	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]	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 ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. [CINP]

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[220] 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 ὃ》 ⟨ἐπέταξας⟩ 《καὶ》 ἔτι τόπος ἐστίν[221]	Mt1 22.8b. ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. [Mt1c]	Lk2 14.22. καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. [QnLk1˘Lk2]

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[221] 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[222]	Mt1 22.9. πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τ̲ῶ̲ν̲ ̲ὁ̲δ̲ῶ̲ν̲ καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους. [QnLk1 Mt1] Mt1 22.10. καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι ε̲ἰ̲ς̲ ̲τ̲ὰ̲ς̲ ̲ὁ̲δ̲ο̲ὺ̲ς̲ συνήγαγον πάντας οὓς εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ **ἐ̲π̲λ̲ή̲σ̲θ̲η̲** ὁ γάμος ἀνακειμένων. [QnLk1 Mt1]	Lk2 14.23. κ̲α̲ὶ̲ ̲ε̲ἶ̲π̲ε̲ν̲ ̲ὁ̲ ̲κ̲ύ̲ρ̲ι̲ο̲ς̲ πρὸς τ̲ὸ̲ν̲ ̲δ̲ο̲ῦ̲λ̲ο̲ν̲· ἔ̲ξ̲ε̲λ̲θ̲ε̲ ̲ε̲ἰ̲ς̲ ̲τ̲ὰ̲ς̲ ̲ὁ̲δ̲ο̲ὺ̲ς̲ ̲κ̲α̲ὶ̲ ̲φ̲ρ̲α̲γ̲μ̲ο̲ὺ̲ς̲ καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος. [QnLk1⁻Lk2]

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[222] 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》 γεύσεταί[223]	Mt1 22.11. εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου, [Mt1c] Mt1 22.12. καὶ λέγει αὐτῷ· ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη. [Mt1c] 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] Mt1 22.14. πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί. [Mt1c]	Lk2 14.24. λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου. [QnLk1·Lk2]

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[223] 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).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A217. Discipleship conditions	14.26ac, 33	10.37–38	14.25–33

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
14.25 not present in QnLk1224 QnLk1 14.26ac. 《ἐὰν μή τις καταλείψῃ πατέρα καὶ μητέρα καὶ ἀδελφοὺς καὶ γυναῖκα καὶ τέκνα οὐκ ἔστι μου μαθητής》[225] 14.27–33a not present in QnLk1[226] QnLk1 14.33b. 《ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής》[227]	Mt1 10.37· ὁ φιλῶν <u>πατέρα ἢ μητέρα</u> ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν <u>υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου</u> ἄξιος. [‡QnLk1·Mt1] Mt1 10.38· καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. [Mt1c]	Lk2 14.25· συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς. [CINP] Lk2 14.26a· εἴ τις ἔρχεται πρός με καὶ <u>οὐ μισεῖ τὸν <u>πατέρα</u> ἑαυτοῦ <u>καὶ</u> τὴν <u>μητέρα καὶ</u> τὴν <u>γυναῖκα καὶ τὰ τέκνα</u> καὶ τοὺς <u>ἀδελφοὺς</u> [QnLk1Mt1·:Lk2] Lk2 14.26b· καὶ τὰς ἀδελφὰς ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, [CINP] Lk2 14.26c· <u>οὐ δύναται εἶναί μου μαθητής.</u> [QnLk1·Lk2] [see QnLk1 14.33b] Lk2 14.27· <u>ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου</u>, <u>οὐ δύναται εἶναί μου μαθητής.</u> [QnLk1Mt1·:Lk2] [see QnLk1 14.33b] Lk2 14.28· τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; [CINP] Lk2 14.29· ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν [CINP] Lk2 14.30· λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. [CINP] Lk2 14.31· ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ᾽ αὐτόν; [CINP] Lk2 14.32· εἰ δὲ μή γε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. [CINP] Lk2 14.33a· οὕτως οὖν πᾶς ἐξ ὑμῶν [CINP] Lk2 14.33b· <u>ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής.</u> [QnLk1·Lk2]

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[224] 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).

[225] 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 Ev 23.2 (*Pan.* 42.11.17 Ἔλ. 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 ἀδελφοὺς καὶ γυναῖκα καὶ τέκνα (καὶ τὰ ἑξῆς) οὐκ ἔστι μου μαθητής. I concur with *B* on taking this wording as the primary basis to restore Ev here and also note that it is fully consistent with the judgment of the *CEQ* committee. Just after commenting on Ev 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" / ἀδελφοὺς 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, Lk 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 Qn^Lk1 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 Qn^Lk1 (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: "unto" / πρός@pa, enclitic / τε, and reflexive possessive "his own" / ἑαυτοῦ (*bis*) (IDD 1.1).

[226] 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 συ-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).

[227] 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.

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: Ev 14.34–35

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 14.34· 《καλὸν τὸ ἅλας ἐὰν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἁλισθήσεται;》[228] QnLk1 14.35· 《εἰς οὐδὲν ἰσχύει ἔξω βάλλουσιν αὐτό ὁ ἔχων ὦτα ἀκούειν ἀκουέτω》 8.8b. ὁ ἔχων ὦτα ἀκουέτω	Mt1 5.13a. ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς. [Mt1c] Mt1 5.13b. ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω [QnLk1·Mt1] Mt1 5.13c. καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. [Mt1c]	Lk2 14.34· καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; [QnLk1¨Lk2] Lk2 14.35a. οὔτε εἰς γῆν οὔτε εἰς κοπρίαν [CINP] Lk2 14.35b. εὔθετόν ἐστιν, ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. [QnLk1¨Lk2]	Mk3 9.49a. πᾶς γὰρ πυρὶ [Mk3c] Mk3 9.49b. ἁλισθήσεται. [Mt1¨Mk3] Mk3 9.50a. καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; [QnLk1Lk2·:Mk3] Mk3 9.50b. ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις. [Mk3c]

[228] 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 γεύσεταί. 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.

SQE. 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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
15.1–2 not present in QnLk1229	Lk2 15.1. ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. [CINP] Lk2 15.2. καὶ διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. [CINP]

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[229] 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" / τελῶναι 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 εἶπεν》 παραβολὴν²³⁰	Mt1 18.12a. τί ὑμῖν δοκεῖ; [Mt1c]	Lk2 15.3a. εἶπεν [QnLk1˙Lk2] Lk2 15.3b. δὲ πρὸς αὐτοὺς [CINP] Lk2 15.3c. τὴν παραβολὴν [QnLk1˙Lk2] Lk2 15.3d. ταύτην λέγων· [CINP]	Mt2 18.12a same as Mt1
QnLk1 15.4. ⟨τίς ἄνθρωπος ἔχων⟩ ᶜπρόβατον˥ ᶜἀπώλεσεν˥ 《αὐτὸ καὶ》 ⟨ζητεῖ τὸ ἀπολωλὸς⟩ 《ἕως》 ⟨εὕρῃ⟩ 《αὐτό》²³¹	Mt1 18.12b. ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα [QnLk1·Mt1] Mt1 18.12c. καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς [Mt1c] Mt1 18.12d. ζητεῖ τὸ πλανώμενον; [QnLk1·Mt1] Mt1 18.13a. καὶ ἐὰν γένηται εὑρεῖν αὐτό [QnLk1·Mt1]	Lk2 15.4. τίς ἄνθρωπος ἐξ ὑμῶν ἔχων **ἑκατὸν πρόβατα καὶ** ἀπολέσας **ἐξ αὐτῶν** ἓν οὐ καταλείπει **τὰ ἐνενήκοντα ἐννέα** ἐν τῇ ἐρήμῳ καὶ **πορεύεται** ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό; [QnLk1˙Lk2]	Mt2 12.11. ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἓν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; Mt2 12.12. πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. [¦Mk1Mt1¨Mt2] Mt2 18.12b–13a same as Mt1

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²³⁰ 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 Ev 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.

²³¹ 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 perditi 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" / αὐτὸ 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》 εὑρὼν ⸀χαίρει⸀ 《ἐπ᾽ αὐτῷ》²³²	Mt1 18.13b. ἀμὴν λέγω ὑμῖν ὅτι [Mt1c] Mt1 18.13c. χαίρει ἐπ᾽ αὐτῷ [QnLk1·Mt1] Mt1 18.13d. μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. [Mt1c]	Lk2 15.5a. καὶ εὑρὼν [QnLk1˙Lk2] Lk2 15.5b. ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ [CINP] Lk2 15.5c. χαίρων [QnLk1˙Lk2]

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²³² 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 perditi recuperatione* (*Marc.* 4.32.2; SC 456:400; Evans 442). While *R* adopts the Lk2 15.6 term "rejoice together" / συγχάρητέ, 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 ὤμους αὐτοῦ is omitted as characteristic of Lk2. Note that this phrase is missing from the Matthean receptor and that the lemma "shoulder" / ὤμος 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 QnLk1233	Lk2 15.6a. καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· συγχάρητέ μοι, ὅτι [CINP]
	Lk2 15.6b. εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. [QnLk1·Lk2]

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[233] Lk2 15.6 is unattested and likely not present, a view also maintained by *BK*, contrary to most Ev editors, who either restored it to some extent (*HZRN*) or viewed is as generally attested without wording (*VTs*). Several lemmata attested for the preceding verses are certainly repeated in this verse, "find" / εὑρίσκω, "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》 ⌜ἐπὶ ἁμαρτωλῷ μετανοοῦντι⌝[234] 15.7c not present in QnLk1	Mt1 18.14. οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἓν τῶν μικρῶν τούτων. [Mt1c]	Lk2 15.7a. λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται [Mt1·Lk2] Lk2 15.7b. ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα [QnLk1Mt1:Lk2] Lk2 15.7c. δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας. [CINP]

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[234] 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 perditi 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).

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: Ev 15.8

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 15.8ac. 《ἢ》 〈ἔχων〉 ⸀δραχμὴν ἀπώλεσεν⸫ 《αὐτήν καὶ》 ζητεῖ 《ἕως》 〈εὕρῃ〉[235] 15.8b not present in QnLk1	Lk2 15.8a. ἢ τίς γυνὴ <u>δραχμὰς</u> <u>ἔχουσα</u> δέκα ἐὰν <u>ἀπολέσῃ</u> <u>δραχμὴν</u> μίαν, [QnLk1·Lk2] Lk2 15.8b. οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν [CINP] Lk2 15.8c. καὶ <u>ζητεῖ</u> ἐπιμελῶς <u>ἕως</u> οὗ <u>εὕρῃ</u>; [QnLk1·Lk2]

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[235] 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 it 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" / εὕρῃ, is likely also paraphrased shortly later in T: "which is the recovery of the lost" / *id est de perditi recuperatione* (*Marc.* 4.32.2; SC 456:398, 400; Evans 442). The improvised restoration of "or" / ἢ 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" / εὕρῃ 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 QnLk1236	Lk2 15.9. καὶ εὑροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα· συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. [QnLk1·Lk2]

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[236] Lk2 15.9 is unattested and likely not present, a view also maintained by *B* (115) and *K* (942), contrary to most Ev 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" / εὑρίσκω, "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)
	Lk2 15.10a. οὕτως, λέγω ὑμῖν, γίνεται [CINP]
15.10ac not present in QnLk1	Lk2 15.10b. χαρὰ [QnLk1·Lk2]
QnLk1 15.10bd. ⸆χαίρων⸍ ⟪ἐπ᾿ αὐτῇ ὡς⟫ ⸌ἐπὶ ἁμαρτωλῷ μετανοοῦντι⸍[237]	Lk2 15.10c. ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ [CINP]
	Lk2 15.10d. ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι. [QnLk1·Lk2]

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[237] 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 perditi 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)
		Lk2 15.11. εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο υἱούς. [CENP]
		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]
		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]
		Lk2 15.14. δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. [CENP]
		Lk2 15.15. καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους, [CENP]
		Lk2 15.16. καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. [CENP]
	Mt1 22.4. πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἴπατε τοῖς κεκλημένοις· ἰδ οὐ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἕτοιμα. δεῦτε εἰς τοὺς γάμους.	Lk2 15.17. εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη· πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι. [CENP]
		Lk2 15.18. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, [CENP]
		Lk2 15.19. οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου. [CENP]
		Lk2 15.20. καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. [CENP]
15.11–32 not present in QnLk1238		Lk2 15.21. εἶπεν δὲ ὁ υἱὸς αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. [CENP]
		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]
		Lk2 15.23. καὶ φέρετε τὸν <u>μόσχον</u> <u>τὸν σιτευτόν</u>, θύσατε, καὶ φαγόντες εὐφρανθῶμεν, [CENP]
		Lk2 15.24. ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. [CENP]
		Lk2 15.25. ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, [CENP]
		Lk2 15.26. καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα. [CENP]
		Lk2 15.27. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν <u>μόσχον</u> <u>τὸν σιτευτόν</u>, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. [CENP]
		Lk2 15.28. ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν, ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. [CENP]
		Lk2 15.29. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· [CENP]
		Lk2 15.30. ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. [CENP]
		Lk2 15.31. ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν. [CENP]
		Lk2 15.32. εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη. [CENP]

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[238] 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 Ev 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 πρός / πρός@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).

SQE. 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: Ev 16.1

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.1[239]	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]

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[239] Lk2 16.1 is unattested according to *R* (426).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.2. 240	Lk2 16.2. καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν.

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240 Lk1 16.2 is attested in T (R 5.64).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.3[241]	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]

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[241] Lk2 16.3 is unattested according to *R* (426).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
Qn[Lk1 16.4.242]	Lk2 16.4. ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.

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[242] 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)
Qn[Lk1 16.5.243]	[Lk2 16.5.] καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· πόσον ὀφείλεις τῷ κυρίῳ μου;

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[243] 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)
Qn[Lk1 16.6.244]	Lk2 16.6. ὁ δὲ εἶπεν· ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα.

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[244] 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)
Qn[Lk1 16.7.245]	Lk2 16.7. ἔπειτα ἑτέρῳ εἶπεν· σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους σίτου. λέγει αὐτῷ· δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

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[245] 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》[246]	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 φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν. [CINP]

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[246] Lk2 16.8 is unattested according to *R* (426).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.9a. ⸌καὶ ἐγὼ⸍ λέγω ὑμῖν ποιήσατε ⸌ὑμῖν⸍ φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας[247]	Lk2 16.9a. <u>καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας,</u> [QnLk1·Lk2]
	Lk2 16.9b. ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. [CINP]

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[247] 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.

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: Ev 16.~~10~~, 11–12

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.10 not present in QnLk1248	Lk2 16.10. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, 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 εὑρεθῆτε τὸ ἐμὸν τίς δώσει ὑμῖν;[249]	Lk2 16.12. καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; [QnLk1·Lk2]

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[248] Lk2 16.10 is unattested by patristic witnesses, but it was likely not present. Among Ev 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.

[249] 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).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A224. Serving two lords	16.13	6.24	16.13

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 16.13. οὐδείς δύναται δυσὶ κυρίοις δουλεύειν ⟨ἢ⟩ ἑνὸς ⸀ἀνθέξεται⸣ καὶ τοῦ ἑτέρου ⸀καταφρονήσει⸣ οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ[250]	Mt1 6.24a. <u>οὐδείς δύναται δυσὶ κυρίοις δουλεύειν· ἢ</u> [QnLk1·Mt1] Mt1 6.24b. γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ [Mt1c] Mt1 6.24c. <u>ἑνὸς</u> <u>ἀνθέξεται</u> <u>καὶ τοῦ ἑτέρου</u> <u>καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν</u> <u>καὶ μαμωνᾷ.</u> [QnLk1·Mt1]	Lk2 16.13a. <u>οὐδείς οἰκέτης</u> <u>δύναται δυσὶ κυρίοις δουλεύειν· ἢ</u> **γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ** <u>ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.</u> [QnLk1Mt1·:Lk2]

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[250] 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 mamonam* (*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'" / *ammentavit hanc sententiam non potestis deo servire et mammonae... denique non potestis deo servire... et mamonae* (*Marc.* 4.33.2; SC 456:402; Evans 442, 444 *ammentavit* : *amentavit*). Several references also appear in other treatises, but these are brief, redundant with better attested content, and not contextually related to Ev, 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" / οὐδεὶς 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" / οὐδεὶς φησίν δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ (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 mamonae* (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" / ⲁⲩⲱ ⲙⲛ̄ϭⲟⲙ ` ⲛ̄ⲧⲉ ⲟⲩϩⲙ̄ϩⲁⲗ ϣⲙ̄ϣⲉ ϫⲟⲉⲓⲥ ⲥⲛⲁⲩ ⲏ ϥⲛⲁⲣⲧⲓⲙⲁ ⲙ̄ⲡⲟⲩⲁ ` ⲁⲩⲱ ⲡⲕⲉⲟⲩⲁ ϥⲛⲁⲣ̄ⲅⲩⲃⲣⲓⲍⲉ ⲙ̄ⲙⲟϥ ` (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 Ev 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!

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A225. Pharisees reproved	16.14–15	16.14–15

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.14· οἱ ⟪δὲ⟫ Φαρισαῖοι φιλάργυροι ἐξεμυκτήριζον ⟪αὐτόν⟫[251] QnLk1 16.15· ⟨καὶ λέγει⟩ ⟪αὐτοῖς⟫ ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ⌜ἔμπροσθεν⌝ τῶν ἀνθρώπων ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ⌜τὸ ὑψηλὸν ἔστιν παρὰ ἀνθρώποις βδέλυγμα τῷ θεῷ⌝[252]	Lk2 16.14a. ἤκουον δὲ ταῦτα πάντα [CINP] Lk2 16.14b. οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν. [QnLk1·Lk2] 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]

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[251] 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).

[252] 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)
QnLk1 16.16. ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἐξ οὗ ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται²⁵³ QnLk1 16.17. ⸀παρελεύσεται ὁ οὐρανὸς⸀ καὶ ⸀ἡ γῆ⸀ ἢ ⸀μία κεραία⸀ τῶν λόγων μου²⁵⁴ QnLk1 21.33. ὁ οὐρανὸς καὶ ἡ γῆ ⸀παρελεύσεται ὁ⸀ δὲ ⸀λόγος⸀ μου ⸀μένει εἰς τὸν αἰῶνα⸀ [see A293]	Mt1 5.17. μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. [QnLk1·Mt1] Mt1 5.18. ἀμὴν γὰρ λέγω ὑμῖν· ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. [QnLk1·Mt1] 5.19–20 not present in Mt1 Mt1 11.12. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται καὶ βιασταὶ ἁρπάζουσιν αὐτήν. [QnLk1·Mt1] Mt1 11.13. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν. [QnLk1·Mt1]	Lk2 16.16. ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται. [QnLk1·Lk2] Lk2 16.17a. εὐκοπώτερον δέ ἐστιν [CINP] Lk2 16.17b. τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. [QnLk1Mt1·:Lk2] Lk2 21.33 see A293	Mk2 13.31. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. [QnLk1Lk2·:Mk2] [see A293]	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 ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. [Mt2c] Mt2 5.20. λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. [Mt2c] Mt2 11.12. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται καὶ βιασταὶ ἁρπάζουσιν αὐτήν. [QnLk1Mt1·:Mt2] Mt2 24.35. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. [QnLk1Lk2·:Mt2] [see A293]

²⁵³ 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 Ev, 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 Ἐλ. μγ (43); GCS 31:113, 142).

²⁵⁴ 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.

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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 16.18. πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ ⸀πᾶς⸁ γαμῶν ἄλλην μοιχεύει καὶ ὁ γαμῶν ἀπολελυμένην ἀπὸ ἀνδρὸς ⸀ὁμοίως⸁ μοιχὸς ἐστιν²⁵⁵	Mt1 5.32. ἐγὼ δὲ λέγω ὑμῖν ὅτι <u>πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ</u> παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν <u>ἀπολελυμένην γαμήσῃ, μοιχᾶται.</u> [QnLk1·Mt1]	Lk2 16.18. <u>πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.</u> [QnLk1·Lk2]	Mk2 10.2. καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, 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 ἀπολῦσαι. [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. ἕνεκεν τούτου καταλείψει 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 σάρξ. [Mk2c] Mk2 10.9. ὃ 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· <u>ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην μοιχᾶται</u> ἐπ᾽ αὐτήν. [QnLk1¨Mk2] Mk2 10.12. καὶ ἐὰν <u>αὐτὴ ἀπολύσασα</u> τὸν <u>ἄνδρα</u> αὐτῆς <u>γαμήσῃ ἄλλον μοιχᾶται.</u> [QnLk1¨Mk2]	Mt2 19.3. <u>καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα</u> αὐτοῦ κατὰ πᾶσαν αἰτίαν; [Mk2·Mt2] Mt2 19.4. <u>ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ᾽ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;</u> [Mk2·Mt2] Mt2 19.5. <u>καὶ εἶπεν· ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.</u> [Mk2·Mt2] Mt2 19.6. <u>ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.</u> [Mk2·Mt2] Mt2 19.7. λέγουσιν αὐτῷ· τί οὖν <u>Μωϋσῆς ἐνετείλατο</u> δοῦναι <u>βιβλίον ἀποστασίου καὶ ἀπολῦσαι</u> [αὐτήν]; [Mk2·Mt2] Mt2 19.8. <u>λέγει αὐτοῖς</u> ὅτι Μωϋσῆς <u>πρὸς τὴν σκληροκαρδίαν ὑμῶν</u> ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ᾽ ἀρχῆς δὲ οὐ γέγονεν οὕτως. [Mk2·Mt2] Mt2 19.9. λέγω δὲ ὑμῖν ὅτι **ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ** μὴ ἐπὶ πορνείᾳ **καὶ γαμήσῃ ἄλλην μοιχᾶται.** [QnLk1Mk2·:Mt2] Mt2 19.10. λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ]· εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. [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 εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρείτω. [Mt2c]

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²⁵⁵ 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 aeque 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 aeque 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*).

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SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A228. Rich man and Lazarus	16.19–31	16.19–31

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.19. ἄνθρωπος τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ᾽ ἡμέραν λαμπρῶς[256]	Lk2 16.19. ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ᾽ ἡμέραν λαμπρῶς. [QnLk1·Lk2]

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[256] 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 Ev: "the remainders of these comparisons he left alone and did not deceptively cut out" / ὧν παραβολῶν τὰ λείψανα εἴασε καὶ οὐ παρέκοψεν (*Pan.* 42.11.17 Ἔλ. 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 Ev. 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 Ev (HZVBR).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.20. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο ⸀εἰς⸀ τὸν πυλῶνα ⸀ἡλκωμένος⸀257	Lk2 16.20. <u>πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο</u> πρὸς <u>τὸν πυλῶνα αὐτοῦ εἱλκωμένος</u> [QnLk1·Lk2]

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257 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 Ἔλ. 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 "unto" / πρός@pa (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 ⸀τραύματα⸀ αὐτοῦ258	Lk2 16.21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ. [QnLk1·Lk2]

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258 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[259]	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]

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[259] 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 Ev: "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 Ἔλ. μδ (44); GCS 31:113, 142).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.23· ἐν τῷ ᾅδη ἐπάρας ⸀οὖν⸀ τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῳ αὐτοῦ[260]	Lk2 16.23· καὶ ἐν τῷ ᾅδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. [QnLk1·Lk2]

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[260] 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 ᾅδη may also be attested in T, appearing prior to his running polemical commentary on Ev: "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).

First Gospel LODLIB v4.04 2024-02-24 p.412 © 2024 by Mark G. Bilby

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.24· καὶ αὐτὸς φωνήσας εἶπεν πάτερ Ἀβραάμ ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ[261]	Lk2 16.24· καὶ αὐτὸς φωνήσας εἶπεν· πάτερ 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]

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[261] 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" / *tormenti... 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 Ἀβραὰμ διὰ τὸν Λάζαρον (*Pan.* 42.11.17 Ἔλ. 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 ἀγαθά ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ⸌ὧδε⸍ παρακαλεῖται σὺ δὲ ὀδυνᾶσαι²⁶²	^{Lk2 16.25.} <u>εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.</u> ^[QnLk1·Lk2]

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²⁶² Lk1 16.25 is quoted verbatim in its entirely 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 ἀγαθά 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 mss M V over ὅδε.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.26. καὶ ⸀ἐπὶ⸂ πᾶσιν τούτοις μεταξὺ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ ⸀ἐνταῦθα⸂ διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν[263]	Lk2 16.26. <u>καὶ</u> ἐν <u>πᾶσι</u> <u>τούτοις μεταξὺ</u> ἡμῶν <u>καὶ</u> ὑμῶν <u>χάσμα μέγα ἐστήρικται, ὅπως οἱ</u> θέλοντες <u>διαβῆναι</u> ἔνθεν <u>πρὸς</u> <u>ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν</u> πρὸς ἡμᾶς <u>διαπερῶσιν</u>. [QnLk1·Lk2]

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[263] 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 μεταξὺ 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 "unto" / πρός@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 "unto" / πρός@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⸃ τοῦ πατρός μου[264]	Lk2 16.27. εἶπεν δέ· ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, [QnLk1·Lk2]

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[264] 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 πατρός 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[265]	Lk2 16.28. ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. [QnLk1·Lk2]

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[265] 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⟩ αὐτῷ ἔχουσι ἐκεῖ ⌜Μωϋσέα⌝ καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν[266]	Lk2 16.29. λέγει δὲ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. [QnLk1·Lk2]

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[266] 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" / *habent 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 Μωυσέα 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 Ἔλ. 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 Ἀβραὰμ μετὰ τὴν τελευτήν ὅτι ἔχουσι Μωυσέα καὶ τοὺς προφήτας, ἀκουσάτωσαν αὐτῶν (*Pan.* 42.11.17 Ἔλ. 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 οὐχί πάτερ ἀλλ᾽ ἐάν τις ⸀ἐκ⸀ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν[267]	Lk2 16.30. <u>ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ᾽ ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν.</u> [QnLk1·Lk2]

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[267] Lk1 16.30 is quoted in *Adm* (R 7.4.27). Note that the rare appearance of the "unto" / πρός@pa here 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⸣ εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ⸢ἤκουσαν⸣ οὐδ᾽ ἂν τις ἐκ νεκρῶν ἀπέλθη ἀκούσουσιν αὐτοῦ[268]	Lk2 16.31. εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ᾽ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται. [QnLk1·Lk2]

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[268] 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 ἀπέλθη 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 ᾗ 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

Parallel Verses for Signals Tracing: Ev 17.1–2

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 17.1. ⟨λέγει τοῖς μαθηταῖς⟩ οὐαὶ ⟨ἐκείνῳ δι᾽ οὖ⟩ τὰ σκάνδαλα ⟨ἔρχεται⟩[269] QnLk1 17.2. ⌜⌜συμφέρει⌝⌝ αὐτῷ ⌜εἰ ⌜μὴ⌝ ἐγεννήθη ἢ⟩ ⟨γεννηθέντα⟩ ⌜μύλῳ ὀνικῷ⌝ ⌜⌜προστεθῆναι⌝⌝ περὶ τὸν τράχηλον αὐτοῦ καὶ ⌜καταποντισθῆναι⌝ ἐν τῷ βάθει τῆς θαλάσσης⌝ ἢ ἵνα ἕνα τῶν μικρῶν τούτων σκανδαλίσῃ[270]	Mt1 18.6. ὃς δ᾽ ἂν <u>σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων</u> [QnLk1·Mt1] Mt1 18.6b. <u>τῶν πιστευόντων εἰς ἐμέ,</u> [Mt1c] Mt1 18.6c. <u>συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.</u> [QnLk1·Mt1] Mt1 18.7a. <u>οὐαὶ</u> [QnLk1·Mt1] Mt1 18.7b. <u>τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν</u> [Mt1c] Mt1 18.7c. <u>τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι᾽ οὖ τὸ σκάνδαλον ἔρχεται.</u> [QnLk1·Mt1]	Lk2 17.1. <u>εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· **ἀνένδεκτόν** ἐστιν τοῦ τὰ σκάνδαλα μὴ **ἐλθεῖν, πλὴν** οὐαὶ δι᾽ οὖ ἔρχεται.</u> [QnLk1Mt1·:Lk2] Lk2 17.2. <u>λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἕνα.</u> [QnLk1·Lk2]	Mt2 18.6–7 same as Mt1 Mt2 18.8. εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. [Mt2c] Mt2 18.9. καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός. [Mt2c] [cf Mt 26.24] Mt2 26.24a. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, Mt2 26.24b. <u>οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι᾽ οὖ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος</u> [QnLk1·Mt2]	Mk3 9.42. <u>καὶ **ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ]**, καλόν ἐστιν αὐτῷ μᾶλλον εἰ περίκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν.</u> [QnLk1Mt2·:Mk3] Mk3 9.43. <u>καὶ ἐὰν σκανδαλίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν ἐστίν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.</u> [Mt2·Mk3] Mk3 9.44. [ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.] [Mk3c] Mk3 9.45. <u>καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.</u> [Mt2·Mk3] Mk3 9.46. [ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.] [Mk3c] Mk3 9.47. <u>καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν,</u> [Mt2·Mk3] Mk3 9.48. ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. [Mk3c] Mk3 9.49. πᾶς γὰρ πυρὶ <u>ἁλισθήσεται.</u> [¦QnLk1Mt1¨Mk2] [see A218] Mk3 9.50. <u>καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ **ἀρτύσετε**;</u> ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις. [¦QnLk1Lk2·:Mk2] [see A218] [cf Mk 14.21]

Parallel Verses for Signals Tracing: Ev 17.3a

Qn (65–69) Lk1 (80s)	Lk2 (117–138)

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[269] 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᾽ οὖ 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᾽ οὖ 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.

