


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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Part 5: Resources for the Academic and Popular Study of Qn and Lk1

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

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Style guides and peer-reviewed journals allow citations of iterative web content. How about LODLIBs? Unique DOIs for each version of this LODLIB allow for granular, historically-anchored citations, and its base DOI allows for permanent citation of the work even as it evolves. Scholarly publishing is ultimately a public conversation; both the content and the rules of that conversation are evolving. Ask yourself: is information reliable based on being static or its capacity to evolve? Remember: the software you use every day is constantly evolving, as is Wikipedia. So why can't academic books evolve as well? Oh wait, they do, just slowly across multiple editions, or more quickly for revenue-driven textbooks.

Book covers © 2021 by Leah Simone Metters are licensed for distribution within this LODLIB. No other use is allowed without the artist's permission. All rights reserved. Could this digital space also be your canvas?

Mass Maieusis

Is peer-review a monopolist mechanism or confirming new scientific proofs of self-evident realities?

Scholarly Screed

Do you know how much unscientific, derivative horseshit is "peer-reviewed" in Gospel Studies?

academic publishing experiments

What happens if the most groundbreaking ספר in a field is iterative beyond publisher control?

"This institution will be based on the illimitable freedom of the human mind.

For here we are not afraid to follow truth wherever it may lead,
nor to tolerate any error, so long as reason is left free to combat it."

–Thomas Jefferson

"Gospel Studies need not be a confusing maze bound by invalid assumptions.

Data Science can cut clean through the hedges and open new pathways.

Our minds and faith can be free to go wherever the evidence leads."

–Unknown

these Five Hypotheses: conceived during Pride
this LODLIB: digital Safe Space for author(s) and reader(s)

Textbooks... being pedagogic vehicles for the perpetuation of normal science, have to be rewritten in whole or in part whenever the language, problem-structure, or standards of normal science change. — Kuhn 137

Parallel Verses for Signals Tracing: Ev 12.4–5

5.0. Resources for the Academic and Popular Study of Qn and Lk1

5.1. Dataset and Code Repository

Since I first released normalized datasets of Marcion's Gospel in 2021 in this LODLIB, much has changed. All of the past Greek datasets have now been peer-reviewed and published in the *Journal of Open Humanities Data*. Jason BeDuhn and I collaborated to produce a Greek version of his reconstruction of the Evangelion, published in 2023 both as a critical edition and apparatus in *JOHD* and as a dataset there. 2023 also witnessed the formation of a team (Markus Vinzent, Jack Bull, K. Lance Lotharp) to collaborate on Apostolos and/or Evangelion datasets and share in the work of quality control. Corrections and improvements have been made even to the *JOHD* published datasets, so that Github contains the most accurate and latest versions of all datasets. Finally, early in 2024, the Evangelion datasets started to be used in a Kaggle competition.

Given all this, I've come to the decision to deprecate the Evangelion datasets from the current edition of this LODLIB. Past versions of the LODLIB with these datasets remain permanently available on Zenodo for those interested in the nuances of the history of scholarship and the iterative processes by which these scholarly contributions developed.

While this diverges from my initial intent to avoid using Github, it still aligns with the core purpose of the LODLIB as a new kind of digital property. The seeding and growth of diverse, dependent branches enacts virtuous cycles that only add value to the original digital production. Like all open source software, this LODLIB now emerges within its network of software dependencies.

Datasets that have not yet been peer-reviewed and published will remain available in this LODLIB for the time being. This includes Digital Editions of CENP-BGM, CINP-BGM, and Lk2-BGM.

Author and coder, may they be one.

Reader and user, may they be one.

Book and software, may they be one.

Humanist and technologist, , may they be one.

Lk2-CENP is a Github-hosted BGM-formatted dataset containing all verses in Lk2 that 1) are explicitly indicated as not present in Ev by its witnesses *and* 2) should be considered clear and original vocal stratum samples from Lk2. Hence, Lk2-CENP = "Lk2 Clear Explicitly Not Present." The dataset records LkR2 speaking free of noise or contamination from earlier gospel vocal-textual strata. It thus provides optimal training and testing data for computational modeling of the Lk2 vocal stratum.

The first round of delimiting the Lk2-CENP dataset involved combing through all the testimonies of Ev to identify verses indicated by its witnesses as not present. The list in R (3.2.2) provides a helpful starting place. We concur that the following verse ranges are explicitly attested as not present: 1.1–2.52, 3.21–38, 4.1–13, 8.19, 9.31b, 11.30–32, 11.49–51, 12.6, 12.28a–b, 13.1–9, 13.29–35, 15.11–32, 17.12c–13, 19.29–46, 20.37–38a, 21.18, 21.21–22, 22.16, 22.35–38, 22.50–51, 23.34b.

A lack of clarity from Epiphanius has given rise to different conclusions about the exact range of other content indicated as not present. For example, Epiphanius states that Marcion "deceptively cut out, 'Today you will be with me in paradise'" / παρέκοψε σήμερον μετ' ἐμοῦ ἔση ἐν τῷ παραδείσῳ.¹ But does this merely indicate the absence of the paradise logion in Lk2 23.43 or is it shorthand for the absence of the entirety of Lk2 23.39–43, a passage unique to Luke among the synoptics? Based on my extensive prior research on the early Christian reception of this very passage—research that includes additional evidence from the *Gospel of Peter*, Origen and Eustathius that went unaccounted for by R—I find the latter to be the far more likely scenario.² A similar situation obtains in regard to other notices of omission made by Epiphanius, which R consistently reads more narrowly than do I: 12.6 compared to 12.6–7 (see A196); 17.10b compared to 17.7–10 (see A232); 21.21–22 compared to 21.21–24 (see A290b); 22.50–51 compared to 22.49–53 (see A331). Three other minor quibbles pertain to single verses—whether to read 18.34, 19.28, and 20.18 as part of passages indicated as not present (i.e., A262, A269, and A278).

The only other divergent conclusion involves 3.1b–20, which R (3.2.3n69) on the whole reads as tacitly not present in Ev based on Tertullian (*Marc.* 4.11.4), while I read its absence from Ev as clearly attested both by Tertullian and Hippolytus (*Refut.* 7.31.5) (see A013B).

It must be remembered that Epiphanius and Tertullian did not have the advantage of the later versification of this data and were engaged not in science but rather polemic. Their indications of words and passages that were not present did not consistently note precise start and stop points. Like the rabbis and their fellow early Christians, they frequently used brief quotations of unique or particularly memorable words as shorthand references to passages, portions, scenes, or stories. Scientific data restoration prompts us to posit the most likely conclusions in light of the flexibility of ancient citation habits, rather than drawing overly thin or tentative conclusions out of an overabundance of caution and/or the unwarranted assumption of rigid consistency in citation habits.

¹ 42.11.6 οβ (72); 42.11.17 Σχ. οβ (72); paraphrased in 42.11.17 Ἔλ. οβ (72). See parallel set A346 in the Comparative Reconstruction for the verse in context.

² Bilby, *As the Bandit*, 2A. This position is shared by *Z*(492), *V*(236*), *Ts*(126), and *B*(126).

The second round of delimiting this dataset involved sampling all of these passages and evaluating whether they are free of prior "synoptic noise", that is, whether the signals in Lk2 were their earliest extant audio-textual broadcast, or whether they were contaminated from rebroadcasting signals from earlier voices/strata found in the synoptic gospels or any gospel for that matter. Most of the Lk2 signals proved clear, with the exception of some elements of prior noise in (from):

- 3.2 (Mk1)
- 3.3 (Mk1Jn2)
- 3.4 (Mk1Jn1)
- 3.7 (Mt1)
- 3.8–9 (QnLk1Mt1)
- 3.15 (Jn2)
- 3.16 (Mk1Mt1)
- 3.20 (Jn1)
- 3.21–22 (Mk1Mt1)
- 4.1–2 (Mk1Mt1)
- 4.3–13 (Mt1)
- 8.19 (Mk1Mt1)
- 12.6–7 (Mt1)
- 12.28 (Mt1)
- 19.28 (Jn1)
- 19.38 (Jn1)

Additional subdivisions to these verses have clarified the CENP elements within them.

Hence, our current compiled list of Lk2-CENP voice samples: 1.1–2.52, 3.1bd, 3.2abd, 3.3d, 3.4a, 3.5–6, 3.8b–9a, 3.10–15a, 3.16d–20a, 3.21ac, 3.22b–38, 4.1b, 4.2c, 4.4b, 4.6b, 4.13a, 9.31b, 11.30ac, 11.31–32, 11.49–51, 13.1–9, 13.31–35, 15.11–32, 17.7–10, 17.12c–13, 18.31–34, 19.29–37, 19.38b, 19.39bd, 19.40–44, 19.46bd, 20.9–18, 20.37–38a, 21.18, 21.21–24, 22.16, 22.35–38, 22.49–53, 23.34b, and 23.39–43.

Given our respect for copyright law, the existence of numerous open access Greek critical edition texts of Lk2 (the Gospel of Luke in its early-orthodox canonical form), and our desire to be judicious in our use of this digital book space, we limit our dataset below only to the relevant verses from the BibleWorks Greek Morphology (BGM), which is ideal for deep CL analysis.³

This dataset now totals 4266 words, representing about 22% of the total word count of Lk2 at 19482. While CL and NLP analyses typically work better on higher word counts than this, our curated dataset is still highly valuable, not least because ancient Greek has a deeper and richer grammatical and morphological texture than most modern languages (especially English) and provides much finer and thicker data by contrast when rigorously tagged and processed.

³ The BibleWorks Greek Morphology (BGM) is © 1999–2001 by BibleWorks LLC. It is openly licensed for non-commercial distribution. See:

<https://web.archive.org/web/20210111162708/https://kb.bibleworks.com/article/AA-02732/0/What-are-the-Requirements-for-Citing-the-Information-Contained-in-BibleWorks.html>

Lk2-CINP is a Github-hosted BGM-formatted dataset containing all verses in Lk2 that 1) are unattested for Marcion's *Gospel* by its witnesses and which, according to our hypotheses and signal-tracing method, 2) should be considered clear and original vocal stratum samples from Lk2. Hence, Lk2-CINP = "Lk2 Clear Implicitly Not Present." Like Lk2-CENP, this dataset is a recording of LkR2 speaking freely apart from earlier gospel vocal-textual models. It thus provides another set of training and testing data for computational modeling of the Lk2 vocal stratum.

Given that our restoration of QnLk1 and other early strata within parallel sets is still underway, future versions of our LODLIB will make occasional additions or deletions to this dataset. Nevertheless, considered on the whole, it should remain relatively stable. Some of the corrections/adjustments are noted in the first footnote to this introductory page.⁴

For now we have provisionally included verses that have been removed from critical editions of Luke such as 17.36 and 23.17. We may eventually reassess these verses after having further clarified the Lk2 vocal stratum and having restored almost all relevant comparative signals and their transmissions.

The verses currently included are thus: 4.14ac, 4.15b, 4.36–37, 4.16ce, 4.17–22, 4.25–26, 4.28, 4.29bd, 4.38–39, 4.40a, 4.44, 5.8, 5.15–17, 5.19, 5.29–30, 5.32, 5.39, 6.11, 6.15, 6.18, 6.34, 6.40, 7.4–5, 7.11, 7.13, 7.17, 7.21, 7.29–30, 7.40–44a, 7.47–49, 8.1, 8.9–15, 8.25a, 8.26, 8.29, 8.36, 8.38–39, 8.43b, 8.47, 8.49–50, 8.55–56, 9.6, 9.23, 9.25, 9.32, 9.36, 9.43, 9.45, 9.49–51, 9.56, 10.2, 10.8, 10.12–15, 10.17–18, 10.20, 10.29–37, 10.41–42, 11.6, 11.16, 11.24–26, 11.29, 11.44–45, 11.53–54, 12.01a, 12.15, 12.17, 12.21, 12.50, 12.52, 12.54–55, 13.10, 13.17, 13.22, 14.4, 14.6–10, 14.25, 14.28–32, 15.1–3, 15.6, 16.1, 16.3, 16.8, 16.10, 17.5–6, 17.17, 17.20, 17.29–31, 17.33–37, 18.9, 18.12, 18.15–17, 18.24–30, 18.40–41, 19.1, 19.3–5, 19.7, 19.12–21, 19.24–25, 19.27, 19.47–48, 20.9–18, 20.40, 20.42–43, 20.45–47, 21.1–6, 21.18, 21.36, 22.18, 22.21, 22.23, 22.31–32, 22.39–40, 22.71, 23.4–6, 23.8b, 23.10–17, 23.24, 23.27–31, 23.50b, 23.54, 24.8, 24.14, 24.17–20, 24.22–24, 24.28–29, 24.33–35, 24.48–51.

The current dataset word count is 4062, representing about 21% of the total word count of Lk2.

⁴ In v1.46, 4.23a, 5.8, 6.34b, 7.13, 8.26, 9.45, and 12.50 were added, but 14.33 removed. In v1.49 7.8 was removed. In v1.50 17.3a was removed. In v1.53 17.11–12a was removed but 17.17 added. In v1.54 13.13 was removed. In v2.02 8.25a, 11.29a, 18.15–17, 19.39, and 24.35 were added, but 22.49 and 22.52–53 were moved to the CENP dataset. In v2.18 4.40a, 6.11, 6.40b, 7.4, 7.41, 8.47, 12.21, 13.22, 15.6, and 24.18 were added. In v2.19 4.23a was removed. In v3.06 4.14ac, 4.16ce, 4.23c, 4.24b, 4.29bd were added, but 4.15a and 4.23ab removed, and 19.37.39.40 moved to the CENP dataset.

R G2E (Greek to English) Transliteration Code

This code is now publicly available as a function at github.com/mgbilby/SRC-OA.

Harvard Dataverse Ev Load and Patch Code

The R script that debuted on 2023-01-16 on the Youtube channel History Valley and was first publicly archived in LODLIB v3.02 was the first program ever released that retrieved, patched, and cleaned normalized datasets of all Greek reconstructions of Ev published in print.

Various data wrangling functions are now publicly available at github.com/mgbilby/SRC-OA.

5.2. A Popular Script Translation of the First Gospel (Qn, c. 65–69 CE)

Sometimes it is with simple elegance that a case is best made, even an academic one. So, before we present our critical edition and translation of Qn and Marcion's *Gospel* in Greek, let us begin with an English translation of Qn that remains free from technical scholarly artifice and even from later chapter and verse reference numbering. Elsewhere we follow the customary, rigorous habits of scholarly indication. But here our singular goal is to let nothing detract from our readers having a fresh encounter with a full rendition of the First Gospel, experiencing it as a coherent whole on its own terms, logic and structure, all as close to the ancient Greek performed text as possible. Since ancient manuscripts often lacked first letter capitalization and punctuation, and since these conventions are themselves interpretations, we minimize them here and invite readers to read actively and interpret for themselves. We also aim to replicate the performative feel, logic, and structure of the ancient script, which, as you may sense, reads far more like drama than prose.

technical translation artistic script writing

inspired by spoken word poetry e.e. cummings bell hooks et kerouac bukowski beat poet prose

.....

Joshua came into Nazareth to teach in the synagogue

and he said to them

tell me this fable

physician heal yourself

and they expelled him

and led him up to the mountain's brow so as to cast him down

and he went through their midst

and he raising his eyes said

blessed [be] the beggars for theirs is the kingdom of god

blessed [be] the hungry for they will be filled

blessed [be] the weeping for they will laugh

blessed are you when persons hate you and revile and cast out your name as evil because of the son of man just as your fathers did the same things to the prophets

cursed [be] the rich for you have received your advocacy

cursed [be] the filled for you will go hungry

cursed [be] those laughing now for you will mourn

cursed [are you] when persons speak well of you just as these things their fathers said to the false prophets

but I say to you who hear

love your enemies

bless those who hate you and pray for those who revile you

if anyone strikes you on the cheek offer to him also the other

if anyone takes your garment hand over to him also the tunic to everyone who asks you give

and just as you wish to be treated by people thus you must do to them

if you love those who love you

what sort of grace is that for you?

and if you lend to those from whom you hope to receive

what sort of grace is that for you?

and be sons of god for the same is kind toward those without grace and evil

be merciful just as your father is merciful to you

judge not lest you be judged

condemn not lest you be condemned

destroy and you will be destroyed

give and it will be given to you

a good measure pressed and overflowing they will give into your bosom

with the same [measure] with which you measure will it be measured back to you

and then he spoke a comparison to them

now a blind person leads a blind person into a pit

a disciple is not above the teacher

remove from your eye the plank

and then you will see clearly to remove the speck from the eye of your brother

it is not possible for a rotten tree to produce lovely fruits

nor for a lovely tree to produce bad fruits

the good person out of the good treasure of [his] heart brings forth the good

and the evil out of the evil brings forth the evil

out of the abundance of the heart the mouth speaks

why now do you call me lord lord and do not do what I say?

and he came to Capernaum

and a centurion approached him

and says

my slaveboy is in the house paralytic

and he says to him

coming I will heal him

and the centurion says

lord I am insufficient that under my roof you should enter

but speak with a word and my slaveboy will be healed

I also am a person under authority having soldiers under me

and I say to this one go and he goes

and to another come and he comes

and to my slave do this and he does

Joshua says to him

I tell you I have not found such faith in Israel

and the slaveboy was healed

and a widow's son was dead

and he says

little boy little boy I say to you be raised

and the deceased sat up

then fear took everyone

and they glorified god that

a great prophet he has raised up among us

and that

god has watched over his people

and when John heard in prison the deeds of the anointed

he sent his disciples to him saying

are you the one to come or should we await another?

and they said

are you the one to come or should we await another?

and answering he said to them

when you go report to John what you have heard and seen

the blind receive back sight the crippled walk the lepers are cleansed the deaf hear the dead are raised the poor are heralded good news

and blessed [be] the one who is not scandalized by me concerning John what did you depart to the desert to behold?

a reed shaken by the wind?

a person dressed in soft things?

a prophet? yes I tell you and more than a prophet

this is the one about whom it has been written

behold I am sending my messenger before your presence

who will prepare your path before your presence

I say to you none is greater among those born of women than John

but he who is least in the kingdom of god is greater than him

now to what shall I compare this generation?

it is comparable to children seated in the marketplaces

that calling out to others say

we fluted for you and you did not dance

we dirged and you did not mourn

for John came neither eating nor drinking

and they say he has a demon

the son of man came eating and drinking

and they say behold this person a glutton and a drunkard

and wisdom is justified by her children

and entering into the house of the Pharisee he reclined

now the woman standing behind [him] the sinner by his feet

flooded his feet with her tears

and wiped with braids and anointed and kissed

and Joshua says

and again she with tears flooded my feet

and with her braids wiped and anointed and kissed

and he says to her

woman your faith has made you well

and certain women Miryam and Joanna a woman of Herod's guardian Chudza and Susanna

served him out of their possessions

he spoke such a comparison to them

the sower went out to sow his seed

and some fell by the road and the birds came and devoured it

and other fell upon the rocky [terrain] where it did not have much earth and it sprang up and withered

and other fell amidst thorns and the thorns rose up and choked it

but others fell into beautiful soil and gave fruit

the one who has ears hear

one does not hide a light but instead places it upon a lampstand so that it illumines all

for there is nothing hidden that will not become clear

watch how you listen

whoever has it will be given him

and whoever does not have even what one has will be taken away from him

and he takes three of the disciples and withdraws into the mountain

and his face and his clothing shone white

and beyond two men were speaking with him Elijah and Moses

in glory they were seen before his exodus

and Peter says to Joshua

it is lovely for us to be here

and let us make here three tents

one for you and one for Moses and one for Elijah

not knowing what he is saying

and a cloud came and overshadows them

from the cloud there was a voice

this is my son the beloved

listen to him

and they entered into a village of Samaritans

and they did not welcome him

the disciples spoke fire to descend from heaven and destroy them

and he censured them

someone says to him

I will follow you wherever you are departing

and Joshua says to him

the foxes have dens and the birds of heaven nests
but the son of man does not have anywhere to rest his head
then he says to Phillip
follow me
but he said
permit me first to return and bury my father
then he says to him
let the dead bury their own dead
but as you go keep announcing the kingdom of god
then someone says
I will follow you
but first permit me to farewell those in my house
and he says to him
do not look at what is behind
and he selected seventy other apostles
and he sent them into cities
and he said to them
take nothing except a staff alone no shoes
and greet no one down the road
into whatever house you enter say peace to this house
now the worker is worth his wages
and tell them
the kingdom of god has come near
and as many as do not receive you say
know that the kingdom of god has come near
and shake off the dust of your feet as a testimony
whoever spurns you spurns me
whoever hears me hears the one who sent
I give authority to walk over snakes and scorpions
I thank you and I confess you heaven's lord
that these things hidden from the wise and learned you have revealed to infants
yes father
all things have been entrusted to me by the father

no one knows who is the father except the son
and who is the son except the father and to whomever the son reveals
blessed are the eyes that have seen what you see
for I tell you that prophets did not see what you are seeing
now a certain lawyer arose to test him
what by doing will I inherit life?
he said
what in the law has been written?
then answering he said
love the lord your god from your whole heart
and from your whole life and from your whole strength
and he said to him
correctly you spoke this do and live
and it happened when he was in a certain place praying
one of the disciples said
lord teach us to pray just as John also taught his disciples
pray:
father give us holy spirit
let your kingdom come
your daily bread give us each day
and pardon us our debts
and do not pardon us to be led into trial
and he says
who of you has a friend
and goes to him at midnight asking three loaves of bread
and from inside he said
do not bother me the door has been closed and my children are with me in bed
I tell you if gets up he will not give to a friend but to someone knocking
ask and it will be given
seek and you will find

knock and it will opened

for what father among you whose son asks for a fish

and instead of a fish would give a snake?

or instead of an egg a scorpion?

therefore if you evil ones know good gifts to give to your children

how much more will the father give holy spirit?

then he expels a deaf demon

and they said

in Beelzeboul he expels the demons

and he said

if the satan is divided against himself his kingdom cannot stand

now if I in Beelzeboul expel the demons your sons in whom do they expel?

now if I with god's finger expel the demons then the kingdom of god has arrived upon you

the stronger armed man invading the strong armed man conquers and pillages his weapons

whoever is not with me is against me and whoever does not gather with me scatters

then a woman from the crowd cried out

blessed the womb that carried you and the breasts that you nursed

then he says

blessed instead the ones who hear and do god's word

this generation a sign will not be given her

one does not hide a lamp but places it upon the lampstand so that it lights everything

now a certain Pharisee beseeched him to have breakfast with him

and entering he reclined

now the Pharisee began passing judgment on him saying

why was he not first washed before breakfast

then the lord said to him

the Pharisees clean the outside of the cup and the bowl

but your inside is full of greed and evil

you clean the outside of the cup and you do not clean the inside
did not the one who made the outside also make the inside?
give your possessions as alms and everything is clean in you
you tithe mint and rue and every herb
and you pass by the calling and love of god
you love the chief-seat and the greetings
and you lawyers are cursed because you burden the people with burdens difficult to carry
and you do not lift a finger
cursed are you because you build the memorials of the prophets
yet your fathers killed them
you are witnesses to not approving the deeds of your fathers
you have taken away the key of knowledge
and you yourselves have not entered

[v2.02 note: the Qn and Ev /Lk1 draft reconstruction and translation are complete through chapter 12, but reconstructions of the following chapters are still in progress and corrections are regularly being made to all chapters as new evidence comes to light. Always consult the Comparative Reconstruction parallel sets with signal tracing for the latest progress.]

5.3. Iterative Critical Edition and Translation of the Third Gospel Stratum

What follows is an iterative critical edition and translation of our reconstructed text of Qn (the first gospel) together with Lk1 (the *Gospel* of Marcion). Note that the latest restorations may be found in the parallel sets of the Comparative Reconstruction section. Revisions are regularly being made to all chapters as we consider all of the relevant evidence of Ev witnesses and clarify vocal strata. We have added cross-references to most editions (Hahn, Zahn, Harnack, Tsutsui, Roth, Nicolotti, Klinghardt) and translations (BeDuhn and Gramaglia). Starting in v2.16 we have added cross-references to T (Tertullian, *Marc.*), following the segmentation of that work according to the *Sources chrétiennes* edition. Roth (49–74) has a comparable table of patristic attestations that includes a column for Tertullian, but our list differs both in following the order of Ev itself (rather than that of canonical Luke) and in numerous other ways (noting additional verses of Ev attested by Tertullian both inside and outside of *Marc.*).

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.2.3, 4.6.1	403	455	183	77	99	--	511	--	2	1.0	LkR1	εὐαγγέλιον	good news
4.6.3- 4.7.2	403	455	183	77	99	412	513	120	2	3.1a	LkR1	ἐν ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Ἰβερίου Καίσαρος ἐν χρόνοις Ἰβερίου Πιλάτου (τῆς Ἰουδαίας ἐφάνη)	in the fifteenth year of the reign of Tiberius Caesar in the times of Pontius Pilate of Judea he appeared
4.7.1-7	403	455-6	183-4	77	99	412	513	120-1	2	4.31	Mk1	κατελθὼν εἰς Καφαρναοὺμ (τῆς Γαλιλαίας) ἵδιδάσκειν ἐν τῇ συναγωγῇ	descending into Capernaum of Galilee to teach in the synagogue
4.7.7-8, 4.13.1	403-4	456	184	77	99	412	513	121	2	4.32	Mk1	καὶ ἐξεπλήσσοντο πάντες ἐπὶ τῇ διδασκίᾳ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ	and all were astonished at his teaching because his word had authority
4.7.9	404	456	184 na	77	99	412 na	513	121	2	4.33	Mk1	καὶ ἐὺθὺς ἦν ἐν τῇ συναγωγῇ ἄνθρωπος ἔχων) (πνεῦμα δαιμονίου) καὶ ἀνέκραξεν	and immediately there was in the synagogue a person having a spirit of a demon and he cried out
4.7.9-12	404	456	185	77	99	412	513	121	2-4	4.34	Mk1	τί ἡμῖν καὶ σοὶ Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ	what is there between us and you Jesus? did you come to destroy us? I know who you are the holy one of god
4.7.13	404	456	185	77	99	412	513	121	4	4.35	Mk1	καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων ἔξελθε ἐξ αὐτοῦ καὶ ρεῖψαν αὐτὸν τὸ δαιμόνιον ἀνακραύαζοντα ἐξῆλθεν ἐξ αὐτοῦ)	and Jesus censured him saying depart from him and the demon throwing him down howling departed from him

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.8.2	404	456-7	185-6	77	99	412	521	122	4	4.16ab	Qn	«καὶ» ἦλθεν» «Ἰησοῦς» «εἰς» Ναζαρέθ «διδάσκειν ἐν τῇ συναγωγῇ»	and Joshua came into Nazareth to teach in the assembly
4.8.2	405	457	186	77	99	412	521	122-3	4	4.23a	Qn	«καὶ ἔλεγεν αὐτοῖς λέγετε μοι» «τὴν παραβολὴν ταύτην» ἴατρόε θεράπευσον σεαυτόν᾽	and he said to them tell me this fable physician heal yourself
4.8.2-3	405	457	186	78	99	412	521	123	6	4.29ace	Qn	«καὶ» ἐξέβαλον αὐτόν «καὶ» ἤγαγον αὐτόν ἕως ὀφρύος τοῦ ὄρους «ὥστε κατακρημνίσαι αὐτόν»	and they expelled him and led him to the mountain's brow so as to cast him down
4.8.3	405	457	186	78	99	413	521	123	6	4.30	Qn	«καὶ αὐτός» διὰ μέσου αὐτῶν ἐπορεύετο	and he went through their midst

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.8.4	405	457	187 gawn	78 gawn	99	413	531	123-4	6	4.40bd	Mk1	<p>⟨καὶ⟩ «πάντας κακῶς ἔχοντας» τὰς χεῖρας ῾ἐπιτιθεὶς ἐθεράπευεν ᾠ αὐτούς</p>	<p>and by laying his hands upon all who were ill he healed them</p>
4.8.5	405	457-8	187	78	99	413	531	124	6	4.41a	Mk1	<p>καὶ ῾ἐξήρχοντο ᾠ δαιμόνια «πολλὰ» ῾κραυγάζοντα ᾠ σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν ῾οὐκ εἶα αὐτὰ λαλεῖν ᾠ</p>	<p>and demons also came out from many howling you are the son of god and censuring he did not permit them to speak</p>
4.8.9-10	405	458	187	78	99	413	533	124	8	4.42b	Mk1	<p>καὶ ῾ἐπορεύθη ᾠ εἰς «τὴν» ἔρημον «καὶ» οἱ ὄχλοι κατεῖχον αὐτὸν «καὶ λέγει αὐτοῖς»</p>	<p>he went to the wilderness and the crowds detained him and he says to them</p>
4.8.10	405	458	187	78	99	413	533	124	8	4.43	Mk1	<p>με δεῖ ῾καὶ εἰς τὰς ῾ἄλλας πόλεις ᾠ ᾠ ῾κηρύσσειν ᾠ τὴν βασιλείαν τοῦ θεοῦ</p>	<p>I am bound also to the other cities to preach the kingdom of god</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	406	458	187 gawn	78 gawn	--	413 na	537	124	8	5.1d	Mk1 LkR1	«καὶ ἦλθεν εἰς τὴν θάλασσαν»	and he came to the sea
4.9.1	406	458	187 gawn	78 gawn	100	413	537	124-5	8	5.2c	Mk1 LkR1	«καὶ» ῀οὶ ἀλιεῖς ῀ «ἔπλυνον τὰ δίκτυα»	and the fishermen were washing the nets
--	406	458	187	78	100	--	537	125	8	5.3ac	Mk1 LkR1	«καὶ ἐμβὰς εἰς πλοῖον καὶ καθίσας ἐδίδασκεν τὸν ὄχλον ἐπὶ τῆς γῆς»	and onboarding into a boat and sitting he taught the crowd upon the land
--	406	458	187 gawn	78 gawn	--	413 na	537	125	8-10	5.4ac	LkR1	«καὶ ὅτε ἐπαύσατο λαλῶν εἶπεν τῷ Σίμωνι βάλετε τὰ δίκτυα ὑμῶν εἰς ἄγραν»	and when he stopped speaking he said to Simon cast your nets for a catch
4.9.1	406	458	187 gawn	78 gawn	100	413 na	537	125	10	5.6b	LkR1	«καὶ ἔβαλον καὶ ἔλαβον ἰχθύων πλῆθος πολὺ ὥστε τὰ δίκτυα ῀σσεσθαι»	and they cast and took such a huge abundance of fish that the nets were tearing
4.9.1	406	458	187-8	78 gawn	100	413	537	126	10	5.9ac	LkR1	«ἔλαβεν δὲ φόβος) αὐτὸν ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων «ὁμοίως καὶ ῀άκωβον καὶ ῀ωάνην» υἱοὺς Ζεβεδαίου	then fear took him at the catch of fish and likewise James and John sons of Zebedee
4.9.1	406	458	188	78	100	413	537	126-7	10	5.10ac	Mk1 LkR1	«καὶ» ῀ εἶπεν ῀ τῷ Σίμωνι ῀ ῀ μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ῀ση ζωγρῶν	and he said to Simon fear not from now on you will be capturers of people
4.9.2	406	458	188	78	100	413	537	127	10	5.11	Mk1 LkR1	«καὶ» πλοῖα ἀφέντες ῀κολούθησαν αὐτῷ	and leaving the boats they followed him

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.9.2	406-7	458	188	78	100	413	543	128	12	5.12bde	Mk1	<p>«καὶ ἰδοὺ ἀνήρ» ἴλεπρός» «ἔρχεται πρὸς αὐτὸν λέγων ἐὰν θέλῃς δύνασαί με καθαρῖσαι»</p>	<p>and a leper man came to him saying if you wish you can cleanse me</p>
4.9.4-7	407	458	188	78	100	413	543	128	12	5.13a	Mk1	<p>«καὶ ἐκτεῖνας τὴν χεῖρα» ἤψατο «αὐτοῦ καὶ» ἴλέγει θέλω καθαρῖσθητι καὶ εὐθέως ἐκαθαρίσθη»</p>	<p>and stretching out his hand he touched him and says I wish it be cleansed and immediately he was cleansed</p>
4.9.9-10	407	458	188-9	78	100	413	543-4	128-9	12	5.14	Mk1	<p>«ὄρα μηδενὶ εἶπῃς ἀλλὰ» ἴἀπελθε ἴδειξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε ἴτὸ δῶρον ἴ περὶ τοῦ καθαρῖσμοῦ σου καθὼς προσέταξεν Μωϋσῆς ἴνα ἴ εἰς μαρτύριον ὑμῖν</p>	<p>see that you tell this to no one but depart show yourself to the priest and offer the gift concerning your cleansing just as Moses commanded in order to be a witness for you</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.10.1	407	458	189	78	100	413	549	131	14	5.18a	Mk1	«καὶ προσέφερον αὐτῷ» ῥ παραλυτικὸν ¹	and behold they carried to him a paralytic
4.10.2, 13-14	407-8	458	189 na	78 gawn	100	413 anw	549	131	14	5.20	Mk1	«καὶ ἰδὼν τὴν πίστιν αὐτῶν λέγει τῷ» (παραλυτικῷ) «τέκνον ἀφίενταί σου» (αἱ ἁμαρτίαι)	then seeing their faith he says to the paralytic child your sins are forgiven
4.10.2, 13	408	458	189	79	100	413	549	131-2	14	5.21	Mk1	«καὶ ἰδοὺ τινες τῶν γραμματέων ἔλεγον βλασφημεῖ» τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ ῥ εἷς ὁ θεός;	and behold some of the scribes were saying he blasphemes who is able to forgive sins except one, god?
--	408	458	189 na	79 gawn	100	413 na	549	132	14	5.22	Mk1	«καὶ ὁ Ἰησοῦς» (λέγει αὐτοῖς)	and Jesus says to them
4.10.1, 14	408	458	189	79	100	413	549	132	14-6	5.24	Mk1	ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς «λέγει τῷ παραλυτικῷ σοὶ λέγω» ἔγειρε καὶ ἄρον τὸν κράβαττόν σου	now so that you may know that the son of man has authority to forgive sins upon the earth he says to the paralytic I tell you rise and take your mat
--	408	458 na	189 na	79 gawn	100	413 na	549	132	16	5.25	Mk1	«καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν»	and he got up and immediately taking the bed he left
4.10.1, 14	408	458 na	189 na	79 gawn	--	413	549	132	16	5.26	Mk1	«ἔμπροσθεν πάντων καὶ ἐπλήσθησαν θάμβου λέγοντες ὅτι οὕτως» ῥ οὐδέποτε ² εἶδομεν ³	in front of everyone and they were filled with amazement saying thus we have never seen

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.11.1	408	458	189	79	100	413	556	133	16	5.27bd	Mk1	«καὶ παράγων εἶδεν τελώνην καθήμενον ἐπὶ τὸ τελώνιον καὶ» ῥ λέγει ἃ αὐτῷ ἀκολουθεῖ μοι ᾽	and going along he saw a tax collector seated at the tax booth and he says to him follow me
4.11.1	408	458 na	189 na	79 gawn	--	413 na	556	133	16	5.28b	Mk1	«καὶ ἀναστὰς ἠκολούθει αὐτῷ»	and arising he followed him
4.11.2	408-9	459	189	79	100	413	556	133-4	16	5.31b	Mk1	«καὶ λέγει» οὐ χρεῖαν ἔχουσιν οἱ ῥ ισχύοντες ᾽ ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες	and he says the healthy have no need of a doctor but those who have illness

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.11.4-5	409	459	189	79	100	413	559	134	18	5.33	Mk1	<p>«καὶ λέγουσιν αὐτῷ» οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται οἱ δὲ σοὶ ἡ μαθηταὶ ἐσθίουσιν καὶ πίνουσιν</p>	<p>and they say to him the disciples of John fast regularly and make prayers but your disciples eat and drink</p>
4.11.6	409	459	189	79	100	414	559	134-5	18	5.34	Mk1	<p>«καὶ λέγει αὐτοῖς ὁ Ἰησοῦς» μὴ δύνανται νηστεύειν οἱ υἱοὶ τοῦ νυμφῶνος ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος</p>	<p>and Jesus says to them the sons of the wedding hall cannot fast as long as the bridegroom is with them</p>
4.11.6	409	459	189	79	100	414	559	135	18	5.35	Mk1	<p>ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν</p>	<p>but the days will come when the bridegroom is taken from them then they will fast</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
3.15.5, 4.11.9-10	409	459	189-90	79	100	414	560	135	18	5.37	Mk1	<p>〈οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς οὐδὲ〉 ῥ ἐπίβλημα ῥάκους ἀγνάφου ῥ ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε) «ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς τοὺς παλαιούς καὶ)» (ὁ οἶνος ἐκχεῖται) «καὶ οἱ ἀσκοὶ ἀπόλλυνται)» «ἀλλὰ)» (βάλλουσιν οἶνον νέον εἰς ἀσκοὺς νέους καὶ ἀμφοτέροι συντηροῦνται)</p>	<p>they do not put new wine into old skins nor a patch of unshrunk cloth on an old garment otherwise the new wine will burst the old skins and the wine spills out and the skins are destroyed but instead they put new wine into new skins and both are preserved</p>
--	409	459	190	79	100	414 anw	560	135	18	5.38	Mk1	<p>〈οὐδεὶς ἐπιβάλλει ἀπὸ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ)» 〈εἰ δὲ μή γε καὶ τὸ πλήρωμα αἶρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μείζον γὰρ σχίσμα γενήσεται)»</p>	<p>no one puts a patch of unshrunk cloth on an old garment otherwise the whole thing tears and will not match the old for a tear will become greater</p>
4.11.9-10	409	459	189	79-80	101	414	560	135-6	16-8	5.36b	Mk1	<p>〈οὐδεὶς ἐπιβάλλει ἀπὸ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ)» 〈εἰ δὲ μή γε καὶ τὸ πλήρωμα αἶρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μείζον γὰρ σχίσμα γενήσεται)»</p>	<p>no one puts a patch of unshrunk cloth on an old garment otherwise the whole thing tears and will not match the old for a tear will become greater</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.12.1, 5	410	459	190	80	101	414	570	136-7	20	6.1	Mk1	<p>«καὶ ἐπορεύθη» ἐν σαββάτῳ «διὰ σπορίμων καὶ» ῥέπεινασαν οἱ μαθηταὶ ῥ «καὶ» ῥέτιλλον τοὺς στάχους ῥ ῥἀπολλύοντες ῥ ταῖς χερσίν</p>	<p>and he went on the sabbath through planted fields and the disciples hungered and plucked the grains loosing them with their hands</p>
4.12.1, 5	410	459	190	80	101	414	570	137	20	6.2	Mk1	<p>«καὶ» ῥοὶ Φαρισαῖοι ῥ «ἔλεγον αὐτῷ εἰδέ τί ποιοῦσιν» (οἱ μαθηταὶ) «σου» (τοῖς σάββασιν ὃ οὐκ ἔξεστιν;)</p>	<p>and the Pharisees were saying to him look is not what your disciples are doing on the sabbaths not allowed?</p>
4.12.5, 14	410	459	190	80	101	414	570	137	20-2	6.3	Mk1	<p>«καὶ λέγει αὐτοῖς» ῥοὐδέποτε ῥ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυὶδ «ὅτε ἐπεινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ»</p>	<p>and he says to them have you never read this what David did when he himself hungered and those with him</p>
4.12.5	410	459	190	80	101	414	570	137-8	22	6.4	Mk1	<p>(πῶς) εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ (κλάσας) τοὺς ἄρτους τῆς προθέσεως;</p>	<p>how he entered into the house of god breaking the bread of the presence?</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.12.9, 14	410	460	190	81	101	414	578	139	22	6.6	Mk1	<p>«καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν σαββάτῳ καὶ ἦν ἄνθρωπος» ῥξηράν᾽ «ἔχων τὴν» ῥχειρα᾽ ῥπαρετήρουν᾽ «αὐτὸν» οἱ Φαρισαῖοι ῥεἰ ῥτοῖς σάββασιν θεραπεύσει᾽ ἵνα κατηγορήσωσιν αὐτοῦ᾽</p>	<p>and he entered again into the synagogue on a sabbath and there was a person who had a withered hand the Pharisees were observing him if on the sabbaths he would heal so that they might accuse him</p>
--	410	460	190 gawn	81 na	101	414	578	139	22	6.8	Mk1	<p>«καὶ λέγει τῷ τὴν ξηρὰν χεῖρα ἔχοντι ἔγειρε καὶ στῆθι εἰς τὸ μέσον»</p>	<p>and he says to the one who had the withered hand rise and stand in the middle</p>
4.12.11	411	460	190	81	101	414	578	139	22-4	6.9	Mk1	<p>«καὶ λέγει αὐτοῖς» ἔξεστιν ῥτοῖς σάββασιν᾽ ἀγαθοποιῆσαι ἢ ῥμὴ᾽ ψυχὴν σῶσαι ἢ ἀπολέσαι;</p>	<p>and he says to them is it required on the sabbaths to do good or not to save life or destroy?</p>
--	411	460	190 gawn	81 gawn	101	414 na	578	139-40	24	6.10	Mk1	<p>«καὶ λέγει τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρα σου καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ ὡς καὶ ἡ ἄλλη»</p>	<p>and he says to the person stretch out your hand and he stretched out and his hand was restored just like the other</p>
4.12.1, 11, 4.16.5	410	459-60	190	81	101	414	578	140	24	6.5	Mk1	<p>«καὶ ἔλεγεν αὐτοῖς» κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου</p>	<p>and he said to them the son of man is lord even of the sabbath</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.13. 1	411	460	190-1	81	101	414	585	141	24	6.12	Mk1	ἠ ανέβη ἰ εἰς τὸ ὄρος διανυκτερεύων ἐν τῇ προσευχῇ	he went up on the mountain to spend the whole night in prayer
4.13. 4	411	460	191	81	101	414	585	141	24	6.13	Mk1	«καὶ ὅτε ἐγένετο ἡμέρα ἐφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ» ἐκλεξάμενος δώδεκα ἀποστόλους	and when day came he called his disciples and after choosing twelve apostles
4.13. 6	411	460	191	81	101	414 na	585-6	141	24	6.14	Mk1	Σίμωνα ὠνόμασεν Πέτρον	Simon he named Peter
2.28. 2	411	460	191	81 anw	101	414	586	142	26	6.16	Mk1	«καὶ» Ἰούδαν Ἰσκαριώτην ὃς ἐγένετο προδότης	and Judas [he named] Iscariot who became a traitor
4.13. 7	411-2	460	191	81	101	414	589	142-3	26	6.17	Mk1	«καὶ» ἠ κατέβη ἰ ἐν αὐτοῖς πλῆθος ἀπὸ Τύρου καὶ «Σιδῶνος» ἠ καὶ ἠ πέραν ἠ (τοῦ Ἰορδάνου)	and he went down to them a multitude from Tyre and Sidon and the region of the Jordan
--	412	460	191	81-2 anw	101	414	589	143	26	6.19	Lk1	καὶ πᾶς ὁ ὄχλος ἐζήτει ἄπτεσθαι αὐτοῦ «ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας»	and the whole crowd was seeking to touch him because power went out from him and healed everyone

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.14.1, 9, 13	412	460	191	82	102	414	597	144	28	6.20	Qn	καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ «ἔλεγεν» μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ	and he raising his eyes said blessed [be] the beggars for theirs is the kingdom of god
4.14.9, 11, 13	412	460	191-2	82	102	414	597-8	144	28	6.21	Qn	μακάριοι οἱ πεινῶντες ὅτι ᾿χορτασθήσονται ᾿ μακάριοι οἱ κλαίοντες ὅτι ᾿γελάσουσιν ᾿ μακάριοί ἐστε ὅταν ᾿μισήσουσιν ᾿ ὑμᾶς οἱ ἄνθρωποι	blessed [be] the hungry for they will be filled blessed [be] the weeping for they will laugh blessed are you when the humans hate you
4.14.14	412	461	192	82	102	414	598	144-5	28	6.22	Qn	καὶ ᾿ὀνειδίσουσιν ᾿ καὶ ᾿ἐκβάλουσιν ᾿ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου	and revile and cast out the name of yours as evil because of the son of man
4.15.1	412	461	192	82-3	102	415	598	145	28	6.23	Qn	κατὰ ᾿ταῦτα ᾿ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν	just as your fathers did these things to the prophets
4.15.3, 9	412	461	192	83	102	415	598	145	28	6.24	Qn	οὐαὶ τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν οὐαὶ οἱ ἐμπεπλησμένοι ὅτι πεινάσετε	cursed [be] the rich for you have received your advocacy cursed [be] the filled for you will go hungry
4.15.13	413	461	192	83	102	415	598	145	28-30	6.25	Qn	οὐαὶ οἱ γελῶντες νῦν ὅτι πενθήσετε	cursed [be] those laughing now for you will mourn
4.15.14	413	461	192	83	102	415	598	145-6	30	6.26	Qn	οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν οἱ ἄνθρωποι κατὰ ᾿ταῦτα ᾿ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν	cursed [are you] when persons speak well of you just as these things their fathers did to the false prophets

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.16.1	413	461	192-3	83	102	415	606	146	30	6.27	Qn	ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν	but I say to you who hear love your enemies
4.16.1, 6, 4.27.1	413	461	193	83	102	415	606	146	30	6.28	Qn	εὐλογεῖτε ἰστοῦς μισοῦντάς ὑμᾶς καὶ ἑὺχεσθεῖ περὶ τῶν ὀνειδίζόντων ὑμᾶς	bless those who hate you and pray for those who revile you
4.16.2, 6	413	461	193	83-4	102	415	606	146	30-2	6.29	Qn	ἔάν τις σὲ ῥαπίσῃ εἰς) ἰτὴν σιαγόνα ἑπαράθεις ἰ) (αὐτῷ) καὶ τὴν ἄλλην (ἔάν τις) ἑσου ἑἄρη ἰ) τὸ ἱμάτιον ἑἑπρόσθεις ἑαὐτῷ καὶ ἑτὸν χιτῶνά	if anyone strikes you on the cheek offer to him also the other if anyone takes your garment hand over to him also the tunic
4.16.8, 4.27.1	413	461	193	84	102	415	606	146-7	32	6.30a	Qn	παντὶ αἰτοῦντί σε δίδου	to everyone who asks you give
4.16.13, 16	413	461-2	193-4	84	102	415	606	147	32	6.31	Qn	καὶ καθὼς ὑμῖν γίνεσθαι θέλετε παρὰ ἀνθρώπων ἑοὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς ἑ	and just as you wish to be treated by people thus also you must do to them
--	413	462 na	194 na	84 na	--	415 na	606 Lk2	147	32	6.32	Qn	ἑἑάν ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν; ἑ	if you love those you love you what sort of grace is that for you?
4.17.1	414	462	194	84	102	415	606	148	32	6.34a	Qn	καὶ ἑάν ἑδανίσητε ἑπαρ ἑὼν ἐλπίζετε ἑὑμεῖς ἑἀπολαβεῖν ποία χάρις ἐστὶν ὑμῖν;	and if you lend to those from whom you hope to receive what sort of grace is that for you?
4.17.5-6	414	462	194	84	102	415	606	148	32	6.35b	Qn	καὶ ἑσεσθε υἱοὶ ἑθεοῦ ἑ ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς	and be sons of god for the same is kind toward those without grace and evil
4.17.8	414	462	194	84	102	415	606	149	32	6.36	Qn	γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ἑἑοικτίρμων ἑὑμᾶς ἑ	be merciful just as your father is merciful to you