[270] 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᾽ οὖ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· συμφέρει αὐτῷ εἰ μὴ ἐγεννήθη, ἢ γεννηθέντα μύλῳ ὀνικῷ 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 Ev witnesses, and echoed in the MtR1 receptor, also appears in Qn[Lk1 4.29.] The use of the Lk2 pluperfect verbs (περιέκειτο, ἔρριπτο) by most Ev 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.

QnLk1 17.3a. ⟨προσέχετε⟩[271]	Lk2 17.3a. <u>προσέχετε</u> ἑαυτοῖς. [QnLk1·Lk2]

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: Ev 17.3b

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 17.3b. 《ἐὰν》 ἁμάρτη ὁ ἀδελφός ἐπιτίμησον 《αὐτῷ》[272]	Mt1 18.15. ἐὰν δὲ ἁμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου 《ἐπιτίμησον αὐτῷ》 [QnLk1·Mt1]	Lk2 17.3b. ἐὰν ἁμάρτη ὁ ἀδελφός **σου** ἐπιτίμησον αὐτῷ, [QnLk1Mt1·:Lk2] Lk2 17.3c. καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ. [CINP]	Mt2 18.15a. ἐὰν δὲ ἁμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν [QnLk1·Mt2] Mt2 18.15b. μεταξὺ σοῦ καὶ αὐτοῦ μόνου. [Mt2c] Mt2 18.15c. **ἐὰν** σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. [Lk2·Mt2] Mt2 18.16. ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα· [Mt2c] Mt2 18.17. ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. [Mt2c] Mt2 18.18. ἀμὴν λέγω ὑμῖν· ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. [Mt2c] [cp. Mt2 16.19 in A158] Mt2 18.19. πάλιν [ἀμὴν] λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός 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]

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[272] 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 ἑπτάκις ἁμαρτήσῃ εἰς σὲ ἄφες 《αὐτῷ》[273]	Mt1 18.21. 《καὶ ἐὰν》 ἑπτάκις 《ἁμαρτήσῃ εἰς σὲ ἄφες》 αὐτῷ [QnLk1·Mt2]	Lk2 17.4a. <u>καὶ ἐὰν ἑπτάκις</u> τῆς ἡμέρας <u>ἁμαρτήσῃ εἰς σὲ</u> [QnLk1˙Lk2] Lk2 17.4b. καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων· μετανοῶ, [CINP] Lk2 17.4c. <u>ἀφήσεις αὐτῷ</u>. [QnLk1˙Lk2]	Mt1 18.21a. τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· κύριε, ποσάκις [Mt2c] Mt1 18.21b. <u>ἁμαρτήσει εἰς ἐμὲ</u> ὁ ἀδελφός μου καὶ <u>ἀφήσω</u> αὐτῷ; ἕως <u>ἑπτάκις</u>; [QnLk1˙Mt2] Mt2 18.22. λέγει αὐτῷ ὁ Ἰησοῦς· οὐ λέγω σοι ἕως <u>ἑπτάκις</u> ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά. [Mt2c]

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[273] 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 Ev: "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.

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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)	Mk3 (140s)
17.5–6 not present in QnLk1274 QnLk1 13.18. 《καὶ ἔλεγεν τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;》 [see A209] QnLk1 13.19. ἡ βασιλεία τοῦ θεοῦ˙ ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ⌜ἔσπειρεν ἐν τῷ κήπῳ ἑαυτοῦ⌝ [see A209]	Mt1 6.14. ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. [Mt1c] Mt1 6.15. ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. [Mt1c]	Lk2 17.5. καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθες ἡμῖν πίστιν. [CINP] Lk2 17.6. εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ]· ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. [CINP]	Mk2 9.28. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [see A163] Mk2 9.29. καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ. [see A163]	Mt2 17.19. τότε **προσελθόντες οἱ μαθηταὶ** τῷ Ἰησοῦ **κατ' ἰδίαν** εἶπον· **διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;** [¦Lk1Mk2·:Mt2] [see A163] 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 ἀδυνατήσει ὑμῖν. [¦QnMk1Lk2·:Mt2] [see A163] Mt2 17.21. [τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ] [see A163] Mt2 21.20. καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ; [Mt2c] 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 κἂν τῷ ὄρει τούτῳ εἴπητε· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται. [Lk2¨Mt2] Mt2 21.22. καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε. [Mt2c]	Mk3 9.28–29 same as Mk2 [see A163] Mk3 11.20. καὶ παραπορευόμενοι πρωῒ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν. [Mt2·Mk3] Mk3 11.21. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται. [Mt2·Mk3] Mk3 11.22a. καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· [Mt2·Mk3] Mk3 11.22b. ἔχετε πίστιν θεοῦ. [Lk2¨Mk3] Mk3 11.23. ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ. [Mt2·Mk3] Mk3 11.24. διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. [Mt2·Mk3] Mk3 11.25. καὶ ὅταν στήκετε προσευχόμενοι, **ἀφίετε** εἴ τι ἔχετε κατά τινος, ἵνα **καὶ ὁ πατὴρ ὑμῶν ὁ** ἐν τοῖς **οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.** [QnLk1Mt1Lk2·:Mk3] [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]

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[274] 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" / συκάμινος is NT *hapax*, the lemma "uproot" / ἐκριζόω 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).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A232. Unworthy slaves	———	17.7–10

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
17.7–10 not present in QnLk1[275]	Lk2 17.7. τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ· εὐθέως παρελθὼν ἀνάπεσε, [CENP] Lk2 17.8. ἀλλ᾽ οὐχὶ ἐρεῖ αὐτῷ· ἑτοίμασον τί δειπνήσω καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; [CENP] Lk2 17.9. μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; [CENP] Lk2 17.10. οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν. [CENP]

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[275] 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 δοῦλοί 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).

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
17.11ac not present in QnLk1[276] 17.12b. ⟨εἷς⟩ ⟪κώμην⟫ 17.11b. ⟨Σαμαρείας⟩[277]	Lk2 17.11a. καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ μέσον [CINP] Lk2 17.11b. <u>Σαμαρείας</u> [QnLk1·Lk2] Lk2 17.11c. καὶ Γαλιλαίας [CINP] Lk2 17.12a. καὶ εἰσερχομένου αὐτοῦ [CINP] Lk2 17.12b. <u>εἷς</u> τινα <u>κώμην</u> [QnLk1·Lk2]

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[276] Lk2 17.11a is not attested by patristic witnesses and was most likely not present in QnLk1. Characteristic Lk2 features include: the lemma "Jerusalem" / Ἰερουσαλήμ (IDD 1.1); the introductory "and it happened" / καὶ ἐγένετο bigram, the prepositional articular infinitive / ἐν ὁ@dd\w{1}s \w+@vn (IDD 1.2); and the gratuitous use of placenames and travel references (IDD 1.4).

[277] 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. ⟨ὅτε συνήντησαν⟩ ⟪αὐτῷ⟫ οἱ δέκα λεπροὶ[278]	Lk2 17.12c. ἀπήντησαν [αὐτῷ] δέκα λεπροὶ ἄνδρες [QnLk1·Lk2]

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[278] Confirmation of and upgrade to Lk1 17.12b based on the quotation by E: "'when the ten lepers encountered " / ὅτε συνήντησαν οἱ δέκα λεπροί (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); GCS 31:113, 143).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
17.12d–13 not present in QnLk1[279]	Lk2 17.12d. οἳ ἔστησαν πόρρωθεν [CENP]
	Lk2 17.13. καὶ αὐτοὶ ἦραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. [CENP]

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[279] Lk2 17.12c–13 were together not present according to E, who describes the omission carefully and the transition of Ev 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. ⸀ἀπέστειλεν αὐτοὺς λέγων⸃ ⸀ὑπάγετε⸃ ⸀δείξατε⸃ ἑαυτοὺς τοῖς ἱερεῦσιν καὶ ⸀ἐν τῇ ὁδῷ⸃ ἐκαθαρίσθησαν[280]	Lk2 17.14a. καὶ ἰδὼν εἶπεν αὐτοῖς. [CINP]
	Lk2 17.14b. <u>πορευθέντες</u> <u>ἐπιδείξατε</u> <u>ἑαυτοὺς τοῖς ἱερεῦσιν</u>. καὶ ἐγένετο <u>ἐν</u> <u>τῷ ὑπάγειν αὐτοὺς</u> <u>ἐκαθαρίσθησαν</u>. [QnLk1·Lk2]

[280] 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 ἱερεῦσι (*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 δεῖξον σεαυτὸν τῷ ἱερεῖ, closer to the Markan/Matthean formula (ὕπαγε σεαυτὸν δεῖξον 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" / καί γίνομαι@viam3s, and a prepositional infinitive construction / ἐν@\w+ 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· 《καὶ》 πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐν ἡμέραις Ἐλισαίου τοῦ προφήτου καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεμὰν ὁ Σύρος[281]	Lk2 4.27· καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμὰν ὁ Σύρος. [QnLk1·Lk2]

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[281] 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 Νεμὰν ὁ Σύρος (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (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᾽ ἐκεινου προγεγενημένα (*Pan.* 42.11.17 Ἔλ. μη (48); GCS 31:144). Ev editors concur on this differing location. The main disparity among editions is whether to go with T and Lk2 mss, "no one of them" / οὐδεὶς 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 Ev 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. εἷς ἐξ αὐτῶν[282]	Lk2 17.15. <u>εἷς</u> δὲ <u>ἐξ αὐτῶν</u>, ἰδὼν ὅτι ἰάθη, <u>ὑπέστρεψεν</u> μετὰ φωνῆς μεγάλης <u>δοξάζων τὸν θεόν</u>, [QnLk1·Lk2]
17.16a not present in QnLk1[283]	Lk2 17.16a. καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν [CINP]
QnLk1 17.16b. Σαμαρίτης[284]	Lk2 17.16b. <u>Σαμαρίτης</u> [QnLk1·Lk2]
17.17 not present in QnLk1[285]	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[286]	Lk2 17.18a. οὐχ εὑρέθησαν <u>ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ</u> [QnLk1·Lk2]
17.18b not present in QnLk1	Lk2 17.18b. εἰ μὴ ὁ ἀλλογενὴς οὗτος; [CINP]

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[282] 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 θεὸν 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).

[283] 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).

[284] 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).

[285] According to *R* (5.71), 17.17 is attested for Ev, "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 Ev: "The lord cleansed ten lepers and the nine departing did not give glory to god, but the one returning stayed" / ὁ κύριος δέκα λεπροὺς ἐκαθάρισε καὶ οἱ ἐννέα ἀπελθόντες οὐκ ἔδωκαν δόξαν τῷ θεῷ, ὁ δὲ εἷς 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).

[286] 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[287]	Lk2 17.19. καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε. [QnLk1·Lk2]

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[287] 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.

SQE. 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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.20. 《καὶ》 ⸀οἱ Φαρισαῖοι⸁ ⟨ἐν κρυπτῷ λέγουσιν⟩ πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ⟨καὶ λέγει⟩ οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως[288]	Lk2 17.20. ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, [CINP]

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[288] 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 Ev 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 Nicodemas the Pharisee coming to Jesus "at night" / νυκτὸς (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 ⌜λέγουσιν⌝ ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν[289]	Lk2 17.21· οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε ἤ· ἐκεῖ, ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν. [QnLk1·Lk2]	Mk2 13.21· καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε· [Qn¨Mk2]	Mt2 24.23· *τότε ἐάν τις ὑμῖν εἴπῃ·* ἰδοὺ ὧδε *ὁ χριστός*, *ἤ* ὧδε, *μὴ πιστεύσητε*· [QnLk1Lk2Mk2·:Mt2]

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[289] 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).

SQE. 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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
17.22ac not present in QnLk1 QnLk1 17.22b. ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσετε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου[290]	Lk2 17.22a. εἶπεν δὲ πρὸς τοὺς μαθητάς. [CINP] Lk2 17.22b. <u>ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν</u> [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 ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν.	Mt2 10.39. ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. Mt2 16.25. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.

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[290] 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 ἐπιθυμήσητε 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 QnLk1291	Lk2 17.23· καὶ ἐροῦσιν ὑμῖν· ἰδοὺ ἐκεῖ, [ἤ·] ἰδοὺ ὧδε· μὴ ἀπέλθητε μηδὲ διώξητε. [CINP] 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]	Mk2 13.5· ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μή τις ὑμᾶς πλανήσῃ· Mk2 13.6· πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν. Mk2 13.21· καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε· [¦Qn¨Mk2] Mk2 13.22· ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς.	Mt2 24.5· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν. Mt2 24.11· καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· Mt2 24.23· **τότε ἐάν τις ὑμῖν εἴπῃ**· ἰδοὺ ὧδε **ὁ χριστός**, ἤ· ὧδε, **μὴ πιστεύσητε**· [¦QnLk1Lk2Mk2·:Mt2] Mt2 24.26· ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε· Mt2 24.27· ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. [Lk2¨Mt2]

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[291] 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⸃ πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι[292] [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 ἑστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, [Mk2c] Mk2 13.15. ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ, [Mk2c]

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[292] 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. ⸀ἐν⸃ ταῖς ἡμέραις Νῶε²⁹³	Lk2 17.26. καὶ καθὼς ἐγένετο [CINP] Lk2 17.26b. ἐν ταῖς ἡμέραις Νῶε, [QnLk1Lk2] Lk2 17.26c. οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. [CINP]		Mt2 24.37. ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

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²⁹³ 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 tetris 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	Lk2 17.27. ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας.		Mt2 24.17. ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, Mt2 24.18. καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. Mt2 24.38. ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ <u>πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν</u>, Mt1 24.39a. <u>καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς</u> καὶ ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

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. ⸂ἐν⸃ ταῖς ἡμέραις Λώτ	Lk2 17.28a. ὁμοίως καθὼς ἐγένετο Lk2 17.28b. ἐν ταῖς ἡμέραις Λώτ· Lk2 17.28c. ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·		

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 tetris 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	Lk2 17.29. ἣ δὲ ἡμέρα ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν πάντας. [CINP] Lk2 17.30. κατὰ τὰ αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. [CINP] Lk2 17.31. ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. [CINP]		Mt2 24.26. ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε· Mt2 24.27. ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·

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@pa 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 21.8, 17.21, 9.24		Lk2 17.32. μνημονεύετε τῆς γυναικὸς Λώτ.		

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)
17.33–37	Mt1 24.28· ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. Mt1 24.41· δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.	Lk2 17.33· ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ᾽ ἂν ἀπολέσῃ ζωογονήσει αὐτήν. Lk2 17.34· λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται· Lk2 17.35· ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἑτέρα ἀφεθήσεται. Lk2 17.36. Lk2 17.37· καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.	13.16. καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. 13.19. ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις οἵα οὐ γέγονεν τοιαύτη ἀπ᾽ ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται. 13.20. καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. 13.23. ὑμεῖς δὲ βλέπετε· προείρηκα ὑμῖν πάντα.	

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.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A236. Judge and widow fable	18.1–8	18.1–8

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.1. 《καὶ ἔλεγεν》 παραβολὴν 《αὐτοῖς》 προσεύχεσθαι πάντοτε καὶ μὴ ἐγκακεῖν	Lk2 18.1. <u>ἔλεγεν</u> δὲ <u>παραβολὴν αὐτοῖς</u> πρὸς τὸ δεῖν <u>πάντοτε</u> <u>προσεύχεσθαι</u> αὐτοὺς <u>καὶ μὴ ἐγκακεῖν,</u> [QnLk1·Lk2]
QnLk1 18.1. 《And he was speaking》 a comparison 《to them》 to pray always and not to grow faint.	Lk2 18.1. Now <u>he was speaking a comparison to them</u> unto them needing <u>always</u> <u>to pray</u> <u>and not to grow faint,</u> [QnLk1·Lk2]

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 18.2a. κριτής 《τις ἦν》 18.2b not present in QnLk1	Lk2 18.2a. λέγων· <u>κριτής τις ἦν</u> [QnLk1·Lk2] Lk2 18.2b. ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος. [CINP]
QnLk1 18.2a. A judge, 《a certain one, there was》 18.2b not present in QnLk1	Lk2 18.2a. saying, "<u>A judge, a certain one, there was</u> [QnLk1·Lk2] Lk2 18.2b. "in a certain city, neither fearing the god nor having regard for humanity. [CINP]

Lk1 18.2 is only attested with regard to the word "judge" / *iudicis* / κριτής, in the commentary by T (*Marc.* 4.36.1; SC 456:442, 444; Evans 466). This is also 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" / ἔν τινι πόλει and the pithy moralistic, introductory description of the judge "not fearing god and not respecting man" / τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος)—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 18.3ac. χήρα 《δὲ ἦν καὶ ἤρχετο πρὸς αὐτὸν καὶ λέγει ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου》 18.3b not present in QnLk1	Lk2 18.3. χήρα δὲ ἦν [QnLk1·Lk2] Lk2 18.3b. ἐν τῇ πόλει ἐκείνη [CINP] Lk2 18.3c. καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. [QnLk1·Lk2]
QnLk1 18.3ac. 《Now》 a widow 《there was, and she came unto him and says, 'Vindicate me from the opponent of mine."》 18.3b not present in QnLk1	Lk2 18.3. Now there was a widow [QnLk1·Lk2] Lk2 18.3b. in the city, that one, [CINP] Lk2 18.3c. and she came unto him, saying, "Vindicate me from the opponent of mine." [QnLk1·Lk2]

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 Ev 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 ἐκείνη, 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 / πρός@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 *HZKN* maintain its presence here.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
18.4ac not present in QnLk1 QnLk1 18.4b. 《καὶ ἦλθεν εἰς ἑαυτὸν καὶ εἶπεν》	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]
18.4ac not present in QnLk1 QnLk1 18.4b. 《And he came to himself and said,》	Lk2 18.4a. "And he did not wish to for a time. But after these things [CINP] Lk2 18.4b. "he said to himself, [‡QnLk1·Lk2] Lk2 18.4c. "'Even if the god I do not fear or have regard for humanity, [CINP]

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 and incorrectly claims it was unattested. Several Ev 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 a tradition earlier and simpler than the soliloquy or internal monologue 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 πάρεχε ἐκδικήσω σε》 18.5b not present in QnLk1	Lk2 18.5a. διά γε τὸ <u>παρέχειν</u> μοι <u>κόπον</u> τὴν χήραν ταύτην <u>ἐκδικήσω</u> αὐτήν, [‡QnLk1·Lk2] Lk2 18.5b. ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζη με. [CINP]
QnLk1 18.5a. 《Do not cause troubles for me. I will vindicate you.》 18.5b not present in QnLk1	Lk2 18.5a. "'Yet on account of this widow <u>causing trouble</u> <u>for me</u>, <u>I will vindicate</u> her, [‡QnLk1·Lk2] Lk2 18.5b. "'lest she without end coming would brow-beat me.'" [CINP]

Lk1 18.5, namely the resolution or response of the judge, 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@\w+ 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 also authentic to QnLk1. The remaining wording is omitted as highly characteristic of Lk2: "end" / τέλος (particularly with temporal effect) and the gospel *hapax* "browbeat/annoy/torment" / ὑπωπιάζω (IDD 1.1); διά accusative / διά@pa, "because" + articular infinitive / διὰ@p\w+ \w+@\w+ ὁ@d\w+ \w+@vn, the articular infinitive / ὁ@d\w+ \w+@vn, and the negative purpose clause bigram "so that... not" / ἵνα@cs μή@x (IDD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.6. 《καὶ εἶπεν ὁ κύριος ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει》	Lk2 18.6. <u>εἶπεν</u> δὲ <u>ὁ κύριος· ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει</u>· [‡QnLk1·Lk2]
QnLk1 18.6. 《And the lord said, "Hear what the judge of the injustice says.》	Lk2 18.6. But <u>the lord said, "Hear what the judge of the injustice says.</u> [‡QnLk1·Lk2]

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 Ev editors (*HZBKN*) restore most or all of this content, with some minor variations. The transition "and" / καὶ instead of "now" / δὲ follows ms G and f¹. 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 18.7ac. ὁ 《δὲ》 θεὸς ⌜ποιήσει⌝ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων ⌜αὐτῷ⌝ ἡμέρας καὶ νυκτός.	Lk2 18.7a. <u>ὁ δὲ θεὸς</u> [QnLk1·Lk2] Lk2 18.7b. οὐ μὴ [CINP] Lk2 18.7c. <u>ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός,</u> [QnLk1·Lk2] Lk2 18.7d. καὶ μακροθυμεῖ ἐπ' αὐτοῖς; [CINP]
QnLk1 18.7ac. "《But》 the god ⌜will work⌝ the vindication of the chosen ones of his who cry out ⌜to him⌝ by day and by night.	Lk2 18.7a. <u>But shall the god</u> [QnLk1·Lk2] Lk2 18.7b. not at all [CINP] Lk2 18.7bc. <u>work the vindication of the chosen ones of his who cry out to him by day and by night,</u> [QnLk1·Lk2] Lk2 18.7d. and delay upon them? [CINP]

Lk1 18.7 is mostly and 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 Ev 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 "unto" / πρός@pa, 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》 18.8b not present in QnLk1	Lk2 18.8a. <u>λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν</u> [‡QnLk1·Lk2] Lk2 18.8b. ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς; [CINP]
QnLk1 18.8a. 《I say to you that he will enact the vindiction of them.》 18.8b not present in QnLk1	Lk2 18.8a. <u>I say to you that he will enact the vindiction of them</u> [‡QnLk1·Lk2] Lk2 18.8b. with speed. Nevertheless, when the son of the human comes, will he then find the faith upon the earth? [CINP]

Lk1 18.8 is unattested by patristic witnesses and goes unrestored by several Ev 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" / ἆρα (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 delayed 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).

SQE. 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: Ev 18.9

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
18.9 not present in QnLk1	Lk2 18.9. εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ᾽ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην. [CINP]
18.9 not present in QnLk1	Lk2 18.9. Now he also said unto those who had trusted in themselves that they are just and despising the rest the comparison, this one. [CINP]

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); "unto" / πρός@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).

Parallel Verses for Signals Tracing: Ev 18.10

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.10. ἄνθρωποι δύο 《ἀνέβησαν》 εἰς τὸ ἱερὸν προσεύξασθαι 《ὁ》 Φαρισαῖος 《καὶ ὁ》 τελώνης	Lk2 18.10. <u>ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ</u> εἷς <u>Φαρισαῖος καὶ ὁ</u> ἕτερος <u>τελώνης</u>. [QnLk1·Lk2]
QnLk1 18.10. "Two humans 《went up》 into the temple to pray: 《the》 Pharisee 《and the》 tax collector.	Lk2 18.10. <u>Two humans</u> <u>went up</u> <u>einto the temple to pray, the</u> one a <u>Pharisee and the</u> other a <u>tax collector</u>. [QnLk1·Lk2]

Lk1 18.10 is clearly paraphrased, together with the basic features of this fable, by T: "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 Pharisaeum 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 Ev 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 προσηύχετο ὁ θεός εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡς ὁ τελώνης οὗτος》	Lk2 18.11. <u>ὁ Φαρισαῖος</u> σταθεὶς πρὸς ἑαυτὸν ταῦτα <u>προσηύχετο· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ</u> ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ <u>ὡς</u> <u>οὗτος</u> <u>ὁ τελώνης</u>. [‡QnLk1·Lk2]
QnLk1 18.11. 《The Pharisee prayed, 'God, I give thanks to you that I am not like the tax collector, this one.'》	Lk2 18.11. "<u>The Pharisee</u> standing unto himself these things <u>prayed, 'God, I give thanks to you that I am not</u> just like the rest of the humans, ravenous, unjust, adulterers, or even <u>like</u> <u>this one</u>, <u>the tax collector</u>. [‡QnLk1·Lk2]

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" / ὥσπερ and several others (A *K* Π f¹³) 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	Lk2 18.12. νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. [CINP]
18.12 not present in QnLk1	Lk2 18.12. "'I fast twice per sabbath. I tithe from everything, as much as I procure.' [CINP]

Lk2 18.12 is not explicitly attested by patristic witnesses and, contrary to the consensus of Ev 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" / κτάομαι 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 ἐπᾶραι εἰς τὸν οὐρανόν λέγει ὁ θεός ἱλάσθητί μοι τῷ ἁμαρτωλῷ⟫	Lk2 18.13. ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στῆθος αὐτοῦ λέγων· ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. [‡QnLk1·Lk2]
QnLk1 18.13. ⟪But the tax collector, not even raising the eyes to the heaven, says, 'God, take pity on me, the sinner.'⟫	Lk2 18.13. "But the tax collector, at a distance staying, did not wish even to raise the eyes to the heaven, but he beat the breast of his, saying, 'God, take pity on me, the sinner.' [‡QnLk1·Lk2]

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 Ev editors, the minimalists all consider the verse attested but refrain from restoring any wording: *V* (224*), *Ts* (115), and *R* (428). Most Ev 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 ἐπᾶραι 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 the eyes of his" / καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ). Characteristic LkR2 features omitted from the reconstruction include: the geographical/locative 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 στῆθος αὐτοῦ (cp. Lk2 23.48).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 18.14a. ⟪λέγω ὑμῖν⟫ κατέβη ⌐οὗτος⌐ δεδικαιωμένος 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 ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται. [Lk2·Mt2]
QnLk1 18.14a. ⟪I tell you⟫ he descended, ⌐this one⌐, having been made just. 18.14b not present in QnLk1	Lk2 18.14a. I tell you, he descended, this one, having been made just, [QnLk1·Lk2] Lk2 18.14b. into the house of his, rather than that one. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted. [CINP]	Mt2 23.12. ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται. [Lk2·Mt2]

Lk1 18.14 has elements clearly attested by 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 "having descended" / *descendisse*, reasonably close to "he descended" / 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 / ʼπαρά@pa \w+@r, the quadrigram "into 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).