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.17.9	414	462	194	85	102	415	606	149	32-4	6.37	Qn	μη κρίνετε ἵνα μη κριθῆτε μη καταδικάζετε ἵνα μη καταδικασθῆτε ἀπολύετε και ἀπολυθήσεσθε	judge not lest you be judged condemn not lest you be condemned destroy and you will be destroyed
4.17.9	414	462-3	194	85	102	415	606	149	34	6.38	Qn	δίδοτε και δοθήσεται ὑμῖν μέτρον καλὸν πεπισμένον και ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν τῷ αὐτῷ ᾧ μετρεῖτε μέτρῳ ἀντιμετρηθήσεται ὑμῖν	give and it will be given to you a good measure pressed and overflowing they will give into your bosom with the same measure with which you measure will it be measured back to you
4.17.12	414	463	194 anw	85	102	415 anw	618	149	34	6.39	Qn	〈εἶπεν δὲ και παραβολὴν αὐτοῖς〉 〈τυφλὸς δὲ τυφλὸν ὁδηγεῖ εἰς βόθυνον〉	and then he spoke a comparison to them now a blind person leads a blind person into a pit
4.4.5, 4.17.12	414	463	194	85	103	415	618	149-50	34	6.40a	Qn	οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον	a student is not above the teacher

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.17.12	414-415	463	194 anw	85	103	415 anw	618	150	34	6.42b	Qn	<p>ἔκβαλε ἐκ τοῦ ὀφθαλμοῦ ἡ σοῦ) (τὴν δοκόν) «καὶ» (τότε) «διαβλέψεις ἐκβαλεῖν» (τὸ κάρφος) «ἐκ τοῦ» (ὀφθαλμοῦ) «τοῦ ἀδελφοῦ σου»</p>	<p>remove from your eye the plank and then you will see clearly to remove the speck from the eye of your brother</p>
4.17.12	415	463	194-5	85	103	415	618	151	34-6	6.43	Qn	<p>οὐ δύναται) δένδρον σαπρὸν (καρποὺς καλοὺς ἐνεγκεῖν οὐδὲ) δένδρον καλὸν (καρποὺς κακοὺς ἐνέγκαι)</p>	<p>it is not possible for a rotten tree to produce lovely fruits nor for a lovely tree to produce bad fruits</p>
4.17.12	415	463	195 anw	85	103	416	618	151	36	6.45	Qn Lk1	<p>ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν ἃ (ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί)</p>	<p>the good person out of the good treasure of the heart brings forth the good and the evil out of the evil brings forth the evil out of the abundance of the heart the mouth speaks for from the heart evil disputes come out</p>
4.17.13-14	415	463	195	86	103	416	618	152	36	6.46	Qn	<p>τί ῥδέῃ με καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω;</p>	<p>why now do you call me lord lord and do not do what I say?</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	416	463	195 gawn	86 gawn	--	416 na	625	152	36	7.1	Qn	«καὶ ἦλθεν εἰς Καφαρναοῦμ»	and he came into Capernaum
4.18.1	416	463	195 gawn	86 gawn	--	416	625	152	36-8	7.2	Qn	«καὶ προσῆλθεν αὐτῷ» ἑκατόνταρχος ¹	and a centurion approached him
--	416	463	195 gawn	86 gawn	--	416 na	625	152	38	7.3	Qn	«καὶ λέγει ὁ παῖς μου ἐν τῇ οἰκίᾳ παραλυτικός»	and says my slaveboy [is] in the house paralytic
--	416	463	195 gawn	86 gawn	--	416 na	625	152	38	7.6	Qn	«καὶ λέγει αὐτῷ ἐγὼ ἐλθὼν θεραπεύσω αὐτόν» «καὶ λέγει ὁ ἑκατόνταρχος κύριε οὐκ ἰκανός εἰμι ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς»	and he says to him coming I will heal him and the centurion says lord I am insufficient that under my roof you should enter
--	416	463	195 gawn	86 gawn	103	416 na	625	152-3	38	7.7	Qn	«ἀλλὰ εἰπέ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου» «καὶ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν ἔχων ὑπ' ἑμαυτὸν στρατιώτας καὶ λέγω τούτῳ πορεύθητι καὶ πορεύεται καὶ ἄλλῳ ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου ποιήσον τοῦτο καὶ ποιεῖ»	but speak with a word and my slaveboy will be healed I also am a person under authority having soldiers under me and I say to this one go and he goes and to another come and he comes and to my slave do this and he does
4.18.1	416	463	195-6	86	103	416	625	153	38	7.9	Qn	«λέγει αὐτῷ ὁ Ἰησοῦς» λέγω ὑμῖν ἑτοσαύτην πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὔρον	Joshua says to him I tell you such faith in Israel I have not found

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	416	463	195 gawn	86 gawn	--	416 na	625	153	38	7.10	Qn	«καὶ ἰάθη ὁ παῖς»	and the slaveboy was healed
4.18.2	416	463	196 gawn	86	103	416	635	154	40	7.12	Qn	«καὶ» <υἱὸς χήρας νεκρὸς> «ἦν»	and a widow's son was dead
4.18.2	417	463	196 gawn	86	103	416 anw	635	154	40	7.14	Qn	«καὶ λέγει νεανίσκε νεανίσκε σοὶ λέγω ἐγέρθητι»	and he says little boy little boy I say to you be raised
4.18.2	417	463	196 gawn	86 gawn	103	416 anw	635	154	40	7.15	Qn	«καὶ ἀνεκάθισεν ὁ νεκρὸς»	and the deceased sat up
4.18.2	417	463	196	86	103	416	635	154	40	7.16	Qn	«ἔλαβεν δὲ φόβος πάντας καὶ» ἐδόξαζον τὸν θεὸν ὅτι μέγας προφήτης ἔγήγερται ἔν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ	then fear took everyone and they glorified god that a great prophet he has raised up among us and that god has watched over his people

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.18.4	417	463	196 anw	86	--	416 anw	638	155	40	7.18	Qn	«και» Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ ἔπεμψεν τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν	and when John heard in the prison the deeds of the anointed he sent his disciples to him
4.18.5-7	417	463	197	86	103	416	638	155	40-2	7.19	Qn	ἰσχυροῦ λέγων) σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;	saying are you the one to come or should we await another?
4.18.5-7	417	463	197 anw	86 anw	103	416 anw	638	155	42	7.20	Qn	«και εἶπαν αὐτῷ») (σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;)	and they said are you the one to come or should we await another?
4.18.6	417	463	196-7 anw	86 anw	103-4	416	638	155-6	42	7.22	Qn	«και») (ἀποκριθεὶς) «εἶπεν αὐτοῖς πορευθέντες ἀπαγγείλατε» Ἰωάννη) «ἂ ἀκούετε καὶ βλέπετε» ἰτυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν ἰ (λεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν) ἰνεκροὶ ἐγείρονται ἰ «πτωχοὶ εὐαγγελίζονται»	and answering he said to them when you go report to John what you have heard and seen the blind receive back sight the crippled walk the lepers are cleansed the deaf hear the dead are raised the poor are heralded good news
4.18.8	417	463	197	86 anw	104	416	638	156	42	7.23	Qn	«και») μακάριός τις (ἐάν) μὴ σκανδαλισθῆ ἑν ἐμοί	and blessed [be] whoever is not scandalized by me

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.18.8	417-8	463	197	86	104	416	647	156	42-4	7.24b	Qn	περὶ Ἰωάννου τί ἐξήλθατε θεάσασθαι εἰς τὴν ἔρημον; «κάλαμον ὑπὸ ἀνέμου σαλευόμενον;»	concerning John what did you depart to behold in the desert? a reed shaken by the wind?
--	418	463	197 gawn	86 na	--	416 na	647	156	44	7.25a	Qn	«ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον;»	a person dressed in soft things?
4.18.7	418	463	197	86-7	104	416	647	156	44	7.26b	Qn	προφήτην; ναὶ «λέγω ὑμῖν» καὶ περισσότερον (προφήτου)	a prophet? yes I tell you and more than a prophet
4.18.7	418	464	197	87	104	416	647-8	156-7	44	7.27	Qn	ῥοῦτός ἔστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ῥ᾽ἐμπροσθέν σου ἰ	this is the one about whom it has been written behold I am sending my messenger before your presence who will prepare your path before you
4.18.7-8	418	464	197	87	104	416	648	157	44	7.28	Qn	«λέγω ὑμῖν» μείζων ῥἐν γεννητοῖς ἡ γυναικῶν Ἰωάννου ῥὸ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἔστιν ἰ	I say to you none is greater among those born of women than John but he who is least in the kingdom of god is greater than him

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.31	Qn	«τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην»	now to what shall I compare this generation?
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.32	Qn	«ὅμοία ἐστὶν παιδίῳ καθημένῳ ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἄλλοις λέγουσιν ἠυλόησαμεν ὑμῖν καὶ οὐκ ὤρχήσασθε ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε»	it is comparable to children seated in the marketplaces that calling out to others say we fluted for you and you did not dance we dirged and you did not mourn
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.33	Qn	«ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων καὶ λέγουσιν δαιμόνιον ἔχει»	for John came neither eating nor drinking and they say he has a demon
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.34	Qn	«ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης»	the son of man came eating and drinking and they say behold this person a glutton and a drunkard
--	418 np	464 np	197 np	87 na	--	416 na	652 Lk2	--	--	7.35	Qn	«καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς»	and wisdom is justified by her children

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	418	464	197	87 anw	104	416	654	157	44	7.36	Qn	καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη	and entering into the house of the Pharisee he reclined
4.18.9	418-9	464	197	87	104	416-7	654	157-58	44-6	7.37–38	Qn	ἡ δὲ) γυνή σταῖσα ὀπίσω (ἡ) ἁμαρτωλὸς παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας (καὶ) ταῖς θριξίν ἐξέμασεν (καὶ) ἤλειψεν (καὶ) κατεφίλει «καὶ ὁ Ἰησοῦς λέγει» (καὶ πάλιν αὕτη τοῖς δάκρυσιν) ἔβρεξέν τοὺς πόδας μου (καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν καὶ) ἤλειψεν (καὶ) ῥκατεφίλειῖ	now the woman standing behind [him] the sinner by his feet flooded his feet with her tears and wiped with braids and anointed and kissed and Joshua says and again she with tears flooded my feet and with her braids wiped and anointed and kissed
4.18.9	419	464	197	87 anw	104	417	654	159	46	7.44–46	Qn	«καὶ λέγει αὐτῇ γύναι» ἡ πίστις σου σέσωκέν σε	and he says to her woman your faith has made you well
4.19.1	420	464	197	88	104	417	667	160	48	8.2	Qn	«καὶ» γυναῖκές «τινες Μαρία» «καὶ Ἰωάννα»	and certain women Miryam and Joanna
4.19.1	420	464	197	88	104	417	667	160	48	8.3	Qn	γυνή «Χουζᾶ» ἐπιτρόπου Ἡρώδου «καὶ Σουσάννα» διηκόνουν ῥαὐτῶν ἀπὸ τῶν ὑπαρχόντων αὐταῖς	a woman of Herod's guardian Chudza and Susanna served him out of their possessions

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.19.2	420	464	198	88	104	417	668	160	48	8.4	Qn	«ἔλεγεν» ῥα παραβολήν ἡ «τοιαύτην αὐταῖς»	he spoke such a comparison to them
--	420	464	198 gawn	88 gawn	104	417 na	668	160	48-50	8.5	Qn	«ἐξῆλθεν ὁ σπείρων σπείραι καὶ ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό»	the sower went out to sow and some fell alongside the road and the birds came and devoured it
--	420	464	198 gawn	88 gawn	104	417 na	668	160	50	8.6	Qn	«καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν καὶ ἐξανέτειλεν καὶ ἐξηράνθη»	and other fell upon the rocky [terrain] where it did not have much earth and it sprang up and withered
--	420	464	198 gawn	88 gawn	104	417 na	668	160	50	8.7	Qn	«καὶ ἄλλο ἔπεσεν μέσον τῶν ἀκανθῶν καὶ ἀνέβησαν αἱ ἀκανθαὶ καὶ ἐπνιξαν αὐτό»	and other fell amidst the thorns and the thorns rose up and choked it
4.19.2	420	464	198	88	104	417	668	160	50	8.8	Qn	«καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν καὶ ἐδίδου καρπὸν» ὁ ἔχων ὄτα ἀκουέτω	but others fell into the beautiful soil and gave fruit the one who has ears hear

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.19.5	421	464	198	88	105	417	669	161-62	52	8.16	Qn	<p>λύχνον ἴουδέῃ καλύπτει «ἀλλ' ἐπὶ τὴν λυχνίαν τεθῆῃ ἵνα λάμπη πᾶσιν»</p>	<p>one does not hide a light but instead places it upon a lampstand so that it illumines all</p>
4.19.5	421	464	198	88	105	417	669	162	52	8.17	Qn	<p>〈οὐ γάρ ἐστιν〉 κρυπτόν 〈ὁ οὐ〉 φανερόν ἔσται</p>	<p>for there is nothing hidden that will not become clear</p>
4.19.3-4	421	464	198	88	105	417	668	162	52	8.18	Qn	<p>βλέπετε πῶς ἀκούετε ὅς ἔχει ἰδοθήσεται αὐτῷ ἰκαὶ ὅς οὐκ ἔχει καὶ ὁ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ</p>	<p>watch how you listen whoever has it will be given to him and whoever does not have even what he seems to have will be taken away from him</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.19.7	421	464	198	88	105	417	674	163-4	52	8.20	Mk1	ἀπηγγέλη «δὲ» αὐτῷ (ἰδοῦ) ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ῥητοῦντές σε	then it was announced to him behold your mother and your brothers have been standing outside seeking you
4.19.6, 10-11	421	464-5	198	88	105	417	674-5	164	52	8.21	Mk1	«καὶ ἀποκριθεὶς αὐτοῖς λέγει» τίς (ἐστὶν) μήτηρ μου καὶ τίνες εἰσὶν ἀδελφοί μου εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς;	but he answering says to them who is my mother and who are my brothers except those who hear my words and do them?
4.20.2-3	422	465	198	89	105	417	679	165	54	8.22	Mk1	«καὶ λέγει αὐτοῖς» διέλθωμεν εἰς τὸ πέραν «καὶ» πλεόντων αὐτῶν ἀφύπνωσεν	and he says to them let us cross over to the other side and as they were boating he fell asleep
4.20.3	422	465	198-9	89 anw	105	417	679	165	54	8.23	Mk1	«καὶ γίνεταί» ῥαῖλαψ ἀνέμου ῥ πολλή» «καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ κύριε κύριε ἀπολλύμεθα» ὁ δὲ ῥ ἐγερθεὶς ῥ ἐπετίμησε τῷ ἀνέμῳ καὶ τῇ θαλάσῃ «καὶ ἐγένετο γαλήνη μεγάλη» «καὶ ἐθαύμασαν καὶ ἔλεγον»	and there came a great hurricane of wind and they roused him and say to him lord lord we are being destroyed but he arising censored the wind and the sea and there was great calm and they were astonished and said
4.20.1, 3	422	465	199	89 anw	105	417	679	165	54	8.24	Mk1	τίς ῥ ἄρα ῥ οὗτός ἐστιν «ὅτι» ῥ καὶ ῥ τοῖς ἀνέμοις ῥ καὶ τῇ θαλάσῃ ἐπιτάσσει;	who then is this that even the winds and the sea he commands?
4.20.1	422	465	199	89	105	417	679	165	54	8.25	Mk1		

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.20.4	422	465	199	89	105	417	682	166	54-6	8.27	Mk1	ἄνθρωπος ἄ ἐκ τῶν μνημείων ὃς εἶχεν» δαιμόνια	and a person from the tombs who had demons met him
4.20.5	422	465	199	89	105	417	682-3	166-7	56	8.28	Mk1	«καὶ κράξας λέγει τί ἐμοὶ καὶ σοί» Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς	he crying out he says what is there between me and you Jesus son of god do not torment me
4.20.4	422	465	199	89	105	417	683	167	56	8.30	Mk1	«καὶ ἐπηρώτα αὐτόν» τί σοι ἐστὶν ὄνομά; ὁ δὲ εἶπε λεγιῶν «ὄνομά μοι ᾧτι» πολλὰ δαιμόνια «ἐσμεν»	and he asked him what is your name? and he said legion is my name because we are many demons
4.20.6	422	465	199	89	105	417	683	167	56	8.31	Mk1	«καὶ» παρεκάλουν «αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς» εἰς τὴν ἄβυσσον «ἀπελθεῖν»	and they begged him not to order them to depart into the abyss
4.20.7	422	465	199	89	105	418	683	167	56	8.32	Mk1	«ἦν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη ἐν τῷ ὄρει παρεκάλεσαν δὲ αὐτὸν εἰς τοὺς χοίρους εἰσέλθωσιν ὁ δὲ» ἑπέτρεψεν αὐτοῖς	now there was a herd of pigs there grazing on the mountain and they begged him to enter into pigs and he permitted them

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	423	465	199	89 na	105	418	690	168	58-60	8.42b	Mk1	ἔγένετο δὲ ἐν τῷ ὑπάγειν αὐτούς ἰσυνέπνιγον αὐτόν οἱ ὄχλοι	then it happened when they were departing the crowds pressed around him
4.20.8	423	465	199	89	105	418	690	168-9	60	8.43	Mk1	καὶ γυνὴ ὄσθα ἐν ῥύσει αἵματος	and a woman who was bleeding
4.20.8, 13	423-4	465	199	89	105	418	690	169	60	8.44	Mk1	ἤψατο τοῦ ἱματίου αὐτοῦ καὶ ἰάθη τοῦ αἵματος	touched his garment and was healed from the bleeding
4.20.8	424	465	199	89	105-6	418	690	169	60	8.45	Mk1	καὶ εἶπεν ὁ Ἰησοῦς τίς μου ἤψατο; καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν	and Jesus said who touched me? and the disciples said to him the crowds are holding you fast and pressing upon you
4.20.8	424	465	199 gawn	89	106	418	690	169	60	8.46	Mk1	καὶ ἔλεγεν ἤψατό μου τις ἔγνω γὰρ δύναμιν ἐξελοῦσαν ἀπ' ἐμοῦ	and he said someone touched me for I know power has gone out from me
4.20.9	424	465	200	89	106	418	691	170	60	8.48	Mk1	καὶ εἶδεν αὐτὴν καὶ εἶπεν ἡ πίστις σου σέσωκέν σε	and he saw her and said your faith has made you well

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.21.1	425	465	200	90 anw	106	418	697	171	62	9.1	Mk1	«καὶ» ῥῥπροσκαλεῖταιῖ τοὺς ῥῥμαθητὰςῖῖ	and he summons the disciples
4.21.1	425	465	200	90	106	418	697	171	62	9.2	Lk1	καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ	and sent them to preach the kingdom of god
4.21.1	425	465	200 anw	90	106	418 anw	697	171-2	62	9.3	Mk1	«καὶ εἶπεν αὐτοῖς μηδὲν αἶρετε εἰς τὴν ὁδόν» (μήτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν μήτε πήραν μήτε ῥάβδον μήτε δύο χιτῶνας μήτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν)	and he said to them take nothing on the road neither shoes on your feet nor a pouch nor a staff nor two tunics nor money in your belts
4.21.1	425	465	200	90	106	418	697	172	62-4	9.5	Mk1	«καὶ οἱ ἄν» μὴ ῥῥδέχωνταιῖῖ ὑμᾶς τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ῥῥἐκτινάξατεῖῖ εἰς μαρτύριον «αὐτοῖς»	and whoever do not welcome you the dust from your feet shake off as a testimony to them

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.21.2	425	466	200	90	106	418	703	173	64	9.7	Mk1	<p>«καὶ ἤκουσεν» ὁ Ἡρώδης ὑπὸ τινων ᾠότι Ἰωάννης ἐκ νεκρῶν ἀνέστη^α</p>	<p>Herod heard from some that John was raised from the dead</p>
4.21.2	425	466	200	90	106	418	703	173	64	9.8	Mk1	<p>«ἄλλοι δὲ ἔλεγον ὅτι» Ἡλίας «ἐφάνη» ἄλλοι «δὲ ἔλεγον» ᾠότι ἰ προφήτης ἄτις εἷς τῶν παλαιῶν ἄπροφητῶν</p>	<p>but others said that Elijah has appeared yet others say that [it is] some prophet one of the ancient prophets</p>
4.21.2	425	466	200 anw	90 anw	--	418 na	703	173-4	64	9.9	Mk1	<p>«ἔλεγεν δὲ Ἡρώδης ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην» ἄούτος ἠγέρθη</p>	<p>but Herod said the John whom I beheaded this one was raised</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.21.3	425-6	466	200 gawn	90 na	106	418 na	706	174	64	9.10b	Mk1	«καὶ ἀνεχώρησεν» 〈εἰς ἔρημον τόπον〉 «κατ' ἰδίαν»	and he withdrew to a wilderness place by himself
4.21.3	426	466	200 gawn	90 na	106	418 na	706	174	66	9.11	Mk1	«καὶ ὁ» 〈ὄχλος〉 «ἠκολούθει αὐτῷ καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς»	and the crowd followed him and leaving he saw a large crowd and was gut-wrenched over them
4.21.3	426	466	200	90	106	418	706	174	66	9.12	Mk1	«καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι» ἑρμηδός ᾧ «ἐστὶν ὁ τόπος καὶ ἤδη ὥρα πολλή ἀπόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν»	and since it was already a late hour approaching him the disciples said that this is a wilderness place and the hour is already late dismiss the crowd so that departing into the villages they may purchase for themselves something to eat
4.21.3	426	466	200	90	106	418	706-7	174-5	66	9.13	Mk1	«καὶ λέγει αὐτοῖς δοτε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ λέγουσιν ἔχομεν ὧδε πέντε» ἄρτους ᾧ καὶ «δύο» ἰχθύας ᾧ	then he says to them you give them to eat but they say we have here five loaves of bread and two fish
4.21.3	426	466	200	90	106	418	707	175	66	9.14	Mk1	«καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι ἐπὶ τῷ χόρτῳ καὶ ἀνέπεσαν» ἄνδρες 〈ὡς〉 πεντακισχίλιοι	and he ordered them to recline on the grass and about five-thousand men set down

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	426	466	200	90 anw	106	418	707	175	66	9.16	Mk1	<p>«καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας» ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ' αὐτοὺς «καὶ κλάσας ἐδίδου τοῖς μαθηταῖς παραθεῖναι τοῖς ὄχλοις» «καὶ ἔφαγον πάντες καὶ χορτάσθησαν καὶ ἦρθη» τὸ «περίσσευμα» «τῶν κλασμάτων κόφινοι δώδεκα»</p>	<p>then taking the five loaves of bread and the two fish looking up to the heaven he blessed upon them and breaking he gave to the disciples to hand out to the crowds and all ate and were satisfied and was taken up the abundance of the twelve baskets of pieces</p>
4.21.4	426	466	200	90	106	418	707	175	66	9.17	Mk1		

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	426	466	201	91	106	418	713	176	68	9.18	Mk1	«καὶ ἐπηρώτησεν τοὺς μαθητὰς λέγων» ῥτίνα με λέγουσιν οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου;ῥ ῥοὶ δὲ εἶπαν ῥ Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἰηλίαν ἄλλοι δὲ ὅτι ἓνα τῶν προφητῶν ῥεἶπεν δὲ αὐτοῖς»	and he asked the disciples saying who do the people say the son of man is? then they said to him John the Baptist but others Elijah and others that [he is] one of the prophets now he said to them
--	426	466	201	91 anw	106	418	713	177	68	9.19	Mk1	ῥεἶπεν δὲ αὐτοῖς» ῥεἶπεν δὲ αὐτοῖς» ῥεἶπεν δὲ αὐτοῖς» ῥεἶπεν δὲ αὐτοῖς»	but you whom do you say I am? then answering Peter said you are the anointed
4.21.6	426	466	201	91	107	418	713	177	68	9.20	Mk1	ῥεἶπεν δὲ αὐτοῖς» ῥεἶπεν δὲ αὐτοῖς» ῥεἶπεν δὲ αὐτοῖς» ῥεἶπεν δὲ αὐτοῖς»	and he censured them not to say this to anyone
4.21.6	426	466	201	92	107	419	713	177	68	9.21	Mk1	ῥεἶπεν δὲ αὐτοῖς» ῥεἶπεν δὲ αὐτοῖς» ῥεἶπεν δὲ αὐτοῖς» ῥεἶπεν δὲ αὐτοῖς»	

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
												<p>⟨ὅτι⟩ δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι</p>	<p>for it is necessary that the son of man suffer many things and be rejected by the elders and chief-priests and scribes and be killed and after three days be raised</p>
4.21.7	426-7	466	201	92	107	419	713	177-8	68	9.22	Mk1		
												<p>ὃς ᾿γὰρ ᾿ἐὰν ᾿ῆ θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν</p>	<p>for whoever wants to save the life of his will lose it</p>
4.21.9-10	427	466	201	92	107	419	723	178-9	68-70	9.24	Mk1	<p>᾿ὃς ᾿δ ᾿ῆ ⟨ἀν⟩ ἀπολέσῃ ⟨τὴν ψυχὴν⟩ ᾿αὐτοῦ ᾿ ἐνεκεν ἐμοῦ σώσει αὐτήν</p>	<p>but whoever loses his life for my sake will save it</p>
4.21.10, 12	427	466	201	92-3	107	419	723	180	70	9.26	Mk1	<p>ὃς γὰρ ᾿ὰν ἐπαισχυνθῇ με ⟨καὶ ὁ υἱὸς τοῦ ἀνθρώπου⟩ ᾿ἐπαισχυνθήσεται αὐτόν ᾿</p>	<p>for whoever is ashamed of me the son of man also will be ashamed of him</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.22.1, 7	427	466	202	93	107	419	729	181	70	9.28	Qn	«καὶ» ῥ παραλαμβάνει ῥ <τρῆς τῶν μαθητῶν> «καὶ» <ὑπεχώρει> εἰς τὸ ὄρος	and he takes aside three of the disciples and withdraws into the mountain
4.22.13	427	466	202	93	107	419	729	181	70	9.29	Qn	«καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν» καὶ ὁ ἱματισμὸς λευκὸς ῥ ἔλαμψεν ῥ	and he was transformed before them and his clothing shone white
4.22.1-3, 12	427	466	202	93	107	419	729	181	70	9.30	Qn	καὶ ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῷ ῥ Ηλίας καὶ Μωϋσῆς	and behold two men were speaking with him Elijah and Moses
4.22.12, 16	427	466 np	202 np	93	107	419	729	181	70	9.31a	Qn	ἐν δόξῃ <οἱ> ῥ ὀφθέντες ῥ	in glory they were seen
4.22.4	428	466	202	93	107	419	729	182	72	9.33	Qn	«καὶ» ὁ Πέτρος «λέγει τῷ ῥ Ιησοῦ» καλὸν ἐστὶν ὧδε ἡμᾶς εἶναι καὶ ποιήσωμεν ὧδε τρεῖς σκηνάς μίαν σοὶ καὶ Μωϋσεῖ μίαν καὶ ῥ Ηλία μίαν μὴ εἰδὼς ὁ λέγει	and Peter says to Joshua it is lovely for us to be here and let us make here three tents one for you and one for Moses and one for Elijah not knowing what he is saying
4.22.7, 13	428	466	202	93	107	419	729	182	72	9.34	Qn	«καὶ ἐγένετο» νεφέλη «καὶ» ῥ ἐπεσκίαζεν αὐτούς ῥ	and a cloud came and overshadows them
4.22.1, 8, 10, 12	428	466-7	202	93	107	419	729	182	72	9.35	Qn	«καὶ» ῥ ἐγένετο ῥ ἐκ τῆς νεφέλης φωνὴ οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε	and there was from the cloud a voice this is my son the beloved listen to him

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	428-9	467 na	203 na	94 gawn	107	419 na	735	183	72	9.37	Mk1	«καὶ ἦλθεν ἀπὸ τοῦ ὄρους πρὸς τὸν ὄχλον»	he came from the mountain unto the crowd
--	429	467 na	203 na	94 gawn	107	419 na	735	183	74	9.38	Mk1	«καὶ ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν»	and a person says have mercy on my son
--	429	467 na	203 na	94 gawn	107	419 na	735	183	74	9.39	Mk1	«λαμβάνει γὰρ πνεῦμα αὐτόν καὶ ῥήσσει αὐτόν»	for a spirit takes him and convulses him
--	429	467-8	203	94 anw	107	419	735	183	74	9.40	Mk1	«καὶ» ἐδεήθη τῶν μαθητῶν σου «καὶ» ἴσχυον ἐκβαλεῖν αὐτόν	and I prayed your disciples and they were unable to expel it
4.23.1, 2	429	468	203	94	107	419	735	183-4	74	9.41	Mk1	«ὁ δὲ ἀποκριθεὶς λέγει» ὦ γενεὰ ἄπιστος ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων	then answering he says to them O faithless generation how long will I be with you? how long will I endure you? for the son of man is about to be handed over into [the] hands of humans
4.23.4	429-30	468	203 anw	94 anw	--	420	744	185-6	76	9.46	Mk1	«οἱ μαθηταὶ τῷ Ἰησοῦ λέγουσιν τίς» μείζων;	the students say to Jesus who is the greatest?
4.23.4	430	468	203 anw	94 anw	107	420 anw	744	186	76	9.47	Mk1	«καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν»	and picking up a child he set it in their midst
4.23.4	430	468	203 anw	94	107	420	744-5	186	76	9.48	Mk1	«καὶ εἶπεν αὐτοῖς ὅς ἂν δέξηται» παιδίον «ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται»	and he said to them whoever welcomes a child in my name welcomes me

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.23.7	430	468	204 gawn	94	107	420 na	752	187	76	9.52	Qn	«καὶ εἰσῆλθον εἰς» «κώμην Σαμαριτῶν»	and they entered into a village of Samaritans
--	430	468	204 gawn	94 anw	107	420 na	752	187	76	9.53	Qn	«καὶ οὐκ ἐδέξαντο αὐτόν»	and they did not welcome him
4.23.7	430	468	204	94	107-8	420 anw	752	187-8	76-8	9.54	Qn	«οἱ μαθηταὶ» «εἶπαν» «πῦρ» «καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς»	the students spoke fire to descend from the heaven and to destroy them
4.23.7	430	468	204	94	108	420 anw	752	188	78	9.55	Qn	«καὶ» «ἐπετίμησεν αὐτοῖς»	and he censured them

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.23.9	431	468	204	94	108	420	759	188	78	9.57	Qn	<p>«καὶ λέγει τις αὐτῷ» ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ</p>	<p>someone says to him I will follow you wherever you are departing</p>
4.23.9	431	468 na?	204 anw	94	108	420 anw	759	188	78	9.58	Qn	<p>«καὶ λέγει αὐτῷ ὁ Ἰησοῦς αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνειν»</p>	<p>and Joshua says to him the foxes have dens and the birds of heaven nests but the son of man does not have anywhere to rest his head</p>
4.23.10	431	468	204	94	108	420	759	189	78	9.59	Qn	<p>«καὶ λέγει» (τῷ Φιλίππῳ) «ἀκολουθεῖ μοι ὁ δὲ εἶπεν ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ» θάψαι τὸν πατέρα μου</p>	<p>and he says to Phillip follow me but he said permit me first to leave and to bury my father</p>
4.23.10	431	468	204	94-5	108	420	759	189	78	9.60	Qn	<p>«καὶ λέγει αὐτῷ» ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροὺς σύ δὲ «πορευθεῖς» διάγγελλε τὴν βασιλείαν τοῦ θεοῦ</p>	<p>and he says to him let the dead bury their own dead but you after going proclaim the kingdom of god</p>
4.23.11	431	468	204	95	108	420	759	190	78	9.61	Qn	<p>«καὶ λέγει τις ἀκολουθήσω σοι» 〈πρῶτον〉 «δὲ ἐπίτρεψόν μοι» ἀποτάξασθαι ἑτοῖς ἑαυτοῦ</p>	<p>then someone says I will follow you but first permit me to farewell my own</p>
4.23.11	431	468	204-5	95	108	420	759	190	78	9.62	Qn	<p>«καὶ λέγει αὐτῷ» 〈μὴ〉 «βλέψῃς» εἰς τὰ ὀπίσω</p>	<p>and he says to him do not look at what is behind</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.24.1	431	468	205	95	108	420	767	190-1	80	10.1	Qn	«καὶ» ῀ἐξελέξατο῀ ῀ἄλλους῀ ἑβδομήκοντα (ἀποστόλους) «καὶ» ἀπέστειλεν «αὐτούς» εἰς ῀πόλεις῀	and he chose seventy other apostles and he sent them into cities
--	431	468 na	205 na	95 na	108	420 na	767	191	80	10.2	Qn	«ἔλεγεν αὐτοῖς ὁ μὲν θερισμὸς πολὺς οἱ δὲ ἔργαται ὀλίγοι δεήθητε τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἔργατας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ»	and he said to them the harvest is great but the workers are few ask the master of the harvest to put workers into his harvest
--	431	468 na	205 na	95 na	108	420 na	767	191	80	10.2	Qn	«ὑπάγετε ἰδοὺ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων»	go behold I am sending you as sheep in the midst of wolves
4.24.2-3	431-2	468	205	96	108	420	767	191-2	80	10.4	Qn	«μηδὲν αἴρετε εἰ» ῀μῆ῀ ῀ράβδον μηδὲν ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε	take nothing except a staff no shoes greet no one along the road
4.24.4	432	468	205	96	108	420	767	192	80	10.5	Qn	εἰς ἣν ἂν εἰσέλθῃτε οἰκίαν λέγετε εἰρήνη ῀τῷ οἴκῳ τούτῳ῀	into whatever house you enter say peace to this house
4.24.5	432	468 na	205	96	108	420	767	192	80	10.7b	Qn	ἄξιος ῀δὲ῀ ὁ ἔργατης τοῦ μισθοῦ αὐτοῦ	but the worker is worth his wages
4.24.6	432	468-9	205	96	108	420	767	192	80-2	10.9	Qn	«καὶ» ῀λέγετε αὐτοῖς῀ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ «καὶ ἐὰν» μὴ δέχωνται ὑμᾶς ῀εἶπατε῀ πλὴν γινώσκετε ὅτι	and say to them the kingdom of god has come near and if they do not receive you say know however that
4.24.7	432	469	205	96	108	420	767	192-3	82	10.10-11	Qn	ἤγγικεν ἡ βασιλεία τοῦ θεοῦ «καὶ» ῀ἐκτινάξατε῀ τὸν κονιορτὸν (εἰς μαρτύριον τὸν κολληθέντα τοῦ ἀγροῦ αὐτῶν)	the kingdom of god has come near and shake off the dust for a testimony that has clung from their field
4.24.8	432	469	205	96	108	420	768	194	82	10.16	Qn	ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ «ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντος»	whoever spurns you spurns me whoever hears me hears the one who sent

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.24.9, 12	432	469	205	96	108-9	420	780	194	82-4	10.19	Qn	<p>ῥῥδιδωμιῖ τῆν ἐξουσίαν πατεῖν ἐπάνω ὄφρων καὶ σκορπίων</p>	<p>I give authority to walk over snakes and scorpions</p>
4.25.1, 3	433	469-70	205-6	96	109	420	780	195	84	10.21	Qn	<p>εὐχαριστοὶ καὶ ἐξομολογοῦμαι κύριε τοῦ οὐρανοῦ ὅτι κρυπτὰ ῥταῦτα ἀπὸ σοφῶνῖ καὶ ῥσυνετῶνῖ ἀπεκάλυψας νηπίοις ναὶ ὁ πατήρ</p>	<p>I thank you and I confess lord of the heaven that these things hidden from the wise and learned you have revealed to infants yes father</p>
4.25.7, 10	433	470	206	96-7	109	420	780	195-6	84	10.22	Qn	<p>πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός (καὶ) οὐδεὶς γινώσκει τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ καὶ ῥῥ ἐὰν ὁ υἱὸς ῥἀποκαλύψῃῖ</p>	<p>all things to me have been entrusted by the father and no one knows who is the father except the son and who is the son except the father and to whomever the son reveals</p>
4.25.12	433-4	470	206	97	109	420	780	197	84	10.23	Qn	<p>μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἂ βλέπετε</p>	<p>blessed are the eyes that have seen what you see</p>
4.25.12	434	470	206	97	109	420	780	197	84	10.24	Qn	<p>λέγω γὰρ ὑμῖν ὅτι ῥπροφήται οὐκ εἶδαν ἂ ὑμεῖς βλέπετεῖ</p>	<p>for I tell you that prophets did not see what you are seeing</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.25.15, 18	434	470	206	98	109	421	792	198	86	10.25	Qn	<p>ἰδοὺ νομικός ἀνέστη ἐκπειράζων αὐτὸν ἵ τί ποιήσας ζωὴν κληρονομήσω;</p>	<p>behold a lawyer arose testing him what by doing will I inherit life?</p>
--	434	470	206	98	109	421	792	198-9	86	10.26	Qn	<p>εἶπεν ἐν τῷ νόμῳ τί γέγραπται;</p>	<p>he said in the law what has been written?</p>
4.25.15	434	470	206	98	109	421	792	199-200	86	10.27	Qn	<p>ἀγαπήσεις κύριον τὸν θεόν σου ἵ ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ὅλης τῆς ἰσχύος ἵ (σου)</p>	<p>love the lord your god from your whole heart and from your whole life and from your whole strength</p>
--	434	470	206	98 anw	109	421	792	200	86	10.28	Qn	<p>καὶ εἶπεν αὐτῷ ὀρθῶς ἵ εἶπες ἵ τοῦτο ποίει καὶ ζήσῃ</p>	<p>and he said to him correctly you spoke do this and live</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.26.1	435-6	471	207	99	109	421	808	201	86-8	11.1	Qn	<p>«καὶ» ἐν τόπῳ τινὶ (αὐτὸν) προσευχόμενον (ἐπαιρόμενον τῷ οὐρανῷ) εἶπεν ἡ τις τῶν μαθητῶν κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ</p>	<p>and in a certain place when he was praying looking up to heaven a certain one of the disciples said lord teach us to pray just as John also taught his disciples</p>
4.26.3-4	436	471-2	207	99	109	421	808	201-3	88	11.2	Qn	<p>«καὶ εἶπεν οὕτω προσεύχεσθε» πάτερ (δίδου) «ἡμῖν» ἅγιον πνεῦμα ἐλθέτω ἡ βασιλεία σου</p>	<p>and he said thus you should pray father give us holy spirit let your kingdom come</p>
4.26.4	436	472	207	99	109	421	808	203	88	11.3	Qn	<p>τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν</p>	<p>the bread of yours the daily give us each day</p>
4.26.4	436	472-3	207	99	109	421	808	203-4	88	11.4	Qn	<p>«καὶ» ἄφες ἡμῖν τὰ ὀφειλήματα «καὶ» μή ἄφες ἡμᾶς εἰσενεχθῆναι εἰς πειρασμόν</p>	<p>and pardon us our debts and do not pardon us to be led into trial</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.26.8	436	473	208	99	109	421	826	204	88	11.5	Qn	καὶ καὶ εἶπεν ἅ τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ αἰτῶν ἅ τρεῖς ἄρτους	and he said who of you has a friend and goes to him at midnight asking three loaves of bread
4.26.8-9	436	473	208	99-100	109	421	826	204-5	90	11.7	Qn	καὶ ἔσωθεν εἶπεν μή μοι ἅ κόπους παρέχε καὶ ἡ θύρα κέκλεισται ἅ καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν ἅ	and from inside he said do not bother me the door has been closed and the children of mine are with me in the bed
4.26.5, 8-9	436	473	208	100	109	421	826	205	90	11.8	Qn	καὶ λέγω ὑμῖν ἅ εἰ καὶ ἅ ἀναστὰς ἅ οὐ δώσει ἅ φίλῳ ἅ ἀλλὰ ἅ τινι κρούσαντι ἅ αἰτεῖτε καὶ δοθήσεται ἅ ζητεῖτε καὶ εὕρησεται ἅ κρούετε καὶ ἀνοιγήσεται ἅ	I tell you if he gets up he will not give to a friend but to someone knocking ask and it will be given seek and you will find knock and it will be opened
4.26.5-6	436	473	208 gawn	100	110	421	826	205	90	11.9	Qn	καὶ λέγω ὑμῖν ἅ πᾶς ἅ ὁ αἰτῶν λαμβάνει ἅ καὶ ὁ ζητῶν εὕρισκει ἅ καὶ τῷ κρούοντι ἀνοίγεται ἅ	I tell you every one who asks receives and the one who seeks finds and to the one who knocks it will be opened

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.26.10	436-7	473	208	100	110	421	827	205-6	90	11.11	Qn	<p>τίνα ἡδὲ ἐξ ὑμῶν πατέρα αἰτήσῃ υἱὸς ἰχθύος καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσῃ αὐτῷ;</p>	<p>now what father among you whose son asks for a fish and instead of a fish would give a snake?</p>
4.26.10	437	473	208	100	110	421	827	206	90	11.12	Qn	<p>ἢ ἀντὶ ὄφιοσ σκορπίου;</p>	<p>or instead of an egg a scorpion?</p>
4.26.10	437	473	208	100	110	421	827	206	90	11.13	Qn	<p>εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ δίδόναι τοῖς τέκνοις ὑμῶν ἅ πόσῳ μᾶλλον ὁ πατὴρ δώσει πνεῦμα ἅγιον;</p>	<p>therefore if you evil ones know good gifts to give to your children how much more will the father give holy spirit?</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Sr c	Greek	English
4.26.11	437	473	208-9 gawn	100	11 0	421	833	207	92	11.14	Qn	〈τότε ἐκβάλλει〉 δαιμόνιον κωφόν	then he expels a deaf demon
4.26.11	437	473	208-9 gawn	100	11 0	421	833	207	92	11.15	Qn	«καὶ ἔλεγον» ἐν Βεελζεβούλ ἐκβάλλει τὰ δαιμόνια	and they said in Beelzeboul he expels the demons
4.26.11	437	473	208-9 gawn	100	11 0	421	833	207	92	11.18	Qn	«εἶπεν αὐτοῖς» ῥ καὶ εἰ ὁ σατανᾶς ἐφ' ἑαυτὸν ῥ ἐμερίσθη ῥ 〈οὐ δύναται〉 «σταθῆναι ἢ βασιλεία αὐτοῦ»	and he said to them if the satan is divided against himself his kingdom cannot stand
4.26.11	437	473	209	100	11 0	421	833	207- 8	92	11.19	Qn	εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;	now if I in Beelzeboul expel the demons your sons in whom do they expel?
4.26.11	437	473	209	100	11 0	421	833	208	92	11.20	Qn	εἰ δὲ ῥ ἐγὼ ῥ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ῥ ῥ ἐφθασεν ῥ ἐφ' ὑμᾶς ἢ βασιλεία τοῦ θεοῦ;	now if I with god's finger expel the demons then the kingdom of god has arrived upon you
4.26.12, 5.6.7	437	473	209	100	11 0	421	833	208	92- 4	11.21 11.22	Qn	ῥ τὸν ἰσχυρόν ῥ ἰσχυρότερος «εἰσελθὼν» ῥ νικήσῃ ῥ 〈καὶ τὰ σκεύη αὐτοῦ διαρπάσαι〉	the stronger armed man entering conquers the strong armed man and pillages his weapons
--	437- 8	473 na	209 na	100 na	--	421 na	833	208- 9	94	11.23	Qn	«ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει»	whoever is not with me is against me and whoever does not gather with me scatters
3.11.3, 4.26.13, Carn. 7.13	438	473	209	100	11 0	422	833	209- 10	94	11.27	Qn	«καὶ» γυνὴ ἐκ τοῦ ὄχλου ῥ ἀνέκραξε ῥ μακαρία ἢ κοιλία ἢ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας	then a woman from the crowd cried out blessed the womb that carried you and the breasts that you nursed
4.26.13, Carn. 7.13	438	473	209	100	11 0	422	833	210	94	11.28	Qn	«ὁ δὲ λέγει» μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ ῥ ποιοῦντες ῥ	then he says blessed instead the ones who hear and do the word of god
4.27.1, Fug. 13.3	438	473	209	101	11 0	422	833	210	94	11.29b	Qn	ἢ γενεὰ αὕτη σημεῖον οὐ δοθήσεται αὐτῇ	this generation a sign will not be given to her
4.27.1	438	473	209	101	11 0	422	844	210	94	11.33	Qn	λύχνον (οὐδὲ καλύπτει ἀλλ' ῥ) ἐπὶ τὴν λυχνίαν (τεθῆ) ῥ ῥ ἵνα λάμπη πᾶσιν ῥ	one does not hide a lamp but places it upon the lampstand so that it illumines all
--	438	473 na	210 na	101 na	--	422 na	844	211	94- 6	11.34	Qn	«ὁ λύχνος τοῦ σώματός ἐστὶν ὁ ὀφθαλμὸς ἐὰν ῥ ὁ ὀφθαλμὸς σου ἀπλοῦς ὅλον τὸ σῶμά σου φωτεινὸν ἔσται ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ῥ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται»	the light of the body is the eye if your eye is simple your whole body will be alight but if your eye is evil your whole body will be dark
--	438- 9	473 na	210 na	101 na	--	422 na	844	211	96	11.35	Qn	«εἰ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶν τὸ σκότος πόσον»	if the light that is in you is darkness how great that darkness

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.27.2	439	473	210 gawn	101	110	422	847	212	96	11.37b	Qn	<p>«καί» ἐρωτᾷ αὐτὸν Φαρισαῖος ἵνα ἂριστήσῃ ἴμετ' αὐτῷ</p>	<p>and a Pharisee asked him to breakfast with him</p>
4.27.2	439	473	210	101	111	422	847	212	96	11.38b	Qn	<p>διακρινόμενος ἐν ἑαυτῷ διὰ τί οὐ πρῶτον ἐβαπτίσθη (πρὸ ἀνέπεσεν)</p>	<p>judging in himself why he did not first wash before he reclined</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.27.2, 6	439	473	210	101	11 1	422	84 7	212- 3	96	11.39	Qn	«καὶ ὁ Ἰησοῦς λέγει αὐτῷ» ᾿οὶ Φαρισαῖοι ᾿ τοῦ ποτηρίου καὶ τοῦ πίνακος τὸ ἔξωθεν καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας	then Jesus says to him Pharisees! you clean the outside of the cup and the bowl but your inside is full of greed and evil
4.27.2	439	473	210	101	11 1	422	84 7	213	96	11.40	Qn	«ἄφρονες» οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;	fools! did not the one who made the outside also make the inside?
4.27.3, 6	439	473	210	101	11 1	422	84 7	213	96-8	11.41	Qn	δότε ᾿τὰ ὑπάρχοντα ᾿ ἐλεημοσύνην (καὶ) πάντα καθαρὰ ὑμῖν ᾿ ἔσται ᾿ (οὐαὶ) «ὑμῖν» (τοῖς Φαρισαίοις)	give possessions as alms and all things will be clean for you cursed are you Pharisees
4.27.1, 4, 6	439	473-4	210	101	11 1	422	84 8	213	98	11.42ab	Qn	«ὅτι» ᾿ ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ ᾿ παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ	because you tithe mint and rue and every herb and you pass by the calling and the love of god
4.27.5	439	474	210 gawn	101	11 1	422	84 8	214	98	11.43bc	Qn	«ἀγαπᾶτε τὴν» ᾿ πρωτοκλισίαν ᾿ «καὶ τοὺς» ᾿ ἀσπασμούς	you love the first-seat and the greetings
4.27.6	439	474	211	101	11 1	422	84 8	214- 5	98	11.46	Qn	᾿ καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ ᾿ ὅτι φορτίζετε ᾿ τοὺς ἀνθρώπους ᾿ φορτία δυσβάστακτα «καὶ» (αὐτοὶ) ᾿ τῷ δακτύλῳ ᾿ οὐ ᾿ ἐτόλμων κινήσαι ᾿ οὐαὶ ὑμῖν	and cursed are you lawyers because you burden the people with burdens difficult to carry and you yourselves do not dare lift a finger
4.27.8	439	474	211	101	11 1	422	84 8	215	98	11.47	Qn	ὅτι οἰκοδομεῖτε ᾿ τὰ ᾿ μνημεῖα ᾿ τῶν προφητῶν ᾿ οὐ ᾿ «δὲ» πατέρες ὑμῶν ἀπέκτειναν αὐτούς	cursed are you because you build the memorials of the prophets yet your fathers killed them
4.27.8	439	474 na	211	101	11 1	422	84 8	215	98	11.48	Qn	μαρτυρεῖτε μὴ συνευδοκεῖν τοῖς ἔργοις τῶν πατέρων ὑμῶν (οὐαὶ ὑμῖν γραμματεῖς)	you are witnesses to disapproving the deeds of your fathers cursed are you scribes
4.27.9, 4.28.2	439- 40	474	211	102	11 1	422	85 7	215	98- 100	11.52	Qn	«ὅτι ἤρατε» ᾿ τὴν κλεῖδα τῆς γνώσεως ᾿ αὐτοὶ οὐκ εἰσῆλθατε καὶ (οὐδὲ) τοὺς εἰσερχομένους ᾿ ἀφίετε ᾿ ᾿	because you have taken away the key of knowledge and you yourselves have not entered and you do not permit those entering