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
18.15–17 not present in QnLk1	Lk2 18.15. προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. [CINP] Lk2 18.16. ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ παιδία ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [CINP] Lk2 18.17. ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. [CINP]	Mk2 10.13. καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἅψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. [Lk2·Mk2] Mk2 10.14. ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [Lk2·Mk2] Mk2 10.15. ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. [Lk2·Mk2] Mk2 10.16. καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά. [Mk2c]	Mt2 19.13. τότε προσηνέχθησαν **αὐτῷ παιδία ἵνα τὰς χεῖρας ἐπιθῇ** αὐτοῖς καὶ προσεύξηται· **οἱ δὲ μαθηταὶ ἐπετίμησαν** αὐτοῖς. [Lk2Mk2·:Mt2] [see Mk 10.16] Mt2 19.14. ὁ δὲ Ἰησοῦς **εἶπεν**· ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [Lk2¨Mt2] Mt2 19.15. καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν. [Mk2·Mt2] Mt2 18.3. καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. [¦Lk2¨Mt2] [see A166]
18.15–17 not present in QnLk1	Lk2 18.15. προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. [CINP] Lk2 18.16. ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ παιδία ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [CINP] Lk2 18.17. ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. [CINP]	Mk2 10.13. καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἅψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. [Lk2·Mk2] Mk2 10.14. ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [Lk2·Mk2] Mk2 10.15. ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. [Lk2·Mk2] Mk2 10.16. καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά. [Mk2c]	Mt2 19.13. τότε προσηνέχθησαν **αὐτῷ παιδία ἵνα τὰς χεῖρας ἐπιθῇ** αὐτοῖς καὶ προσεύξηται· **οἱ δὲ μαθηταὶ ἐπετίμησαν** αὐτοῖς. [Lk2Mk2·:Mt2] [see Mk 10.16] Mt2 19.14. ὁ δὲ Ἰησοῦς **εἶπεν**· ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. [Lk2¨Mt2] Mt2 19.15. καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν. [Mk2·Mt2] Mt2 18.3. καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. [¦Lk2¨Mt2] [see A166]

Lk2 18.15 and **Lk2 18.17** are both unattested for Ev according to *R* (429), and *Adm* has the only apparent attestation of **Lk1 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 φησίν τὰ παιδία ἔρχεσθαι πρός 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 Ev 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" / παιδία. 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 hierocracy.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A254. Rich young man	18.18–23	10.17–22a	19.16–17a, 17c, 18b–19a, 20–22a	18.18–23	19.16–22	10.17–22

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 18.18. ⟨καὶ ἐπηρώτησέν⟩ ⸀τις αὐτὸν⸃ διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;	Mk1 10.17. <u>καὶ</u> ⟪ἰδού⟫ εἷς ⟪προσελθὼν <u>αὐτῷ</u>⟫ <u>ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;</u> [Qn·Mk1]	Mt1 19.16. **καὶ ἰδοὺ εἷς προσελθὼν** αὐτῷ **εἶπεν·** <u>διδάσκαλε</u>, <u>τί</u> ἀγαθὸν **ποιήσω** ἵνα σχῶ <u>ζωὴν αἰώνιον</u>; [QnMk1·:Mt1]	Lk2 18.18. <u>καὶ ἐπηρώτησέν τις αὐτὸν</u> ἄρχων λέγων· <u>διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;</u> [QnLk1˙Lk2]	Mk3 10.17. καὶ **ἐκπορευομένου** αὐτοῦ εἰς ὁδὸν προσδραμὼν **εἷς** καὶ γονυπετήσας αὐτὸν <u>ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;</u> [QnMk1Mt1Lk2·:Mk3]
QnLk1 18.18. ⟨καὶ ἐπηρώτησέν⟩ ⸀τις αὐτὸν⸃ διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;	Mk1 10.17. <u>καὶ</u> ⟪ἰδού⟫ εἷς ⟪προσελθὼν <u>αὐτῷ</u>⟫ <u>ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;</u> [Qn·Mk1]	Mt1 19.16. **καὶ ἰδοὺ εἷς προσελθὼν** αὐτῷ **εἶπεν·** <u>διδάσκαλε</u>, <u>τί</u> ἀγαθὸν **ποιήσω** ἵνα σχῶ <u>ζωὴν αἰώνιον</u>; [QnMk1·:Mt1]	Lk2 18.18. <u>καὶ ἐπηρώτησέν τις αὐτὸν</u> ἄρχων λέγων· <u>διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;</u> [QnLk1˙Lk2]	Mk3 10.17. καὶ **ἐκπορευομένου** αὐτοῦ εἰς ὁδὸν προσδραμὼν **εἷς** καὶ γονυπετήσας αὐτὸν <u>ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;</u> [QnMk1Mt1Lk2·:Mk3]

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 αὐτὸν 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 Ev: "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⟩ ⸀εἶπεν⸃ τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός ὁ πατὴρ;	Mk 10.18. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός. [Qn·Mk1]	Mt1 19.17a. ὁ δὲ εἶπεν αὐτῷ· τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ὁ ἀγαθός. [QnLk1˞Mt1]	Lk2 18.19. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός. [QnLk1˞Lk2]
QnLk1 18.19. ⟨But he⟩ ⸀said⸃, "What do you call me good? Isn't no one good except one, the god, the father?"	Mk 10.18. But he Jesus said to him, "Why do you call me good? No one [is] good except the god." [Qn·Mk1]	Mt1 19.17a. But he said to him, "Why me do you ask about the good; One [is] the good. [QnLk1˞Mt1]	Lk2 18.19. But he Jesus said to him, "⸀Why do you call me good? No one [is] good except one, the god." [QnLk1˞Lk2]

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'" / καὶ ὡς αὐτὸς ὁμολογεῖ <λέγων> τί με λέγετε ἀγαθόν; εἷ<ς> ἐστιν 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 μή με λέγε ἀγαθόν. εἷς ἐστιν 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 elments, e.g., "One is good, god" / εἷς ἐστιν 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; εἷς ἐστιν 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 εἷς 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 εἷς 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 Ev 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" / οὐδεις ἀγαθός εἰ μὴ εἷς 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 εἷς 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 Ev witnesses independently confirm the dual clauses and repetition of the word "good." The combination of "god" and "father" in Ev is independently confirmed by E, *Adm*, and Origen and is thus restored by several Ev 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	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]	Mt1 19.17b. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον [Mt2c] Mt1 19.17c. τὰς ἐντολάς. [QnLk1Mt1˥Mt2] Mt1 19.18a. λέγει αὐτῷ· ποίας; ὁ δὲ Ἰησοῦς εἶπεν· τὸ [Mt2c] Mt1 19.18b. οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, [QnLk1Mt1˥Mt2] Mt2 19.19a same as Mt1 Mt1 19.19b. καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
QnLk1 18.20. "You know the commandments: do not murder; do not commit adultery; do not steal; neither perjure; honor the father of yours and the mother."	Mk1 10.19. "You know the commandments: do not murder; do not commit adultery; do not steal; do not purjure; honor the father of yours and the mother." [Qn·Mk1]	19.17b not present in Mt1 Mt1 19.17c. "《You know the commandments》: [‡QnLk1˥Mt1] 19.18a not present in Mt1 Mt1 19.18b. "《do not murder; do not commit adultery; do not steal;, **do not** falsely witness;》 [‡QnLk1˥Mt1] Mt1 19.19a. "honor the father and the mother, [QnLk1˥Mt1] 19.19b not present in Mt1	Lk2 18.20. "You know the commandments: do not commit adultery; do not murder; do not steal; do not falsely witness; honor the father of yours and the mother." [QnLk1˥Lk2]	Mt1 19.17b. "But if you wish to enter into the life, keep [Mt2c] Mt1 19.17c. "the commandments." [QnLk1Mt1˥Mt2] Mt1 19.18a. He says to him, "Which one?" Then Jesus said, [Mt2c] Mt1 19.18b. "You shall not murder; you shall not commit adultery; you shall not steal; you shall not falsely witness, [QnLk1Mt1˥Mt2] Mt2 19.19a same as Mt1 Mt1 19.19b. "and you shall love the neighbor of yours as yourself."

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 Ἔλ. 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 Ev editors (*HZVRN*). Though some Ev editors (BK) follow E here, he likely attests to a later textual tradition or variant for Ev. While *R* restores a concluding possessive "your" / σου as possible, apparently given its attestation in *Adm* and its presence in some Lk2 mss (ℵ G *N*ƒ¹³ 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⌝	Mk1 10.20. ὁ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. [Qn·Mk1]	Mt1 19.20a. λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφύλαξα. [QnLk1·:Mt1] Mt1 19.20b. τί ἔτι ὑστερῶ; [Mt1c]	Lk2 18.21. ὁ δὲ εἶπεν· ταῦτα πάντα ἐφύλαξα ἐκ νεότητος. [QnLk1⌐Lk2]
QnLk1 18.21. ⟨But he says⟩, ⌜"These things all have I kept from youth."⌝	Mk1 10.20. But he said to him, "Teacher, these things all have I been keeping from youth of mine. [Qn·Mk1]	Mt1 19.20a. He says to him the young man, "All these things I have kept." [QnLk1·:Mt1] Mt1 19.20b. What else is missing; [Mt1c]	Lk2 18.21. But he said, "These things all have I kept from youth." [QnLk1⌐Lk2]

Lk1 18.21 is attested in T and Greek and Latin *Adm*: "And when he affirmed that he had observed from youth the more principal ones" / *cumque ille principaliora quaeque adfirmasset observasse se ab adulescentia 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⌝ ⟨δὲ⟩ ⌜Ἰησοῦς εἶπεν αὐτῷ⌝ ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον, καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι	Mk1 10.21. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· ἕν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. [Qn·Mk1]	Mt1 19.21. ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. [QnMk1·:Mt1]	Lk2 18.22. ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. [QnLk1⌐Lk2]	Mk3 10.21. ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἕν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. [QnMk1·:Mk3]
QnLk1 18.22. ⌜ὁ⌝ ⟨δὲ⟩ ⌜Ἰησοῦς εἶπεν αὐτῷ⌝ ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον, καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι	Mk1 10.21. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· ἕν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. [Qn·Mk1]	Mt1 19.21. ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. [QnMk1·:Mt1]	Lk2 18.22. ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. [QnLk1⌐Lk2]	Mk3 10.21. ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἕν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι. [QnMk1·:Mk3]

Lk1 18.22 is quoted both in T and *Adm*. In his polemical commmentary, 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 cariorem 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 ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἕξεις 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 coelo* (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》 18.23b not present in QnLk1	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]	Mt1 19.22a. ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν [QnLk1Lk2·:Mt2] Mt1 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]
QnLk1 18.23a. 《καὶ ἀκούσας ταῦτα ἀπῆλθεν》 18.23b not present in QnLk1	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]	Mt1 19.22a. ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν [QnLk1Lk2·:Mt2] Mt1 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]

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 Ev 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

Parallel Verses for Signals Tracing: Ev 18.~~24~~–30

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
	Lk2 18.24. ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται. [CINP]	Mt2 19.23. ὁ δὲ <u>Ἰησοῦς εἶπεν</u> τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι <u>πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν.</u> [Lk2·Mt2] [for πλούσιος see Lk2 18.23] ‖ Mt1 19.23b. τῶν οὐρανῶν [Mt2c]	Mk3 10.23. καὶ <u>περιβλεψάμενος ὁ Ἰησοῦς λέγει **τοῖς μαθηταῖς αὐτοῦ**· **πῶς δυσκόλως** οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ **εἰσελεύσονται**.</u> [Lk2Mt2∴Mk3]
	Lk2 18.25. εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [CINP]	Mt2 19.24. πάλιν δὲ λέγω ὑμῖν, [Mt2c] ‖ Mt1 19.24b. <u>εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.</u> [Lk2·Mt2]	Mk3 10.24a. οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, [Mk3c] ‖ Mk3 10.24b. <u>πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.</u> [Lk2´Mk3]
			Mk3 10.25. <u>εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] **ῥαφίδος διελθεῖν** ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.</u> [Lk2Mt2∴Mk3]
	Lk2 18.26. εἶπαν δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; [CINP]	Mt1 19.25a. <u>ἀκούσαντες δὲ οἱ</u> [Lk2·Mt2] ‖ Mt1 19.25b. μαθηταὶ ἐξεπλήσσοντο σφόδρα [Mt2c] ‖ Mt1 19.25c. <u>λέγοντες· τίς ἄρα δύναται σωθῆναι;</u> [Lk2·Mt2]	Mk3 10.26. <u>οἱ δὲ περισσῶς **ἐξεπλήσσοντο λέγοντες** πρὸς ἑαυτούς· **καὶ τίς δύναται σωθῆναι;**</u> [Lk2Mt2∴Mk3]
	Lk2 18.27. ὁ δὲ εἶπεν· τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστιν. [CINP]	Mt2 19.26. ἐμβλέψας δὲ ὁ Ἰησοῦς <u>εἶπεν</u> αὐτοῖς· <u>παρὰ ἀνθρώποις</u> τοῦτο <u>ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά.</u> [Lk2·Mt2]	Mk3 10.27. **ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς** λέγει· παρὰ ἀνθρώποις **ἀδύνατον**, ἀλλ' οὐ παρὰ θεῷ· **πάντα** γὰρ <u>δυνατὰ παρὰ τῷ θεῷ.</u> [Lk2Mt2∴Mk3]
	Lk2 18.28. εἶπεν δὲ ὁ Πέτρος· ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι. [CINP]	Mt1 19.27a. τότε ἀποκριθεὶς <u>ὁ Πέτρος εἶπεν</u> αὐτῷ· <u>ἰδοὺ ἡμεῖς ἀφήκαμεν</u> πάντα καὶ <u>ἠκολουθήσαμέν σοι.</u> [Lk2·Mt2] ‖ Mt1 19.27b. τί ἄρα ἔσται ἡμῖν; [Mt2c]	Mk3 10.28. ἤρξατο λέγειν ὁ Πέτρος **αὐτῷ**· ἰδοὺ ἡμεῖς **ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι.** [Lk2Mt2∴Mk3]
18.24–30 not present in QnLk1	Lk2 18.29a. ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι [CINP]	Mt1 19.28a. <u>ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι</u> [Lk2·Mt2] ‖ Mt1 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]	Mk3 10.29a. ἔφη **ὁ Ἰησοῦς**· **ἀμὴν λέγω ὑμῖν,** [Lk2Mt2∴Mk3]
	Lk2 18.29b. οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ, [CINP]	Mt2 19.29. καὶ <u>πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα</u> ἢ ἀγροὺς <u>ἕνεκεν</u> τοῦ ὀνόματός μου, <u>ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον</u> κληρονομήσει. [Lk2·Mt2]	Mk3 10.29b. <u>οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς **ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα** ἢ τέκνα **ἢ ἀγροὺς** ἕνεκεν **ἐμοῦ** καὶ ἕνεκεν τοῦ εὐαγγελίου,</u> [Lk2Mt2∴Mk3]
	Lk2 18.30. ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. [CINP]		Mk3 10.30. ἐὰν μὴ λάβῃ **ἑκατονταπλασίονα** νῦν <u>ἐν τῷ καιρῷ τούτῳ **οἰκίας** καὶ **ἀδελφοὺς** καὶ **ἀδελφὰς** καὶ **μητέρας** καὶ **τέκνα** καὶ **ἀγροὺς** μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.</u> [Lk2Mt2∴Mk3]
		Mt2 19.30. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι. [Mt2c]	Mk3 10.31. <u>πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.</u> [Mt2·Mk3]
	see also Lk2 22.28–30		

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
	Lk2 18.24. ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται. [CINP]	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] ‖ Mt1 19.23b. τῶν οὐρανῶν [Mt2c]	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]
	Lk2 18.25. εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [CINP]	Mt2 19.24. πάλιν δὲ λέγω ὑμῖν, [Mt2c] ‖ Mt1 19.24b. εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. [Lk2·Mt2]	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 ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [Lk2·Mk3]
			Mk3 10.25. εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] **ῥαφίδος διελθεῖν** ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. [Lk2Mt2·Mk3]
	Lk2 18.26. εἶπαν δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; [CINP]	Mt1 19.25a. ἀκούσαντες δὲ οἱ [Lk2·Mt2] ‖ Mt1 19.25b. μαθηταὶ ἐξεπλήσσοντο σφόδρα [Mt2c] ‖ Mt1 19.25c. λέγοντες· τίς ἄρα δύναται σωθῆναι; [Lk2·Mt2]	Mk3 10.26. οἱ δὲ περισσῶς **ἐξεπλήσσοντο λέγοντες** πρὸς ἑαυτούς· καὶ τίς δύναται σωθῆναι; [Lk2Mt2·Mk3]
18.24–30 not present in QnLk1	Lk2 18.27. ὁ δὲ εἶπεν· τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστιν. [CINP]	Mt2 19.26. ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά. [Lk2·Mt2]	Mk3 10.27. **ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς** λέγει· παρὰ ἀνθρώποις **ἀδύνατον,** ἀλλ' οὐ παρὰ θεῷ· **πάντα** γὰρ δυνατὰ παρὰ τῷ θεῷ. [Lk2Mt2·:Mk3]
	Lk2 18.28. εἶπεν δὲ ὁ Πέτρος· ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι. [CINP]	Mt1 19.27a. τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· [Lk2·Mt2] ‖ Mt1 19.27b. τί ἄρα ἔσται ἡμῖν; [Mt2c]	Mk3 10.28. ἤρξατο λέγειν ὁ Πέτρος **αὐτῷ·** ἰδοὺ ἡμεῖς **ἀφήκαμεν πάντα καὶ** ἠκολουθήκαμέν σοι. [Lk2Mt2·Mk3]
	Lk2 18.29a. ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι [CINP]	Mt1 19.28a. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι [Lk2·Mt2] ‖ Mt1 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]	Mk3 10.29a. ἔφη ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, [Lk2Mt2·Mk3]
	Lk2 18.29b. οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ, [CINP]	Mt2 19.29. καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει. [Lk2·Mt2]	Mk3 10.29b. οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς **ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα** ἢ τέκνα **ἢ ἀγροὺς** ἕνεκεν **ἐμοῦ** καὶ ἕνεκεν τοῦ εὐαγγελίου, [Lk2Mt2·Mk3]
	Lk2 18.30. ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. [CINP]		Mk3 10.30. ἐὰν μὴ λάβῃ **ἑκατονταπλασίονα** νῦν ἐν τῷ καιρῷ τούτῳ **οἰκίας** καὶ **ἀδελφοὺς** καὶ **ἀδελφὰς** καὶ **μητέρας** καὶ **τέκνα** καὶ **ἀγροὺς** μετὰ διωγμῶν, **καὶ** ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. [Lk2Mt2·Mk3]
		Mt2 19.30. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι. [Mt2c]	Mk3 10.31. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι. [Mt2·Mk3]
	see also Lk2 22.28–30		

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" / ἰδοὺ, 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).

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
18.31–34 not present in QnLk1	Lk2 18.31a. παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς. [CENP] Lk2 18.31b. ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. [CENP] Lk2 18.32. παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται [CENP] Lk2 18.33. καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. [CENP] Lk2 18.34. καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα. [CENP]	Mt1 20.17a. καὶ ἀναβαίνων ὁ Ἰησοῦς [Mt2c] Mt1 20.17b. εἰς Ἰεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητὰς] Mt1 20.17c. κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ [Mt2c] Mt1 20.17d. εἶπεν αὐτοῖς. [Lk2·Mt2] Mt2 20.18. ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ [Lk2·Mt2] Mt2 20.19. καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. [Lk2·Mt2]	Mk3 10.32a. ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἰεροσόλυμα, [Lk2Mt2·:Mk3] Mk3 10.32b. καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. [Mk3c] Mk3 10.32c. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν [Lk2Mt2·:Mk3] Mk3 10.33a. ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν [Lk2Mt2·:Mk3] Mk3 10.34. καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται. [Lk2·Mk3]
18.31–34 not present in QnLk1	Lk2 18.31a. παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς. [CENP] Lk2 18.31b. ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. [CENP] Lk2 18.32. παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται [CENP] Lk2 18.33. καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. [CENP] Lk2 18.34. καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα. [CENP]	Mt1 20.17a. καὶ ἀναβαίνων ὁ Ἰησοῦς [Mt2c] Mt1 20.17b. εἰς Ἰεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητὰς] Mt1 20.17c. κατ' ἰδίαν καὶ ἐν τῇ ὁδῷ [Mt2c] Mt1 20.17d. εἶπεν αὐτοῖς. [Lk2·Mt2] Mt2 20.18. ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ [Lk2·Mt2] Mt2 20.19. καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. [Lk2·Mt2]	Mk3 10.32a. ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἰεροσόλυμα, [Lk2Mt2·:Mk3] Mk3 10.32b. καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. [Mk3c] Mk3 10.32c. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν [Lk2Mt2·:Mk3] Mk3 10.33a. ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν [Lk2Mt2·:Mk3] Mk3 10.34. καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται. [Lk2·Mk3]

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 Ἰεροσόλυμα 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 Ev 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 "unto" / πρός@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).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100s)	Lk2 (117–138)
A264. Blind beggar healed	18.35–39, 42–43	10.46–52	20.29–34, 9.27–31	9.1, 8	18.35–43

Parallel Verses for Signals Tracing: Ev 18.35–37

Qn (65–69)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 18.35. ⸀καὶ᾿ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν QnLk1 18.36a. ἀκούσας 18.36b–37a not present in QnLk1 QnLk1 18.37b. ὅτι Ἰησοῦς παρέρχεται	Mk1 10.46. καὶ τυφλὸς 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 ὁδόν 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 ἐγγίζειν αὐτὸν εἰς Ἰεριχώ [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 ἐπυνθάνετο τί εἴη 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 Ἰεριχὼ ἠκολούθησεν αὐτῷ ὄχλος πολύς. [Lk2·Mt2] Mt2 20.30a same as Mt1	Mk3 10.46a. καὶ ἔρχονται εἰς Ἰεριχώ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ [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]

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 ἐγγίζειν αὐτὸν τῇ Ἰεριχὼ τυφλὸς ἐβόα ... (*Pan.* 42.11.6 να (51); 42.11.17 Σχ. να (51); paraphrased in 42.11.17 Ἔλ. 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 ἐγγίζειν αὐτὸν εἰς Ἰεριχώ, καί τις τυφλὸς 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 appropinquarent 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 ὁδὸν (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\w+ 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 Ev 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.

Lk1 18.36 is attested in T and *Adm*. T closely paraphases: "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 ἐπυνθάνετο τί ἂν εἴη 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 ἂν, but as noted above this material in *Adm* most likely reflects a later version of Ev 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 mood / @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).

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" / ἀπηγγέλη 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 Ev 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 ⌜ἐβόα⌝ Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με	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 Δαυὶδ Ἰησοῦ, ἐλέησόν με. [QnLk1Mt1Mt2·:Mk3]
QnLk1 18.38. καὶ ⌜ἐβόα⌝ Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με	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 Δαυὶδ Ἰησοῦ, ἐλέησόν με. [QnLk1Mt1Mt2·:Mk3]

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'" / τυφλός 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 υἱέ 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 ⌜αὐτῷ⌝ ἵνα σιγήσῃ ⟪ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυίδ ἐλέησόν με⟫	Mk1 10.48. καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυίδ, ἐλέησόν με. [Qn·Mk1]	Mt1 20.31. ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ. [QnLk1˙Mt1]	Lk2 18.39. καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυίδ, ἐλέησόν με. [QnLk1˙Lk2]
QnLk1 18.39. ⌜⌜καὶ⌝ οἱ⌝ προάγοντες ἐπετίμων ⌜αὐτῷ⌝ ἵνα σιγήσῃ ⟪ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυίδ ἐλέησόν με⟫	Mk1 10.48. καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυίδ, ἐλέησόν με. [Qn·Mk1]	Mt1 20.31. ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ. [QnLk1˙Mt1]	Lk2 18.39. καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυίδ, ἐλέησόν με. [QnLk1˙Lk2]

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 Ev, 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 18.41 not present in QnLk1	10.51 not present in Mk1	9.28 not present in Mt1 20.32–33 not present in Mt1	Lk2 18.40. σταθεὶς δὲ 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 αὐτῷ οἱ τυφλοί, [Mt2c] Mt2 9.28b. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναὶ κύριε. [Lk2·Mt2] Mt2 20.32. καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν· τί θέλετε ποιήσω ὑμῖν; [Lk2·Mt2] Mt2 20.33. λέγουσιν αὐτῷ· κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. [Lk2·Mt2]	Mk3 10.49a. καὶ **στὰς** ὁ Ἰησοῦς **εἶπεν· φωνήσατε αὐτόν.** [Lk2Mt2·:Mk3] Mk3 10.49b. καὶ **φωνοῦσιν** τὸν τυφλὸν λέγοντες αὐτῷ· 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 αὐτῷ ὁ Ἰησοῦς **εἶπεν·** τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· ῥαββουνί, ἵνα ἀναβλέψω. [Lk2·Mk2]
18.40 not present in QnLk1 18.41 not present in QnLk1	10.51 not present in Mk1	9.28 not present in Mt1 20.32–33 not present in Mt1	Lk2 18.40. σταθεὶς δὲ 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 αὐτῷ οἱ τυφλοί, [Mt2c] Mt2 9.28b. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναὶ κύριε. [Lk2·Mt2] Mt2 20.32. καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν· τί θέλετε ποιήσω ὑμῖν; [Lk2·Mt2] Mt2 20.33. λέγουσιν αὐτῷ· κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. [Lk2·Mt2]	Mk3 10.49a. καὶ **στὰς** ὁ Ἰησοῦς **εἶπεν· φωνήσατε αὐτόν.** [Lk2Mt2·:Mk3] Mk3 10.49b. καὶ **φωνοῦσιν** τὸν τυφλὸν λέγοντες αὐτῷ· 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 αὐτῷ ὁ Ἰησοῦς **εἶπεν·** τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· ῥαββουνί, ἵνα ἀναβλέψω. [Lk2·Mk2]

Lk1 18.40 is ostensibly quoted verbatim by *Adm*: "Now standing he commanded him to be brought. Then as he approached, he questioned him" / σταθεὶς δὲ ἐκέλευσεν αὐτὸν 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 Ev. 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 πρός / πρός@pa (IDD 1.1); two instances of the transitional participle + δέ bigram / @vp* δὲ@cc (IDD 1.2).

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 Ev, 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.

First Gospel LODLIB v4.04 2024-02-24 p.464 © 2024 by Mark G. Bilby

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 18.42. ⌜καὶ ὁ Ἰησοῦς εἶπεν⌝ ἀνάβλεψον ἡ πίστις σου σέσωκέν σε	Mk1 10.52a. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέν σε. [Qn·Mk1]	Mt1 20.34a. 《καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἡ πίστις σου σέσωκέν σε》 [QnLk1˸Mt1]	Lk2 18.42. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. [QnLk1˸Lk2]	Mt2 9.29a. τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· [Mt2c] Mt2 9.29b. κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. [QnLk1˸Mt2] Mt1 20.34a. σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, [Mt2c]
QnLk1 18.42. ⌜καὶ ὁ Ἰησοῦς εἶπεν⌝ ἀνάβλεψον ἡ πίστις σου σέσωκέν σε	Mk1 10.52a. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέν σε. [Qn·Mk1]	Mt1 20.34a. 《καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἡ πίστις σου σέσωκέν σε》 [QnLk1˸Mt1]	Lk2 18.42. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. [QnLk1˸Lk2]	Mt2 9.29a. τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· [Mt2c] Mt2 9.29b. κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. [QnLk1˸Mt2] Mt1 20.34a. σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, [Mt2c]

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 salvum fecit* (*Marc.* 4.36.10; SC 456:454; Evans 470); "'Your faith,' he said, 'made you well'" / *fides tua te salvum 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, φησίν ἡ πίστις σου σέσωκέν σε (*Pan.* 42.11.6 να (51); 42.11.17 Σχ. να (51); paraphrased in 42.11.17 Ἔλ. 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 ἡ 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 salvum 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. καὶ παραχρῆμα ἀνέβλεψεν 18.43b not present in QnLk1	Mk1 10.52b. καὶ εὐθὺς ἀνέβλεψεν [Qn·Mk1] Mk1 10.52c. καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ [Mk1c]	Mt1 20.34b. καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ. [QnMk1·˸Mt1]	Lk2 18.43a. καὶ παραχρῆμα ἀνέβλεψεν **καὶ ἠκολούθει αὐτῷ** [QnMk1·˸Lk2] Lk2 18.43b. δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ. [CINP]	Mt2 9.30. καὶ ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· ὁρᾶτε μηδεὶς γινωσκέτω. [Mt2c] Mt2 9.31. οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. [Mt2c] Mt2 20.34b same as Mt1
QnLk1 18.43a. καὶ παραχρῆμα ἀνέβλεψεν 18.43b not present in QnLk1	Mk1 10.52b. καὶ εὐθὺς ἀνέβλεψεν [Qn·Mk1] Mk1 10.52c. καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ [Mk1c]	Mt1 20.34b. καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ. [QnMk1·˸Mt1]	Lk2 18.43a. καὶ παραχρῆμα ἀνέβλεψεν **καὶ ἠκολούθει αὐτῷ** [QnMk1·˸Lk2] Lk2 18.43b. δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ. [CINP]	Mt2 9.30. καὶ ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· ὁρᾶτε μηδεὶς γινωσκέτω. [Mt2c] Mt2 9.31. οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. [Mt2c] Mt2 20.34b same as Mt1

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 Ev editors to reconstruct the last half of the Lk2 verse. However, this segment was probably missing from Ev. 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, φησίν ἡ πίστις σου σέσωκέν σε (*Pan.* 42.11.6 να (51); 42.11.17 Σχ. να (51); paraphrased in 42.11.17 Ἔλ. 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 Ev version of the story of Zacchaeus, T apparently paraphrased Lk2 18.43 from memory, rather than working directly from the corresponding Ev text.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A265. Zacchaeus	19.2, 6, 8–10	19.1–10	18.11

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
19.1 not present in QnLk1	Lk2 19.1. καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ. [CINP]
19.1 not present in QnLk1	Lk2 19.1. And entering, he went through Jericho. [CINP]

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》	Lk2 19.2. <u>καὶ ἰδοὺ ἀνὴρ ὀνόματι</u> καλούμενος <u>Ζακχαῖος</u>, καὶ αὐτὸς <u>ἦν ἀρχιτελώνης</u> καὶ αὐτὸς <u>πλούσιος</u>. [QnLk1·Lk2]
QnLk1 19.2. 《And a human, by name》 Zacchaeus, 《was a rich tax-collector.》	Lk2 19.2. <u>And</u> behold <u>a man</u> <u>by name</u> called <u>Zacchaeus</u>, and the same <u>was</u> <u>a chief tax-collector</u> and [the] same [was] <u>rich</u>. [QnLk1·Lk2]