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.28.1	440	474	211	102	11 1	42 2	860	216	100	12.1	Qn	«καὶ» ῥλέγει τοῖς μαθηταῖς ῥ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἣτις ἐστὶν ὑπόκρισις	and he says to the students be careful of the yeast of the Pharisees which is hypocrisy
4.28.2	440	474	211	102	11 1	42 2	860	216- 7	100	12.2	Qn	οὐδὲν δὲ κεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται	now nothing that is covered up will not be revealed and hidden that will not be made known
4.28.2	440	474	211	102	11 1	42 2	860	217	100	12.3	Qn	ῥδ ῥ ῥεῖς ῥ τὸ οὖς ἐλάλησατε ῥ κηρυχθήσεται ῥ «ἐπὶ τῶν δωμαίων»	what you spoke in the ear will be preached on the roofs
4.28.3- 4	440- 1	474	211	102	11 1	42 2	861	217	100	12.4	Qn	λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ῥ τοῦτο ῥ μὴ ἐχόντων περισσότερόν τι ποιῆσαι ῥ	but I tell you my friends do not be afraid of those who kill the body and after that do not have anything more to do
4.28.3	441	474	211- 2	102	11 1	42 2	861	217	100- 2	12.5	Qn	ῥδείξω ῥ δὲ ὑμῖν τίνα φοβηθῆτε φοβηθῆτε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβηθῆτε	but I will show you whom you should fear fear the one who after dying has authority to cast into ge-hinnom yes I tell you fear this one
4.28.4	441	474	212	102	11 2	42 3	861	218	102	12.8	Qn	λέγω ῥ δὲ ῥ ὑμῖν πᾶς ὃς ὁμολογήσει ῥ ἐν ἐμοὶ ῥ ῥἐμπροσθεν ῥ τῶν ἀνθρώπων ῥ ὁμολογήσω ῥ ἐν αὐτῷ ῥ ῥἐμπροσθεν ῥ τοῦ θεοῦ	but I tell you everyone who confesses in me before humans I will confess in him before god
4.28.4	441	474	212	102	11 2	42 3	861	218	102	12.9	Qn	ῥκαὶ πᾶς ῥ ὃς ἂν ἀρνήσηταί ῥ με ῥ ῥἐμπροσθεν ῥ τῶν ἀνθρώπων ῥ ἀπαρνηθήσεται ῥ ῥἐμπροσθεν ῥ τοῦ θεοῦ	and every one who denies me before humans will be denied before god
4.28.6	441	474- 5	212- 3	102	11 2	42 3	861	218	102	12.1 0	Qn	ῥκαὶ ῥ ὃς ἂν εἴπῃ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ῥ ἀφεθήσεται αὐτῷ ὃς ὃ ῥ ἂν εἴπῃ εἰς τὸ πνεῦμα ἅγιον οὐκ ἀφεθήσεται αὐτῷ	and whoever speaks a word against the son of man it will be pardoned him but whoever speaks against the holy spirit it will not be pardoned him
4.28.8	441	475	213	102	11 2	42 3	861	219	102	12.1 1	Qn	«ὅταν» παραδώσιν ὑμᾶς ἐπὶ τὰς ἀρχὰς ῥ μὴ μεριμνήσητε τί λαλήσητε ῥ	when they hand you over to the rulers do not worry what you will say
4.28.8	441	475	213	102	11 2	42 3	861	219- 20	102	12.1 2	Qn	ἅγιον ῥ δὲ ῥ πνεῦμα διδάξει ὑμᾶς ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε	now the holy spirit will teach you in that hour what to say
4.28.9	441	475	213	102	11 2	42 3	871	220	104	12.1 3	Qn	«καὶ λέγει» τις «ἐκ τοῦ ὄχλου αὐτῶ» εἶπε τῷ ἀδελφῷ μου ῥ μερίζειν ῥ μετ ῥ ἐμοῦ τὴν κληρονομίαν	and someone from the crowd says to him tell my brother to divide with me the inheritance
4.28.9- 10	441	475	213	102	11 2	42 3	871	220	104	12.1 4	Qn	«καὶ λέγει αὐτῷ» τίς με κατέστησεν κριτὴν ἐφ ῥ ὑμᾶς;	and he says to him who appointed me a judge over you?

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Sr c	Greek	English
4.28.11	442	475	213	104	112	423	871	220	104	12.16	Qn	«και λέγει αυτοίς» παραβολήν ἁνθρώπου ἁ πλουσίου	and he tells them a fable of a wealthy person
4.28.11	442	475	213 na	104 gawn	112 anw	423 na	871	220	104	12.18	Qn	«εἶπεν καθελῶ τὰς ἀποθήκας και μείζονας οἰκοδομήσω και συνάξω ἐκεῖ πάντα» (τὸν σῖτον) «και τὰ ἀγαθὰ μου»	he said I will tear down the barns and I will build bigger ones and I will gather there all the grain and my goods
4.28.11	442	475	213 na	104 gawn	112	423 anw	871	220- 1	104	12.19	Qn	«και ἐρῶ τῇ ψυχῇ μου ψυχὴ ἔχεις πολλὰ ἀγαθὰ εὐφραίνου»	and I will say to my soul soul you have many good things enjoy!
4.28.11	442	475	213	104	112	423	871	221	104	12.20	Qn	εἶπεν δὲ αὐτῷ ὁ θεὸς ἄφρων ταύτη τῇ νυκτὶ ἀπαιτοῦσιν τὴν ψυχὴν σου ἃ δὲ ἡτοίμασας τίνι ἔσται;	but god said to him fool on this night they will claim your life
4.29.1	442	475	213	104	112	423	875	221	104	12.22	Qn	«λέγω ὑμῖν» ἁ μὴ μεριμνᾶτε ἁ τῇ ψυχῇ ἁ τί φάγητε μηδὲ ἁ τῷ σώματι ἁ τί ἐνδύσθησθε ἁ	I tell you do not worry for your life what you will eat nor for your body what you will wear
4.29.1	442	475	213	104	112	423	875	221- 2	104- 6	12.23	Qn	ἡ ψυχὴ ἁ πλεῖόν ἐστιν ἁ τῆς τροφῆς «και» τὸ σῶμα τοῦ ἐνδύματος	life is more than food and the body than clothing
4.22.1, 4.29.1	442	475 gawn	214	104	112	423	875	222	106	12.24	Qn	βλέπετε τοὺς κόρακας οὐ σπείρουσιν οὐδὲ θερίζουσιν ἁ οὐδὲ συνάγουσιν εἰς ἀποθήκας ἁ και ὁ θεὸς τρέφει αὐτούς ἁ	look at the ravens they do not sow nor harvest nor gather into barns and god feeds them
4.22.1, 4.29.1	442	475 gawn	214	104	112	423	875	222	106	12.27	Qn	τὰ κρίνα ἁ ἁ οὐ ἁ ἁ κοπιᾷ ἁ οὐδὲ νήθει «λέγω δὲ ὑμῖν» οὐδὲ Σολομών ἁ ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων ἁ	the lilies do not labor nor spin but I tell you not even Solomon in all his glory was arrayed like one of these
4.29.3	442	475	214	104	112	423	875 Lk 2	223	--	12.28	Qn	«πόσω μᾶλλον ὑμᾶς» ὀλιγόπιστοι;	how much more you little-faiths?
4.29.3	443	475-6	214	104-5	112	423	875	223	106	12.30	Qn	ταῦτα τὰ ἔθνη τοῦ κόσμου ἁ ἐπιζητοῦσιν ἁ οἶδεν δὲ ὁ πατὴρ ἁ ὑμῶν ἁ ὅτι χρῆζετε τούτων	these things the nations of the world seek after but your father knows that you need them
3.24.8, 4.29.5	443	476	214	105	112	423	875	223- 4	106	12.31	Qn	ζητεῖτε ἁ δὲ ἁ τὴν βασιλείαν τοῦ θεοῦ και ταῦτα προστεθήσεται ὑμῖν	now seek the kingdom of god and all these things will be provided for you
--	443	476	214	105 anw	113	423	875	224	106	12.32	Qn	ὁ πατὴρ «δώσει ὑμῖν τὴν βασιλείαν»	the father will give you the kingdom
--	443	476 na	214 na	105 na	--	424 na	875	224	106	12.33	Qn	«πωλήσατε τὰ ὑπάρχοντα ὑμῶν και δότε ἐλεημοσύνην»	sell your possessions and give alms

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Sr c	Greek	English
4.29.6	443	476	21 5	105	11 3	424	883	22 5	108	12.35	Qn	⟨ἔστωσαν⟩ αἱ ὀσφύες περιεζωσμένοι (καὶ) οἱ λύχνοι καιόμενοι	let your loins be girded and lamps kept burning
4.29.6	443	476	21 5	105	11 3	424	883	22 5	108	12.36	Qn	⟨καὶ ὑμεῖς ὅμοιοι ἀνθρώποις⟩ προσδεχομένοι τὸν κύριον ⟨πότε⟩ ἀναλύσῃ ἐκ τῶν γάμων «ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ⟩	and be like persons awaiting their lord when he returns from the wedding feasts to open for him when he comes and knocks
4.29.6	443 -4	476	21 5	105 anw	11 3	424	883	22 5	108	12.37	Qn	⟨μακάριοι οἱ⟩ δοῦλοι «ἐκεῖνοι οὓς ἐλθὼν ὁ» κύριος «εὕρησει γρηγοροῦντας⟩	blessed those slaves whom the lord will find keeping watch when he comes
--	444	476	21 5	105 anw	11 3	424	883	22 5	108	12.38	Qn	⟨καὶ εἰ ἐν τῇ⟩ ἑσπερινῇ φυλακῇ «ἔλθῃ καὶ εὕρῃ οὕτως μακάριοί εἰσιν ἐκεῖνοι⟩	and if he should come during the night watch and find thus then blessed are they
4.29.7- 8	444	476	21 5	105	11 3	424	883	22 5	108	12.39	Qn	⟨γρηγορεῖτε ὅτι⟩ εἰ ᾗδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται ἢ οὐκ ἂν ἀφήκεν διορυχθῆναι τὸν οἶκον αὐτοῦ	keep watch because if the house-master knew at what hour the thief was coming he would not allow his house to be broken into
4.29.7- 8	444	476	21 5	105	11 3	424	883	22 6	108	12.40	Qn	⟨καὶ ὑμεῖς⟩ γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται	and you must be prepared because you do not know at what hour the son of man is coming
4.29.9	444	476	21 5	105	11 3	424	883	22 6	108	12.41	Qn	⟨λέγει⟩ «δὲ» ὁ Πέτρος ἢ μὴ καὶ ἢ πᾶσιν ἢ τὴν παραβολὴν λέγει;	then Peter says are you speaking this comparison to us or to everyone?
4.29.9	444	476	21 5	105	11 3	424 anw	883	22 6	108 -10	12.42	Qn	⟨καὶ λέγει τίς ἄρα ἐστὶν ὁ πιστὸς⟩ (οἰκονόμος) «ὁ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ δοῦναι αὐτοῖς ἐν καιρῷ σιτομέτριον⟩;	and he says so who is the faithful house-manager the mindful one whom the lord appointed over his household to give them the grain-portion at the appointed time?

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.29.9	444	476	215	105	11 3	424	883	226	110	12.4 3	Qn	«μακάριος ὁ» <δοῦλος> «ἐκεῖνος ὄν» ἐλθὼν ὁ κύριος «αὐτοῦ εὐρήσει ποιοῦντα οὕτως»	blessed that slave whom when his lord comes will find him doing thus
4.29.9	444	476	215	105	11 3	424	883	226	110	12.4 4	Qn	«λέγω ὑμῖν ὅτι» ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν ἑαυτοῦ καταστήσει αὐτόν	I tell you that over all his possessions he will put him in charge
4.29.9	444	476	215 anw	105	11 3	424 anw	883	226	110	12.4 5	Qn	«ἐὰν δὲ ὁ κακὸς δοῦλος ἐκεῖνος ἐσθίῃ δὲ καὶ πίνη»	now if that wicked slave eats and drinks
4.29.9- 11	444	476	215	105- 6	11 3	424	883	226	110	12.4 6	Qn	ἤξει ὁ κύριος τοῦ δούλου ἐκείνου <ἐν> ἡμέρᾳ <ἣ> οὐ προσδοκᾷ <καὶ ἐν> ὥρᾳ <ἣ> οὐ γινώσκει καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει	the lord of that slave will come on a day which he does not expect at an hour which he does not know and will cleave him in two and apportion his lot with the faithless
4.29.11	444- 5	476	216	106	11 3	424	883	226- 7	110	12.4 7	Qn	<ὁ> δοῦλος ἑὶ γνοῦς ἑ καὶ μὴ ποιήσας ἑ δαρήσεται ἑ πολλά ἑ	the slave who knows and does not do will be beaten many times
4.29.11	445	476	216	106	11 3	424	883	227	110	12.4 8	Qn	ἑ ὁ δὲ μὴ γνοῦς ποιήσας δὲ ἄξια πληγῶν ἑ δαρήσεται ἑ ὀλίγα παντὶ δὲ ἑ ἑδόθη πολὺ πολὺ ζητηθήσεται παρ' αὐτοῦ καὶ ἑ παρέθεντο πολὺ περισσότερον αἰτήσουσιν αὐτόν ἑ	but the one who does not know but did what was worthy of blows will be beaten a few times but to every one to whom much is given much will be expected from him and to whomever much is entrusted much more they will ask him

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Sr c	Greek	English
4.29.12-13	44 5	476	216	106	113	42 4	890	228	11 2	12.49a	Qn	πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν	fire I have come to cast on the earth
4.29.14	44 5	476- 7	216	106- 7	113	42 4	890	228- 9	11 2	12.51	Qn	δοκεῖτε ὅτι ἠλθον εἰρήνην ἵνα βαλεῖν ἐπὶ τὴν γῆν; οὐχὶ λέγω ὑμῖν ἄλλα διαμερισμὸν διαμερισθήσεται πατὴρ ἐπὶ υἱῶν καὶ υἱὸς ἐπὶ πατρί καὶ μήτηρ ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρὶ καὶ πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν	do you think that I have come to cast peace on the earth? no I tell you but division father will be divided against son and son against father and mother against daughter and daughter against mother and mother-in-law against bride and bride against mother-in-law
4.29.14	44 5	477	216	107	113- 4	42 4	890	229	11 2	12.53	Qn	ὑποκριταὶ τὸ μὲν πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς δοκιμάζετε τὸν δὲ καιρὸν τοῦτον οὐκ ἐδοκιμάζετε	hypocrites! scrutinizing the face of the heaven and of the earth yet you do not scrutinize this moment
4.29.15	44 6	477	216- 7	107	114	42 4	896	230	11 4	12.56	Qn	καὶ ἅψ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον	and you do not judge for yourselves what is just
4.29.15-16	44 6	477	217	107	114	42 4	896	230	11 4	12.57	Qn	μή ποτε κατασύρη σε τῷ κριτῇ καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν	lest he drag you to the judge and the judge hand you over to the officer and the officer throw you into prison
4.29.16	44 6	477	217	107	114	42 4	896	231	11 4	12.58	Qn	καὶ λέγω ὑμῖν οὐ ἐξέλθεις ἕως ἂν ἵκανῶς τὸν ἔσχατον κοδράντην	I tell you you will not leave from there until you have repaid the last quarter

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Sr c	Greek	English
--	446	477	217 gawn	107 gawn	114	424 na	90 5	232	114	13.11	Qn	«καὶ ἰδοὺ γυνή»	and behold there was a woman
--	446	477	217 gawn	107 gawn	114	424 na	90 5	232- 3	114- 6	13.12	Qn	«καὶ ὁ Ἰησοῦς λέγει αὐτῇ γύναι ἀπολέλυσαι»	and Joshua says to her woman be released
--	446- 7	477	217 gawn	107	114	424 na	90 5	233	116	13.13	Qn	«καὶ ἐδόξαζεν τὸν θεόν»	and she glorified god
4.30. 1	447	477	217 gawn	107 gawn	114	424	90 5	233	116	13.14	Qn	«καὶ τις ἔλεγεν» ἴ τῷ σαββάτῳ ἐθεράπευσεν ἰ	and someone said he healed on the sabbath
4.30. 1	447	477	217	107	114	425	90 5	233	116	13.15	Qn	«καὶ ὁ κύριος λέγει» ἕκαστος ὑμῶν ἴ τοῖς σάββασιν ἴ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;	and the lord says does each of you on the sabbaths not untie the donkey or the ox from the manger and leading away water it?
--	447	477	217	107 gawn	114	425	90 5	233	116	13.16	Qn	ταύτην δὲ θυγατέρα Ἀβραὰμ ἔδησεν ὁ σατανᾶς «ἔλυσά ἀπὸ τοῦ δεσμοῦ τῷ σαββάτῳ»	now this daughter of Abraham [whom] the satan had bound I have loosed from this bondage on the sabbath

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
--	44 7	477	217	107	114	425 na	907	234	116	13.1 8	Qn	«και ἔλεγεν τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;»	and he said to what is god's kingdom comparable and to what shall I compare it?
4.30.1	44 7	477	217	107-8	114	425	907	234	116-8	13.1 9	Qn	ἡ βασιλεία τοῦ θεοῦ ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ κήπῳ αὐτοῦ ἡ	god's kingdom is comparable to a seed of mustard that a person taking sows in his garden
4.30.3	44 7	477	217	108	114	425	907	235	118	13.2 0	Qn	«και ἔλεγεν τίνι ὁμοιώσω» τὴν βασιλείαν τοῦ θεοῦ	and he said to what should I compare the kingdom of god?
4.30.3	44 7	477	217	108	114	425	907	235	118	13.2 1	Qn	ὁμοία ἐστὶν ζύμη «ἦν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα»	it is similar to yeast that a woman taking hid inside measures of flour
--	44 8	478 na	217 na	108 gawn	--	425 na	911	235- 6	118	13.2 4	Qn	«ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας ὅτι πολλοὶ ζητήσουσιν εἰσελθεῖν»	struggle to enter through the narrow gate because many will seek to enter
4.30.4	44 8	478	217-8	108	114	425	911	236	118	13.2 5	Qn	ὅτε ἐγερθῆ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν «καὶ» τοῖς κρουσοῦσιν ἐρεῖ οὐκ οἶδα ὑμᾶς πόθεν ἐστέ	when the house-master arose and shut the door and to those knocking answers I do not know you where you are from
4.30.4	44 8	478	218	108	114	425	911	236- 7	118	13.2 6	Qn	«τότε ἔλεγον» ἐφάγομεν ἔμπροσθεν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας	we ate in your presence and we drank and you taught in our streets
4.30.4	44 8	478	218	108	114	425	911	237	118- 20	13.2 7	Qn	οὐδέποτε ἔγνω ὑμᾶς ἄναχωρεῖτε ἀπ' ἐμοῦ πάντες ἐργάται ἄνομίας	go away from me all workers [of evil]
4.30.4- 5	44 8	478	218	108	114	425	911	237- 8	120	13.2 8	Qn	ὅτε ἴδητε πάντας τοὺς δικαίους εἰσερχομένους ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους ἔξω ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων	when you will see all the righteous ones entering in the kingdom of god then as you are being dominated outside there will be weeping and gnashing of teeth

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.31.1	449	478	218	109	115	425	926-7	243	120-2	14.12	Qn	<p>⟨εἰς τὸ ἀριστον ἢ δεῖπνον «μὴ» φώνει «τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους⟩</p>	<p>to breakfast or dinner do not call your friends or your brothers or your relatives or rich neighbors</p>
4.31.1	449	478	218 gawn	218 gawn	115	425 na	927	243	122	14.13	Qn	<p>«ἀλλ' ἀλείπτω πτωχοὺς ἀναπίπτους χωλοὺς τυφλοὺς»</p>	<p>instead call the beggars the crippled the lame the blind</p>
4.31.1	449	478	218	109	115	425	927	243	122	14.14	Qn	<p>οὐκ ἔχουσιν ἀνταποδοῦναι ἐν τῇ ἀναστάσει</p>	<p>they will not have to recompense in the resurrection</p>
4.31.2	449	478	218	109	115	425	927	244	122	14.16	Qn	<p>ἄνθρωπός τις ἐποίησε ἰσθμὸν καὶ ἐκάλεσεν πολλοὺς</p>	<p>a certain person made a large feast and called many</p>
4.31.3	449	478	218	109	--	425	927	244	122	14.17	Qn	<p>ἀπέστειλεν «τὸν δοῦλον αὐτοῦ καλέσαι αὐτοὺς καὶ οὐκ ἦλθον»</p>	<p>he sent his slave to call them and they did not come</p>
4.31.4	449	478	218	109	115	425	927	244	122	14.18	Qn	<p>«οἱ εἶπον» ἀγρὸν ἠγόρασα ⟨ἔχε με παρητημένον⟩</p>	<p>they said a field I purchased excuse me</p>
4.31.4	449	478	218	109	115	425	927	244	122	14.19	Qn	<p>«καὶ» ἰζεύγη βουῶν ἠγόρασα</p>	<p>and a yoke of oxen I purchased</p>
4.31.4	449	478	218	109	115	425	927	245	122	14.20	Qn	<p>«καὶ» γυναῖκα ἔγημα</p>	<p>and a woman I married</p>
4.31.5-6	449-50	478	218-9	109	115	425	927	245	122-4	14.21	Qn	<p>ἀπήγγειλεν τότε [ἐπαρθεὶς] ὁ οἰκοδεσπότης ἔξελθε εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως</p>	<p>then [being stirred] the house-master announced go out into the streets and the alleys of the city</p>
4.31.6	450	479	219	109	115	425	927	245	124	14.22	Qn	<p>ἔτι τόπος ἐστίν</p>	<p>yet there is still room</p>
4.31.6	450	479	219	109	115	425	927	245	124	14.23	Qn	<p>εἰς τὰς ὁδοὺς καὶ φραγμοὺς</p>	<p>to the roads and fences</p>
4.31.6	450	479 na	219	109	--	425	927	245	124	14.24	Qn	<p>οὐδεὶς γεύσεται</p>	<p>none will taste</p>

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.19.12	450	479 na	219 na	109 na	115	425 na	935	246-7	--	14.26	Qn	«ἐὰν μή τις καταλείψῃ πατέρα καὶ μητέρα καὶ ἀδελφούς καὶ γυναῖκα καὶ τέκνα οὐκ ἔστι μου μαθητῆς»	if one does leave father and mother and brothers and wife and children he is not my student
--	451	479 na	219 na	109 na	115	425 na	935	248	--	14.33	Qn	«ὅς οὐκ ἀποτάσσεται πᾶσιν τοῖς ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητῆς»	whoever does not give up all the possessions is not able to be my student