Lk1 19.2 is likely, however minimally, attested in the mention of the name "Zacchaeus" / *Zacchaei* 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	Lk2 19.3. καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. [CINP]
	Lk2 19.4. καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτὸν ὅτι ἐκείνης ἤμελλεν διέρχεσθαι. [CINP]
	Lk2 19.5. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. [CINP]
19.3–5 not present in QnLk1	Lk2 19.3. And he was seeking to see Jesus, who he is, and he was unable because of the crowd, because in stature short he was. [CINP]
	Lk2 19.4. And running into the presence he ascended upon a sycamore tree so that he might see him, because he was about to pass by him. [CINP]
	Lk2 19.5. And as he came upon the place, looking up Jesus said unto him, "Zacchaeus, hastening descend, for today at the house of yours it is necessary for me to stay." [CINP]

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 "unto" / πρὸς@pa (IDD 1.1); the language of haste ("running" / προδραμὼν 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)
19.6a not present in QnLk1	Lk2 19.6a. καὶ σπεύσας κατέβη [CINP]
QnLk1 19.6b. ⟪καὶ⟫ ὑπεδέξατο αὐτὸν	Lk2 19.6b. καὶ ὑπεδέξατο αὐτὸν χαίρων. [QnLk1·Lk2]
19.6a not present in QnLk1	Lk2 19.6a. and hastening he descended, [CINP]
QnLk1 19.6b. ⟪and⟫ he welcomed him.	Lk2 19.6b. and he welcomed him rejoicing. [QnLk1·Lk2]

Lk1 19.6 was present in part, according to the paraphrase of 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	Lk2 19.7. καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι. [CINP]

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" / ἁμαρτωλῷ (IDD 1.1).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.8. ⟪καὶ εἶπεν⟫ τὰ ἡμίσια τῶν ὑπαρχόντων ⌜τοῖς πτωχοῖς⌝ δίδωμι καὶ εἴ τινός τι ἐσυκοφάντησα τετραπλοῦν ἀποδίδωμι	Lk2 19.8. σταθεὶς δὲ Ζακχαῖος [CINP]
	Lk2 19.8b. εἶπεν [QnLk1·Lk2]
	Lk2 19.8c. πρὸς τὸν κύριον· ἰδοὺ [CINP]
	Lk2 19.8d. τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. [QnLk1·Lk2]
QnLk1 19.8. ⟪And he said⟫, "The half of the possessions ⌜to the beggars⌝ will I gave and if anyone anything I have defrauded, quadruple I will pay back."	Lk2 19.8. Now standing, Zacchaeus [CINP]
	Lk2 19.8b. said [QnLk1·Lk2]
	Lk2 19.8c. unto the lord, "Behold, [CINP]
	Lk2 19.8d. the half of mine, of the possessions, lord, to the beggars will I gave, and if anyone anything I have defraueded, I will pay back quadruple." [QnLk1·Lk2]

Lk1 19.8 is 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 πρός, especially with a verb of speaking (IDD 1.1, 1.2); and the nominative participle + δέ introductory bigram / @vp\w{2}n\w+ δὲ@ (IDD 1.2).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 19.9. ⟪καὶ Ἰησοῦς λέγει⟫ σήμερον σωτηρία τούτῳ τῷ οἴκῳ	Lk2 19.9a. <u>εἶπεν</u> [QnLk1·Lk2] Lk2 19.9b. δὲ πρὸς αὐτὸν [CINP] Lk2 19.9c. ὁ <u>Ἰησοῦς</u> ὅτι <u>σήμερον σωτηρία τῷ οἴκῳ τούτῳ</u> [QnLk1·Lk2] Lk2 19.9b. ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· [CINP]
QnLk1 19.9. ⟪καὶ Ἰησοῦς λέγει⟫ σήμερον σωτηρία τούτῳ τῷ οἴκῳ	Lk2 19.9a. <u>εἶπεν</u> [QnLk1·Lk2] Lk2 19.9b. δὲ πρὸς αὐτὸν [CINP] Lk2 19.9c. ὁ <u>Ἰησοῦς</u> ὅτι <u>σήμερον σωτηρία τῷ οἴκῳ τούτῳ</u> [QnLk1·Lk2] Lk2 19.9b. ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· [CINP]

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	Lk2 19.10. <u>ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου</u> ζητῆσαι καὶ <u>σῶσαι τὸ ἀπολωλός</u>. [QnLk1·Lk2]	Mt2 18.11. [<u>ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου</u> **ζητῆσαι καὶ** <u>σῶσαι τὸ ἀπολωλός</u>] [QnLk1Lk2·:Mt2]
QnLk1 19.10. For the son of the human came to save the lost.	Lk2 19.10. <u>For the son of the human came</u> to seek and <u>to save the lost</u>. [QnLk1·Lk2]	Mt2 18.11. [<u>For the son of the human came</u> **to seek and** <u>to save the lost</u>.] [QnLk1Lk2·:Mt2]

Lk1 19.10 is clearly 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 Ev 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.

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: Ev 19.11–17

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk2 (117–138)	Mt2 (140s)
QnLk1 19.11. παραβολὴν 19.12 QnLk1 19.13. δούλους ἔδωκεν αὐτοῖς μνᾶς 19.14–17	Mk1 13.34. ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἑκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.	Lk2 19.11. ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς [CINP] Lk2 19.11b. εἶπεν παραβολὴν Lk2 19.11c. διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ 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· εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. [CINP]	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 ἕν, ἑκάστῳ 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 ἓν λαβὼν ἀπελθὼν ὤρυξεν 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· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

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 Ev (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.

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.

Lk1 19.13 is attested in T (R 5.78). Again, the LkR2 characteristic nominative participle + δέ introductory bigram goes unattested (IDD 1.2).

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)
		Mt2 25.22. προσελθὼν [δὲ] καὶ ὁ τὰ δύο τάλαντα εἶπεν· κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.
	Lk2 19.18. καὶ ἦλθεν ὁ δεύτερος λέγων· ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς. [CINP]	
	Lk2 19.19. εἶπεν δὲ καὶ τούτῳ· καὶ σὺ ἐπάνω γίνου πέντε πόλεων. [CINP]	Mt2 25.23. ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
19.18–21		Mt2 25.24. προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν· κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας,
QnLk1 19.22. αὐστηρός ⌜αἴρων⌝ ὃ οὐκ ἔθηκα καὶ ⌜θερίζων⌝ ὃ οὐκ ἔσπειρα	Lk2 19.20. καὶ ὁ ἕτερος ἦλθεν λέγων· κύριε, ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. [CINP]	
QnLk1 19.23. ⌜σὺν τόκῳ⌝	Lk2 19.21. ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας. [CINP]	Mt2 25.25. καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.
19.24–25		Mt2 25.26. ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;
QnLk1 19.26. 《λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος》 καὶ ὃ ⌜ἔχει⌝ ⌜ἀρθήσεται⌝	Lk2 19.22. λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;	Mt2 25.27. ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
	Lk2 19.23. καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.	
	Lk2 19.24. καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ᾽ αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι [CINP]	Mt2 25.28. ἄρατε οὖν ἀπ᾽ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·
19.27	Lk2 19.25. καὶ εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνᾶς- [CINP]	
	Lk2 19.26. λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται.	Mt2 25.29. τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται, τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ.
	Lk2 19.27. πλὴν τοὺς ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ᾽ αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου. [CINP]	
		Mt2 25.30. καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Lk2 19.14–21 are unattested according to *R* (430), but.... Characteristic Lk2 features include: the lemmata "behold" / ἰδοὺ (IDD 1.1).

Lk1 19.22 is attested in T (R 5.78). Characteristic Lk2 features include: "mouth" / στόμα (IDD 1.1).

Lk2 19.23–25 are unattested according to *R* (430), but.... Characteristic Lk2 features include: the lemmata "commit" / πράσσω (IDD 1.1).

Lk1 19.26 is attested in T (R 5.78).

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

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
19.28–36 not present in QnLk1	Jn1 12.12. τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα [Jn1c] Jn1 12.13a. ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ [Jn1c] Jn1 12.14. εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθώς ἐστιν γεγραμμένον. [Jn1c] Jn1 12.15. μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. [Jn1c]	Lk2 19.28. καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα. [Jn1·Lk2?] Lk2 19.29. καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[ν] πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν [CENP] Lk2 19.30. λέγων· ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. [CENP] Lk2 19.31. καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· διὰ τί λύετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει. [CENP] Lk2 19.32. ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. [CENP] Lk2 19.33. λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· τί λύετε τὸν πῶλον; [CENP] Lk2 19.34. οἱ δὲ εἶπαν· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει. [CENP] Lk2 19.35. καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. [CENP] Lk2 19.36. πορευομένου δὲ αὐτοῦ ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. [CENP]	Mk2 11.1. καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ [Lk2·Mk2] Mk2 11.2. καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὔπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε. [Lk2·Mk2] Mk2 11.3. καὶ ἐάν τις ὑμῖν εἴπῃ· τί ποιεῖτε τοῦτο; εἴπατε· ὁ κύριος αὐτοῦ χρείαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε. [Lk2·Mk2] Mk2 11.4. καὶ ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου καὶ λύουσιν αὐτόν. [Lk2·Mk2] Mk2 11.5. καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς· τί ποιεῖτε λύοντες τὸν πῶλον; [Lk2·Mk2] Mk2 11.6. οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφῆκαν αὐτούς. [Lk2·Mk2] Mk2 11.7. καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν. [Lk2·Mk2] Mk2 11.8. καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. [Lk2·Mk2]	Mt2 21.1. καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς [Lk2Mk2·:Mt2] Mt2 21.2. λέγων αὐτοῖς· πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. [Lk2Mk2·:Mt2] Mt2 21.3. καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρείαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς. [Lk2Mk2·:Mt2] Mt2 21.4. τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· [Mt2c] Mt2 21.5. εἴπατε τῇ θυγατρὶ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι πραῢς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου. [Jn1¨Mt2?] Mt2 21.6. πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς [Lk2¨Mt2] Mt2 21.7. ἤγαγον τὴν ὄνον καὶ τὸν πῶλον καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. [Lk2Mk2·:Mt2] Mt2 21.8. ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῷ. [Lk2Mk2·:Mt2]

Lk2 19.28–36 were almost certainly not present in Lk1. 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 Βηθφαγὴ (*Pan.* 42.11.6 νγ (53); 42.11.17 Σχ. νγ (53); restated in Ἔλ. 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. Ev editors generally concur on the absence of this material, though *R* (430) quibbles that 19.28 is unattested. The skepticism is unnecessary, especially since Lk2 19.28 likely comprises 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!)

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Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
19.28–36 not present in QnLk1	Jn1 12.12. τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα [Jn1c] Jn1 12.13a. ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ [Jn1c] Jn1 12.14. εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθώς ἐστιν γεγραμμένον. [Jn1c] Jn1 12.15. μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου. [Jn1c]	Lk2 19.28. καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα. [Jn1·Lk2?] Lk2 19.29. καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[ν] πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν [CENP] Lk2 19.30. λέγων· ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. [CENP] Lk2 19.31. καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· διὰ τί λύετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει. [CENP] Lk2 19.32. ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. [CENP] Lk2 19.33. λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· τί λύετε τὸν πῶλον; [CENP] Lk2 19.34. οἱ δὲ εἶπαν· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει. [CENP] Lk2 19.35. καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. [CENP] Lk2 19.36. πορευομένου δὲ αὐτοῦ ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. [CENP]	Mk2 11.1. καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ [Lk2·Mk2] Mk2 11.2. καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὔπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε. [Lk2·Mk2] Mk2 11.3. καὶ ἐάν τις ὑμῖν εἴπῃ· τί ποιεῖτε τοῦτο; εἴπατε· ὁ κύριος αὐτοῦ χρείαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε. [Lk2·Mk2] Mk2 11.4. καὶ ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου καὶ λύουσιν αὐτόν. [Lk2·Mk2] Mk2 11.5. καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς· τί ποιεῖτε λύοντες τὸν πῶλον; [Lk2·Mk2] Mk2 11.6. οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφῆκαν αὐτούς. [Lk2·Mk2] Mk2 11.7. καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν. [Lk2·Mk2] Mk2 11.8. καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. [Lk2·Mk2]	Mt2 21.1. καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς [Lk2Mk2·:Mt2] Mt2 21.2. λέγων αὐτοῖς· πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. [Lk2Mk2·:Mt2] Mt2 21.3. καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρείαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς. [Lk2Mk2·:Mt2] Mt2 21.4. τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· [Mt2c] Mt2 21.5. εἴπατε τῇ θυγατρὶ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι πραῢς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου. [Jn1¨Mt2?] Mt2 21.6. πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς [Lk2¨Mt2] Mt2 21.7. ἤγαγον τὴν ὄνον καὶ τὸν πῶλον καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. [Lk2Mk2·:Mt2] Mt2 21.8. ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῷ. [Lk2Mk2·:Mt2]

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
19.37–40 not present in QnLk1	Jn1 12.13b. καὶ ἐκραύγαζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ. [Jn1c] 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] Jn1 12.17. ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ᾽ αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. [Jn1c] Jn1 12.18. διὰ τοῦτο [καὶ] ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. [Jn1c] Jn1 12.19. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς· θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν. [Jn1c]	Lk2 19.37. ἐγγίζοντος 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] Lk2 19.38a. λέγοντες· εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου· [Jn1·Lk2] || Lk2 19.38b. ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις. [CENP] Lk2 19.39. καὶ τινες τῶν Φαρισαίων [Jn1·Lk2] || Lk2 19.39b. ἀπὸ τοῦ ὄχλου [CENP] || Lk2 19.39c. εἶπαν [Jn1·Lk2] || Lk2 19.39d. πρὸς αὐτόν· διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. [CENP] Lk2 19.40. καὶ ἀποκριθεὶς εἶπεν· λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν. [CENP]	Mk2 11.9a. καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες [Mk2c] || Mk2 11.9b. ἔκραζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· [Jn1¨Mk2] Mk2 11.10. εὐλογημένη ἡ ἐρχομένη βασιλεία [Jn1¨Mk2] || Mk2 11.10b. τοῦ πατρὸς ἡμῶν Δαυίδ· [Mk2c] || 11.10c. ὡσαννὰ ἐν τοῖς ὑψίστοις. [Lk2·Mk2]	Mt2 21.9. οἱ δὲ ὄχλοι *οἱ προάγοντες* αὐτὸν *καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες*· ὡσαννὰ τῷ υἱῷ *Δαυίδ*· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· *ὡσαννὰ ἐν τοῖς* ὑψίστοις. [Jn1Lk2Mk2·:Mt2] Mt2 21.10. καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· τίς ἐστιν οὗτος; [Mt2c] Mt2 21.11. οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας. [Mt2c] Mt2 21.12–13. [see A273] Mt2 21.14. καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. [Mt2c] Mt2 21.15. ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν [Mt2c] 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]

Lk2 19.37–40, together with all of Lk2 19.29–46, was not present, on which see the note above. Characteristic Lk2 features include: the bigram "great voice" / φωνή@n μέγας@a, "about everything" / περί@pg πᾶς@aigmpn, "everything which" / πᾶς@a\w{3}p\w+ ὅς@rr\w{2}p (IDD 1.2).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A270. Jerusalem lament 2	—–––	19.41–44

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
19.41–44 not present in QnLk1	Lk2 19.41. καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ᾽ αὐτὴν [CENP] Lk2 19.42. λέγων ὅτι εἰ ἔγνως ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. [CENP] Lk2 19.43. ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ καὶ παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν, [CENP] 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]
19.41–44 not present in QnLk1	Lk2 19.41. And as he drew near, seeing the city, he wept over her, [CENP] Lk2 19.42. saying that, "If you had known on the day, this one, even you the things [that lead] unto peace. But now it has been hidden from your eyes, [CENP] Lk2 19.43. that days will have come on you and the enemies of yours will establish barricades on you and will encircle you and will encompass you from everwhere, [CENP] Lk2 19.44. and will dash you to the ground, even the children of yours within you, and they will not allow stone upon stone within you, against whom you knew not the moment of the oversight of yours. [CENP] [see A287 for more parallels]

Lk2 19.41–44, together with all of 19.28–47a, are not present in Lk1. 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 Ἔλ. νγ (53); GCS 31:114, 145). Most Ev editors concur on this absence: *R* (430); *G* (83–94). The passage is saturated with characteristic LkR2 terms and phrases, including the lemma "see" as a participle / ὁράω@vp, "city" / πόλις, "now" / νῦν, "oppressed" / συνέχω (IDD 1.1). The lemma "oversight" / ἐπισκοπή is a gospel *hapax legomenon*, while the lemmata "put up" / παρεμβάλλω, "barricade" / χάρακα, "surround" / περικυκλόω 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\w+ 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 *G* (83–94) correctly notes the absence of this passage from Ev, he incorrectly includes this passage among his list of synoptic materials.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A273. Temple cleansed	———	2.13–16	2.13–17	19.45–47a	21.12–13	11.15–17
A271. Entering Jerusalem	———	———	———	19.45–46	21.10–17	11.11

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
19.45–47a not present in QnLk1	Jn1 2.13. καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. Jn1 2.14. καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, Jn1 2.15. καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέτρεψεν, Jn1 2.16. καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.	Jn2 2.13-16 same as Jn1 Jn2 2.17. ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με.	Lk2 19.45. καὶ εἰσελθὼν <u>εἰς τὸ ἱερὸν</u> ἤρξατο <u>ἐκβάλλειν</u> τοὺς <u>πωλοῦντας</u> [Jn1·Lk2] Lk2 19.46a. <u>λέγων</u> αὐτοῖς· <u>γέγραπται· καὶ ἔσται ὁ</u> <u>οἶκός μου οἶκός</u> [Jn1·Lk2] Lk2 19.46b. προσευχῆς, ὑμεῖς δὲ αὐτὸν [CENP] Lk2 19.46c. <u>ἐποιήσατε</u> [Jn1·Lk2] Lk2 19.46d. σπήλαιον λῃστῶν. [CENP] Lk2 19.47a. καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. [CINP] Lk2 13.6–9 [see A207 for fig tree fable]	Mt1 21.10a. καὶ <u>**εἰσελθόντος**</u> αὐτοῦ <u>εἰς Ἱεροσόλυμα</u> [ ] Mt1 21.10b. ἐσείσθη πᾶσα ἡ πόλις λέγουσα· τίς ἐστιν οὗτος; [Mt2c] Mt2 21.11. οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας. [Mt2c] Mt2 21.12. καὶ <u>**εἰσῆλθεν**</u> Ἰησοῦς <u>**εἰς τὸ ἱερὸν**</u> καὶ <u>ἐξέβαλεν</u> πάντας <u>τοὺς πωλοῦντας</u> καὶ ἀγοράζοντας <u>ἐν τῷ ἱερῷ,</u> <u>καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν</u> <u>καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς</u> [Jn1Lk2·:Mt2] Mt2 21.13. καὶ <u>**λέγει**</u> <u>**αὐτοῖς· γέγραπται· ὁ οἶκός μου οἶκος προσευχῆς**</u> κληθήσεται, <u>**ὑμεῖς δὲ αὐτὸν**</u> <u>**ποιεῖτε σπήλαιον λῃστῶν**</u>. [Jn1Lk2·:Mt2] Mt2 21.14. καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. [Mt2c] Mt2 21.15. ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν [Mt2c] 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] Mt2 21.17. καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν καὶ ηὐλίσθη ἐκεῖ. [Mt2c]	Mk3 11.11a. καὶ <u>**εἰσῆλθεν**</u> <u>εἰς Ἱεροσόλυμα</u> <u>**εἰς τὸ**</u> <u>**ἱερὸν**</u> [ ] Mk3 11.11b. καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, [Mk3c] Mk3 11.11c. <u>ἐξῆλθεν εἰς Βηθανίαν</u> [Mt2·Mk3] Mk3 11.11d. <u>μετὰ τῶν δώδεκα.</u> [Mk3c] Mk3 11.15. <u>καὶ ἔρχονται εἰς Ἱεροσόλυμα</u>. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας <u>καὶ</u> τοὺς <u>**ἀγοράζοντας ἐν τῷ**</u> <u>**ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν**</u> <u>**καὶ τὰς καθέδρας τῶν πωλούντων τὰς**</u> <u>**περιστερὰς κατέστρεψεν**</u>, [Lk2Mt2·:Mk2] Mk3 11.16. καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. [Mk3c] Mk3. 11.17. καὶ ἐδίδασκεν <u>*καὶ ἔλεγεν*</u> <u>*αὐτοῖς·*</u> οὐ <u>γέγραπται</u> ὅτι <u>ὁ οἶκός μου οἶκος</u> <u>προσευχῆς κληθήσεται</u> πᾶσιν τοῖς ἔθνεσιν; <u>ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον</u> <u>λῃστῶν</u>. [Jn1Lk2Mt2·:Mk2]

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
19.45–47a not present in QnLk1	Jn1 2.13. καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. Jn1 2.14. καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, Jn1 2.15. καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέτρεψεν, Jn1 2.16. καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.	Jn2 2.13-16 same as Jn1 Jn2 2.17. ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με.	Lk2 19.45. καὶ εἰσελθὼν <u>εἰς τὸ ἱερὸν</u> ἤρξατο <u>ἐκβάλλειν</u> τοὺς <u>πωλοῦντας</u> [Jn1·Lk2] Lk2 19.46a. <u>λέγων</u> αὐτοῖς· <u>γέγραπται·</u> καὶ ἔσται ὁ <u>οἶκός μου οἶκος</u> [Jn1·Lk2] Lk2 19.46b. προσευχῆς, ὑμεῖς δὲ αὐτὸν [CENP] Lk2 19.46c. <u>ἐποιήσατε</u> [Jn1·Lk2] Lk2 19.46d. <u>σπήλαιον ληστῶν.</u> [CENP] Lk2 19.47a. καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. [CINP] Lk2 13.6–9 [see A207 for fig tree fable]	Mt1 21.10a. καὶ <u>εἰσελθόντος</u> αὐτοῦ <u>εἰς Ἱεροσόλυμα</u> [] ‖ Mt1 21.10b. ἐσείσθη πᾶσα ἡ πόλις λέγουσα· τίς ἐστιν οὗτος; [Mt2c] Mt2 21.11. οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας. [Mt2c] Mt2 21.12. καὶ <u>εἰσῆλθεν</u> Ἰησοῦς <u>εἰς τὸ ἱερὸν</u> καὶ <u>ἐξέβαλεν</u> πάντας <u>τοὺς πωλοῦντας</u> καὶ ἀγοράζοντας <u>ἐν τῷ ἱερῷ</u>, <u>καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς</u> [Jn1Lk2·:Mt2] Mt2 21.13. καὶ <u>λέγει αὐτοῖς· γέγραπται· ὁ οἶκός μου οἶκος προσευχῆς</u> κληθήσεται, <u>ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν.</u> [Jn1Lk2·:Mt2] Mt2 21.14. καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. [Mt2c] Mt2 21.15. ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν [Mt2c] 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] Mt2 21.17. καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν καὶ ηὐλίσθη ἐκεῖ. [Mt2c]	Mk3 11.11a. καὶ <u>εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερὸν</u> [] Mk3 11.11b. καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, [Mk3c] Mk3 11.11c. <u>ἐξῆλθεν εἰς Βηθανίαν</u> [Mt2·Mk3] Mk3 11.11d. μετὰ τῶν δώδεκα. [Mk3c] Mk3 11.15. <u>καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν,</u> [Lk2Mt2·:Mk2] Mk3 11.16. καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. [Mk3c] Mk3. 11.17. καὶ ἐδίδασκεν <u>καὶ ἔλεγεν αὐτοῖς·</u> οὐ <u>γέγραπται</u> ὅτι <u>ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται</u> πᾶσιν τοῖς ἔθνεσιν; <u>ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον ληστῶν.</u> [Jn1Lk2Mt2·:Mk2]

Lk2 19.45–47a, together with all of 19.28–47a, were not present in Lk1. E specifically states that Marcion "deceptively cut out" / παρέκοψεν successive passages including this one, which he introduces and quotes: "and the one about the city and the temple. 'It was written, "My house will be called a house of prayer," and you make it a cave of bandits" / καὶ τὸ περὶ τῆς πόλεως καὶ τοῦ ἱεροῦ ὅτι γεγραμμένον ἦν ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, καὶ ποιεῖτε αὐτὸν σπήλαιον ληστῶν (*Pan.* 42.11.6 νγ (53); 42.11.17 Σχ. νγ (53); GCS 31:114–15, 145). Most Ev editors concur on this absence: *R* (430). As the signal tracing demonstrates, the temple cleansing story first broadcast in Jn1, was slightly expanded in Jn2, and then entered the later strata of the synoptic tradition through Lk2, where it was relocated to the week of the death of Jesus, thus providing an explanation for his execution. LkR2 takes inspiration from the quotation of LXX Ps 69.9 ("zeal for my house has consumed me" / ὁ ζῆλος τοῦ οἴκου σου κατέφαγέν με) in Jn2 and forges a new LXX hybrid intertext that combined Isa 56.7 ("for my house will be called a house of prayer for all nations" / ὁ γὰρ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν) and Jer 7.11 ("Is not my house, which is called by my name upon it, a cave of bandits here before you?" / μὴ σπήλαιον ληστῶν ὁ οἶκός μου οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ᾽ αὐτῷ ἐκεῖ ἐνώπιον ὑμῶν). MtR2 uses Lk2 as its frame and adds "will be called" / κληθήσεται to its LXX Isa 56.7 quotation, but mainly expands its dramatic depiction by retrieving several elements from the earlier Johannine tradition. MkR3 synthesizes elements from Lk2 and Mt2, expands the LXX Isa 56.7 quotation to include "all the nations" / πᾶσιν τοῖς ἔθνεσιν and also adds some of its own unique content, particularly the statement in Mk3 11.16 that "he did not even allow anyone to carry a vessel through the temple."

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

Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Lk2 13.6–9 [see A207 for fig tree fable]	Mt2 21.18· πρωῒ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν. Mt2 21.19· καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ’ αὐτὴν καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ· μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. Mt2 21.20· καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ; 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 κἂν τῷ ὄρει τούτῳ εἴπητε· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· Mt2 21.22· καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.	Mk3 11.12· καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν. Mk3 11.13· καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν, εἰ ἄρα τι εὑρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ’ αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων. Mk3 11.14· καὶ ἀποκριθεὶς εἶπεν αὐτῇ· μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. Mk3 11.20· καὶ παραπορευόμενοι πρωῒ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν. Mk3 11.21· καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται. Mk3 11.22· καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ. Mk3 11.23· ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ. Mk3 11.24· διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. Mk3 11.25· καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. Mk3 11.26· [εἰ δὲ ὑμεῖς οὐκ ἀφίετε οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν]
Lk2 13.6–9 [see A207 for fig tree fable]	Mt2 21.18· πρωῒ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν. Mt2 21.19· καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ’ αὐτὴν καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ· μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. Mt2 21.20· καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ; 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 κἂν τῷ ὄρει τούτῳ εἴπητε· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· Mt2 21.22· καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.	Mk3 11.12· καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν. Mk3 11.13· καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν, εἰ ἄρα τι εὑρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ’ αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων. Mk3 11.14· καὶ ἀποκριθεὶς εἶπεν αὐτῇ· μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ. Mk3 11.20· καὶ παραπορευόμενοι πρωῒ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν. Mk3 11.21· καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται. Mk3 11.22· καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ. Mk3 11.23· ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ. Mk3 11.24· διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. Mk3 11.25· καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

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		Mk3 11.26. [εἰ δὲ ὑμεῖς οὐκ ἀφίετε οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν]

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
A274. Conspiracy	——————	19.47b–48	11.18–19

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
19.47b–48 not present in QnLk1	Lk2 19.47b. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ [CINP] Lk2 19.48. καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων. [CINP]	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] Mk3 11.19. καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως. [Mk3c]
19.47b–48 not present in QnLk1	Lk2 19.47b. But the chief-priests and the scribes were seeking him to destroy, as well as the foremost of the people, [CINP] Lk2 19.48. and they were not finding anything that they could do, for the entire people were hanging on hearing him. [CINP]	Mk3 11.18a. And the chief-priests and the scribes Mk3 11.18b. heard and [Mk3c] Mk3 11.18c. were seeking how him they might destroy· Mk3 11.18d. For they feared him, [Mk3c] Mk3 11.18e. for the whole crowd were astonished at the teaching of his. [Lk2·Mk3] Mk3 11.19. And when dawn came, they went outside of the city. [Mk3c]

Lk2 19.47b–48 were unattested by patristic witnesses and were most likely not present in Lk1. Most Ev editors concur on this absence, though *R* (430) ambiguously categorizes it as unattested. 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, who also supplements details about sensory experience and likely cause (Mk3 11.18b), character motivation (Mk3 11.18d), and gratuitous chronological and geographical settings and transitions (Mk3 11.19).