T	H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
4.32.2	451	479	219 gawn	110	--	425	941	249	124	15.3	Qn	«καὶ ἔλεγεν» παραβολὴν	and he spoke a comparison
4.32.1-2	451	479	219 gawn	110	115	425	941	249-50	124	15.4	Qn	«τίς ἄνθρωπος ἔχων ἑνὸς πρόβατον ἃ ἀπώλεσεν ἃ αὐτὸ καὶ» «ζητεῖ τὸ ἀπολωλὸς» «ἕως» «εὕρη» «αὐτό»	a certain person who had a sheep lost it and seeks the lost until he finds it
4.32.1-2	451	479	219 gawn	110	115	425	941-2	250	124	15.5	Qn	«χαίρων ἃ ἐπ' αὐτῷ»	rejoicing over it
4.32.2	451-2	479	219 gawn	110	115	426	942	250	124-6	15.7	Qn	«ὡς» ἃ ἐπὶ ἁμαρτωλῶ μετανοοῦντι ἃ	as over a repenting sinner
4.32.1-2	452	479	219 gawn	110	115	426	942	251	126	15.8	Qn	«ἢ» «ἔχων ἑνὸς δραχμὴν ἀπώλεσεν ἃ αὐτήν καὶ» «ζητεῖ ἕως» «εὕρη»	or having a drachma lost it and seeks until he finds
4.32.1-2	452	479	219	110 gawn	115	426	942	25	126	15.10	Qn	«χαίρων ἃ ἐπ' αὐτῇ» «ὡς» ἃ ἐπὶ ἁμαρτωλῶ μετανοοῦντι ἃ	rejoicing over it as over a repenting sinner
	452	479	219 gawn	110	115	426 anw	953	252	126	16.2	Qn		
	452-3	479	219 gawn	110 gawn	115-6	426 anw	953	252	126	16.4	Qn		
	453	479	219 gawn	110	116	426 anw	953	252	126	16.5	Qn		
	453	479	219 gawn	110 gawn	116	426 anw	953	252	126-8	16.6	Qn		
	453	479	219 gawn	110 gawn	116	426 anw	953	252	128	16.7	Qn		

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
453	479	219	110	116	426	954	253	128	16.9a	Qn	καὶ ἐγὼ λέγω ὑμῖν ποιήσατε [ὑμῖν] φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας	and I say to you make [for yourselves] friends with the mammon of wickedness
453	479	219	110-1	116	426	954	253	128	16.11	Qn	εἰ ἐν τῷ μαμωνᾷ ἀδίκῳ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;	if with wicked mammon you have not been faithful who will entrust what is true to you?
453	479	219	111	116	426	954	253	128	16.12	Qn	καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ εὐρεθῆτε τὸ ἐμὸν τίς δώσει ὑμῖν; οὐδεὶς δύναται δυσι κυρίοις δουλεύειν	and if you have not been faithful with another's who will give you what is mine? no one can serve two lords
453	479	219-20	111	116	426	954	253	128	16.13	Qn	ἐνὸς καταφρονήσει καὶ τοῦ ἑτέρου ἀνθέξεται οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ	one he will despise and the other he will hold fast you cannot serve god and mammon
453	479	220	111	116	426	962	254	130	16.14	Qn	οἱ Φαρισαῖοι φιλάργυροι ἐξεμυκτῆριζον ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων	the money-loving Pharisees ridiculed you are those who justify yourselves before people
453	479	220	111	116	426	962	254	130	16.15	Qn	ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν [τὸ ὑψηλὸν ἔστιν παρὰ ἀνθρώποις βδέλυγμα τῷ θεῷ]	but god knows your hearts [what is exalted among people is an abomination to god]
453	479	220	111	116	426	962	254-5	130	16.16	Qn	ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἐξ οὗ ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται	the law and the prophets until John from whom the kingdom of god is heralded as good news and everyone struggles into it
453-4	479	220	111	116	426	962	255-6	130	16.17	Qn	εὐκοπώτερον τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τῶν λόγων μου μίαν κεραίαν [παρελθεῖν] πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει	easier for the heaven and the earth to pass away than for one stroke of my words [to pass away] everyone who divorces his woman and who marries another commits adultery
454	479	220	111	116	426	962	257	130	16.18	Qn	καὶ ὁ γαμῶν ἀπολελυμένην ἀπὸ ἀνδρὸς [ὁμοίως μοιχὸς ἔστιν]	and the one who marries a woman divorced from a man [similarly is an adulterer]

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
454	479	220-1	111	116	426	970	258	132	16.19	Qn	ἄνθρωπος τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς	a certain person was rich and robed in purple and fine linen making merry each day splendidly
454	479	221	111	116	426	970	258	132	16.20	Qn	πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβέβλητο ἑῖς τὸν πυλῶνα ἡλκωμένος καὶ ἐπιθυμῶν χορτασθῆναι	and a certain poor man by the name of Lazarus was cast aside at the gate sore-ridden and longing to be satisfied
454	479	221	111 anw	116-7	427	970	258	132	16.21	Qn	ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ τραύματα αὐτοῦ ἐγένετο ἀποθανεῖν τὸν πτωχὸν	from the droppings from the table of the rich man' but even the dogs when coming licked his wounds it came about that the poor man died
454	479	221	111	117	427	970	258	132	16.22	Qn	καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη ἐν τῷ ἄδῃ ἐπάρας οὖν τοὺς ὀφθαλμοὺς αὐτοῦ	and was carried away by the angels to the bosom of Abraham now the rich man also died and was buried in hades thus raising the eyes of his
454	479-80	221	111-2	117	427	970	258	132	16.23	Qn	ὑπάρχων ἐν βασάνοις ὄρᾳ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῳ αὐτοῦ καὶ αὐτὸς φωνήσας εἶπεν πάτερ Ἀβραάμ ἐλέησόν με καὶ πέμψον Λάζαρον	living in torments he saw Abraham from a distance and Lazarus in his bosom and he calling out said father Abraham have mercy on me and send me Lazarus
454-5	480	221	112 anw	117	427	970	258	132	16.24	Qn	ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ	to dip the tip of his finger in water and cool the tongue of mine for I am suffering in this flame

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
455	480	221-2	112	117	427	970	258	132-4	16.25	Qn	Ἄβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακὰ νῦν δὲ ὧδε ἠ παρακαλεῖται σὺ δὲ ὀδυνᾶσαι	then Abraham said child remember that you received good things in your life and Lazarus likewise bad things now here he is comforted but you are suffering
455	480	222	112-3	117	427	970	258-9	134	16.26	Qn	καὶ ἐπὶ πάνσιν τούτοις μεταξύ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ ἐνταῦθα διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν	and beyond all these things between you and us a great chasm has been established so that those in here cannot cross over to you nor can they cross from there to here
455	480	222	113 anw	117	427	970	259	134	16.27	Qn	ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν τοῦ πατρὸς μου	even so I ask you father to send him to the house of my father
455	480	222	113 anw	117	427	970	259	134	16.28	Qn	ἔχω γὰρ ἐκεῖ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου	for I have there five brothers that it may be witnessed solemnly to them lest they also come to this the place of torment
455	480	222	113	117	427	970	259	134	16.29	Qn	λέγει αὐτῷ ἔχουσι Μωσέα καὶ τοὺς προφῆτας ἀκουσάτωσαν αὐτῶν	he says to him they have Moses and the prophets let them listen to them
455	480	222	113 anw	117	427	970	259	134	16.30	Qn	ὁ δὲ εἶπεν οὐχὶ πάτερ ἀλλ' ἐάν τις ἐκ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν	then he said no father but if someone from the dead should go unto them they will repent
455	480	222	113 anw	117	427	970	259	134	16.31	Qn	ὁ δὲ εἶπεν ἅ εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἤκουσαν οὐδ' ἂν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσουσιν αὐτοῦ	then he said if Moses and the prophets they do not hear neither if someone departs from the dead will they listen

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
456	480	222	113	117	427	978	260	136	17.1	Qn	<p>〈λέγει τοῖς μαθηταῖς〉 οὐαὶ ἐκεῖνω δι' οὗ τὰ σκάνδαλα ἔρχεται</p>	<p>he says to the students woe to that one through whom the scandals come</p>
456	480-1	222-3	113	117	427	978	260	136	17.2	Qn	<p>ῥῥσυμφέρειῖῖ αὐτῶ ῥεῖ ῥμῆῖ ἐγεννήθη ῆῖ ῖγεννηθέντα) ῥμύλω ὀνικῶῖ ῥῥπροστεθῆῖναιῖῖ περὶ τὸν τράχηλον αὐτοῦ καὶ ῥῥκαταποντισθῆῖναιῖῖ ῥἐν τῶ βάθει τῆς θαλάσσηςῖ ῆῖ ἵνα ἓνα τῶν μικρῶν τούτων σκανδαλίση</p>	<p>preferable for him if he had not been born or having been born were bound with a millstone around his neck and were thrown from a cliff into the depth of the sea than that one of these little ones he scandalize</p>
456	481	223	113	117	427	978	261	136	17.3	Qn	<p>〈προσέχετε〉 «ἐάν» ἀμαρτή ὁ ἀδελφός ἐπιτίμησον «αὐτῶ»</p>	<p>watch out if the brother sins rebuke him</p>
456	481	223	113-4	117-8	427	978	261	136	17.4	Qn	<p>«καὶ» ἐὰν ἑπτάκις ἀμαρτήσῃ εἰς σέ ἄφες «αὐτῶ»</p>	<p>and if seven times he sins against you forgive him</p>

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
456	481 na	223-4	114	118	427	990	264	138	17.11	Qn	Σαμαρείας	of Samaria
456-7	481	224	114	118	427	990	264-5	138	17.12	Qn	(ὅτε συνήντησαν) «αὐτῷ» οἱ δέκα λεπροὶ	when the ten lepers encountered him
457	481	224	114	118	428	991	265	138	17.14b	Qn	ἠπέστειλεν αὐτοὺς λέγων ἵνα ὑπάγετε ἑαυτοὺς τοῖς ἱερεῦσιν καὶ ἐν τῇ ὁδῷ ἑκαθαρίσθησαν	he sent them saying go show yourselves to the priests as they went they were cleansed
457	481	223	114	118	428	991	266	138	4.27	Qn	ὅτι πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐν ἡμέραις Ἐλισαίου τοῦ προφήτου καὶ οὐδεὶς αὐτῶν ἑκαθαρίσθη εἰ μὴ Νεμὰν ὁ Σύρος	for there were many lepers in Israel in the days of Elisha the prophet and not one was cleansed except Naaman the Syrian
457	481	224	114	118	428	991	265	138-40	17.15	Qn	εἷς ἐξ αὐτῶν	one of them
457	481	224	114	118	428	991	265	140	17.16	Qn	[αὐτὸς ἦν] Σαμαρίτης	[he was] a Samaritan
457	481	224 gawn	114 anw	118	428 anw	991	265	140	17.17	Qn		
457	481	224	114	118	428	991	265-6	140	17.18	Qn	δοῦναι δόξαν τῷ θεῷ	giving glory to god
457	481	224	114	118	428	991	266	140	17.19	Qn	ἡ πίστις σου σέσωκέν σε	your faith has made you well

H	Z	V*	Ts	B	R	K	G	N	Lk1	Sr c	Greek	English
457-8	481	224	115	118	42 8	99 6	266- 7	14 0	17.20	Qn	ἐπερωτηθεῖς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως	then he was questioned by the Pharisees when the kingdom of god is coming the kingdom of god is not coming with observation [they will say] not
458	481-2	224	115	118	42 8	99 6	267	14 0	17.21	Qn	οὐδὲ [λέγουσιν] ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν	behold here behold here for behold the kingdom of god is within you
458	482	224	115 anw	118	42 8	99 8	268	14 0	17.22	Qn	ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσετε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου	the days are coming when you will long to see one of the days of the son of man
458	483	224	115	118	42 8	99 8	268	14 2	17.25	Qn	πρῶτον [δὲ] δεῖ [τὸν υἱὸν ἀνθρώπου] πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι	[but] first it is necessary [for the son of man] to suffer many things and to be rejected
458	483	224 gawn	115	118	42 8	99 8	268	14 2	17.26	Qn	[ἐν] ταῖς ἡμέραις Νῶε	[in] the days of Noah
458	483	224 gawn	115	118	42 8	99 8	269	14 2	17.28	Qn	[ἐν] ταῖς ἡμέραις Λώτ	[in] the days of Lot
458	483	224	115	118	42 8	99 8	269	14 2	17.32	Qn	μνημονεύετε τῆς γυναικὸς Λώτ	remember the wife of Lot

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
459	483	224	115	118	428	1004	271	144	18.1	Qn	«καὶ ἔλεγεν» παραβολὴν «αὐτοῖς» προσεύχασθαι πάντοτε καὶ μὴ ἐγκακεῖν	and he spoke a comparison to them about praying always and not giving up
459	483	224	115	118	428	1004	271	144	18.2	Qn	κριτῆς «τις ἦν»	there was a judge
459	483	224	115	118	428	1004	271	144	18.3	Qn	χήρα «δὲ ἦν καὶ ἤρχετο πρὸς αὐτὸν καὶ λέγει ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου»	and a widow came to him and says vindicate me against my adversary
459	483	224 gawn	115 gawn	118	428 na	1004	271	144	18.4	Qn	«καὶ ἦλθεν εἰς ἑαυτὸν καὶ λέγει»	and he came to himself and says
459	483	224 gawn	115 gawn	118	428	1004	271	144	18.5	Qn	«μὴ μοι κόπους παρέχε ἐκδικήσω σε»	do not cause me trouble I will vindicate you
459	483	224 gawn	115 gawn	119	428 na	1004	271-272	144	18.6	Qn	«καὶ λέγει ὁ κύριος ἀκούσατε τί ὁ κριτῆς τῆς ἀδικίας λέγει»	and the lord says hear what the judge of wickedness says
459-60	483	224-5	115	119	428	1004	272	144	18.7	Qn	ὁ δὲ θεὸς ῾ποιήσει᾽ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοῶντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός	yet god will work vindication for his chosen ones who cry out to him day and night
460	483	225	115	119	428	1004	272	144	18.8	Qn	«λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν»	I tell you that he will work their vindication
460	483	225	115	119	428	1006	272	146	18.10	Qn	ἄνθρωποι δύο «ἀνέβησαν» εἰς τὸ ἱερόν προσεύξασθαι «ὁ» Φαρισαῖος «καὶ ὁ» τελώνης «ὁ Φαρισαῖος προσήχητο ὁ θεὸς εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡς ὁ τελώνης οὗτος»	two persons ascended to the temple to pray the Pharisee and the tax collector the Pharisee prayed god I thank you that I am not like this tax-collector
460	483	224 gawn	115 gawn	119	428 anw	1006	272	146	18.11	Qn	«ὁ δὲ τελώνης οὐδὲ τοὺς ὀφθαλμοὺς ἐπάρει εἰς τὸν οὐρανόν λέγει ὁ θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ»	but the tax-collector not even raising his eyes to heaven says god have mercy on me a sinner
460	483	225	115	119	429	1006	272-3	146	18.14	Qn	«λέγω ὑμῖν» κατέβη ῾οὗτος᾽ δεδικαιωμένος	I tell you this one descended justified

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
460-1	483	225-6	115-6	119	429	1011	275	148	18.18	Qn	«καὶ» ἴ τις λέγει αὐτῷ διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;	and someone says to him good teacher what by doing will I inherit eternal life?
461	483-4	226	116	119	429	1011	275-6	148	18.19	Qn	ὁ δὲ εἶπεν τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεὸς ὁ πατήρ τὰς ἐντολὰς οἶδας μὴ φονεύσης μὴ μοιχεύσης μὴ κλέψης μηδὲ ψευδομαρτυρήσης τίμα τὸν πατέρα σου καὶ τὴν μητέρα	but he said why do you call me good? no one is good except one god the father you know the commandments do not murder do not commit adultery do not steal do not bear false witness honor your father and mother
461	484	226	116	119	429	1011	276	148	18.20	Qn	καὶ λέγει «αὐτῷ» ἴ ταῦτα πάντα ἐφύλαξα ἐκ νεότητος ἴ ἀκούσας ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ ἴ ἐν σοὶ λείπει πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι	and he says to him all these I have kept from youth hearing these things Joshua said to him one thing is missing for you everything you have sell and give to the beggars and you will have treasure in heaven and come follow me
461	484-5	226	116-7	119	429	1011	276	148	18.22	Qn	καὶ ἀκούσας ταῦτα ἀπῆλθεν	and hearing these things he went away
461	485	226 na	117 na	--	429	1011	276-7	148	18.23	Qn	καὶ ἀκούσας ταῦτα ἀπῆλθεν	and hearing these things he went away

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
462	485	226	117	120	429	1027	278	150	18.35b	Qn	καὶ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν	and a blind man was sitting alongside the road
462	485	226-7	117 anw	120	429	1027	278	150	18.36a	Qn	ἀκούσας	hearing
462	485	227	117	120	429	1027	278-9	150	18.37b	Qn	ὅτι Ἰησοῦς παρέρχεται	that Joshua was passing through
462	485	227	117	120	429	1027	279	150	18.38	Qn	καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυὶδ ἐλέησόν με	and he cried out saying Joshua son of David have mercy on me
462	485	227	117-8	120	429	1027 Lk2	279	150	18.39	Qn	[οἱ δὲ] προάγοντες ἐπετίμων [τῷ τυφλῷ] αὐτῷ ἵνα σιγήσῃ	[then those] going in front rebuked him [the blind man] to keep quiet
462	485	227	118 gawn	120	429	1028	279	150	18.40	Qn	σταθεὶς δὲ ἐκέλευσεν αὐτὸν ἀχθῆναι ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν	and standing still he commanded him to be led and as he drew near he asked him
462	485	227	118 gawn	120	430	1028	279	150	18.41	Qn	τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν κύριε ἵνα ἀναβλέψω	what do you want me to do? then he said lord let me see again
462	485	227	118	120	430	1028	279-80	150	18.42	Qn	[καὶ εἶπεν ὁ Ἰησοῦς] ἀνάβλεψον ἡ πίστις σου σέσωκέν σε	[and Joshua said to him] see again your faith has made you well
462	485	227	118	120	430	1028	280	150	18.43	Qn	καὶ παραχρῆμα ἀνέβλεψεν καὶ πᾶς ὁ λαὸς αἶνον ἔδωκεν τῷ θεῷ	and immediately he saw again and all the people gave praise to god

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
463	485	227	118	120	430	1034	280	152	19.2	Qn	Ζακχαῖος	Zacchaeus
463	485	227	118 gawn	120	430	1034	281	152	19.6	Qn	ὑπεδέξατο αὐτὸν	welcomed him [and said]
463	485	227	118	120	430	1034	281	152	19.8	Qn	τὰ ἡμίσια τῶν ὑπαρχόντων τοῖς πτωχοῖς δίδωμι καὶ εἴ τινός τι ἐσυκοφάντησα τετραπλοῦν ἀποδίδωμι	half of the possessions to the beggars I will give and if I have defrauded anyone anything I will pay back fourfold [and Jesus said]
463	485	227	118	120	430	1034	282	152	19.9	Qn	σήμερον σωτηρία τούτῳ τῷ οἴκῳ	today salvation [has come] to this house
463	485	227	118	120	430	1034	282	152	19.10	Qn	ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός	for the son of man came to seek and to save the lost
463	485	227 gawn	118	120	430	1039	282	154	19.11	Qn	παραβολὴν	[by way of] a comparison [he said]
463-4	485	228	118-9	120	430	1039	282	154	19.13	Qn	δούλους ἔδωκεν αὐτοῖς μνᾶς	to the slaves he gave minas
464	485	228	119	121	430	1039	283	156	19.22	Qn	αὐστηρός ᾿αῖρων ᾿ ὃ οὐκ ἔθηκα καὶ ᾿θερίζων ᾿ ὃ οὐκ ἔσπειρα	austere taking what I did not deposit and harvesting what I did not sow
464	485	228 gawn	119 na	121	430	1039	283	156	19.23	Qn	᾿σὺν τόκῳ ᾿	with interest
464	485	228	119	121	430	1040	283	156	19.26	Qn	«λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται ἀπὸ δὲ τοῦ μὴ ἔχοντος» καὶ ὃ ᾿ἔχει ᾿ ᾿ρθήσεται ᾿	I tell you that to everyone who has it will be given but to the one who does not have even what he has will be taken away

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
465	486	228	119	121	430	1057	286	156	20.1	Qn	οἱ Φαρισαῖοι	the Pharisees
465	486	228	119	121	430	1057	286	158	20.4	Qn	τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ [ἢν ἢ] ἐξ ἀνθρώπων;	the baptism of John [was it] from heaven [or] from men?
465	486	228	119	121	430	1057	286	158	20.5	Qn	ἐξ οὐρανοῦ διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;	[if we say] from heaven why did you not believe him?
465	486	228	119	121	430	1057	286	158	20.6	Qn	ἀνθρώπων καταλιθάσει ἡμᾶς	of men they will stone us
465	486	228 gawn	119 gawn	121	430 anw	1057	286	158	20.7	Qn		
465-6	486	228	119	121	430	1057	286	158	20.8	Qn	οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ [ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ]	neither do I tell you by what authority I do these things [it happened on one of the days when he was teaching in the temple]
466	486	228	119 gawn	121	430	1066	287	158	20.19	Qn	καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν	they in fact sought to lay hands upon him and they were afraid
466	486	228 gawn	119	121	430	1068	287	160	20.24	Qn	δηνάριον Καίσαρος	a denarius of Caesar
466	486	228	119	121	431	1068	287	160	20.25	Qn	ἀπόδοτε τὰ Κάσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ	give back the things of Caesar to Caesar and the things of god to god

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
466-7	486	229	119	122	431	1073	289	160	20.27	Qn	[τινες τῶν Σαδδουκαίων οἱ λέγοντες ἀνάστασιν μὴ εἶναι]	[some of the Sadducees who say there is no resurrection]
467	486	229	119	122	431	1073	289	160	20.28	Qn	[Μωϋσῆς ἔγραψεν]	[said Moses has written]
467	486	229	119-20	122	431	1073	289	160-2	20.29	Qn	ἑπτὰ ἀδελφοὶ [λαβῶν] γυναῖκα	seven brothers [taking] a wife
467	486	229 gawn	119-20 anw	122	431 anw	1073	289	162	20.30	Qn		
467	486	229	119-20 anw	122	431 anw	1073	289	162	20.31	Qn		
467	486	229	119-20	122	431	1073	289	162	20.33	Qn	ἐν τῇ ἀναστάσει [τίνος αὐτῶν γίνεται γυνή]	in the resurrection [whose of them will the woman be]
467	486	229	120	122	431	1073	289	162	20.34	Qn	ἀποκριθεὶς οἱ υἱοὶ τούτου τοῦ αἰῶνος γαμοῦσιν καὶ [γαμίσκονται]	answering [he said] the sons of this age marry and [are given in marriage]
467	486	229	120	122	431	1073	289-90	162	20.35	Qn	οὓς κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τῆς κληρονομίας καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε [γαμίζονται]	[but] those whom god counts worthy of the inheritance of that age and of the resurrection from the dead neither marry nor [are given in marriage]
467	486-7	229	120	122	431	1073	290	162	20.36	Qn	οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν ἰσάγγελοι γὰρ εἰσιν [καὶ υἱοὶ εἰσιν] θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες	for neither will they yet die for like angels they are [and are sons] of god being sons of the resurrection
467-8	487	229	120	122	431	1073	291	162	20.39	Qn	[τινες τῶν] γραμματέων εἶπαν διδάσκαλε καλῶς εἶπας	[some of the] scribes said teacher you have spoken well
468	487	229	120	122	431	1082	291	162	20.41	Qn	[πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν;]	[how do they say the anointed one is David's son?]
468	487	229	120	122	431	1082	292	164	20.44	Qn	Δαυὶδ κύριον αὐτὸν καλεῖ	David calls him lord