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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.1. ⌜οἱ Φαρισαῖοι⌝ QnLk1 20.2. 《ἔλεγον αὐτῷ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;》	Mk1 11.27. καὶ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι Mk1 11.28. καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;	Mt1 21.23. καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;	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 Lk2 20.2. καὶ εἶπαν λέγοντες πρὸς αὐτόν· εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;	Mk2 11.27. καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι Mk2 11.28. καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;	Mt2 21.23. καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

Lk1 20.1 is attested by T (R 4.4.82), at least in regard to the interlocutors being "the Pharisees".

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)
QnLk1 20.3. 《ὁ δὲ εἶπεν αὐτοῖς ἐρωτήσω ὑμᾶς λόγον καὶ εἴπατέ μοι》 QnLk1 20.4. τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ⸢ἦν ἢ⸣ ἐξ ἀνθρώπων	Mk1 11.29. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἕνα λόγον, καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· Mk1 11.30. τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.	Mt1 21.24. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· Mt1 21.25a–b. τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων	Lk2 20.3. ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἴπατέ μοι· Lk2 20.4. τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;	Mk2 11.29. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἕνα λόγον, καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· Mk2 11.30. τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.	Mt2 21.24. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· Mt2 21.25a–b. τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων

Lk2 20.3 was not attested according to *R* (430), but.... . LkR2 characteristic features include: the nominative participle + δέ introductory bigram (IDD 1.2).

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	Mk1 11.31. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;	Mt1 21.25c–e. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;	Lk2 20.5.	Mk2 11.31. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί [οὖν] οὐκ ἐπιστεύσατε αὐτῷ;	Mt2 21.25c–e. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

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)
QnLk1 20.6. 《ἀλλὰ εἴπωμεν》 ⟨ἐξ⟩ ἀνθρώπων 《ὁ ὄχλος》 ⌜λιθάσει⌝ ἡμᾶς[294]	Mk1 11.32. ἀλλὰ εἴπωμεν· ἐξ ἀνθρώπων;- ἐφοβοῦντο τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.	Mt1 21.26. ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.	Lk2 20.6. ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.	Mk2 11.32. ἀλλὰ εἴπωμεν· ἐξ ἀνθρώπων;- ἐφοβοῦντο τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.	Mt2 21.26. ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.

Lk1 20.6 is attested in T (R 5.79).

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[294]

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Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.7 QnLk1 20.8. οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ	Mk1 11.33. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	Mt1 21.27. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	Lk2 20.7. . Lk2 20.8. καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	Mk2 11.33. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	Mt2 21.27. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

Lk1 20.7 is attested "but not insight into wording can be gained" according to *R* (5.79), citing T.

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	Lk2 20.9. ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· ἄνθρωπός <τις> ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἱκανούς. [CINP] 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] Lk2 20.11. καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. [CINP] Lk2 20.12. καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. [CINP]	Mk2 12.1. καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν· ἀμπελῶνα ἄνθρωπος ἐφύτευσεν καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ ᾠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν. [Lk2·Mk2] Mk2 12.2. καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος. [Lk2·Mk2] Mk2 12.3. καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. [Lk2·Mk2] Mk2 12.4. καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον ἐκεφαλίωσαν καὶ ἠτίμασαν. [Lk2·Mk2] Mk2 12.5. καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτέννοντες. [Lk2·Mk2]	Mt2 21.33. ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν. [Lk2Mk2·:Mt2] Mt2 21.34. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. [Lk2Mk2·:Mt2] Mt2 21.35. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. [Lk2Mk2·:Mt2] Mt2 21.36. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. [Lk2Mk2·:Mt2]
20.9–12 not present in QnLk1	Lk2 20.9. Now he began to say unto the people the comparison, this one: "A <certain> human planted a vineyard and loaned it out to farmers and went abroad quite a long while. [CINP] Lk2 20.10. "And on time he sent unto the farmers a slave so that from the fruit of the vineyard they might give to him. But the farmers sent him away, beating [him] empty. [CINP] Lk2 20.11. "And he appointed another slave to send. But they, beating even this one and humiliating [him], sent [him] away empty. [CINP] Lk2 20.12. "And he appointed a third to send. But they, wounding also this one, cast [him] out. [CINP]	Mk2 12.1. And he began to them in comparisons to speak, "A vineyard a human planted and put a wall around it and dug a winepress and built a tower and he loaned it out to farmers and went abroad. [Lk2·Mk2] Mk2 12.2. And he sent unto the farmers at the time a slave so that from the farmers he might take from the fruits of the vineyard. [Lk2·Mk2] Mk2 12.3. And taking him they beat [him] and sent [him] away empty. [Lk2·Mk2] Mk2 12.4. And again he sent unto them another slave· even this one they brow-beat and humiliated. [Lk2·Mk2] Mk2 12.5. And another he sent· even this one they killed, and many others, some beating, but some killing. [Lk2·Mk2]	Mt2 21.33. Another comparison hear! A human was an estate master who planted a vineyard and a wall for it put around and dug in it a winepress and built a tower and loaned it out to farmers and went abroad. [Lk2Mk2·:Mt2] Mt2 21.34. Now when drew near the time of the fruits, he sent the slaves of his unto the farmers to take the fruits of his. [Lk2Mk2·:Mt2] Mt2 21.35. And taking the farmers the slaves of his, one they beat, one they killed, but one they stoned. [Lk2Mk2·:Mt2] Mt2 21.36. Again he sent other slaves more than the former ones, and they did to them similarly. [Lk2Mk2·:Mt2]

Lk2 20.9–12, together with all of 20.9–17, was not present based on the clear attestation by 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 ἐστι τό λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες; (*Pan.* 42.11.6 νε (55); 42.11.17 Σχ. νε (55); GCS 31:115, 146). Ev editors concur on this absence: *R* (430). A dense cluster of characteristic LkR2 features are in evidence: "begin" / ἄρχω and "people" / λαός (IDD 1.1); accusative πρός, especially with verbs of speaking (IDD 1.1, 1.2); the bigram "begins to speak" / ἄρχω@\w+ (?:\w+@\w+){0,4}?\w+@vn, and crasis, here καί+ἐκεῖνον (IDD 1.2); gratuitous numerical references, especially using ordinal numbers, and a prolonged, distant *exitus-reditus* journey, "going abroad quite a long while" / ἀπεδήμησεν χρόνους ἱκανούς (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. To the Lk2 narrative, MkR2 adds in 12.1 several new details about the owner's investment in and protection of the land, "he put a wall around it and dug a winepress and built a tower" / καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ ᾠκοδόμησεν 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" / ἀποκτέννοντες. 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)
20.13–15 not present in QnLk1	Lk2 20.13. εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται. [CINP] Lk2 20.14. ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. [CINP] Lk2 20.15a. καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. [CINP] Lk2 20.15b. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; [CINP]	Mk2 12.6. ἔτι ἕνα εἶχεν <u>υἱὸν ἀγαπητόν</u>· <u>ἀπέστειλεν</u> [Lk2·Mk2] Mk2 12.6b. αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι [Mk2c] Mk2 12.6c. <u>ἐντραπήσονται</u> <u>τὸν υἱόν μου</u>. [Lk2·Mk2] Mk2 12.7. <u>ἐκεῖνοι</u> <u>δὲ</u> <u>οἱ γεωργοὶ</u> <u>πρὸς ἑαυτοὺς εἶπαν</u> ὅτι <u>οὗτός ἐστιν ὁ κληρονόμος</u>· <u>δεῦτε</u> <u>ἀποκτείνωμεν αὐτόν</u>, <u>καὶ ἡμῶν ἔσται ἡ κληρονομία</u>. [Lk2·Mk2] Mk2 12.8. <u>καὶ</u> λαβόντες <u>ἀπέκτειναν</u> αὐτὸν καὶ <u>ἐξέβαλον</u> <u>αὐτὸν ἔξω τοῦ ἀμπελῶνος</u>. [Lk2·Mk2] Mk2 12.9a. <u>τί</u> [<u>οὖν</u>] <u>ποιήσει</u> <u>ὁ κύριος τοῦ ἀμπελῶνος</u>; [Lk2·Mk2]	Mt2 21.37. ὕστερον δὲ **_ἀπέστειλεν πρὸς αὐτοὺς_** <u>τὸν υἱὸν αὐτοῦ</u> **λέγων**· **_ἐντραπήσονται τὸν υἱόν μου_**. [Lk2Mk2·:Mt2] Mt2 21.38. <u>οἱ</u> <u>δὲ</u> <u>γεωργοὶ</u> <u>ἰδόντες</u> τὸν υἱὸν **εἶπον ἐν ἑαυτοῖς**· οὗτός ἐστιν ὁ κληρονόμος· **_δεῦτε ἀποκτείνωμεν αὐτὸν καὶ_** σχῶμεν τὴν κληρονομίαν αὐτοῦ, [Lk2Mk2·:Mt2] Mt2 21.39. <u>καὶ</u> **λαβόντες** αὐτὸν **ἐξέβαλον** <u>ἔξω τοῦ ἀμπελῶνος</u> καὶ <u>ἀπέκτειναν</u>. [Lk2Mk2·:Mt2] Mt2 21.40. ὅταν οὖν ἔλθῃ [Mt2c] Mt1 21.40b. <u>ὁ κύριος τοῦ ἀμπελῶνος</u>, <u>τί</u> <u>ποιήσει</u> [Lk2˙Mt2] Mt1 21.40c. τοῖς γεωργοῖς ἐκείνοις; [Mt2c]
20.13–15 not present in QnLk1	Lk2 20.13. εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται. [CINP] Lk2 20.14. ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. [CINP] Lk2 20.15a. καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. [CINP] Lk2 20.15b. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; [CINP]	Mk2 12.6. ἔτι ἕνα εἶχεν <u>υἱὸν ἀγαπητόν</u>· <u>ἀπέστειλεν</u> [Lk2·Mk2] Mk2 12.6b. αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι [Mk2c] Mk2 12.6c. <u>ἐντραπήσονται</u> <u>τὸν υἱόν μου</u>. [Lk2·Mk2] Mk2 12.7. <u>ἐκεῖνοι</u> <u>δὲ</u> <u>οἱ γεωργοὶ</u> <u>πρὸς ἑαυτοὺς εἶπαν</u> ὅτι <u>οὗτός ἐστιν ὁ κληρονόμος</u>· <u>δεῦτε</u> <u>ἀποκτείνωμεν αὐτόν</u>, <u>καὶ ἡμῶν ἔσται ἡ κληρονομία</u>. [Lk2·Mk2] Mk2 12.8. <u>καὶ</u> λαβόντες <u>ἀπέκτειναν</u> αὐτὸν καὶ <u>ἐξέβαλον</u> <u>αὐτὸν ἔξω τοῦ ἀμπελῶνος</u>. [Lk2·Mk2] Mk2 12.9a. <u>τί</u> [<u>οὖν</u>] <u>ποιήσει</u> <u>ὁ κύριος τοῦ ἀμπελῶνος</u>; [Lk2·Mk2]	Mt2 21.37. ὕστερον δὲ **_ἀπέστειλεν πρὸς αὐτοὺς_** <u>τὸν υἱὸν αὐτοῦ</u> **λέγων**· **_ἐντραπήσονται τὸν υἱόν μου_**. [Lk2Mk2·:Mt2] Mt2 21.38. <u>οἱ</u> <u>δὲ</u> <u>γεωργοὶ</u> <u>ἰδόντες</u> τὸν υἱὸν **εἶπον ἐν ἑαυτοῖς**· οὗτός ἐστιν ὁ κληρονόμος· **_δεῦτε ἀποκτείνωμεν αὐτὸν καὶ_** σχῶμεν τὴν κληρονομίαν αὐτοῦ, [Lk2Mk2·:Mt2] Mt2 21.39. <u>καὶ</u> **λαβόντες** αὐτὸν **ἐξέβαλον** <u>ἔξω τοῦ ἀμπελῶνος</u> καὶ <u>ἀπέκτειναν</u>. [Lk2Mk2·:Mt2] Mt2 21.40. ὅταν οὖν ἔλθῃ [Mt2c] Mt1 21.40b. <u>ὁ κύριος τοῦ ἀμπελῶνος</u>, <u>τί</u> <u>ποιήσει</u> [Lk2˙Mt2] Mt1 21.40c. τοῖς γεωργοῖς ἐκείνοις; [Mt2c]

Lk2 20.13–15, together with all of Lk2 20.9–18, was most likely absent from Lk1, on which see above. Across all of these verses, we also see numerous characteristic LkR2 features: the lemmata "each other" / ἀλλήλους, "unto" / 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 δὲ, 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.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.16–18 not present in QnLk1	Lk2 20.16. ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο. [CINP] Lk2 20.17. ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; [CINP] Lk2 20.18. πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν. [CINP]	Mk2 12.9b. <u>ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.</u> [Lk2·Mk2] Mk2 12.10. οὐδὲ τὴν γραφὴν <u>ταύτην</u> ἀνέγνωτε· <u>λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.</u> [Lk2·Mk2] Mk2 12.11. <u>παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;</u> [Mk2c]	Mt1 21.41a. λέγουσιν αὐτῷ· κακοὺς κακῶς [Mt2c] Mt1 21.41b. <u>ἀπολέσει αὐτοὺς καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις</u> [Lk2¨Mt2] Mt1 21.41c. γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. [Mt2c] Mt2 21.42a. λέγει αὐτοῖς ὁ Ἰησοῦς· **οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.** [Lk2Mk2·:Mt2] Mt1 21.42b. <u>παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;</u> [Mk2·Mt2] Mt2 21.43. διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. [Mt2c] Mt2 21.44. [καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ λικμήσει αὐτόν.]
20.16–18 not present in QnLk1	Lk2 20.16. ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο. [CINP] Lk2 20.17. ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; [CINP] Lk2 20.18. πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν. [CINP]	Mk2 12.9b. <u>ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.</u> [Lk2·Mk2] Mk2 12.10. οὐδὲ τὴν γραφὴν <u>ταύτην</u> ἀνέγνωτε· <u>λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.</u> [Lk2·Mk2] Mk2 12.11. <u>παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;</u> [Mk2c]	Mt1 21.41a. λέγουσιν αὐτῷ· κακοὺς κακῶς [Mt2c] Mt1 21.41b. <u>ἀπολέσει αὐτοὺς καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις</u> [Lk2¨Mt2] Mt1 21.41c. γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. [Mt2c] Mt2 21.42a. λέγει αὐτοῖς ὁ Ἰησοῦς· **οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.** [Lk2Mk2·:Mt2] Mt1 21.42b. <u>παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;</u> [Mk2·Mt2] Mt2 21.43. διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. [Mt2c] Mt2 21.44. [καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ λικμήσει αὐτόν.]

Lk2 20.16–18 was, together with all of 20.9–18, most likely absent from Lk1, on which see the note above. 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 Ev. 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, "unto" / 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 δὲ, 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)
QnLk1 20.19. Ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷˋ καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν	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]	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]	Mt2 21.45. καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει. [Lk2ˋMt2] Mt2 21.46. καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον. [QnLk1Lk2Mk2·:Mt2]

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 ἐλεγχθῇ ἀπὸ τοῦ ἰδίου στόματος, φησίν ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ, ἐζήτησαν ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν, ὡς ἔχει τὸ μετὰ τοῦτο κεφάλαιον νδ̄ (*Pan.* 42.11.17 Ἔλ. 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 Ev: "people" / λαός, "chief-priests" / ἀρχιερεῖς, especially in the plural form (IDD 1.1); accusative πρός / πρός@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).

SQE. 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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 20.19. ⸀ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ⸀ καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν	12.13. καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν 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.

Lk1 20.19 was attested, on which see the note on the page above.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
20.20–23	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 οὔ; δῶμεν ἢ μὴ δῶμεν; 12.15a. ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· τί με πειράζετε;	22.16. καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν 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, 22.17. εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ; 22.18. γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν· τί με πειράζετε, ὑποκριταί;	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. 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· Lk2 20.22. ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ; Lk2 20.23. κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς·

Lk2 20.20–23 are unattested for Ev 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 ἐπιγραφήν;⟩ ⟪οἱ δὲ εἶπαν αὐτῷ⟫ Καίσαρος	Mk1 12.15b· φέρετέ μοι δηνάριον ἵνα ἴδω. Mk1 12.16· οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; 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 ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Mt1 22.21a· λέγουσιν αὐτῷ· Καίσαρος.	Lk2 20.24· δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν· Καίσαρος.

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	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.

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	Mk1 12.17b. καὶ ἐξεθαύμαζον ἐπ᾽ αὐτῷ.	Mt1 22.22. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.	Lk2 20.26. καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

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).

SQE. 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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.27. ⸂⸀Σαδδουκαῖοι⸃ οἱ λέγοντες ἀνάστασιν μὴ εἶναι⸃	Mk1 12.18. καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες·	22.23. ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν	Lk2 20.27. προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ [ἀντι]λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν	12.18. καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες·

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. ⸀Μωϋσῆς ἔγραψεν⸂	Mk1 12.19. διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ 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 ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Lk1 20.28 is attested in T (5.81).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.29. ἑπτὰ ἀδελφοὶ ⸀λαβὼν⸃ γυναῖκα QnLk1 20.30. QnLk1 20.31. 20.32	Mk1 12.20. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνῄσκων οὐκ ἀφῆκεν σπέρμα· 12.21. καὶ ὁ δεύτερος ἔλαβεν αὐτὴν καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως· 12.22. καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.	22.25. ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ· 22.26. ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος ἕως τῶν ἑπτά. 22.27. ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.	Lk2 20.29. ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· Lk2 20.30. καὶ ὁ δεύτερος Lk2 20.31. καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον. Lk2 20.32. ὕστερον καὶ ἡ γυνὴ ἀπέθανεν.	12.20. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνῄσκων οὐκ ἀφῆκεν σπέρμα· 12.21. καὶ ὁ δεύτερος ἔλαβεν αὐτὴν καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως· 12.22. καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.

Lk1 20.29 is attested in T (5.81).

Lk1 20.30–31 are attested but "no insight into wording can be gained" according to *R* (431).

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 ⸀τίνος αὐτῶν γίνεται γυνή⸀	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 γυνὴ 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.

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⌝	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;

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" / *filii 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)
QnLk1 20.35. οὓς κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τῆς κληρονομίας καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ⸌γαμίζονται⸍ QnLk1 20.36. οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν, ἰσάγγελοι γάρ εἰσιν ⸌καὶ υἱοί εἰσιν⸍ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες	12.25. ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.	22.30. ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.	Lk2 20.35. οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται· Lk2 20.36. οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσιν καὶ υἱοί εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.	12.25. ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.

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).

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	Mt1 22.31· περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος. [Mt1c] Mt1 22.32· ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων. [Mt1c]	Lk2 20.37· ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ. [Mt1·Lk2] Lk2 20.38. θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν. [Mt1·Lk2]	Mk2 12.26· περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων· ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ [ὁ] θεὸς Ἰσαὰκ καὶ [ὁ] θεὸς Ἰακώβ; [Mt1Lk2·:Mk2] Mk2 12.27· οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε. [Mt1¨Mk2]

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 δευτερῶσαι τὸν σωτῆρα τὴν παραβολήν, διττῶς παρ' ἡμῶν ἐντέτακται (*Pan.* 42.11.17 Ἔλ. 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 Μωυσῆς ἐμήνυσε ἐπὶ τῆς βάτου, καθὼς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. θεὸς δέ ἐστι ζώντων καὶ οὐχὶ 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 Μωυσῆς 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 Ev. 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" / βάτου.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.39. ⸂τινες τῶν⸃ γραμματέων εἶπαν διδάσκαλε καλῶς εἶπας 20.40 not present in QnLk1	22.33. καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.	Lk2 20.39. ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν· διδάσκαλε, καλῶς εἶπας. Lk2 20.40. οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. [CINP]	

Lk1 20.39 is attested in T (R 5.81).

Lk2 20.40 is unattested for Ev, but it was likely not present in Lk1. Ev editors vary: *R* (431) vaguely labels it as unattested. It instead reflects the characteristic LkR2 emphasis on the silent response of the rhetorical opponents of Jesus.

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: Ev 20.41

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.41. ⟪καὶ λέγει αὐτοῖς⟫ ⌐πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν;⌐	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 Δαυίδ ἐστιν; [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; τίνος **_υἱός ἐστιν_**, λέγουσιν αὐτῷ· τοῦ Δαυίδ. [QnLk1Lk2Mk2·:Mt2] Mt2 22.43. λέγει αὐτοῖς· πῶς οὖν Δαυὶδ **_ἐν πνεύματι_** καλεῖ αὐτὸν κύριον λέγων· [QnLk1Lk2Mk2·:Mt2]

Lk1 20.41 is, together with Lk1 20.44, 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 (Mt1 22.42).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.42–43 not present in QnLk1	Lk2 20.42. αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν· εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, [CINP] Lk2 20.43. ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. [CINP]	Mk2 12.36. <u>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.</u> [Lk2·Mk2]	Mt2 22.44. <u>***εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;***</u> [Lk2Mk2·:Mt2]

Lk2 20.42–43 were unattested by patristic witnesses and were most likely not present in Lk1, nor Mk1 nor Mt1 for that matter. As noted above, these verses were skipped in T's successive paraphrase of Lk1 20.41 and 20.44. Ev editors vary: *R* (431) vaguely labels it as unattested. 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. Δαυὶδ κύριον αὐτὸν καλεῖ, ⟪καὶ πῶς αὐτοῦ⟫ ⟨υἱός⟩ ⟪ἐστιν⟫;	Lk2 20.44. Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν; [QnLk1·Lk2]	Mk2 12.37a. αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστιν υἱός; [QnLk1¯Lk2]	Mt2 22.45. εἰ **οὖν** Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν; [QnLk1Lk2·:Mt2] Mt2 22.46. καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον οὐδὲ ἐτόλμησέν τις ἀπ᾽ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

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.

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.45–46a not present in QnLk1 QnLk1 11.46. ⌜καὶ ὑμῖν τοῖς νομικοῖς οὐαί⌝ ὅτι φορτίζετε ⌜τοὺς ἀνθρώπους⌝ φορτία δυσβάστακτα ⟪καὶ⟫ ⌜τῷ δακτύλῳ⌝ ⌜οὐ ⌜ἐτόλμων κινῆσαι⌝ [see A194]	Lk2 20.45. ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς [αὐτοῦ]. [CINP] Lk2 20.46a. προσέχετε ἀπὸ τῶν γραμματέων [CINP] Lk2 11.46. ὁ δὲ εἶπεν· <u>καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα</u>, καὶ αὐτοὶ ἑνὶ <u>τῶν δακτύλων</u> ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. [¦QnLk1·Lk2] [see A194]	Mk2 12.37b. καὶ [ὁ] <u>πολὺς ὄχλος ἤκουεν αὐτοῦ</u> ἡδέως. [Lk2·Mk2] Mk2 12.38a. καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν· <u>βλέπετε ἀπὸ τῶν γραμματέων</u> [Lk2·Mk2]	Mt2 23.1. τότε ὁ Ἰησοῦς <u>ἐλάλησεν</u> τοῖς **ὄχλοις** καὶ <u>τοῖς μαθηταῖς</u> αὐτοῦ [Lk2Mk2·:Mt2] Mt2 23.2. λέγων· ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. [Mt2c] 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] Mt2 23.4. δεσμεύουσιν δὲ <u>φορτία</u> βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους <u>τῶν ἀνθρώπων</u>, **αὐτοὶ** δὲ <u>τῷ δακτύλῳ</u> **αὐτῶν** οὐ θέλουσιν <u>κινῆσαι</u> αὐτά. [¦QnLk1Lk2·:Mt2] [see A194]

Lk2 20.45–46a are unattested, but most likely not present. Among Ev editors, these verses are labeled as unattested according to *R* (431). They contain numerous LkR2 characteristics, such as "people" / λαός@ (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	Lk2 20.46b. τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, [CINP]	Mk2 12.38bc. τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς 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 ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί. [Lk2˙Mt2]

Lk2 20.46b 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)
QnLk1 6.40. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον ⟨οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ⟩ [see A081] QnLk1 11.52. ⟨οὐαί ὑμῖν γραμματεῖς⟩ ⟪ὅτι ἤρατε⟫ τὴν κλεῖδα τῆς γνώσεως ⌜αὐτοὶ οὐκ εἰσήλθατε καὶ ⟨οὐδὲ⟩ τοὺς εἰσερχομένους ⌜ἀφίετε⌝⌝ [see A194]	Lk2 6.40. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· __κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ__. [¦QnLk1Mt1·:Lk2] [see A081] Lk2 11.52. __οὐαί ὑμῖν__ τοῖς __νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους__ ἐκωλύσατε. [¦QnLk1·Lk2] [see A194] Lk2 14.11. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [see A215] 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]	——————	Mt2 23.8. ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. [Mt2c] Mt2 23.9. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γάρ ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος. [Mt2c] Mt2 23.10. μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστιν εἷς ὁ Χριστός. [Mt2c] Mt2 23.11. ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. [cp. Jn2 13.12–17] Mt2 23.12. __ὅστις__ δὲ __ὑψώσει ἑαυτὸν ταπεινωθήσεται__ καὶ __ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται__. [¦Lk2·Mt2] [see A215, A237] 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]
20.47 not present in QnLk1	Lk2 20.47. οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα. [CINP]	Mk2 12.40. __οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα__. [Lk2·Mk2]	Mt2 23.14. ⟦οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι __κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι__ διὰ τοῦτο __λήψεσθε περισσότερον κρίμα__.⟧ [Lk2·Mt2] see A194 for additional parallels between Lk2 and Mt2 23.15–36

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).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
A286. Widow's mite	—–—–	21.1–4	12.41–44

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
21.1–4 not present in QnLk1	Lk2 21.1. ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους. [CINP] Lk2 21.2. εἶδεν δέ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο [CINP] Lk2 21.3. καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν. [CINP] 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]	Mk3 12.41a. καὶ καθίσας κατέναντι τοῦ [Mk3c] Mk3 12.41b. γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. [Lk2·Mk3] Mk3 12.41c. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά· [Lk2·Mk3] Mk3 12.42a. καὶ ἐλθοῦσα μία [Mk3c] Mk3 12.42b. χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, [Lk2·Mk3] Mk3 12.42c. ὅ ἐστιν κοδράντης. [Mk3c] Mk3 12.43a. καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ [Mk3c] Mk3 12.43b. εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν [Lk2·Mk3] Mk3 12.43c. τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον· [Mk3c] 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]
21.1–4 not present in QnLk1	Lk2 21.1. Now looking up he saw the wealthy casting into the treasure chest the gifts of theirs. [CINP] Lk2 21.2. Then he saw a certain needy widow casting there two lepta, [CINP] Lk2 21.3. and he said, "Truly I say to you that the widow, this same poor widow has cast more than all. [CINP] Lk2 21.4. "For they all from the abundance of theirs cast into the gifts, but she out of the deficiency of hers cast all the subsistence that she has." [CINP]	Mk3 12.41a. And sitting opposite of the [Mk3c] Mk3 12.41b. treasure chest he was observing how the crowd casts copper into the treasure chest. [Lk2·Mk3] Mk3 12.41c. and many wealthy were casting many. [Lk2·Mk3] Mk3 12.42a. And after approaching, one [Mk3c] Mk3 12.42b. widow beggar cast two lepta, [Lk2·Mk3] Mk3 12.42c. which is a quadrans. [Mk3c] Mk3 12.43a. And calling unto the students of his [Mk3c] Mk3 12.43b. He said to them· "Truly I tell you that the widow, the same, the beggar cast more than all [Lk2·Mk3] Mk3 12.43c. of those who cast into the treasure chest· [Mk3c] Mk3 12.44. For they all from the abundance of theirs cast, but she out of the poverty of hers cast all, as much as she had, the whole subsistence of hers. [Lk2·Mk3]

Lk2 21.1–6 are entirely unattested for Ev by patristic witnesses, and Lk2 21.1–4 in particular were most likely not present in Lk1. Among Ev editors, these verses are omitted by ; labeleld unattested by *R* (431). It has a cluster of characteristic LkR2 features: the comparative term "more" / πλεῖον (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 supplemental narrative/dramatic embellishments about location and posture (Mk3 12.41a), movement and additional characters (Mk3 12.41b), specified addressees (Mk3 12.43a), clarifying commentary (Mk3 12.43b), and even 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.

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: Ev 21.5–6

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
21.5-6 not present in QnLk1	Lk2 21.5· καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται εἶπεν· [CINP] Lk2 21.6· ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται. [CINP]	Mk2 13.1· καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ· διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. [Lk2·Mk2] Mk2 13.2· καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ. [Lk2·Mk2]	Mt2 24.1· καὶ **ἐξελθὼν** ὁ Ἰησοῦς **ἀπὸ** τοῦ ἱεροῦ **ἐπορεύετο**, καὶ προσῆλθον **οἱ μαθηταὶ αὐτοῦ** ἐπιδεῖξαι αὐτῷ τὰς **οἰκοδομὰς** τοῦ ἱεροῦ. [Lk2Mk2·:Mt2] Mt2 24.2· **ὁ** δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐ **βλέπετε** ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, **οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον** ὃς οὐ καταλυθήσεται. [Lk2Mk2·:Mt2]

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).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A288. End signs	21.7–11	13.3–8, 21–23	21.7–11	24.3–8, 11, 23–26	13.3–8, 21–23

Parallel Verses for Signals Tracing: Ev 21.7

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 21.7. ⟪καί λέγουσιν αὐτῷ⟫ ⌐οἱ μαθηταὶ⌐ ⟪πότε ταῦτα ἔσται;⟫	Lk2 21.7. ἐπηρώτησαν δὲ αὐτὸν λέγοντες· διδάσκαλε, πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;	Mt2 24.3. καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ᾽ ἰδίαν λέγοντες· εἰπὲ ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος;	Mk3 13.3. καί καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ᾽ ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας· Mk3 13.4. εἰπὸν ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα;

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)
QnLk1 21.8. 《καί λέγει αὐτοῖς》 πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ⸢ὅτι⸣ ἐγώ εἰμι ⸢ὁ χριστὸς⸣	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.	24.4. καί ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· βλέπετε μή τις ὑμᾶς πλανήσῃ· 24.5. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.	13.5. ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μή τις ὑμᾶς πλανήσῃ· 13.6. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.

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	24.6. μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ᾽ οὔπω 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᾽ οὔπω τὸ τέλος.

Lk1 21.9 is attested in T (R 4.4.86).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 21.10. βασιλεία ἐπὶ βασιλείαν καὶ ἔθνος ἐπ᾽ ἔθνος QnLk1 21.11. λοιμοὶ καὶ λιμοὶ σεισμοί τε φόβητρά τε καὶ σημεῖα ἀπ᾽ οὐρανοῦ	24.7. ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους· 24.8. πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.	Lk2 21.10. τότε ἔλεγεν αὐτοῖς· ἐγερθήσεται ἔθνος ἐπ᾽ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, Lk2 21.11. σεισμοί τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ᾽ οὐρανοῦ σημεῖα μεγάλα ἔσται.	13.8. ἐγερθήσεται γὰρ ἔθνος ἐπ᾽ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ ὠδίνων ταῦτα.

Lk1 21.10 is attested in T (R 4.4.87).

Lk1 21.11 is attested in T (R 4.4.87).

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: Ev 21.20

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 21.20. ⟨ὅταν ἴδητε Ἰερουσαλήμ⟩ κυκλουμένην ὑπὸ στρατοπέδων ⟪γνῶτε ὅτι ἤγγικεν⟫ ἡ ἐρήμωσις αὐτῆς	Mk1 13.14ab. ⟪ὅταν δὲ ἴδητε Ἰερουσαλήμ κυκλουμένην ὑπὸ στρατοπέδων γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς⟫ [‡Qn·Mk1]	Mt1 24.15. ⟪ὅταν δὲ ἴδητε Ἰερουσαλήμ κυκλουμένην ὑπὸ στρατοπέδων γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς⟫ [‡QnLk1ˉMt1]	Lk2 21.20. ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. [QnLk1ˉLk2]	Mt2 24.15. ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως [QnLk1ˉMt2] Mt1 24.15b. τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω [Mt2c]	Mk3 13.14a. ὅταν δὲ ἴδητε *τὸ βδέλυγμα τῆς ἐρημώσεως ἑστηκότα* ὅπου οὐ δεῖ, *ὁ ἀναγινώσκων νοείτω* [QnLk1Mt2·:Mk3]
QnLk1 21.20. ⟨When you see Jerusalem⟩ surrounded by armies, ⟪know that has come near⟫ the desolation of her.	Mk1 13.14ab. ⟪Now <u>when you see Jerusalem surrounded by armies, know that has come near the desolation of her.</u>⟫ [‡Qn·Mk1]	Mt1 24.15. ⟪ Now <u>when ĭyou see Jerusalem surrounded by armies, know that has come near the desolation of her.</u>⟫ [‡QnLk1ˉMt1]	Lk2 21.20. <u>Now when you see surrounded by armies Jerusalem, at that time, know that has come near the desolation of her.</u> [QnLk1ˉLk2]	Mt2 24.15. Therefore, <u>when you see the abomination of the desolation</u> [QnLk1ˉMt2] Mt1 24.15b. that spoken through Daniel the prophet, standing on a sacred place, let the one who reads perceive [Mt2c]	Mk3 13.14a. <u>now when you see</u> **the abomination of the desolation** having been erected where it must not, let the one who reads perceive [QnLk1Mt2·:Mk3]

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	Lk2 21.21· τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, [CENP] Lk2 21.22· ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. [CENP] 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] 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]	Mt2 24.16· τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη [Lk2·Mt2] Mt2 24.17· ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, [Mt2c] Mt2 24.18· καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. [Mt2c] Mt2 24.19· οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. [Lk2·Mt2] Mt2 24.20· προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ. [Mt2c] Mt1 24.21a· ἔσται γὰρ τότε θλῖψις μεγάλη [Lk2·Mt2] Mt2 24.21b· οἵα οὐ γέγονεν ἀπ᾽ ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ᾽ οὐ μὴ γένηται. [Mt2c] Mt1 24.22a· καὶ εἰ μὴ ἐκολοβώθησαν [Mt2c] Mt1 24.22b· αἱ ἡμέραι ἐκεῖναι, [Lk2·Mt2] Mt1 24.22c· οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται [Mt2c] Mt1 24.22d· αἱ ἡμέραι ἐκεῖναι. [Lk2·Mt2]	Mk3 13.14b· τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη [Lk2¨Mk3] Mk3 13.15· ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ, [Mt2·Mk3] Mk3 13.16· καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. [Mt2·Mk3] Mk3 13.17· οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. [Lk2¨Mk3] Mk3 13.18· προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος· [Mt2·Mk3] Mk3 13.19· ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις οἵα οὐ γέγονεν τοιαύτη ἀπ᾽ ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται. [Lk2Mt2·¨Mk3] Mk3 13.20· καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. [Lk2Mt2·¨Mk3]

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 ἑξῆς, διὰ τὰ ἐπιφερόμενα ἐν τῷ ῥητῷ ἕως πληρωθῇ 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 Ev. 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" / ὀργὴ, "mouth" / στόμα, "nation" / ἔθνος (*bis*, both in the plural), "trample" / πατέω, and two different lemmata for "fulfill" / πίμπλημι / πληρόω (IDD 1.1); a split arthrous participle, split arthrous imperatives, the bigram "that day" / ἐκεῖνος@\w+ (?:\w+@\w+){0:1}ἡμέρα@\w+ or 'ἡμέρα@\w+ (?:\w+@\w+){0:1}ἐκεῖνος@, the participial bigram "what was written" / ὁ@\w+ 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.

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: Ev 21.25–26

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 21.25. 《καὶ ἔσονται》 σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ʿἤχους θαλάσσης ʿκαὶ σάλουʾʾ QnLk1 21.26. προσδοκίας ʿκακῶνʾ τῶν ἐπερχομένων ʿτῷ κόσμῳʾ ⟨καὶ⟩ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται	Mk1 13.24. ἀλλὰ μετὰ τὴν θλῖψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ <u>σελήνη</u> οὐ δώσει τὸ φέγγος αὐτῆς ^[Qn·Mk1] Mk1 13.25. καὶ οἱ <u>ἀστέρες</u> <u>ἔσονται</u> ἐκ τοῦ οὐρανοῦ πίπτοντες, <u>καὶ αἱ δυνάμεις 《τῶν οὐρανῶν》 σαλευθήσονται.</u> ^[Qn·Mk1]	Mt1 24.29. εὐθέως δὲ <u>**μετὰ τὴν θλῖψιν**</u> τῶν ἡμερῶν ἐκείνων <u>ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,</u> καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ <u>**τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις**</u> τῶν οὐρανῶν σαλευθήσονται. ^[QnMk1·:Mt1]	Lk2 21.25. <u>καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου</u> ^[QnLk1ˉLk2] Lk2 21.26. ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ <u>προσδοκίας τῶν ἐπερχομένων</u> τῇ <u>οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.</u> ^[QnLk1ˉLk2]	Mk3 13.24. <u>***ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλῖψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς***</u> [QnMk1Mt1·:Mk3] Mk3 13.25. καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

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 obstupescentium 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" / κυμαινούσης 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)
QnLk1 21.27· καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς	Mk1 13.26· καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. 13.27 not present in Mk1	Mt1 24.30· καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς· 24.31 not present in Mt1	Lk2 21.27· καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.	Mk2 13.26 same as Mk1 Mk2 13.27· καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.	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· Mt2 24.31· καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν.

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 ⸂ἐγγίζει⸃ ἡ ἀπολύτρωσις ὑμῶν	^{Lk2 21.28.} ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

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 erigetis 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).

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: Ev 21.29–30

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.29. παραβολὴν ἴδετε τὴν συκῆν καὶ τὰ δένδρα πάντα QnLk1 21.30. ⌜ὅταν προβάλωσιν τὸν καρπὸν γινώσκουσιν οἱ ἄνθρωποι ὅτι τὸ θέρος ἤγγικεν⌝	Lk2 21.29. καὶ εἶπεν παραβολὴν αὐτοῖς· ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα· Lk2 21.30. ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ᾽ ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν	Mk2 13.28. ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἁπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·	Mt2 24.32. ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

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 parabolae considera exemplum: adspice ficum et arbores omnes* (*Marc.* 4.39.16; SC 456:490; Evans 488).

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 ἴδητε ταῦτα ⸀γίνεσθαι⸀, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ	Lk2 21.31. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ.	Mk2 13.29. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.	Mt2 24.33. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

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》 ⸆ οὐ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ εἰ μή πάντα γένηται⸅	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.

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 ⌜παρελεύσεται ὁ⌝ δὲ ⌜λόγος⌝ μου ⌜μένει εἰς τὸν αἰῶνα⌝ [see A226]	Lk2 21.33· <u>ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου</u> οὐ μὴ παρελεύσονται. [QnLk1·Lk2] [see A226]	Mk2 13.31· <u>ὁ οὐρανὸς καὶ ἡ γῆ</u> **παρελεύσονται**, <u>οἱ</u> δὲ **λόγοι** <u>μου</u> **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· <u>ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται</u>, **οἱ** δὲ **λόγοι** μου **οὐ μὴ παρέλθωσιν**. [QnLk1Lk2·:Mt2] [see A226] Mt2 24.36· <u>περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος</u>. [Mk2·Mt2]

Lk1 21.33 is attested in T (R 4.4.91).

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: Ev 21.34

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.34· ⌜προσέχετε⌝ μήποτε ⌜βαρηθῶσιν⌝ αἱ καρδίαι ὑμῶν ⌜ἐν⌝ κραιπάλῃ καὶ μέθῃ καὶ βιωτικαῖς μερίμναις καὶ ἐπιστῇ ἐφ᾿ ὑμᾶς αἰφνίδιος	Lk2 21.34· προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ ἐπιστῇ ἐφ᾿ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη	Mk2 13.33· βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. Mk2 13.34· ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἑκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.	Mt2 24.43· ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. Mt2 24.44· διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. Mt2 24.45· τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

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 Ev 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" / ἡ ἡμέρα ἐκείνη (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)
QnLk1 12.40. γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται [see A203] QnLk1 21.35a. ὡς παγίς 21.35b–36 not present in QnLk1	Lk2 12.40. καὶ ὑμεῖς <u>γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.</u> [see A203] Lk2 21.35. <u>ὡς παγίς</u>· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. [QnLk1·Lk2] 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]	Mk2 13.35. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, Mk2 13.36. μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. Mk2 13.37. ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε.	Mt2 24.46. μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα· Mt2 24.47. ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Mt2 24.48. ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος, Mt2 24.49. καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων, Mt2 24.50. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, Mt2 24.51. καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

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.

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.

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: Ev 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	Jn2 8.1. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν <u>ἐλαιῶν</u>. [QnLk1·Jn2]	Lk2 21.37. ἦν δὲ <u>τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων</u>, <u>τὰς δὲ νύκτας ἐξερχόμενος</u> ηὐλίζετο **εἰς τὸ ὄρος** τὸ καλούμενον <u>ἐλαιῶν</u>· [QnLk1Jn2·:Lk2]

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》 ⸂ἦλθον ὄρθρου⸃ ἀκούειν αὐτοῦ	Jn2 8.2. <u>ὄρθρου</u> δὲ πάλιν παρεγένετο <u>εἰς τὸ ἱερὸν</u> καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας <u>ἐδίδασκεν</u> αὐτούς. [QnLk1·Jn2]	^{Lk2 21.38.} **<u>καὶ πᾶς ὁ λαὸς</u> ὤρθριζεν <u>πρὸς αὐτὸν</u>** ἐν τῷ ἱερῷ <u>ἀκούειν αὐτοῦ</u>. [QnLk1Jn2·:Lk2]

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" / ὀρθρίζω. 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

Parallel Verses for Signals Tracing: Ev 22.1–2

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.1. πάσχα 22.2	Jn1 11.47. συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον· τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; Jn1 11.48. ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. Jn1 11.49. εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· ὑμεῖς οὐκ οἴδατε οὐδέν, Jn1 11.50. οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. Jn1 11.51. τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνους, Jn1 11.52. καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν. Jn1 11.53. ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν. Jn1 11.54. ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ ἔμεινεν μετὰ τῶν μαθητῶν. Jn1 11.55. ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἁγνίσωσιν ἑαυτούς.	Lk2 19.47–48 see A274 Lk2 21.37 see A301 Lk2 22.1. **ἤγγιζεν** δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα. [QnLk1Jn1·:Lk2] Lk2 22.2. καὶ ἐζήτουν **οἱ ἀρχιερεῖς καὶ οἱ** γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ **τὸν λαόν**. [QnLk1Jn1·Lk2]	Mk2 11.18–19 see A274 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· Mk2 14.2. ἔλεγον γάρ· μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.	Mt2 26.1. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ· Mt2 26.2. οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. Mt2 26.3. τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου **Καϊάφα** Mt2 26.4. καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν· Mt2 26.5. ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

Lk1 22.1 is attested in T (R 5.88).

Lk2 22.2 is unattested according to *R* (432).

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: Ev 22.3–6

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)
QnLk1 22.3. 《καὶ》 ⌐Ἰούδας⌐ QnLk1 22.4. συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτόν παραδῷ αὐτοῖς QnLk1 22.5. 《καὶ ἐπηγγείλαντο αὐτῷ》 ἀργύριον 《δοῦναι》 22.6 not present in QnLk1	14.10. καὶ Ἰούδας Ἰσκαριὼθ ὁ εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς. 14.11. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.	26.14. τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς 26.15 not present in Mt1 ²6.16. καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.		Lk2 22.3. εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα Lk2 22.4. καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῷ αὐτόν. Lk2 22.5. καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. Lk2 22.6. καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.	26.15. εἶπεν· τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

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 ἀλλ᾽ ἢ Ἰούδας; τὸ τί ποιῆσαι ἀλλ᾽ ἢ παραδοῦναι τὸν σωτῆρα; (*Pan.* 42.11.17 Ἔλ. 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 Ev of the Lk2 tradition vilifying and demonizing Judas: "For it is written in my [gospel] satan entered into Judas" / *scriptum est enim apud me Satanan 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.

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 παραδῷ αὐτοῖς (*Pan.* 42.11.6 ξ (60); 42.11.17 Σχ. ξ (60); restated in 42.11.17 Ἔλ. ξ (60); GCS 31:115, 147). T also confirms this verse, particularly the word "hand over" or "betray" (see above).

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.

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).

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: Ev 22.7, 8

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.7²⁹⁵ QnLk1 22.8. ⌜καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἑτοιμάσατε ἵνα φάγωμεν τὸ πάσχα⌝²⁹⁶		26.17. τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;	Lk2 22.7. ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, [ἐν] ᾗ ἔδει θύεσθαι τὸ πάσχα· Lk2 22.8. καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών· πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν.	14.12. καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;	

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²⁹⁵ Lk2 22.7 is unattested according to *R* (432).

²⁹⁶ 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 ἑτοιμάσατε ἵνα φάγωμεν τὸ Πάσχα (*Pan.* 42.11.6 ξα (61); *Pan.* 42.11.17 Σχ. ξα (61); restated in Ἔλ. 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		Mt1 26.18. ὁ δὲ εἶπεν· ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ· ὁ διδάσκαλος λέγει· ὁ καιρός μου ἐγγύς ἐστιν, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. Mt1 26.19. καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ ἡτοίμασαν τὸ πάσχα.	Lk2 22.9. οἱ δὲ εἶπαν αὐτῷ· ποῦ θέλεις ἑτοιμάσωμεν; Lk2 22.10. ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται, Lk2 22.11. καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; Lk2 22.12. κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε. Lk2 22.13. ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα.	Mk2 14.13. καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ Mk2 14.14. καὶ ὅπου ἐὰν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι ὁ διδάσκαλος λέγει· ποῦ ἐστιν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; Mk2 14.15. καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἕτοιμον· καὶ ἐκεῖ ἑτοιμάσατε ἡμῖν. Mk2 14.16. καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα.	

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" / οἰκοδεσπότῃ, and a "guest room" or "dining room" / κατάλυμ- (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).

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

QnLk1 (65–69)	1 Cor (55/100)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
Qn 22.14. καὶ ἀνέπεσεν καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ Qn 22.15. καὶ εἶπεν ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ᾽ ὑμῶν πρὸ τοῦ με παθεῖν	1Co 11.23. ... ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδετο	Lk2 22.14. <u>καὶ</u> ὅτε ἐγένετο ἡ ὥρα, <u>ἀνέπεσεν</u> <u>καὶ οἱ</u> <u>ἀπόστολοι σὺν αὐτῷ</u>. [Lk1‾Lk2] Lk2 22.15. <u>καὶ εἶπεν</u> πρὸς αὐτούς· <u>ἐπιθυμίᾳ</u> <u>ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ᾽ ὑμῶν</u> <u>πρὸ τοῦ με παθεῖν</u>· [Lk1‾Lk2]	Mt2 26.20. ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.	Mk2 14.17. καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

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 ἐπιθυμίᾳ 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 Ev 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 pasca 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)
22.16 not present in QnLk1297 22.17 not present in QnLk1298 22.18 not present in QnLk1299 QnLk1 22.19. ⟨μετὰ τὸ δειπνῆσαι⟩ λαβὼν ἄρτον ⟨εὐλογήσας⟩ ἔδωκεν ⸀αὐτοῖς⸀ ⟨καὶ εἶπεν⟩ τοῦτό ἐστιν τὸ σῶμά μου³⁰⁰ QnLk1 22.20. ⟨καὶ⟩ τὸ ποτήριον ἡ διαθήκη ἐν τῷ αἵματί μου³⁰¹	Mk1 14.22. καὶ ἐσθιόντων αὐτῶν <u>λαβὼν ἄρτον</u> εὐλογήσας ἔκλασεν καὶ <u>ἔδωκεν</u> αὐτοῖς καὶ εἶπεν· λάβετε, <u>τοῦτό ἐστιν τὸ σῶμά μου</u>. [Qn·Mk1] Mk1 14.23. καὶ λαβὼν <u>ποτήριον</u> εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. [Qn·Mk1] Mk1 14.24. καὶ εἶπεν αὐτοῖς· <u>τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης</u> τὸ ἐκχυννόμενον ὑπὲρ πολλῶν. [Qn·Mk1] 14.25 not present in Mk1	Mt1 26.26. <u>ἐσθιόντων</u> δὲ <u>αὐτῶν</u> <u>λαβὼν</u> ὁ Ἰησοῦς <u>ἄρτον</u> καὶ <u>εὐλογήσας ἔκλασεν καὶ δοὺς</u> τοῖς μαθηταῖς <u>εἶπεν· λάβετε</u> φάγετε, <u>τοῦτό ἐστιν τὸ σῶμά μου</u>. [QnMk1·:Mt1] Mt1 26.27. καὶ <u>λαβὼν</u> ποτήριον καὶ <u>εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων</u>· πίετε ἐξ αὐτοῦ πάντες [QnMk1·:Mt1] Mt1 26.28. <u>τοῦτο</u> γάρ <u>ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον</u> εἰς ἄφεσιν ἁμαρτιῶν. [QnMk1·:Mt1] 26.29 not present in Mt1	1Co 11.23b. ἔλαβεν ἄρτον 1Co 11.24. καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· <u>τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν</u>· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. [Qn·Pl] 1Co 11.25. ὡσαύτως καὶ <u>τὸ ποτήριον μετὰ τὸ δειπνῆσαι</u> λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὁσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. [Qn·Pl]	Lk2 22.16. λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. [CENP] Lk2 22.17. καὶ δεξάμενος <u>ποτήριον εὐχαριστήσας</u> εἶπεν· λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς [QnMk1·:Lk2] Lk2 22.18. λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. [CINP] Lk2 22.19. καὶ <u>λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν</u> καὶ <u>ἔδωκεν</u> αὐτοῖς λέγων· τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· ***τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν***. [QnPl·:Lk2] Lk2 22.20. καὶ <u>τὸ ποτήριον ***ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων·*** τοῦτο τὸ ποτήριον ἡ **καινὴ** διαθήκη ἐν τῷ αἵματί μου *τὸ ὑπὲρ ὑμῶν* ἐκχυννόμενον. [QnPl·:Lk2]	Mk2 14.22–24 same as Mk1 Mk2 14.25. ἀμὴν <u>λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ</u>. [Lk2·Mk2]	Mt2 26.26–28 same as Mt1 Mt2 26.29. <u>λέγω δὲ ὑμῖν, οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ</u> πατρός μου. [Lk2Mk2·:Mt2]

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²⁹⁷ 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 τό λέγω γὰρ ὑμῖν οὐ μὴ φάγω αὐτὸ ἀπάρτι ἕως ἂν πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ (*Pan.* 42.11.6 ξγ (63); 42.11.17 Σχ. ξγ (63); GCS 31:115, 150).

²⁹⁸ Lk1 22.17 is unattested by T and E, but it may be attested in *Adm* (R 7.4.32).

²⁹⁹ 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.

³⁰⁰ 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 Ev: "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 Ev 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 δειπνῆσαι λαβὼν τάδε καὶ τάδε [καὶ] εἶπεν τοῦτο ἐστι τάδε καὶ τάδε καὶ οὐκ εἴασεν οὐ<δένα> τόπον τῇ ῥᾳδιουργίᾳ (*Pan.* 42.11.17 ῎Ελ. ξα (61); GCS 31:149). While the expression, "after dining" / μετὰ τὸ δειπνῆσαι can reasonably be read as E quoting and/or conflating with 1Cor 11.25, I follow BeDuhn to read it as authentic to Ev, 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 Ev, and it most likely reflects LkR2 redaction.

³⁰¹ 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 Ev 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.

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.21–22a not present in QnLk1 QnLk1 22.22b. οὐαὶ δι' οὗ παραδίδοται ⌜ὁ υἱὸς τοῦ ἀνθρώπου⌝ 22.23	Lk2 22.21. [CINP] Lk2 22.22. ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. Lk2 22.23. καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. [CINP]	Mk2 14.18. καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ. Mk2 14.19. ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς· μήτι ἐγώ; Mk2 14.20. ὁ δὲ εἶπεν αὐτοῖς· εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον. 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.	Mt2 26.21. καὶ ἐσθιόντων αὐτῶν εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. Mt2 26.22. καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος· μήτι ἐγώ εἰμι, κύριε; Mt2 26.23. ὁ δὲ ἀποκριθεὶς εἶπεν· ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει. 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. Mt2 26.25. ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπεν· μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ· σὺ εἶπας.

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).

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).

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 QnLk1302	Jn2 13.4. ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· Jn2 13.5. εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. Jn2 13.12. ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν [καὶ] ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς· γινώσκετε τί πεποίηκα ὑμῖν; Jn2 13.13. ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος, καί· ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ. Jn2 13.14. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. Jn2 13.15. ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. Jn2 13.16. ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. Jn2 13.17. εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.	Lk2 22.24. ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. Lk2 22.25. ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. Lk2 22.26. ὑμεῖς δὲ οὐχ οὕτως, ἀλλ᾽ ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. Lk2 22.27. τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν. Lk2 22.28. ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ᾽ ἐμοῦ ἐν τοῖς πειρασμοῖς μου· Lk2 22.29. κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, Lk2 22.30. ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.	Mt2 20.20. τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ᾽ αὐτοῦ. Mt2 20.21. ὁ δὲ εἶπεν αὐτῇ· τί θέλεις; λέγει αὐτῷ· εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. Mt2 20.22. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ· δυνάμεθα. 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 ἡτοίμασται ὑπὸ τοῦ πατρός μου. Mt2 20.24. καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. Mt2 20.25. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. Mt2 20.26. οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ᾽ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος, Mt2 20.27. καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος· Mt2 20.28. ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. 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 φυλὰς τοῦ Ἰσραήλ.	Mk3 10.35. καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ· διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν. Mk3 10.36. ὁ δὲ εἶπεν αὐτοῖς· τί θέλετέ [με] ποιήσω ὑμῖν; Mk3 10.37. οἱ δὲ εἶπαν αὐτῷ· δὸς ἡμῖν ἵνα εἷς σου ἐκ δεξιῶν καὶ εἷς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου. 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; 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, Mk3 10.40. τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ᾽ οἷς ἡτοίμασται. Mk3 10.41. καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. 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. Mk3 10.43. οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν, ἀλλ᾽ ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν ἔσται ὑμῶν διάκονος, Mk3 10.44. καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται πάντων δοῦλος· Mk3 10.45. καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

[302] 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\w+ δέ@ narrative transitional bigram, use of crasis, arthrous substantive participle / ὁ@w+ \w+@vp (eight times!), periphrastic participle / εἰμί@\w+ (?:\w+@\w+){0:1}\w+@vp, and future middle verb / @v\w{1}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

Parallel Verses for Signals Tracing: Ev 22.~~31–32~~, 33

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.31–32 QnLk1 22.33 [under evaluation]	Jn1 13.36a. λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; Jn1 13.37b. διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.	Jn2 13.36a same as Jn1 Jn2 13.36b–c. ἀπεκρίθη [αὐτῷ] Ἰησοῦς· ὅπου ὑπάγω οὐ δύνασαί 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 ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον· [CINP] Lk2 22.32. ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. [CINP] Lk2 22.33. ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἕτοιμός 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 ποίμνης. 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.

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)

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. ἀπαρνήσῃ	Jn1 13.38. ἀποκρίνεται Ἰησοῦς· τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν 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 φωνήσει 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 δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. 14.31. ὁ δὲ ἐκπερισσῶς ἐλάλει· ἐὰν δέῃ με συναποθανεῖν σοι, οὐ μή 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 τρὶς ἀπαρνήσῃ με. Mt2 26.35· λέγει αὐτῷ ὁ Πέτρος· κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

Lk1 22.34 is attested in T (R 5.91).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A316. Two swords	———	22.35–38

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
22.35–38 not present in QnLk1	Lk2 22.35· καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν· οὐθενός. [CENP] 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] 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] Lk2 22.38· οἱ δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς· ἱκανόν ἐστιν. [CENP]

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 ἑξῆς, διὰ τό καὶ τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι, τό καὶ μετὰ ἀνόμων συνελογίσθη (*Pan.* 42.11.6 ξδ (64); 42.11.17 Σχ. ξδ (64); GCS 31:116, 150). Ev 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).

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: Ev 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 QnLk1 22.41. 《καὶ αὐτὸς》 ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο	Jn1 18.1. ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρὼν ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.	Jn2 12.27. νῦν ἡ ψυχή μου τετάρακται, καὶ τί εἴπω; πάτερ, 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 ἀπεσπάσθη 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 ψυχή 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 [οὗ] ἀπελθὼν 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 ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. Mt1 26.39a. καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων· πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.