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
469	487	230	121	122	431	1093	295-6	164	21.7	Qn	ἐπηρώτησαν δὲ αὐτὸν [οἱ μαθηταὶ]	then they asked him [the disciples]
469	487	230	121	122	431	1093	296	164	21.8	Qn	πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες [ὅτι] ἐγὼ εἰμι [ὁ χριστὸς]	for many will come in my name saying [that] I am [the anointed one]
469	487	230	121	122	431	1093	296	164	21.9	Qn	πολέμους δεῖ γὰρ ταῦτα γενέσθαι	[leading] wars for these things are bound to happen
469	487	230	121	122	431	1093	296	164	21.10	Qn	βασιλεία ἐπὶ βασιλείαν καὶ ἔθνος ἐπ' ἔθνος	kingdom against kingdom and nation against nation
469	487	230	121	122	431	1093	296	164-6	21.11	Qn	λοιμοὶ καὶ λιμοὶ σεισμοὶ τε φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ	plagues and famines and earthquakes and horrors and even signs from heaven
469	487	230	121	122	431	1093	297	166	21.12	Qn	πρὸ δὲ τούτων διώξουσιν ὑμᾶς	but before these things they will persecute you
469	488	230	121	122	431	1093	297	166	21.13	Qn	᾿ἀποβήσεται ᾿ ὑμῖν ᾿ εἰς μαρτύριον	this will turn out for you as testimony
469	488	230	121	122-3	431	1093	297	166	21.14	Qn	μὴ προμελετᾶν ἀπολογηθῆναι	not practicing beforehand to defend yourselves
469	488	230	121	123	431	1093-4	297-8	166	21.15	Qn	σοφίαν ἧ̅ οὐ δυνήσονται ἀντιστη̅ναι [οὐδὲ] ἀντειπεῖν	wisdom that they will not be able to withstand [nor] contradict
469	488	230	121	123	432	1094	298	166	21.16	Qn	[παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων]	[and you will be handed over also by parents and brothers and relatives and friends]
469	488	230-1	121	123	432	1094	298	166	21.17	Qn	μισούμενοι διὰ τὸ ὄνομά μου	hating you on account of my name
469	488	231	121	123	432	1094	298	166	21.19	Qn	ἐν τῇ ὑπομονῇ̅ [σώσετε ἑαυτοὺς]	in the perseverance [you will save yourselves]
469-70	488	231	121	123	432	1100	298	166	21.20	Qn	κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ ἢ ἐρήμωσις αὐτῆς	surrounded by armies Jerusalem [will have] its desolation

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
470	488	231	122	123	432	1100	300	168	21.25	Qn	ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις σημεῖα καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ [ὡς ἤχους θαλάσσης κυμαινούσης]	signs in sun and moon and stars and on the earth the nations' dismay in perplexity [like the roaring of the swelling sea]
470	488	231	122	123	432	1100	300	168	21.26	Qn	προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ [κακῶν] [αὐταὶ] γὰρ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται	anticipation of [the evils] coming upon the civilized world for the [very] powers of the heavens will be shaken
470	488	231	122	123	432	1100	300	168	21.27	Qn	καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς [τούτων δὲ γινομένων]	and then they will see the son of man coming from the heavens with great power [when these things happen]
470	488	231	122	123	432	1100	301	168	21.28	Qn	ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς διότι [ἐγγίζει] ἡ ἀπολύτρωσις ὑμῶν παραβολὴν	stand up and lift up your heads because your redemption [has drawn near] [by way of] comparison
470	488	231	122	123	432	1100	301	168	21.29	Qn	ἴδετε τὴν συκῆν καὶ τὰ δένδρα πάντα [ὅταν προβάλωσιν τὸν καρπὸν γινώσκουσιν οἱ ἄνθρωποι ὅτι τὸ θέρος ἤγγικεν]	look at the fig tree and all the trees [when they put forth fruit people know that the summer has drawn near]
470	488	231-2	122	123	432	1100	301	168	21.30	Qn	οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ	thus also you when you see these things happening you know that the kingdom of god is near
470-1	488-9	232	122	123	432	1100	302	170	21.32	Qn	[οὐ μὴ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ εἰ μὴ πάντα γένηται]	[heaven and earth will never pass away except all these things happen]
471	489	232	122	123	432	1100	302-3	170	21.33	Qn	ὁ οὐρανὸς καὶ ἡ γῆ [παρελεύσεται ὁ] δὲ [λόγος] μου [μένει εἰς τὸν αἰῶνα] [προσέχετε δὲ ἑαυτοῖς] μήποτε [βαρηθῶσιν] αἱ καρδίαι ὑμῶν	the heaven and the earth [will pass away] but my [word] [remains into the coming age] [now watch yourselves] lest the hearts of yours [be weighted down]
471	489	232	122	123	432	1100	303	170	21.34	Qn	[ἐν] κραιπάλῃ καὶ μέθῃ καὶ βιωτικαῖς μερίμναις καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη	[in] drinking bout and drunkenness and life-cares and anxieties and that day come upon you unforeseen
471	489	232	122	123	432	1100	303	170	21.35a	Qn	ὡς παγίς	like a trap
471	489	232	122	123	432	1111	304	170	21.37	Qn	τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς νύκτας ἐξερχόμενος εἰς Ἐλαιῶν	daily teaching in the temple the nights going away to [the mountain] of Olives
471	489	232	122	123	432	1111	304	170	21.38	Qn	ὠρθρίζεν ἀκούειν αὐτοῦ	they rose early to hear him

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
471	489	232	122	123	432	1114	305	172	22.1	Qn	πάσχα	[on the] Pascha
471	489	232	122	123-4	432	1114	305	172	22.3	Qn	Ἰούδαν	Judas
471-2	489	232	122 anw	124	432	1114	305-6	172	22.4	Qn	συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτόν παραδῶ αὐτοῖς	spoke with the commanders how he might hand him over to them
472	489	232	122	124	432	1114	306-7	172	22.5	Qn	ἀργύριον	[for] silver
472	489	232-3	123 gawn	124	432	1118	307	172	22.8	Qn	[καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἐτοιμάσατε ἵνα φάγωμεν τὸ πάσχα]	[and Jesus said to Peter and to the rest going away prepare so that we may eat the pascha]
472	489-90	233	123 gawn	124	432	1120	308	174	22.14	Qn	καὶ ἀνέπεσεν καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ	and he reclined and the twelve apostles with him
472	490	233	123	124	432	1120	309	174	22.15	Qn	καὶ εἶπεν ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν	and he said I have longed with longing this pascha to eat with you before I suffer
472-3 np	490 np	233 np	123 np	--	432	1120	309	174	22.17	Qn	[ποτήριον]	[cup]
473	490-1	233	123	124	432	1120	309-10	174	22.19	Qn	λαβὼν ἄρτον ἔδωκεν [αὐτοῖς] τοῦτο ἐστὶν τὸ σῶμά μου [τὸ ὑπὲρ ὑμῶν διδόμενον]	taking bread he gave [to them] this is my body [which is given for you]
473	491	233	123	124	432	1120 Lk2	310	174-6	22.20	Qn	τοῦτο τὸ ποτήριον ἢ διαθήκη ἐν τῷ αἵματί μου	this is the cup the covenant in my blood
473	491	233	123-4	124	432	1120-1	311	176	22.22b	Qn	οὐαὶ δι' οὗ παραδίδοται [ὁ υἱὸς τοῦ ἀνθρώπου]	accursed the one by whom is betrayed [the son of man]
474	491	233 gawn	124	124	432 anw	1133	313	176	22.33	Qn		
474	491	233	124	124	432	1133	313-4	176	22.34	Qn	ἀπαρνήση	you will deny

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
474	491	234	124	124	433	1143	314-5	176-8	22.41	Qn	ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο	he withdrew from them about a stone's throw and setting his knees he prayed
475	491	234	124	124	433	1147	316	178	22.47	Qn	[Ἰούδας] καὶ ἤγγισε [καταφιλήσαι] αὐτόν [καὶ εἶπεν]	[Judas] also drew near [to kiss] him [and said]
475	491 na	234	124	124	433	1147	317	178-80	22.48	Qn	φιλήματι παραδίδως;	with a kiss do you betray?
476	491	234	124	125	433	1154	319-20	180	22.63	Qn	οἱ συνέχοντες ἐνέπαιζον δέροντες	those holding him mocked beating
476	491	234	124	125	433	1154	320	180	22.64	Qn	[ἔτυπτον] λέγοντες προφήτευσον τίς ἐστὶν ὁ παῖσας σε;	[they struck] saying prophecy who is it who disciplined you?
476	491	234	124	125	433	1160	321	180	22.66	Qn	ἀπήγαγον εἰς τὸ συνέδριον	they led him away to the sanhedrin
476	491	234	124	125	433	1160	321	180-82	22.67	Qn	σὺ εἶ ὁ χριστός ἐὰν εἶπω ὑμῖν οὐ μὴ πιστεύσητε	you are the anointed one if I tell you will not believe
476	491	234	124	125	433	1160	322	182	22.69	Qn	ἀπὸ τοῦ νῦν [δὲ] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ	from now on the son of man will be seated at the right side of the power of the god
476	491	234	124	125	433	1160-1	322	182	22.70	Qn	σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ ὑμεῖς λέγετε	so you are the son of the god? you say [so]

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
477	491	235	124-5	125	433	1166	324	182	23.1	Qn	ἤγαγον αὐτὸν ἐπὶ τὸν Πιλαῦτον	they brought him over to Pilate
477	491-2	235	124-5	125	433	1166	324	182	23.2	Qn	ἔρξαντο κατηγορεῖν τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφῆτας κωλύοντα φόρους διδόναι καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα λέγοντα ἑαυτὸν βασιλέα χριστὸν ὁ δὲ Πιλαῦτος ἠρώτησεν σὺ εἶ ὁ χριστός; σὺ λέγεις	they began to accuse him: we found him perverting the people and destroying the law and the prophets forbidding to give tributes and turning away the women and the children who call him anointed king now Pilate inquired are you the anointed one? you say [so]
477	492	235	125	125	434	1166	324-5	182	23.3	Qn	ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη	he sent him up to Herod
478	492	235	125	125	434	1175	325-6	184	23.7	Qn	ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν	then Herod seeing Joshua rejoiced excessively
478	492	235	125	125	434	1176	326	184	23.9	Qn	[αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ]	[but he himself gave him no response]
478	492	235	125	125	434	1180	328	186	23.18	Qn	Βαραββᾶν	Barabbas
478	492	235	125 gawn	--	434	1180	328	186	23.19	Qn	[διὰ στάσιν καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ]	[who because of revolt and murder had been thrown in prison]
478-9	492	235	125 gawn	--	434 anw	1180-1	328-9	186	23.22	Qn		
479	492	235	125 gawn	--	434 anw	1181	329	186-8	23.23	Qn		
479	492	235 anw	125	125	434	1181	329	188	23.25	Qn	ἀπέλυσεν	he released

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
479	492 na	235	125	126	434	1187	331	188	23.32	Qn	κακοῦργοι δύο	two evildoers
479	492	235-6	125	126	434	1194	331-2	188	23.33	Qn	καὶ [ἐλθόντες] [εἰς] Κρανίον τόπον ἐσταύρωσαν αὐτὸν ᾧ μὲν ἐκ δεξιῶν ὄν δὲ ἐξ ἀριστερῶν	also [coming to] Skull place they crucified him [one on the right and one on the left]
479	492 na	236	125 anw	126	434	1194 Lk2	332	188	23.34a	Qn		
479	492 np	236 np	125 np	126	434	1194 Lk2	332	188	23.34b	Qn		
480	492	236	126	126	434	1194	336	190	23.44	Qn	ὥρα ἕκτη καὶ σκότος ἐφ' τὴν γῆν	hour six and darkness upon the earth
480	492	236	126	126	434	1194	336	190	23.45	Qn	ἐσκοτίσθη ὁ ἥλιος καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ	the sun was darkened and the temple's curtain was split
480	492	236	126	126	434	1194	336	190	23.46	Qn	καὶ φωνήσας φωνῇ μεγάλῃ ᾧ Ἰησοῦς εἶπε πάτερ εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου ᾧ τοῦτο εἰπὼν ἐξέπνευσεν	and calling out with a great call [Joshua said father into your hands I will commit my spirit] this saying he expired
480-1	492	237	126	126	434	1213	338	192	23.50	Qn	καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ	[and] behold a man by name of Joseph
481	492	237	126	126	434	1213 Lk2	338	192	23.51	Qn	οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν	had not consented to the plot [and their deed]
481	492	237	126	126	434	1213 Lk2	338	192	23.52	Qn	τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα	to Pilate he asked for the body
481	492	237	126	126	434	1213	338-40	192	23.53	Qn	καθελὼν τὸ σῶμα ἐνετύλιξε ἐν σινδόνι καὶ ἔθηκεν ἐν καινῷ μνήματι λαξευτῷ	bringing down the body he wrapped in fine linen and placed in a hewn tomb
481	492	237	126	126	434	1213	340	192-4	23.55	Qn	αἱ γυναῖκες	the women
481	492	237	126 anw	126	434	1213	340	194	23.56	Qn	ὑποστρέψασαι ἡσύχασαν τὸ σάββατον κατὰ τὸν νόμον	returning stayed still on the sabbath according to [the law]

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
481	49 2	237	127	126	434	1224	341	194	24.1	Qn	ὄρθρου βαθέως ἦλθον ἐπὶ τὸ μνήμα ἄφ' ἧτοίμασαν ἀρώματα	at deep dawn they came to the tomb [bearing those] spices they had prepared
481	49 2	237	127	126	435	1224	341- 2	194	24.3	Qn	οὐχ εὗρον τὸ σῶμα	they did not find the body
481	49 2	237-8	127	126	435	1224	342	194	24.4	Qn	ἔν τῳ ἀπορεῖσθαι αὐτὰς περὶ τούτου ἄστραπτουσιν δύο ἄνδρες ἔν ἐσθῆτι	[while they were at a loss about this] two men [in lightning clothes]
482	49 2	238	127 anw	126	435	1224	342	194	24.5	Qn	τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν	why do you seek the living among the dead?
482	49 3	238	127	126	435	1224	342	194	24.6	Qn	ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ὑμῖν ἔτι ὡν ἐν τῇ Γαλιλαίᾳ	he was raised remember all he said [to you when he was in Galilee]
482	49 3	238	127	126	435	1224	342- 3	194- 6	24.7	Qn	ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι	that it is necessary for the son of man to be betrayed and crucified and on the third day to be raised
482	49 3	238	127	126	435	1224	343	196	24.9a	Qn	ὑποστρέψασαι ἀπὸ τοῦ μνημείου	returning from the tomb
482	49 3	238 gawn	127	126	435 na	1224	343	196	24.10a	Qn	«Μαρία ἡ Ἰακώβου καὶ Ἰωάννα καὶ αἱ ἄλλαι»	Mary of James and Joanna and the other women
482	49 3	238	127	126	435	1224	343	196	24.9b	Qn	ἀπήγγειλαν ἑαυτὰ πάντα ἡ τοῖς μαθηταῖς	reported all these things to the students
482	49 3	238	127-8	126	435	1224	344	196	24.11b	Qn	καὶ ἠπίσταν αὐταῖς	and they did not believe them
482	49 3	238 gawn	128	126	435	1239	346	196	24.13	LkR1	δύο ἐξ αὐτῶν (ἀπῆλθόν)	two of them left
482	49 3	238 gawn	128	126	435	1239	346	196	24.15	LkR1	καὶ Ἰησοῦς (συνήνησεν αὐτοῖς)	and Jesus encountered them
482	49 3	238 gawn	128	126	435 anw	1239	346	196	24.16	LkR1		

H	Z	V*	Ts	B	R	K	G	N	Lk1	Src	Greek	English
482-3	493	238	128 gawn	12 7	435	1239	346- 7	196-8	24.18	LkR1	Κλεοπάς	Cleopas
483	493	238 gawn	128 gawn	12 7	435 anw	1239- 40	347	198	24.19	LkR1		
483	493	238	128	12 7	435	1240	347	198	24.21a	LkR1	ἡμεῖς δὲ ἔνομιζομεν ὅτι αὐτός ἐστιν ὁ λυτρωτῆς τοῦ Ἰσραηλ	we supposed that he is the redeemer of Israel
483	493- 4	238-9	128-9	12 7	435	1240	348	198	24.25	Qn	ὧ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦειν ἐπὶ πᾶσιν οἷς ἔλαλήθη πρὸς ὑμᾶς	o dullards and sluggards in heart to trust in everything that was spoken to you!
483-4	494	239	129 gawn	12 7	435	1240	348	198- 200	24.26	LkR1	οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν	were these things not necessary for the anointed to suffer?
484	494	239	129 gawn	12 7	435	1240	349	200	24.30	LkR1	τὸν ἄρτον κλάσας	[the bread] [breaking]
484	494	239	129 gawn	12 7	435	1240	349	200	24.31	LkR1	διηνοίχθησαν δὲ οἱ ὀφθαλμοὶ αὐτῶν καὶ ἐπέγνωσαν αὐτόν	[then were opened their] eyes and they recognized [him]
484-5	494	239	129	12 7	435	1257	353	202	24.37	LkR1	δοκοῦσιν αὐτὸν φαντασίαν εἶναι	they thought he was an imagination
485	494	239	129	12 7	435	1257	353- 4	202	24.38	LkR1	τί τεταραγμένοι ἐστέ καὶ τί διαλογισμοὶ ἀναβαίνουσιν εἰς τὰς καρδίας ὑμῶν	why are you troubled and why are disputes arising within your hearts?
485	494	239	129	12 7	435	1257	354	202	24.39	LkR1	ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός ὅτι πνεῦμα σὰρκα καὶ ὅστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα	look at my hands and my feet that I am myself because a spirit does not have bone and flesh as you see me having
485	494	239-40	129-31	12 7	436	1257	355- 6	202	24.41	LkR1	ἔτι δὲ ἀπιστούντων αὐτῶν τι βρώσιμον	while they still were not believing something edible
485	494 na	240	131 gawn	12 7	436	1257	356	202	24.42	LkR1	ἰχθύος	fish
485	494 na	240	131 gawn	12 7	436	1257	356	202	24.43	LkR1	ἔφαγεν	he ate
485	494	240	131	12 7	436	1257 Lk2	--	204	24.47	LkR1	κηρυχθῆναι εἰς πάντα τὰ ἔθνη	to be preached to all the nations

5.4. Excursus on Related Topics

In this section we take brief plunges into different topics related to our findings in the Comparative Reconstruction and other previous sections. While not central to our hypotheses, these calls for rethinking common assumptions about so-called apocryphal texts and construals of earliest Christian history should make for fascinating points of discussion among scholars and the interested public.

Excursus: The Co-Crucified in QnLk1, the *Gospel of Peter*, and Lk2

Most scholars have maintained that the *Gospel of Peter* depends literarily on Lk2. In the introduction to his critical edition of the *Gospel of Peter*, Paul Foster in particular notes the unique term *κακοῦργοι* as its primary datum for the *Gospel of Peter* depending on Lk2, which Foster conceived as a single production.⁵ Vaganay had previously maintained the same in regard to the overlapping bandit traditions, that *Peter* "à n'en pas douter, emprunte son anecdote au troisième évangile."⁶ Some scholars have moderated this position by claiming that *Peter* only depends on an oral tradition from Luke.⁷ Others have posited a common oral tradition,⁸ still others an independent oral tradition,⁹ and still others that *Peter* represents its own fresh and independent oral performance.¹⁰ On the side of independence, treatments of the earliest reception history of Luke have ruled out the *Gospel of Peter* as making the grade.¹¹

Mapping influence in the opposite direction, Gardner-Smith in 1926 was the first to argue for the *Gospel of Peter* being early and independent of synoptic tradition. Subsequently, Köster found *Peter* containing an earlier version of the passion and resurrection than what appears in the other gospels. Crossan made a career arguing extensively that *Peter* (which he called the "Cross Gospel") comprised the earliest passion account and provided a common literary source for all four of the gospels that were later canonized by the early-orthodox.¹²

According to my analysis, *Gospel of Peter* was actually an oral-written script/performance created between QnLk1 and Lk2 and connected to both of them. Reflecting the earliest stratum, QnLk1 supplies the initial reference to "two evildoers" / *κακοῦργοι δύο*. The *Gospel of Peter* picks up its term *κακοῦργοι* but changes it to the accusative form, all the while reworking the plot to have *just one criminal* insult *the executioners*. Reflecting a simple apologetic narrative, *one* criminal in the *Gospel of Peter* blames *himself* for his own suffering, insults the soldiers who are putting an innocent man (Jesus) to death, and this insult is *simultaneously* a *confession* of Jesus. This confession likely substitutes for the confession of the QnLk1/Markan/Matthean centurion, which is completely absent from the crucifixion scene in *Peter*. For some reason—quite likely the Kitos War of 115–117 CE, which

⁵ Paul Foster, *The Gospel of Peter: Introduction, Critical Edition and Commentary*, TENTS 4 (Leiden: Brill, 2010) 142, 155.

⁶ Léon Vaganay, *L'Évangile de Pierre*, Études bibliques (Paris: Librairie Lecoffre, 1930²) 240.

⁷ Dibelius; Vielhauer; Raymond Brown, *The Death of the Messiah: From Gethsemane to the Grave*, Anchor Bible Reference Library (New York: Doubleday, 1994) 1334–35.

⁸ François Bovon, "The Reception and Use of the Gospel of Luke in the Second Century", in *The New Testament and Christian Apocrypha: Collected Studies II*, WUNT 237, ed. Glenn E. Snyder (Tübingen: Mohr Siebeck, 2009) 293–94.

⁹ For Denker's idea of *Peter* as independent oral tradition, see the summary in NTA² 1:219.

¹⁰ Alan Kirk, "Tradition and Memory in the *Gospel of Peter*", *Das Evangelium nach Petrus*, ed. T. Kraus and T. Nicklas, TU 158 (Berlin, New York: de Gruyter, 2007) 135–58; Istvan Czachesz, "The Gospel of Peter and the Apocryphal Acts of the Apostles: Using Cognitive Science to Reconstruct Gospel Traditions", in *Das Evangelium nach Petrus*, 255ff.

¹¹ Gregory, *Reception*, 229.

¹² Crossan, *Cross that Spoke*.

I describe in the excursus below—the author of the *Gospel of Peter* apparently didn't have warm and fuzzy feelings for soldiers.

Lk2 follows the set of transitional discursive signals in precisely the same order as previously developed and deployed in the *Gospel of Peter*: "now one... of the criminals... we... now this one" / εἷς δὲ... τῶν... κακούργων... ἡμεῖς... οὗτος δέ.¹³ To update and slightly revise what I maintained in my dissertation and subsequent monograph:

Yet now customized for a learned audience in Asia Minor, Lk2 adopts this brief story of a repentant-apologist criminal, removes its insult and blame laid on the executioners, doubles its self-indictment of zealotry by means of *synkrisis*, and doubles the exoneration speeches at the crucifixion by recasting the Markan/Matthean centurion's confession. Combining the simple tradition in *Peter* and the Markan/Matthean tradition of the reviling bandits, Lk2 sets forth a parenetic drama complete with overt censoring of zealot ideology, back and forth dialogue, the posing of an ethical-philosophical question, Plutarchian *synkrisis* (ethical character contrast), Senecan noble death meditation, exemplary courage and speech, minor characters made prominent, a pronouncement story climax, and obvious LXX intertexts in the paradise logion of Luke 23.43 (esp. to Gen. 1–3 and Saul's noble death in 1 Samuel)—all LkR2 hallmarks of cultural erudition and creativity.

¹³ Bilby, *As the Bandit Will I Confess You*, 2B.