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);

Lk1 22.41 is quoted verbatim by E: "He withdrew from them about a stone's throw and getting on his knees he prayed" / ἀπεσπάσθη 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 Ἔλ. 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 Ev here. 𝔓⁶⁹, which has been taken by some scholars as a witness to Ev, 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)
22.42–44 not present in QnLk1 QnLk1 22.45. καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας κοιμωμένους ἀπὸ τῆς λύπης [in process / under evaluation] QnLk1 22.46. καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν [in process / under evaluation]	12.27. νῦν ἡ ψυχή μου τετάρακται, καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.		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] Lk2 22.43. ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. [CINP] Lk2 22.44. καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. [CINP] Lk2 22.45a. καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς [CINP] Lk2 22.45b. ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, [QnLk1˙Lk2?] [CINP-] Lk2 22.46. καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. [QnLk1˙Lk2?] [CINP-]	14.36. καὶ ἔλεγεν· αββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. 14.37. καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; 14.38. γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. 14.39. καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. 14.40. καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ. 14.41. καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 14.42. ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.	26.39b. πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ. 26.40. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; 26.41. γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. 26.42. πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων· πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου. 26.43. καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 26.44. καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν. 26.45. τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς· καθεύδετε [τὸ] λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. 26.46. ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

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 𝔓[69] as a possible witness to Ev. 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 𝔓[69] corresponds to Ev in regard to the absence of Luke 22.42–45a: "The Angel and the Sweat like 'Drops of Blood' (Lk 22:43–44): 𝔓[69] and *f*[13]", *HTR* 98.4 (2005): 419–440; jstor.org/stable/4125275. While Lk2 22.43–44 is absent from 𝔓[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.

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

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.47· καὶ ⌈Ἰούδας⌉ ἤγγισε ⌈καταφιλῆσαι⌉ αὐτόν [in process / under evaluation]	18.2. 18.3.		Lk2 22.47· ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτοὺς καὶ ἤγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν.	14.43. καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἷς τῶν δώδεκα καὶ μετ᾽ αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. 14.44. δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς λέγων· ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς. 14.45. καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει· ῥαββί, καὶ κατεφίλησεν αὐτόν·	26.47. καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ᾽ αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 26.48. ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων· ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτόν. 26.49. καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν· χαῖρε, ῥαββί, καὶ κατεφίλησεν αὐτόν.

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" / *debuit 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" / καὶ ἤγγισε καταφιλῆσαι αὐτόν Ἰούδας καὶ εἶπεν (*Pan.* 42.11.6 ξ̅ϛ̅ (66); 42.11.17 Σχ. ξ̅ϛ̅ (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 δεσπότῃ καὶ θεῷ σῶμα λαβόντι, καταφιλῆσαι ἀληθινὰ χείλη καὶ οὐ δοκήσει ὄντα καὶ φαντάζοντα (*Pan.* 42.11.17 Ἔλ. ξ̅ϛ̅ (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 καὶ ὁ Ἰούδας τί θέλετέ μοι φησί δοῦναι, καὶ ἐγὼ αὐτὸν παραδώσω ὑμῖν; καί ὃν ἂν φιλήσω, αὐτός ἐστι, κρατήσατε αὐτόν. καὶ ἐλθὼν 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" / καὶ λέγων αὐτῷ χαῖρε Ῥαββί, καὶ ἐλεγχόμενος καὶ ἀκούων, ἑταῖρε, ἐφ᾽ ᾧ πάρει; οὗτος ὁ Ἰούδας ἐμιμήσατο τὸν Κάϊν (*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 Ev. *ZRN* restore "and he said" / καὶ 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 [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· ἑταῖρε, ἐφ᾽ ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

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" / *debuit 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 καταφιλῆσαι αὐτόν Ἰούδας καὶ εἶπεν (*Pan.* 42.11.6 ξϛ (66); 42.11.17 Σχ. ξϛ (66); restated in 42.11.17 Ἔλ. ξϛ (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	18.9. 18.10. 18.11. 18.12.		Lk2 22.49. ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν· κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; [CENP] Lk2 22.50. καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. [CENP] Lk2 22.51. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ἐᾶτε ἕως τούτου· καὶ ἁψάμενος τοῦ ὠτίου ἰάσατο αὐτόν. [CENP] Lk2 22.52. εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ᾽ αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους· ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων; [CENP] Lk2 22.53. καθ᾽ ἡμέραν ὄντος μου μεθ᾽ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ᾽ ἐμέ, ἀλλ᾽ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους. [CENP]	14.47. εἷς δέ [τις] τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτάριον. 14.48. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; 14.49. καθ᾽ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ᾽ ἵνα πληρωθῶσιν αἱ γραφαί. 14.50. καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. 14.51. καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν· 14.52. ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν.	26.51. καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. 26.52. τότε λέγει αὐτῷ ὁ Ἰησοῦς· ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται. 26.53. ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων; 26.54. πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι; 26.55. Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ᾽ ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμην διδάσκων καὶ οὐκ ἐκρατήσατέ με. 26.56. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

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 ὃ ἐποίησε Πέτρος, ὅτε ἐπάταξε καὶ ἀφείλετο τὸ οὖς τοῦ δούλου τοῦ ἀρχιερέως (*Pan.* 42.11.6 ξζ (67); 42.11.17 Σχ. ξζ (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 Ἐλ. ξζ (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 Ev. 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 + δέ introductory bigrams (*bis*), accusative πρός / πρός@pa with a verb of speaking (IDD 1.2); and an early orthodox focus on pacifism (IDD 1.4).

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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
22.54–62	14.66. καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως 14.67. καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει· καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ. 14.68. ὁ δὲ ἠρνήσατο λέγων· οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [καὶ ἀλέκτωρ ἐφώνησεν]. 14.69. καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι οὗτος ἐξ αὐτῶν ἐστιν. 14.70. ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ. 14.71. ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. 14.72. καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιεν.	26.69. ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα· καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 26.70. ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων· οὐκ οἶδα τί λέγεις. 26.71. ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ· οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. 26.72. καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον. 26.73. μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ· ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. 26.74. τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. 26.75. καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.			Lk2 22.54. συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. Lk2 22.55. περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. Lk2 22.56. ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν· καὶ οὗτος σὺν αὐτῷ ἦν. Lk2 22.57. ὁ δὲ ἠρνήσατο λέγων· οὐκ οἶδα αὐτόν, γύναι. Lk2 22.58. καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη· καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη· ἄνθρωπε, οὐκ εἰμί. Lk2 22.59. καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διϊσχυρίζετο λέγων· ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. Lk2 22.60. εἶπεν δὲ ὁ Πέτρος· ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ. Lk2 22.61. καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. Lk2 22.62. καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

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 𝔓⁶⁹ as a possible witness to Ev 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)
QnLk1 22.63. οἱ συνέχοντες ἐνέπαιζον δέροντες ⟨καὶ⟩ QnLk1 22.64. ⸌⸋τύπτοντες⸌⸍ ⟨καὶ⟩ λέγοντες προφήτευσον τίς ἐστιν ὁ παίσας σε;					Lk2 22.63. καὶ οἱ ἄνδρες <u>οἱ συνέχοντες</u> αὐτὸν <u>ἐνέπαιζον</u> αὐτῷ <u>δέροντες</u>, Lk2 22.64. καὶ <u>περικαλύψαντες</u> αὐτὸν ἐπηρώτων <u>λέγοντες·</u> προφήτευσον, τίς ἐστιν ὁ <u>παίσας σε</u>;

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 ἐστιν ὁ παίσας 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 ἐστιν ὁ παίσας σε, τοῦτο οὐ δόκησις ἦν, ἀλλὰ ἁφῆς ἐστι 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					Lk2 22.65. καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

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					Lk2 22.66. καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν

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)
QnLk1 22.67. 《καὶ λέγουσιν》 σὺ εἶ ὁ χριστός; 《καὶ λέγει》 ἐὰν ⸆ἐρῶ⸆ ὑμῖν οὐ ⸆πιστεύσετε⸆ 22.68 not present in QnLk1	Mk1 14.61b. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; Mk1 14.62a. ὁ δὲ Ἰησοῦς εἶπεν· ἐγώ εἰμι,	Mt1 26.63b. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ· ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. Mt1 26.64a. λέγει αὐτῷ ὁ Ἰησοῦς· σὺ εἶπας.			Lk2 22.67. λέγοντες· εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς· ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· Lk2 22.68. ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε.

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 μή@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.

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 ⸀δὲ⸀ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ	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.

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					Lk2 22.70. εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.

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					Lk2 22.71. οἱ δὲ εἶπαν· τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. [CINP]

Lk2 22.71 was not likely not present in Ev. *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).

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

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 Πιλᾶτον					Lk2 23.1. καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλᾶτον.

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》 ⌜ᶜκελεύονταᵓ φόρους ᶠμὴ δοῦναιᵃᵓ καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα		———			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.

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 τό 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 τό 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 prpohets', 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 σεαυτόν... λέγων ὅτι τοῦτον ηὕραμεν καταλύοντα τὸν νόμον καὶ τοὺς προφήτας, τὸ ἀντίζυγον τούτου ἐλέγξει σε... αὐτοῦ τοῦ σωτῆρος λέγοντος οὐκ ἦλθον καταλῦσαι τὸν νόμον καὶ τοὺς προφήτας, ἀλλὰ πληρῶσαι οὐ δύναται τοίνυν ὁ αὐτὸς <ὁ> λέγων οὐκ ἦλθον καταλῦσαι διὰ τὸ καταλύειν κατηγορεῖσθαι. οὐ γὰρ εἶχεν οὕτως τὸ ῥητόν, ἀλλά ηὕραμεν 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 LkR2: "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 Ev by T and E, but directly noted by E as an alternative, correct reading found in canonical Luke. Contrary to several Ev 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 ὢν σὺν ὑμῖν τὸν νόμον καὶ τοὺς προφήτας.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.3· ὁ δὲ Πιλᾶτος ⸂ἠρώτησεν⸃ σὺ εἶ ⸂ὁ χριστός⸃; σὺ λέγεις		_____			Lk2 23.3· ὁ δὲ Πιλᾶτος ἠρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις.

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					Lk2 23.4· ὁ δὲ Πιλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. [CINP] Lk2 23.5· οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασείει τὸν λαὸν διδάσκων καθ᾽ ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. [CINP]

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.

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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.6[303]					Lk2 23.6. Πιλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, [CINP]

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.

303

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
23.7a not present in QnLk1 QnLk1 23.7b. ἀνέπεμψεν αὐτὸν ᵗτῷ Ἡρῴδῃ᷅³⁰⁴ 23.7c not present in QnLk1		————			Lk2 23.7· καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

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 "unto" + accusative noun bigram / πρός@pa \w+@na (IDD 1.2) which is anachronistically applied by *V* (235*), *R* (434), and *K* (1175).

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³⁰⁴ 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 "unto" + accusative noun bigram / πρός@pa \w+@na (IDD 1.2) which is anachronistically applied by *V* (235*), *R* (434), and *K* (1175).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.8a. ὁ Ἡρῴδης ⸢εἶδεν⸣ τὸν Ἰησοῦν 《καὶ》 ⸢ηὐφράνθη⸣ 23.8b not present in QnLk1					Lk2 23.8a. ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, Lk2 23.8b. ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ᾽ αὐτοῦ γινόμενον. [CINP]

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.).

Lk2 23.8b is unattested for Ev, and it was likely not present in Lk1. It contains a compact cluster of several characteristic Lk2 features: the lemmata "sufficient" / ἱκανός, "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)
QnLk1 23.9. ⌐αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ⌐ 23.10–12 not present in QnLk1	15.3. καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. 15.4. ὁ δὲ Πιλᾶτος πάλιν ἐπηρώτα αὐτὸν λέγων· οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου κατηγοροῦσιν.	27.12. καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.			Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. Lk2 23.10. εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. [CINP] Lk2 23.11. ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. [CINP] Lk2 23.12. ἐγένοντο δὲ φίλοι ὅ τε Ἡρῴδης καὶ ὁ Πιλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ᾽ ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς. [CINP]

Lk1 23.9 is clearly attested by 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).

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.

SQE. 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

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					Lk2 23.13. Πιλᾶτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν [CINP] Lk2 23.14. εἶπεν πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ᾽ αὐτοῦ. [CINP] Lk2 23.15. ἀλλ᾽ οὐδὲ Ἡρῴδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. [CINP] Lk2 23.16. παιδεύσας οὖν αὐτὸν ἀπολύσω. [CINP]

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); "unto", 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).

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

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
23.17 not present in QnLk1[305] QnLk1 23.18. Βαραββᾶν[306] QnLk1 23.19. ⌜διὰ στάσιν καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ⌝[307]			Lk2 23.17. [[ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα]] [CINP] Lk2 23.18. ἀνέκραγον δὲ παμπληθεὶ λέγοντες· αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· Lk2 23.19. ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.	15.6. κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὃν παρῃτοῦντο. 15.7. ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 15.8. καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. 15.9. ὁ δὲ Πιλᾶτος ἀπεκρίθη αὐτοῖς λέγων· θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 15.10. ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 15.11. οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.	27.15. κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον. 27.16. εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον [Ἰησοῦν] Βαραββᾶν. 27.17. συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλᾶτος· τίνα θέλετε ἀπολύσω ὑμῖν, [Ἰησοῦν τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν; 27.18. ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν. 27.19. καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα· μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. 27.20. οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. 27.21. ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν· τὸν Βαραββᾶν.

[305] Lk2 23.17 is unattested together with all of Lk2 23.10–17 according to R (434), but it was likely not present.

[306] The name "Barabbas" in Lk1 23.18 is attested in T (*Marc.* 4.42.4; SC 456:512; Evans 500).

[307] 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)
23.20–21 23.22 not present in QnLk1 QnLk1 23.23. 《αἰτοῦσιν αὐτὸν σταυρωθῆναι》	15.12. ὁ δὲ Πιλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς· τί οὖν [θέλετε] ποιήσω [ὃν λέγετε] τὸν βασιλέα τῶν Ἰουδαίων; 15.13. οἱ δὲ πάλιν ἔκραξαν· σταύρωσον αὐτόν. 15.14. ὁ δὲ Πιλᾶτος ἔλεγεν αὐτοῖς· τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν· σταύρωσον αὐτόν.	27.22. λέγει αὐτοῖς ὁ Πιλᾶτος· τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν; λέγουσιν πάντες· σταυρωθήτω. 27.23. ὁ δὲ ἔφη· τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες· σταυρωθήτω.	19.4. καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλᾶτος καὶ λέγει αὐτοῖς· ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.		Lk2 23.20. πάλιν δὲ ὁ Πιλᾶτος προσεφώνησεν αὐτοῖς θέλων ἀπολῦσαι τὸν Ἰησοῦν. Lk2 23.21. οἱ δὲ ἐπεφώνουν λέγοντες· σταύρου σταύρου αὐτόν. Lk2 23.22. . Lk2 23.23. οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.

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.

23.22 is attested for Ev 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 "unto" (IDD 1.1); and yet another formal pronouncement of innocence (IDD 1.4).

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).

SQE. 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	

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)
23.24					Lk2 23.24. καὶ Πιλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν. [CINP]
QnLk1 23.25. ἀπέλυσεν αὐτοῖς.					Lk2 23.25. ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ἠτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

Lk2 23.24 is unattested according to *R* (434).

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)

SQE. 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	———	———

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
23.26	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 ὄπισθεν τοῦ Ἰησοῦ.	27.31c. καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. 27.32. ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα, τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.	15.20c. καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν. 15.21. καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ’ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

Lk2 23.26–31 are entirely unattested by patristic witnesses 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	_____		Lk2 23.27. ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἳ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. [CINP] Lk2 23.28. στραφεὶς δὲ πρὸς αὐτὰς [ὁ] Ἰησοῦς εἶπεν· θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ᾽ ἐμέ· πλὴν ἐφ᾽ ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, [CINP] Lk2 23.29. ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν· μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν καὶ μαστοὶ οἳ οὐκ ἔθρεψαν. [CINP] Lk2 23.30. τότε ἄρξονται λέγειν τοῖς ὄρεσιν· πέσετε ἐφ᾽ ἡμᾶς, καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς· [CINP] Lk2 23.31. ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; [CINP]		

Lk2 23.26–31 were unattested by patristic witnesses and most likely not present. Most Ev editors omit this pericope, while *R* (434) leaves it vague as unattested. LkR2 characteristic features include: the lemmata "people" / λαός, "however" / πλήν, "behold" / ἰδοὺ, "barren" / στεῖρα, "belly|womb" / κοιλία, "birth|beget" / γεννάω (IDD 1.1); lemmata with the root ἀρχ- and the root "turn" / στρέφ, nominative participle + δέ introduction/transition bigram and "begins to speak" / ἄρχω@v\w+ (?:\w+@\w+){0:4} 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.

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
23.32a			Lk2 23.32a. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον,	27.33. καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστιν Κρανίου Τόπος λεγόμενος,	15.22. καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὅ ἐστιν μεθερμηνευόμενον Κρανίου Τόπος.

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: Ev 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)
23.32b not present in QnLk1[308] QnLk1 23.33. καὶ ⌜ἐλθόντες εἰς⌝ τόπον ⌜λεγόμενον⌝ ⌜Κρανίου⌝ ⌜τόπος⌝ ἐσταύρωσαν αὐτὸν καὶ δύο κακούργους σὺν αὐτῷ[309] 23.34a [see Last Sayings parallel set] 23.34b not present in QnLk1[310]	Mk1 15.22a. καὶ «ἐλθόντες εἰς τόπον λεγόμενον Κρανίου τόπος» [‡Qn·Mk1] 15.22b-23 not present in Mk1 Mk1 15.24a. «ἐσταύρωσαν» αὐτὸν [Qn·Mk1] 15.24b-26 not present in Mk1 Mk1 15.27a. καὶ σὺν αὐτῷ δύο λῃστάς [Qn·Mk1] 15.27b not present in Mk1	Mt1 27.33. καὶ ἐλθόντες εἰς τόπον λεγόμενον Κρανίου Τόπος [QnLk1·Mt1] Mt1 27.35. «ἐσταύρωσαν» αὐτὸν [QnLk1·Mt1] Mt1 27.38. καὶ σὺν αὐτῷ «δύο λῃστάς» [QnMk1·Mt1]	Jn1 19.17b. ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα, [QnLk1·Jn1] Jn1 19.18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ᾽ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. [QnLk1·Jn1]	GP 4.10. καὶ ἤνεγκον δύο κακούργους καὶ ἐσταύρωσαν ἀνὰ μέσον αὐτῶν τὸν χν [QnLk1Jn1·:Pt]	Lk2 23.32b. ἤγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι. Lk2 23.33a. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον [QnLk1·Lk2] Lk2 23.33b. ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. [QnLk1Jn1·:Lk2] Lk2 23.34a [see Last Sayings parallel set] Lk2 23.34b. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους. Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.	Mk2 15.22. καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὅ ἐστιν μεθερμηνευόμενον Κρανίου Τόπος. Mk2 15.23. καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν. Mk2 15.24. καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ᾽ αὐτὰ τίς τί ἄρῃ. Mk2 15.25. ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. 15.26 [see Titulus parallel set] Mk2 15.27. καὶ σὺν αὐτῷ σταυροῦσιν δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ. [QnLk1Jn1GPLk2·:Mk2]	Mt2 27.33. καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστιν Κρανίου Τόπος λεγόμενος, Mt2 27.34. ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν. Mt2 27.35. σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον, Mt2 27.36. καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 27.37 see Titulus parallel set Mt2 27.38. τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων. [QnLk1Jn1GPLk2Mk2·:Mt2]

[308] 23.32b was likely not present in QnLk1. See the following note on 23.33 for T's attestation to the "two crimainls" / *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 Ev, while Lk2 has two distinct references (23.32 and 23.33).

[309] 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" / καὶ ἐλθόντες εἰς τόπον λεγόμενον κρανίου τόπος ἐσταύρωσαν 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 ὅλως ἐσταυρώθη, πῶς οὐ βλέπεις τὸν ἐσταυρωμένον ἁφὴν ἔχοντα καὶ ἥλοις τὰς χεῖρας πηγνύμενον καὶ πόδας;... ἐπειδὴ ὁμολογεῖται καὶ παρὰ σοὶ σταυρῷ προσπαγεὶς ὁ κύριος (*Pan.* 42.11.17 Ἔλ. 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 ἀνὰ 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* χν stands in as a double entendre for Jesus as "lord" / κύριον 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).

[310] T and E contradict each other about the existence of Lk2 23.34b in Ev. 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" / καὶ 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 Ev that had come to include this popular bit of salvation-history and prophetic scriptural fulfillment from the other gospels.

SQE. 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

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	15.23. καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν. 15.25 not in Mk1 15.26. καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων.	27.34. ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν. 27.37. καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.	19.19. ἔγραψεν δὲ καὶ τίτλον ὁ Πιλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. 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. 19.21. ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· μὴ γράφε· ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ᾿ ὅτι ἐκεῖνος εἶπεν· βασιλεύς εἰμι τῶν Ἰουδαίων. 19.22. ἀπεκρίθη ὁ Πιλᾶτος· ὃ γέγραφα, γέγραφα.	19.19-22 same as Jn1 19.23. οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι᾿ ὅλου. 19.24. εἶπαν οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ [ἡ λέγουσα]· διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.		Lk2 23.35· καὶ εἱστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός. Lk2 23.36· ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ Lk2 23.37· καὶ λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. Lk2 23.38· ἦν δὲ καὶ ἐπιγραφὴ ἐπ᾿ αὐτῷ· ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.	15.23 same as Mk1 15.25. ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. 15.26 same as Mk1	

Lk2 23.35–38 is unattested by patristic witnesses, and was most likely altogehter absent. Most Ev editors concur: . *R* (434) leaves it as vaguely unattested. Note that E mentions nothing about the mocking and *titulus* in his sequential summary of the crucifixion scene in Ev, 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 αὐτὸν καὶ διεμερίσαντο 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...

SQE. 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 (third hour)								

Parallel Verses for Signals Tracing: Ev 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)

SQE. 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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GP (115–117)	Lk2 (117–138)	Mk2 (140s)

SQE. Shorthand	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

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			–––––		Lk2 23.34b. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

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).

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: Ev 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 QnLk1 23.46. καὶ φωνήσας φωνῇ μεγάλῃ ἐξέπνευσεν [still under consideration]	15.34. καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς <u>φωνῇ μεγάλῃ</u>· ελωι ελωι λεμα σαβαχθανι; ὅ ἐστιν 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· ηλι ηλι λεμα σαβαχθανι; τοῦτ' ἔστιν· Θεέ μου θεέ μου, ἱνατί με ἐγκατέλιπες;	Jn1 19.25. εἱστήκεισαν 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 μητρί· 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. 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 [ὁ] Ἰησοῦς εἶπεν· τετέλεσται, καὶ κλίνας τὴν κεφαλὴν <u>παρέδωκεν τὸ πνεῦμα</u>.	Jn2 19.25 same as Jn1 Jn2 19.26. <u>Ἰησοῦς οὖν ἰδὼν τὴν μητέρα</u> καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, <u>λέγει τῇ μητρί· γύναι, ἴδε ὁ υἱός σου.</u> 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 οἴδασιν τί ποιοῦσιν. Lk2 23.43. καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. Lk2 23.46. <u>καὶ φωνήσας φωνῇ μεγάλῃ</u> ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν <u>ἐξέπνευσεν</u>.

Lk2 23.34a has mixed attestation for Ev. The last saying in is attested in Ephrem yet unattested in T and E (R 434). Ephrem says... (R 8.20).

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).

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,	

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	Mk1 15.32b.	Mt1 27.38. τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων. Mt1 26.63. **ὁ δὲ** Ἰησοῦς **ἐσιώπα**.	19.18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ᾽ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.	GP 4.10. καὶ ἤνεγκον <u>δύο κακούργους</u> καὶ ἐσταύρωσαν ἀνὰ <u>***μέσον***</u> αὐτῶν τὸν κν αὐτὸς δὲ <u>**ἐσιώπα**</u> ὡς μηδὲν πόνον ἔχων [QnMk1JnPt]	Lk2 23.32. ἤγοντο δὲ καὶ ἕτεροι <u>κακοῦργοι δύο</u> σὺν αὐτῷ ἀναιρεθῆναι. Lk2 23.33. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς **κακούργους**, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

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	15.32b.	Mt1 27.44. τὸ δ᾽ αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες σὺν αὐτῷ ὠνείδιζον 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 φοβῇ 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 ἔπραξεν. [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]

Lk2 23.39–43 was most likely attested in a shorthand reference by E as altogether not present. 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 Ἔλ. 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 Ev, 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). Most Ev editors concur on the significance of E's testimony and/or the absence of this entire pericope: Ritschl (52), *Z* (492), *V* (236*), *Ts* (126), and *B* (126). *H* (480) and *K* (1194) opt to include 23.39–42, *N* (190) renders it as uncertain, and *R* concludes only on the absence of 23.43, leaving 23.39-43 vague as unattested. 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 Ev, 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 Ev 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 Ev while Lk2 23.43 was absent.

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

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					Lk2 23.44. καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ᾽ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης
QnLk1 23.45. <καὶ> ἐσκοτίσθη ὁ ἥλιος καὶ ἐσχίσθε τὸ καταπέτασμα τοῦ ναοῦ		24.29. εὐθέως δὲ μετὰ τὴν θλῖψιν 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.

Lk1 23.44 is attested in T (R 4.4.95) and (R 8.21).

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 οα (71); 42.11.17 Σχ. οα (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. καὶ φωνήσας φωνῇ μεγάλη ⌜ὁ Ἰησοῦς εἶπεν πάτερ εἰς χεῖράς σου ⌜παρατίθημι⌝ τὸ πνεῦμά μου⌝ ⌜καὶ⌝ ἐξέπνευσεν		————			Lk2 23.46ac. καὶ φωνήσας φωνῇ μεγάλη ὁ Ἰησοῦς εἶπεν πάτερ εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

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" / καὶ φωνήσας φωνῇ μεγάλη ἐξέπνευσεν (*Pan.* 42.11.6 ογ (73); 42.11.17 Σχ. ογ (73); restated in 42.11.17 Ἔλ. 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, καὶ φωνὴν μεγάλην ἀπέδωκεν, πόθεν ἐξέπνεεν ἢ τί τὸ ἐκπνέον; (*Pan.* 42.11.17 Ἔλ. 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... καὶ ἐξέπνευσε φησὶ τὸ εὐαγγέλιον. τὸ δὲ ἐξέπνευσε καὶ εἰς χεῖράς σου καὶ τὸ ἡ ψυχή μου τετάρακται καὶ 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" / καὶ φωνήσας μεγάλη φωνῇ ὁ Ἰησοῦς εἶπε πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, καὶ 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 exspiravit* (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* f¹) more likely than παραθήσομαι (*Adm HRN*) or παρατίθεμαι (*Z* 𝔓⁷⁵ ℵ A B etc). While E does not attest a last saying here, T likely corroborates the clear attestaions in Greek and Latin *Adm* when T speaks of Jesus "with his last voice... fulfulling 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" / καὶ, 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.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 23.47. 《ὁ ἑκατοντάρχης εἶπεν》					Lk2 23.47. ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων· ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

Lk2 23.47 is not attested by patristic witnesses, but it was likely present in an early and simple form, given its consistent attestation across synoptic strata. Ev editors vary: it is merely categorized as unattested by *V, Ts*, and *R* (434). 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).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GP (115–117)	Lk2 (117–138)
QnLk1 8.2. 《καὶ》 γυναῖκές 《τινες Μαρία》 [see A115] QnLk1 8.3. 《καὶ Ἰωάννα》 γυνὴ 《Χουζᾶ》 ἐπιτρόπου Ἡρώδου 《καὶ Σουσάννα》 διηκόνουν ῾αὐτῷ᾿ ἀπὸ τῶν ὑπαρχόντων αὐταῖς [see A115] 23.48–49 not present in QnLk1	Mk1 15.40. ἦσαν δὲ καὶ <u>γυναῖκες</u> ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ <u>Μαρία</u> ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη [‡Qn·Mk1] Mk1 15.41. αἳ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ <u>διηκόνουν αὐτῷ</u>, καὶ <u>ἄλλαι</u> <u>πολλαὶ</u> αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα. [Qn·Mk1]	Mt1 27.55. ἦσαν δὲ ἐκεῖ <u>γυναῖκες</u> πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, <u>αἵτινες</u> <u>**ἠκολούθησαν**</u> τῷ Ἰησοῦ <u>**ἀπὸ**</u> <u>**τῆς Γαλιλαίας**</u> <u>διακονοῦσαι</u> <u>αὐτῷ</u>. [QnMk1·:Mt1] Mt1 27.56. ἐν αἷς ἦν <u>Μαρία</u> <u>**ἡ**</u> <u>**Μαγδαληνὴ**</u> καὶ <u>**Μαρία ἡ**</u> τοῦ <u>**Ἰακώβου**</u> καὶ <u>**Ἰωσὴφ**</u> <u>**μήτηρ**</u> καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. [‡QnMk1·:Mt1]			Lk2 23.48. καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. [CINP] Lk2 23.49. εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα. [CINP]

Lk2 23.48–49 are unattested by patristic witnesses, but were most likely not present. Ev editors vary: it is merely labeled as unattested by *V*, *Ts*, and *R* (434), but they were both likely not present. They are filled with characteristic LkR2 features, such as: συ-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.

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: Ev 23.50–51

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)	Mk3 (140s)
QnLk1 23.50a. ⌜καὶ⌝ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ 23.50b not present in QnLk1 QnLk1 23.51. ⟪ὃς⟫ οὐκ ⌜συνεφωνήθη⌝ ⌜τῇ βουλῇ⌝ ⌜αὐτῶν⌝	Mk1 15.43a. ἐλθὼν Ἰωσήφ [Qn·Mk1]	Mt1 27.57. ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ. [QnLk1˙Mt1]	19.38b. Ἰωσὴφ [ὁ] ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων [QnLk1Mt1·:Jn1]		Lk2 23.50a. καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ [QnLk1˙Lk2] Lk2 23.50b. βουλευτὴς ὑπάρχων [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος [CINP] 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]	Mk3 15.43a. ἐλθὼν Ἰωσὴφ [ὁ] ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ [QnMk1Lk1Lk2·:Mk3]

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 Ἔλ. 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.

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.

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 βουλευτής / "council-member" likely depends on τῇ βουλῇ being present in Qn, but the phase "and their practice" / καὶ τῇ πράξει is likely an LkR2 expansion.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GP (115–117)	Lk2 (117–138)
QnLk1 23.52. τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα	Mk1 15.43b. τολμήσας εἰσῆλθεν πρὸς τὸν Πιλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. [Qn·Mk1]	Mt1 27.58. οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα **τοῦ Ἰησοῦ**. τότε ὁ Πιλᾶτος ἐκέλευσεν ἀποδοθῆναι. [QnMk1·:Mt1]	Jn1 19.38a. μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πιλᾶτον Jn1 19.38c. ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλᾶτος. ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ.		Lk2 23.52. οὗτος **προσελθὼν** τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα **τοῦ Ἰησοῦ** [QnLk1Mt1·:Lk2]

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 Ev 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⌝ ἐνετύλιξε σινδόνι καὶ ἔθηκεν ἐν μνήματι λαξευτῷ	Mk 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 ὁ Ἰωσὴφ 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 ἀπῆλθεν. [QnMk1·:Mt1]	19.38d. ἦλθεν οὖν καὶ ἦρεν 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 οὔπω κείμενος. [QnMk1Mt1Jn1·:Lk2]

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 Ἔλ. 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 Ἰωσὴφ κεκηδευμένον ἐν σινδόνι καὶ ἐν μνήματι καινῷ τεθὲν ἀνέστη, πάντως ὅτι οὐκ ἀρνήσῃ (*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 οὔπω 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	

Parallel Verses for Signals Tracing: Ev 23.54, 55–24.1

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
23.54 not present in QnLk1311 QnLk1 23.55· ⟨καὶ⟩ αἱ γυναῖκες QnLk1 23.56· ὑποστρέψασαι ἡσύχασαν τὸ σάββατον κατὰ ⸀τὸν νόμον⸀ QnLk1 24.1· ⟪καὶ⟫ ⸀πρὶν πρωὶ⸀ ἦλθον ἐπὶ τὸ μνῆμα ⟪καὶ⟫ ⸀ἡτοίμασαν ἀρώματα⸀	15.47 not present in Mk1 Mk1 16.1–2· καὶ λίαν <u>πρωῒ</u> τῇ μιᾷ τῶν σαββάτων αἱ ⟪<u>γυναῖκες</u>⟫ ἠγόρασαν <u>ἀρώματα</u> ⟪καὶ⟫ ἔρχονται <u>ἐπὶ τὸ μνημεῖον</u>· [Qn·Mk1]	Mt1 27.61· ἦν δὲ ἐκεῖ <u>Μαριὰμ ἡ Μαγδαληνὴ</u> καὶ ἡ ἄλλη <u>Μαρία</u> καθήμεναι ἀπέναντι τοῦ τάφου. [Mk1˙Mt1] Mt1 28.1· ὀψὲ δὲ σαββάτων <u>εἰς μίαν σαββάτων</u> ἦλθεν <u>Μαριὰμ ἡ Μαγδαληνὴ</u> καὶ ἡ ἄλλη <u>Μαρία</u> θεωρῆσαι τὸν τάφον. [Mk1˙Mt1]		Lk2 23.54· καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν. [CINP] Lk2 23.55· κατακολουθήσασαι δὲ <u>αἱ γυναῖκες</u>, αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, <u>ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ</u> [QnMt1·:Lk2] Lk2 23.56· <u>ὑποστρέψασαι</u> δὲ <u>ἡτοίμασαν ἀρώματα</u> καὶ μύρα. καὶ τὸ μὲν <u>σάββατον ἡσύχασαν κατὰ</u> τὴν ἐντολήν. Lk2 24.1· τῇ δὲ <u>μιᾷ τῶν σαββάτων</u> ὄρθρου βαθέως <u>ἐπὶ τὸ μνῆμα ἦλθον</u> φέρουσαι ἃ <u>ἡτοίμασαν ἀρώματα</u>. [QnMk1·:Lk2]	Mt2 28.1· ὀψὲ δὲ σαββάτων, τῇ <u>ἐπιφωσκούσῃ εἰς μίαν σαββάτων</u> ἦλθεν <u>Μαριὰμ ἡ Μαγδαληνὴ</u> καὶ ἡ ἄλλη <u>Μαρία</u> θεωρῆσαι τὸν τάφον.	Mk3 15.47· ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσῆτος <u>ἐθεώρουν</u> ποῦ <u>τέθειται</u>. [Lk2˙Mk3] Mk3 16.1· καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν <u>ἀρώματα</u> ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. Mk3 16.2· καὶ λίαν <u>πρωῒ</u> τῇ μιᾷ τῶν σαββάτων ἔρχονται <u>ἐπὶ τὸ μνημεῖον</u> ἀνατείλαντος τοῦ ἡλίου.

Lk2 23.54 is not attested according to *R* (434).

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 ῎Ελ. οε (75); GCS 31:116, 153). The explicit restoration of "and" / καὶ 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 τιμήσωσι 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).

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 odorum 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).

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

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
24.2 not present in QnLk1 QnLk1 24.3. 《καὶ》 οὐχ εὗρον τὸ σῶμα	Mk1 16.6. ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, <u>οὐκ ἔστιν ὧδε</u>· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. [Qn·Mk1?]	Mt1 28.2. καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. 28.6. <u>**οὐκ ἔστιν ὧδε**</u>, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε <u>**ἴδετε τὸν τόπον ὅπου**</u> ἔκειτο. [Mk1¨Mt1]		Lk2 24.2. εὗρον δὲ <u>τὸν λίθον ἀποκεκυλισμένον</u> ἀπὸ τοῦ μνημείου, [Mt1¨Lk2] Lk2 24.3. εἰσελθοῦσαι δὲ <u>οὐχ εὗρον τὸ σῶμα</u> τοῦ κυρίου Ἰησοῦ [QnLk1¨Lk2]

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.

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 ⌜ἐν ἐσθῆτι ⌜λαμπρᾷ⌝⌝312	Mk1 16.5. καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκήν, 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 [ClNP] Lk2 24.4b. καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ. [QnLk1Mt1·:Lk2]

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 λαμπρᾷ (*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 rememoramini 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 Ev witnesses. Characteristic Lk2 features include: "be perplexed" / ἀπορέω, "behold" / ἰδοὺ (IDD 1.1); the prepositional infinitive / ἐν@pd ὁ@\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.

312

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	Mk1 16.6a. ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον [Qn·Mk1]		Mt1 28.5. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν· μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. [QnMk1·:Mt1]		Lk2 24.5. ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν. [QnLk1Mt1·:Lk2]

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 πρός / πρός@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 ⸂ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ⸃	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 ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ [QnMk1·:Lk2]

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: rememoramini 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 ὢν 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)
QnLk1 24.7· ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου ⟨παθεῖν καὶ⟩ παραδοθῆναι καὶ σταυρωθῆναι καὶ τῇ τρίτη ἡμέρα ἀναστῆναι 24.8 not present in QnLk1	––––	Mt1 20.9· οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1˙Jn]		Lk2 24.7· λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτη ἡμέρα ἀναστῆναι. [QnLk1˙Lk2] Lk2 24.8· καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. [CINP] Lk2 24.26· οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

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" / ἁμαρτωλῶν is missing from Lk1 here.

Lk2 24.8 is unattested according to *R* (435), but it was likely not present in Lk1. Characteristic Lk2 features include: the plural "sinners" / ἁμαρτωλός@a\w{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)
QnLk1 24.9a. ὑποστρέψασαι ἀπὸ τοῦ μνημείου·		Mt1 28.8. καὶ ἀπελθοῦσαι ταχὺ <u>ἀπὸ τοῦ μνημείου</u> μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον <u>ἀπαγγεῖλαι</u> τοῖς μαθηταῖς αὐτοῦ. [QnMk1·:Mt1]		Lk2 24.9. καὶ <u>ὑποστρέψασαι ἀπὸ τοῦ μνημείου</u> ἀπήγγειλαν ταῦτα πάντα **τοῖς ἕνδεκα καὶ** <u>πᾶσιν τοῖς λοιποῖς</u>. [QnLk1Mt1·:Lk2]

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: Ev 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)
QnLk1 24.9a. ὑποστρέψασαι ἀπὸ τοῦ μνημείου QnLk1 24.10a. 《ἡ Μαρία ἡ Ἰακώβου καὶ Ἰωάνα καὶ αἱ ἄλλαι》 QnLk1 24.9b. ἀπήγγειλαν ⸀ταῦτα πάντα⸀ ⟨τοῖς μαθηταῖς⟩ 24.10b-11a not present in QnLk1 QnLk1 24.11b. ⸀καὶ ἠπίστουν αὐταῖς⸀ 24.12 not present in QnLk1	Mk1 16.8. καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν. ἐφοβοῦντο γάρ. [Qn·Mk1]	Mt1 28.8. καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. [QnMk1·:Mt1]	Jn1 20.1. τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωῒ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. Jn1 20.2–11a not in Jn1 Jn1 20.11b–13. [two angels console Mary Magdalene] Jn1 20.14–17a. [Jesus appears to Mary Magdalene] Jn1 20.18. ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ. [QnLk1·Jn1]	Jn2 20.1 same as Jn1 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 οἴδαμεν ποῦ ἔθηκαν αὐτόν. [Jn2c] Jn2 20.3. ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἤρχοντο εἰς τὸ μνημεῖον. [Jn2c] Jn2 20.4. ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον [Mt1·Jn2] Jn2 20.5. καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. [Jn2c] Jn2 20.6. ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα [Jn2c] Jn2 20.7. καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον. Jn2 20.11–13. [two angels console Mary Magdalene] Jn2 20.14–17a. [Jesus appears to Mary Magdalene] Jn2 20.18 same as Jn1	Lk2 8.3. Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ᾽ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει Lk2 24.9. καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς. [QnLk1Mt1·:Lk2] [ср. Mt1 28.16] Lk2 24.10. ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ [‡QnMk1Lk1·:Lk2] Lk2 24.10b. σὺν αὐταῖς. ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα [CINP] Lk2 24.11a. καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, [CINP] Lk2 24.11b. καὶ ἠπίστουν αὐταῖς. [QnLk1˙Lk2] 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]	Mk3 16.9. ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, παρ᾽ ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. [Jn1¨Mk2] Mk3 16.10. ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ᾽ αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν· [QnLk1Jn2·:Mk2] Mk3 16.11. κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ᾽ αὐτῆς ἠπίστησαν. [QnLk1Lk2·:Mk2]

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 Ev 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 V 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 addreesee construction at the end of Lk2 24.9, which in Lk2 24.10 is swapped with the characteristic LkR2 *pros* + accusative formula / πρός@pa *1 \w+@na* with a verb of speaking (IDD 1.1, 1.2).

Lk1 24.11 is attested and its wording upgraded 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).

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 "unto" / πρός@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⟩ 24.14 not present in QnLk1 Lk1 24.15. καὶ Ἰησοῦς ⟨συνήντησεν αὐτοῖς⟩ 24.16 not present in QnLk1 24.17 not present in QnLk1 24.18 not present in QnLk1	Jn2 21.4. πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν. [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 ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαοῦς, [Lk1˙Lk2] Lk2 24.14. καὶ αὐτοὶ ὡμίλουν 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 εἷς ὀνόματι Κλεοπᾶς εἶπεν πρὸς αὐτόν· σὺ μόνος παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; [CINP]		Mk3 16.12. μετὰ δὲ ταῦτα **δυσὶν ἐξ αὐτῶν περιπατοῦσιν** ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομένοις **εἰς** ἀγρόν. [Lk1Jn2Lk2·:Mk2]

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 τό 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).

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 anthrous substantive participle / ὁ@\w+ \w+@vp and the bigram "about everything" / περί@pg πᾶς@aigmpn (IDD 1.2).

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" / συνήντησεν 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 συ-prefixed verb (*bis*) (IDD 1.2).

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).

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 πρός, especially to indicate speech addressees (IDD 1.1, 1.2).

Lk2 24.18 is minimally attested according to *R* (435), who is of the view that only the name "Cleopas" / Κλεοπᾶς can be restored. E does indeed mention the name, but apparently does so as part of content missing from Ev. "He deceptively cut out what was said to Cleopas and the other, when he met with them" / παρέκοψε τό εἰρημένον πρὸς Κλεόπαν καὶ τὸν ἄλλον ὅτε συνήντησεν αὐτοῖς (IDD 1.2). In his section against Satornilus, E mentions the savior "appearing to Nathaniel and Cleopas" / ὦφθαι 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)
	24.19 not present in QnLk1		Lk2 24.19. καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, [CINP]
	24.20 not present in QnLk1		Lk2 24.20. ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. [CINP]
	Lk1 24.21a. ἡμεῖς δὲ ⌜ἐνομίζομεν⌝ ὅτι αὐτός ἐστιν ⌜ὁ λυτρωτὴς τοῦ Ισραηλ⌝ [Lk1c]		Lk2 24.21. <u>ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ</u>· ἀλλά γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ᾽ οὗ ταῦτα ἐγένετο. [Lk1‐Lk2]
	24.22–24 not present in QnLk1	Jn2 20.9. <u>οὐδέπω γὰρ ᾔδεισαν</u> τὴν γραφὴν ὅτι <u>δεῖ</u> αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]	Lk2 24.22. ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον, [CINP]
			Lk2 24.23. καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. [CINP] [see Lk2 24.1–9]
	Lk1 24.25. 《καὶ εἶπεν αὐτοῖς》 <u>ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς</u> ⌜ἐλάλησα⌝ ⌜ὑμῖν⌝ [Qn·Lk1]		Lk2 24.24. καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. [CINP] [see Lk2 24.10–12]
Qn 24.25. ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ	Lk1 24.26. ⌜ὅτι⌝ ἔδει ταῦτα παθεῖν ⟨τὸν χριστόν⟩; [Lk1c]		Lk2 24.25. καὶ αὐτὸς εἶπεν πρὸς αὐτούς· ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· [QnLk1‐Lk2]
			Lk2 24.26. <u>οὐχὶ</u> ταῦτα <u>ἔδει</u> παθεῖν τὸν χριστὸν καὶ <u>εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ</u>; [Jn2·Lk2]
	24.27 not present in QnLk1		Lk2 24.27. καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις **<u>ταῖς γραφαῖς</u>** τὰ περὶ ἑαυτοῦ. [Lk1Jn2·:Lk2]
			Lk2 24.45. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι **<u>τὰς γραφάς</u>**. [Lk1Jn2·:Lk2]

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.

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).

Lk1 24.21a is closely paraphrased by T: 'We were thinking', they said, 'that he was Israel's redeemer" / *putabamus inquiunt ipsum esse redemptorem Israhelis* (*Marc.* 4.43.3; SC 456:522; Evans 504). Regarding the preference for "we were thinking" / ἐνομίζομεν over "we had hoped" / ἠλπίζομεν, as *R* notes (267) the IGNTP "indicates that it is also attested by the Arabic and Persian Diatessaron, as well as Ambrosiaster." Following T and *V*, the noun "redeemer" / λυτρωτὴς 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).

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" / 'μή@x εὑρίσκω@vp (IDD 1.2).

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 invectus 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 ὦ ἀνόητοι καὶ βραδεῖς τοῦ πιστεύειν πᾶσιν, οἷς ἐλάλησαν οἱ προφῆται οὐχὶ ταῦτα ἔδει παθεῖν· καὶ 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" / ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησα πρὸς ὑμᾶς ὅτι ἔδει ταῦτα παθεῖν τὸν Χριστόν (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" / ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ 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 "unto" / πρός@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 "unto" /

πρός@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.

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 Satornilus, E says the savior "admonished them from the psalms and from the prophets" / τούτους νενουθετηκέναι ἀπὸ τῶν ψαλμῶν καὶ 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" / ἄρχ, middle participle / @vp\w{1}m, and "the things concerning" / ὁ@danp περί@pg bigram (IDD 1.2); an overt reference to Jewish scriptural piety and implied literacy of the protagonist (IDD 1.4).

Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk3 (140s)
24.28–30a not present in QnLk1 Lk1 24.30b. ⟨ὅτε⟩ ⌜⌜ἔκλασε⌝ τὸν ἄρτον⌝ [Lk1c] Lk1 24.31. ⌜⌜ἠνεῴχθησαν αὐτῶν⌝⌝ οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν ⌜αὐτόν⌝ [Lk1c] 24.32–35 not present in Lk1 QnLk1 24.11. ⌜καὶ ἠπίστουν αὐταῖς⌝ Lk1 24.41. ἔτι δὲ ἀπιστούντων αὐτῶν	Jn1 21.13. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. [Lk1·Jn1]	Lk2 24.28. καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι. [CINP] Lk2 24.29. καὶ παρεβιάσαντο αὐτὸν λέγοντες· μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς. [CINP] Lk2 24.30. καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν **τὸν ἄρτον** εὐλόγησεν καὶ **κλάσας ἐπεδίδου αὐτοῖς** [Lk1Jn1·:Lk2] Lk2 24.31. **αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν·** καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. [Lk1·Lk2] Lk2 24.32. καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν **τὰς γραφάς**; [Lk1Jn1·:Lk2] Lk2 24.33. καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλὴμ καὶ εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, [CINP] Lk2 24.34. λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. [CINP] Lk2 24.35. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου. [CINP]	Mk3 16.13. κἀκεῖνοι ἀπελθόντες **ἀπήγγειλαν τοῖς λοιποῖς**· οὐδὲ ἐκείνοις **ἐπίστευσαν**. [Lk1Lk2·:Mk2]

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: "unto" / 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).

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, ἠνεῴχθησαν 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 διηνοίχθησαν, 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 Ἔλ. 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).

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); "unto" / πρός@pa, especially with a verb of speaking (IDD 1.1, 1.2); a verb with the root "turn" / στρέφ, a periphrastic participle / εἰμί \w+@vp (IDD 1.2), and the conclusion of an *exitus-reditus* journey (IDD 1.4).

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

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
24.36 not present in Lk1 Lk1 24.37· ⟪καὶ⟫ ⸂δοκοῦσιν⸃ αὐτὸν ⸂φάντασμά⸃ ⸂εἶναι⸃ [Lk1c]	28.9. καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. 28.10. τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ 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?]

Lk2 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).

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 ἡ ἔμφασις οὐδὲ φαντασίας (*Pan.* 42.11.17 Ἔλ. κ (20); GCS 31:132). Jerome may invoke the distinctive term *phantasma* from the Ev 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 Ev 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 ἐστὲ καὶ τί διαλογισμοὶ ἀναβαίνουσιν ⌜⸌ἐν τῇ καρδίᾳ⸍⌝ ὑμῶν; [Lk1c]		————	Lk2 24.38. καὶ εἶπεν αὐτοῖς· <u>τί τεταραγμένοι ἐστὲ καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;</u> [Lk1˥Lk2]

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 οη (78)); 42.11.17 Σχ. οη (78); GCS 31:117, 155), before proceeding to the next verse. Among Ev 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 rising 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 ascendant 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 Ev 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 Ev editors except *TsR*. The correction corresponds to a highly contested variant: ἐν τῇ καρδίᾳ (so Z 𝔓75 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)
Lk1 24.39. ἴδετε τὰς χεῖράς ⌐μου⌐ καὶ τοὺς πόδας ⌐μου⌐ ὅτι ἐγώ εἰμι αὐτός ὅτι πνεῦμα ὀστᾶ οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα [Lk1c] 24.40 not present in Lk1		Jn2 20.20. καὶ τοῦτο εἰπὼν ἔδειξεν <u>τὰς χεῖρας</u> καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. [Lk1˙Jn2?]	Lk2 24.39. <u>ἴδετε τὰς χεῖράς</u> μου <u>καὶ τοὺς πόδας</u> μου <u>ὅτι ἐγώ εἰμι αὐτός· **ψηλαφήσατέ**</u> με καὶ <u>ἴδετε, ὅτι πνεῦμα **σάρκα** καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα.</u> [Lk1Jn2·:Lk2] Lk2 24.40. <u>καὶ **τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας** καὶ τοὺς πόδας.</u> [Lk1Jn2·:Lk2]

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 χεῖρας μου καὶ τοὺς πόδας μου, ὅτι πνεῦμα ὀστέα 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" (ὀστᾶ) compared to the first scholion (ὀστέα). Citations outside of E's main section on Marcion, implicitly or explicitly drawing the term from Lk2, tend to align with the latter: ὀστᾶ (*Pan.* 64.64.7 in GCS 31:504) vs. ὀστέα (*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.

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 ἔχετέ》 τι βρώσιμον; [Lk1c] Lk1 24.42. 《οἱ δὲ ἐπέδωκαν αὐτῷ》 ⌐ἰχθύος⌐ [Lk1c] Lk1 24.43. 《καὶ λαβὼν》 ⌐ἔφαγεν⌐ [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?] Jn2 21.13. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ <u>τὸ ὀψάριον</u> ὁμοίως. [Lk1·Jn2?]	Lk2 24.41. <u>ἔτι δὲ ἀπιστούντων αὐτῶν</u> ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων <u>εἶπεν αὐτοῖς· ἔχετέ τι βρώσιμον</u> ἐνθάδε; [Lk1˙Lk2] Lk2 24.42. <u>οἱ δὲ ἐπέδωκαν αὐτῷ</u> <u>ἰχθύος</u> ὀπτοῦ μέρος. [Lk1˙Lk2] Lk2 24.43. <u>καὶ λαβὼν</u> ἐνώπιον αὐτῶν <u>ἔφαγεν</u>. [Lk1˙Lk2]

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" / θαυμάζω (IDD 1.1).

Lk1 24.42–43 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).

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: Ev 24.44–46

Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
24.44–46 not present in Lk1 QnLk1 24.6. ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ⸤ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ⸥ QnLk1 24.31. ⸤αὐτῶν δὲ διηνοίχθησαν⸥ οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν ⸤αὐτόν⸥	Jn2 20.9. <u>οὐδέπω</u> γὰρ <u>ᾔδεισαν</u> τὴν γραφὴν ὅτι <u>δεῖ</u> αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]	Lk2 24.44. εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς <u>ἐλάλησα</u> πρὸς ὑμᾶς <u>ἔτι ὢν σὺν ὑμῖν</u>, ὅτι <u>**δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς**</u> περὶ ἐμοῦ. [Lk1Jn2·:Lk2] Lk2 24.45. τότε <u>διήνοιξεν</u> <u>αὐτῶν</u> τὸν νοῦν τοῦ συνιέναι <u>**τὰς γραφάς**</u>· Lk2 24.46. καὶ εἶπεν αὐτοῖς ὅτι οὕτως **γέγραπται** παθεῖν τὸν χριστὸν καὶ <u>**ἀναστῆναι**</u> ἐκ <u>νεκρῶν</u> τῇ τρίτῃ ἡμέρᾳ [Jn2·Lk2]	Mk3 16.14. ὕστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν. Mk3 16.16. ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. Mk3 16.17. σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς, Mk3 16.18. [καὶ ἐν ταῖς χερσὶν] ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν. Mk3 16.20. ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

Lk2 24.44–46 is discussed below.

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Lk1 24.47. κηρυχθῆναι εἰς πάντα τὰ ἔθνη [Lk1c] 24.48–52 not present in Lk1	Mt1 28.19. πορευθέντες οὖν μαθητεύσατε <u>πάντα τὰ ἔθνη</u>, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος [Lk1·Mt1] Mt1 28.17. καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.	Jn2 21.22. λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.	Lk2 24.47. καὶ <u>κηρυχθῆναι</u> **<u>ἐπὶ τῷ ὀνόματι</u>** αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν <u>εἰς πάντα τὰ ἔθνη</u>. ἀρξάμενοι ἀπὸ Ἰερουσαλὴμ [Lk1Mt1·:Lk2] Lk2 24.48. ὑμεῖς μάρτυρες τούτων. [CINP] Lk2 24.49. καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν. [CINP] Lk2 24.50. ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. [CINP] Lk2 24.51. καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. [CINP] Lk2 24.52. καὶ αὐτοὶ **<u>προσκυνήσαντες αὐτὸν</u>** ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης [Mt1·Lk2]	Mk3 16.15. καὶ εἶπεν αὐτοῖς· **<u>πορευθέντες</u>** <u>εἰς τὸν κόσμον ἅπαντα κηρύξατε</u> τὸ εὐαγγέλιον <u>πάσῃ τῇ κτίσει</u>. [Lk1Mt1·:Mk2] Mk3 16.19. ὁ μὲν οὖν κύριος Ἰησοῦς **<u>μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν</u>** καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. [Lk2·Mk2]

Lk1 24.47 is discussed below.

Lk2 24.48-52 is discussed below.

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: Ev 24.44–46, 47, 48–53

Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
24.44–46 not present in Lk1 QnLk1 24.6. ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ⸢ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ⸣ Lk1 24.31. ⸢αὐτῶν δὲ διηνοίχθησαν⸣ οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν ⸢αὐτόν⸣	Jn2 20.9. <u>οὐδέπω</u> γὰρ <u>ᾔδεισαν</u> τὴν γραφὴν ὅτι <u>δεῖ</u> αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]	Lk2 24.44. εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς <u>ἐλάλησα</u> πρὸς ὑμᾶς <u>ἔτι ὢν</u> <u>σὺν ὑμῖν</u>, ὅτι **<u>δεῖ πληρωθῆναι</u>** **<u>πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς</u>** περὶ ἐμοῦ. [Lk1Jn2·:Lk2] Lk2 24.45. τότε <u>διήνοιξεν</u> <u>αὐτῶν</u> τὸν νοῦν τοῦ συνιέναι **<u>τὰς γραφάς</u>**· 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]

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" / πληρόω, "write" / γράφω, "then" / τότε, and "open wide" / διανοίγω (IDD 1.1); accusative πρός / πρός@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).

First Gospel LODLIB v4.04 2024-04-04 p.602 © 2024 by Mark G. Bilby Return to TOC.

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Lk1 24.47. κηρυχθῆναι εἰς πάντα τὰ ἔθνη 24.48–53 not present in Lk1	Mt1 28.19. πορευθέντες οὖν μαθητεύσατε <u>πάντα τὰ ἔθνη</u>, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος [Lk1·Mt1] Mt1 28.17. καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.	Jn2 21.22. λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.	Lk2 24.47. καὶ <u>κηρυχθῆναι</u> <u>ἐπὶ τῷ ὀνόματι</u> αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν <u>εἰς πάντα τὰ ἔθνη</u>. ἀρξάμενοι ἀπὸ Ἰερουσαλὴμ [Lk1Mt1·:Lk2] Lk2 24.48. ὑμεῖς μάρτυρες τούτων. [¦CINP] Lk2 24.49. καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν. [¦CINP] Lk2 24.50. ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. [¦CINP] Lk2 24.51. καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. [¦CINP] Lk2 24.52. καὶ αὐτοὶ <u>προσκυνήσαντες αὐτὸν</u> ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης [Mt1¨Lk2] Lk2 24.53. καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.	Mk3 16.15. καὶ εἶπεν αὐτοῖς· <u>πορευθέντες</u> εἰς <u>τὸν κόσμον ἅπαντα κηρύξατε</u> τὸ εὐαγγέλιον <u>πάσῃ τῇ κτίσει</u>. [Lk1Mt1·:Mk3] Mk3 16.19. ὁ μὲν οὖν κύριος Ἰησοῦς <u>μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν</u> καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. [Lk2·Mk3]

Lk1 24.47 is quoted by T 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).

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.