Excursus: Correctives to Anachronisms about "Christians" in Early Roman Histories

Around 109–111 CE, in the roughly contemporaneous letters of Pliny the Younger, we have the first extant Roman historical-literary record that *christiani* were brought up on trial and executed. While later Roman historians and Christian martyr-story bards read comparable events back into the first century, these were likely anachronistic, not least because the criminal accusation of being *christiani*—a term defiantly repurposed as a proud self-designation by Ignatius of Antioch but scrupulously avoided by the redactor of Lk2 and Acts—*does not appear in the historical record* prior to Pliny, 1 Peter, Ignatius, and Acts, all well into the second century.

Tacitus and Suetonius, both of whom write *subsequent* to 115 CE, were close friends and governing colleagues of Pliny, who had died around 111 CE, but whose letters with Trajan constituted official governing record.¹⁴ Trajan had formally approved of Pliny's decision to execute *christianos* found guilty of *contumacia* / contempt of Roman authority and *impietas* / impiety toward the Roman *numina* / spirits, including the gods and the governing spirit/genius of the Roman emperor. These *christiani* were being brought to trial on charges of violating Trajan's recent rescript/order against *hetairiae* / secret societies or religious-political associations. This law represented Trajan's effort to ensure that nothing like the Bacchanalian scandal that threatened the Roman Senate two centuries prior would happen again, even in the provinces. Essentially, *christiani* were interpreted by Pliny and Trajan in the official governing record as representing and engaging in *novum Bacchanalium*, the introduction of a new, promiscuous, lascivious, slave-freeing, female-led, wine-maddened foreign cult that threatened good governing order and stability. We should note that such accusations were not wholly unfounded, in no small part because of the way that Jesus followers between 80 and 110 CE had grown increasingly comfortable connecting Jesus to Dionysus/Bacchus in their communal performances, both textual and ritual.¹⁵ In Pliny's time, the *christiani* faced new accusations of provoking mob riots and disrupting traditional Greco-Roman temple practice and related economies. Yet, as Pliny decided and established as formal legal precedent for the first time, not all *christiani* should be treated the same. Those who showed proper decorum and deference to the Roman gods and government should be released. Those who didn't should be killed. And those who were citizens should be sent to Rome under the protections of the *lex Iulia* for trial there. As Tom Phillips and I have both demonstrated, that is how the Paul of Acts (as distinct from the Paul of history) had his reputation and pedigree upgraded to become a Roman citizen.¹⁶

After all this, in 115–117 CE, the Kitos War broke out around the Eastern empire, and this time, *christiani* were a known part of these Jewish insurrections against Roman authority. The Jewish forebears of these recently-minted *christiani* may well have been a part of the Jewish War in 66–73 CE, and their Jewish progeny might well have also engaged in the bar Kochba revolts of 132–135 CE. But in the Kitos War both Jewish and non-Jewish followers of Jesus as messiah were being identified

¹⁴ See Hansen, "The Problem of *Annals* 15.44," *op cit*.

¹⁵ See especially the works of Dennis MacDonald, Courtney Friesen, and others.

¹⁶ Bilby, "Pliny's Correspondence"; Thomas E. Phillips, "How Did Paul Become a Roman 'Citizen'? Reading Acts in Light of Pliny the Younger", in Joseph Verheyden and John S. Kloppenborg, ed., *Luke on Jesus, Paul and Christianity: What Did He Really Know?*, BTS 29 (Leuven: Peeters, 2017) 171–189.

as something different from Jews, and yet also sharing the Jewish anti-Roman cause. According to John Collins, the Kitos War was the likely historical background for some of the particularly anti-Roman rhetoric found within the *Sibylline Oracles*.¹⁷

All of this is the *immediate* historical context in which the *christiani* were written up in the historical reports and etiologies of Tacitus and Suetonius. Suetonius (*Divus Claudius* 25) may have had a reliable source for the Claudian expulsion of Jews from Rome in the late 40s or early 50s, and the instigation to which he refers could have been provoked by devotion to a Jewish messianic candidate (thus mislabeling *christos* as *chrestus*), most likely Joshua/Jesus, but the offenders were still perceived as being Jews and those punished were members of the Jewish community. Tacitus' claim that Nero ordered that *chrestiani* be executed *en masse* as scapegoats for his burning of Rome in 64 CE is, as Brent Shaw has convincingly argued, fictive and anachronistic.¹⁸ To my thinking, the Neronian persecution saga served simultaneously as justification for Trajan's recent co-approval with Pliny to execute *christianos* who showed defiance toward Roman authority *and* as justification for Trajan's killing *christianos* who had participated in the revolts of the Kitos War. Yet the Neronian story is not only Trajanic justification, but also Hadrianic caution, that the new emperor should be judicious to avoid the violent extremes of Nero, whom both Tacitus and Suetonius—as historians and governors—took pains to paint in bright colors as completely insane and an excessive Bacchanalian himself. The Neronian etiology about the *chrestiani* is thus a cautionary tale for Hadrian's consideration, providing both imperial precedent to engage in their mass killing if warranted and yet also careful and creative imperial guidance not to go too far with such actions, for a growing number of educated, aristocratic citizens were now to be found among their ranks. This movement was no longer merely some low-class slave-revolt born in Judea; like diaspora Judaism around the empire, it had members and sympathizers in the halls of prestige and power, including Rome and its Senate.

¹⁷ John J. Collins in James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, 2 vols. (Garden City, NY: Doubleday, 1983) 1.390, and translation of 5.293–9 on 1.400.

¹⁸ Brent D. Shaw, "The Myth of the Neronian Persecution", *Journal of Roman Studies* 105 (2015) 73–100, doi.org/10.1017/S0075435815000982. See also Christopher M. Mount, "Constructing Paul as a Christian in the Acts of the Apostles", in Rubén R. Dupertuis and Todd Penner, ed., *Engaging Early Christian History: Reading Acts in the Second Century* (Durham: Acumen, 2013) 141–152, at 150, reading the Neronian report as pertaining to intra-Jewish conflict: "It is likely that Tacitus's report of the widespread popular dislike of Christians as Christians in the time of Nero is anachronistic."

Excursus: The Grand *Finalé* of Qn and the Possibility of Female Authorship of the First Gospel

Ev /Lk1 and Lk2 24.10–11 is the grand *finalé* of the first Gospel (Qn, 65–69 CE) and completes a female patron *inclusio*: a woman (likely Miryam, later Mary Magdalene) first anointed Joshua as messiah (Qn 7.36–50) and brought a group of fellow female patrons as his first followers (Qn 8.2–3). These women are present at the end to witness a theophany (likely Moses and Elijah back again to start a new Exodus), the first to hear of Joshua's resurrection, and the first to herald the good news of the resurrected revolution.

Mk1 (75–80) displaces the women by moving the catalog of their names and their role to be mere witnesses of Jesus' burial location and empty tomb, only to be afraid and silenced at the end (16.9).

Ev /Lk1 (80s CE) responds to Mk1 by keeping the Qn women as resurrection heralds.

Mt1 (90s CE) follows the Mk1 tradition, further silencing and displacing the women.

Jn1 (100–110 CE) distills the Ev female *witnesses* and *shared* announcement of the resurrected Jesus down to one person, Mary Magdalene, elaborating the story of her encounter with Jesus.

Jn2 (110–117 CE) takes from Mary the honor of being the first witness of the empty tomb, according that honor instead to the beloved disciple (first) and Peter (second).

Lk2 (117–138 CE) responds by preserving and expanding the QnLk1 tradition about multiple women resurrection witnesses and heralds.

Mk3 (c. 140s CE) built on its earlier text (16.5, 8) about women being the first witnesses of the empty tomb and appended the Johannine tradition about Mary Magdalene as the first, solitary woman to witness the resurrected Jesus.

Across these seven Gospel strata we see something of a battle of the sexes, going back and forth between honoring and displacing/silencing the women followers of Joshua. At the beginning of this literary struggle, however, we should not lose sight of the fact that the very First Gospel (Qn) makes women central to the life, ministry, death, and resurrection of Joshua.

Given this, one must wonder whether the First Gospel was authored by a woman. While female literacy and female authorship were exceedingly rare in antiquity, there were exceptions to the rule. It must also be said that literacy is not a requirement for authorship. With the assistance of a scribe, even an illiterate person can tell and share written stories.

So were the stories and teachings in Qn, which feature female disciples first and last, told by a woman? Do they come to us in a woman's voice? Perhaps one day in the near future human- and/or machine-based analysis will be able to confirm or disconfirm this as a distinct scientific probability.

5.5. Witnesses to Ev

In this section we compile resources about the persons and texts that provide references to Ev.

Tertullian

As the author of an extensive adversarial commentary on Marcion's *Gospel*—the first known and oldest extant commentary on any gospel (!)—Tertullian is certainly our most important witness to the text of Ev, to which he makes over 500 distinct references. While most are found in his treatise *Adversus Marcionem*, important comparative references are strewn across his writings. As Schmid and Roth have demonstrated, a rigorous analysis of comparative citations is important to achieve higher reliability and accuracy in our efforts at restoring the content of the scriptures distributed by Marcion. Being aware of and informed by Tertullian's broader and playful range of citation habits is also crucial, as is the recognition—as Roth and others have convincingly shown—that Tertullian worked directly from Marcion's *Gospel* in Greek, not from any supposed early Latin translation.

The following table begins our compilation efforts for Tertullian in the form of a list of major critical editions. While comparable resources exist elsewhere, we still thought it would be beneficial for general readers if we clearly identified the primary source texts informing our restorations. Chief among these comparable resources is Roger Pearse's well-curated tertullianproject.org site, to which we occasionally link when editions are available there. Other links to digitized full texts are thanks to the excellent work of the Internet Archive and its partners. *Caveat lector*: we make no claims to this list being comprehensive, or to including all or even most translations. Our main purpose is to list major original language critical editions of the 20th and 21st century and to indicate (using **bold** font) which one is the most recent critical edition of a given text. This condensed list also helps avoid confusion about the specific editions we cite in our Comparative Restoration footnotes. A citation to "Evans", for example, typically refers to his edition of *Adversus Marcionem*, but it can also refer to his edition of Tertullian's treatise *De baptismo*. We often cite more than one edition for the same text, sometimes to indicate internal references that differ between editions, sometimes to indicate variants across editions, and more generally to facilitate maximal reader access to the primary source texts.

Critical Editions of the Works of Tertullian

Work	CSEL	CCSL	Editions & Translations
<i>Adv. Jud.</i>		2:1337–1396	
<i>An.</i>		2:779–869	SC 601 Leal & Mattei 2019
<i>Apol.</i>		1:77–171	LCL 250 ET Glover
<i>Bapt.</i>		1:275–295	SC 35 Refoulé & Drouzy 1952; Evans 1964
<i>Carn. Chr.</i>		2:871–917	SC 216–217 Mahé 1975 2006
<i>Cor.</i>		2:1037–1065	Fontaine 1966
<i>Cult fem.</i>		1:341–370	SC 173 Turcan 1971 2007
<i>Exh. Cast.</i>		2:1013–1035	SC 319 Moreschini & Fredouille 1985
<i>Fat.</i>		2:1331–1336	
<i>Fug.</i>	76 1957	2:1133–1155	
<i>Haer.</i>		2:1400–1410	
<i>Herm.</i>		1:395–435	SC 439 Chapot 1999
<i>Idol.</i>		2:1099–1124	
<i>Jejun.</i>		2:1255–1277	
<i>Marc.</i>		1:437–726	Evans 1971; SC 365 368 399 456 483 Braun 1991/2004
<i>Mart.</i>	76 1957	1:1–8	
<i>Mon.</i>	76 1957	2:1227–1253	SC 343 Mattei 1988
<i>Nat.</i>		1:9–75	
<i>Or.</i>		1:255–274	Evans 1953; CCSL is Diercks 1956
<i>Paen.</i>	76 1957	1:319–340	SC 316 Munier 1984
<i>Pal.</i>	76 1957	2:731–750	Hunick 2005; SC 513 Turcan 2007
<i>Pat.</i>		1:297–317	SC 310 Fredouille 1984 2011
<i>Praesc.</i>		1:185–224	SC 46 Refoulé & Labriolle 1957 2006
<i>Prax.</i>		2:1157–1205	Evans 1948
<i>Pud.</i>		2:1279–1330	SC 394–395 Micaelli & Munier 1993
<i>Res.</i>		2:919–1012	Evans 1960
<i>Scap.</i>	76 1957	2:1125–1132	
<i>Scorp.</i>		2:1067–1097	BP 14 (Azzali Bernardelli 1990)
<i>Spect.</i>		1:225–253	Weeber 1988; SC 332 Turcan 1986 2012
<i>Test. anim.</i>		1:173–183	BP 1 (Tibeletti 1984)
<i>Ux.</i>		1:371–394	SC 273 Munier 1980
<i>Val.</i>		2:751–777	Riley 1971; SC 280–281 Fredouille 1981
<i>Virg.</i>	76 1957	2:1207–1226	SC 424 Mattei & Schulz-Flugel 1997

Epiphanius of Salamis

Epiphanius is our second most significant witness to Ev, and our most important attestor of Ev in Greek. Unlike T, Epiphanius shows no interest in providing a thorough commentary on Ev. He instead focused on purported omissions and/or changes in keeping with his effort to prove Ev was a fraudulent evisceration of canonical Luke. Almost every elenchus/refutation seethes with wild accusations, vitriol, and/or name-calling. For the purposes of objective, scientific inquiry into Ev, Epiphanius is a hostile witness and should be treated as such.

The following table lists all places where Epiphanius clearly refers to Ev content. By our current count, 229 different locations in the writings of Epiphanius have such references. Together they indicate 115 Lk2 verses as present in Ev, but 270 verses of Lk2 content as not present in Ev.

There are, of course, citations by Epiphanius of other synoptic content occasionally relevant to our efforts to reconstruct Ev, but we note these in the reconstruction section, not here. The table is sorted by the internal order of the parallel sequences in the *Panarion* itself, which provides helpful insight into the generally shared alignment between Lk1 and Lk2, the occasional places where they differ, and the passages to which Epiphanius finds himself backtracking, whether to make a point or because, as Zahn (414) suspected, his note cards got out of order (!). See the Hypothesis 3 section above for more details about the order of Ev as revealed by its attestations. We include cross-references to Roth's edition, which provides an especially well-organized presentation of most of the relevant patristic evidence.

Almost all of the clear citations of Ev are found in book 42 of the *Panarion*, a book focused on refuting Marcion. The standard edition of this text is that of Holl in [GCS 31](#), containing *Panarion* 34–64, originally published in 1922 and freely available for download as a digitized full text from the Internet Archive. A second edition of that volume was edited by [Jürgen Dummer appeared in 1980](#), keeping the same series number (GCS 31), but adding supplemental text critical notes and corrections. These notes only occasionally clarify citations and/or wording of Ev found in the earlier edition, so the earlier, now public domain edition is still a solid basis for critical work on Ev.

Dozens of important comparative citations are found strewn across the *Ancoratus* and earlier books of the *Panarion*, whose full critical text by Holl may be found in [GCS 25](#) (published in 1915) and/or [GCS nF 10.1](#) (2014). The former is available from the Internet Archive as a free, digitized full text, while the latter provides, in addition to a facsimile reproduction of the edition, a supplemental list of addenda and corrigenda which may be useful at some points.

Several unclear or dubious references appear in *Panarion* book 66, in the section on the Manicheans, who apparently had a gospel text that aligned with Ev at various points. The text of that book, together with books 65–80 of the *Panarion*, was also edited by Holl, may be found in [GCS 37](#) (1933), available as a digitized full text from the Wielkopolska Digital Library (*caveat lector: unzip this in a new folder, because each page is a separate djvu file*), which edition was again reprinted along with supplemental corrections by [Jürgen Dummer in 1985](#).

References to Ev in Epiphanius' *Panarion*

<i>Pan.</i>	Ev	R
42.2.1	5.36–37	6.4.5
42.9.1 42.11.4–5 66.50.5? 66.78.1?	3.1 1.1–2.52, 3.2–38 NP	6.4.1
42.11.6 α (1) 42.11.17 Σχ. <α> (1), "Ελ. α (1)	5.12–14	6.4.3
42.11.6 β (2) 42.11.17 Σχ. β (2), "Ελ. β (2)	5.24	6.4.4
42.11.6 γ (3) 42.11.17 Σχ. γ (3), "Ελ. γ (3)	6.5	6.4.7
42.11.6 δ (4) 42.11.17 Σχ. δ (4), "Ελ. δ (4)	6.16–17	6.4.8
42.11.6 ε (5) 42.11.17 Σχ. ε (5), "Ελ. ε (5)	6.19–20	6.4.9
42.11.6 ς (6) 42.11.17 Σχ. ς (6), "Ελ. ς (6) 66.42.9?	6.23	6.4.10
42.11.6 ζ (7) 42.11.17 Σχ. ζ (7), "Ελ. ζ (7)	7.9	6.4.11
42.11.6 η (8) 42.11.17 Σχ. η (8), "Ελ. η (8)	7.23	6.4.12
42.11.17 "Ελ. η (8)	7.28	n/a
42.11.6 θ (9) 42.11.17 Σχ. θ (9), "Ελ. θ (9)	7.27	6.4.13
42.11.6 ι (10) 42.11.17 Σχ. ι (10), "Ελ. ι (10)	7.36–38	6.4.14
42.11.6 ια (11) 42.11.17 Σχ. ια (11), "Ελ. ια (11)	7.44–46	6.4.15
42.11.6 ιβ (12) 42.11.17 Σχ. ιβ (12), "Ελ. ιβ (12)	8.19–20	6.4.16
42.11.6 ιγ (13) 42.11.17 Σχ. ιγ (13), "Ελ. ιγ (13)	8.23–24	6.4.17
42.11.6 ιδ (14) 42.11.17 Σχ. ιδ (14), "Ελ. ιδ (14)	8.42–46	6.4.18
42.11.6 ιε (15) 42.11.17 Σχ. ιε (15), "Ελ. ιε (15)	9.16	6.4.19
42.11.6 ις (16) 42.11.17 Σχ. ις (16), "Ελ. ις (16)	9.22	6.4.20
42.11.6 ιζ (17) 42.11.17 Σχ. Ιζ (17), "Ελ. ιζ (17)	9.30–31	6.4.21
42.11.6 ιη (18) 42.11.17 Σχ. ιη (18); "Ελ. ιη (18)	9.35	6.4.22
42.11.6 ιθ (19) 42.11.17 Σχ. ιθ (19), "Ελ. ιθ (19)	9.40–41	6.4.23
42.11.6 κ (20) 42.11.17 Σχ. κ (20), "Ελ. κ (20)	9.44	6.4.24
42.11.6 κα (21) 42.11.17 Σχ. κα (21), "Ελ. κα (21)	6.3–4	6.4.6
42.11.6 κβ (22) 42.11.17 Σχ. κβ (22), "Ελ. κβ (22)	10.21	6.4.25
42.11.6 κγ (23) 42.11.17 Σχ. κγ (23), "Ελ. κγ (23)	10.25–28	6.4.26
42.11.6 κδ (24) 42.11.17 Σχ. κδ (24), "Ελ. κδ (24)	11.5, 9, 11–13	6.4.27
42.11.6 κε (25) 42.11.17 Σχ. κε (25), "Ελ. κε (25)	11.29 11.30–32 NP	6.4.28
42.11.6 κς (26) 42.11.17 Σχ. κς (26), "Ελ. κς (26)	11.42	6.4.29
42.11.6 κζ (27) 42.11.17 Σχ. κζ (27), "Ελ. κζ (27)	11.47	6.4.30
42.11.6 κη (28) 42.11.17 Σχ. κη (28)	11.49–51 NP	6.4.31

<i>Pan.</i>	<i>Ev</i>	<i>R</i>
42.11.6 κθ (29) 42.11.17 Σχ. κθ (29), "Ελ. κθ (29)	12.4–6	6.4.32
42.11.6 λ (30) 42.11.17 Σχ. λ (30)	12.8	6.4.33
42.11.6 λα (31) 42.11.17 Σχ. λα (31)	12.28 NP	6.4.34
42.11.6 λβ (32) 42.11.17 Σχ. λβ (32), "Ελ. λβ (32)	12.30	6.4.35
42.11.6 λγ (33) 42.11.17 Σχ. λγ (33), "Ελ. λγ (33)	12.31	6.4.36
42.11.6 λδ (34) 42.11.17 Σχ. λδ (34)	12.32	6.4.37
42.11.6 λε (35) 42.11.17 Σχ. λε (35), "Ελ. λε (35)	12.38	6.4.38
42.11.6 λς (36) 42.11.17 Σχ. λς (36), "Ελ. λς (36)	12.46	6.4.39
42.11.6 λζ (37) 42.11.17 Σχ. λζ (37), "Ελ. λζ (37)	12.58	6.4.40
42.11.6 λη (38) 42.11.17 Σχ. λη (38), "Ελ. λη (38)	13.1–9 NP	6.4.41
42.11.6 λθ (39) 42.11.17 Σχ. λθ (39), "Ελ. λθ (39)	13.16	6.4.42
42.11.6 μ (40) 42.11.17 Σχ. μ (40), "Ελ. μ (40)	13.28 NP	6.4.43
42.11.6 μα (41) 42.11.17 Σχ. μα (41)	13.29–35 NP	6.4.44
42.11.6 μβ (42) 42.11.17 Σχ. μβ (42)	15.11–32 NP	6.4.45
42.11.6 μγ (43) 42.11.17 Σχ. μγ (43), "Ελ. μγ (43) 66.75.1? 66.75.5?	16.16	6.4.46
42.11.6 μδ (44) 42.11.17 Σχ. μδ (44), "Ελ. μδ (44)	16.19–20, 22	6.4.47
42.11.6 με (45) 42.11.17 Σχ. με (45), "Ελ. με (45)	16.25	6.4.47
42.11.6 μς (46) 42.11.17 Σχ. μς (46); "Ελ. μς (46)	16.29	6.4.47
42.11.6 μζ (47) 42.11.17 Σχ. μζ (47)	17.7–10 NP	6.4.48
42.11.6 μη (48) 42.11.17 Σχ. μη (48), "Ελ. μη (48) 66.41.1?	17.12, 14; 4.27	6.4.2 49
42.11.6 μθ (49) 42.11.17 Σχ. μθ (49), "Ελ. μθ (49)	17.22	6.4.50
42.11.6 ν (50) 42.11.17 Σχ. ν (50), "Ελ. ν (50)	18.18–20	6.4.51
42.11.6 να (51) 42.11.17 Σχ. να (51), "Ελ. να (51)	18.35, 38, 42–43	6.4.53
42.11.6 νβ (52) 42.11.17 Σχ. νβ (52)	18.31–33 NP	6.4.52
42.11.6 νγ (53) 42.11.17 Σχ. νγ (53), "Ελ. νγ (53)	19.28–46 NP	6.4.54
42.11.6 νδ (54) 42.11.17 Σχ. νδ (54), "Ελ. νγ (53)	20.19	6.4.56
42.11.6 νε (55) 42.11.17 Σχ. νε (55)	20.9–18 NP	6.4.55
42.11.6 νς (56) 42.11.17 Σχ. νς (56)	20.37–38 NP	6.4.57
	42.11.17 "Ελ. νς (56)	16.24
42.11.6 νζ (57) 42.11.17 Σχ. νζ (57)	20.37–38 NP	6.4.57

<i>Pan.</i>		<i>Ev</i>	<i>R</i>
42.11.6 νη (58)	42.11.17 Σχ. νη (58)	21.18 NP	6.4.58
42.11.6 νθ (59)	42.11.17 Σχ. νθ (59)	21.21–22 NP	6.4.59
	42.11.17 "Ελ. νθ (59)	16.29	6.4.47
42.11.6 ξ (60)	42.11.17 Σχ. ξ (60), "Ελ. ξ (60)	22.4	6.4.60
42.11.6 ξα (61)	42.11.17 Σχ. ξα (61), "Ελ. ξα (61)	22.8	6.4.61
	42.11.17 "Ελ. ξα (61)	22.14–15	6.4.62
42.11.6 ξβ (62)	42.11.17 Σχ. ξβ (62), "Ελ. ξβ (62)	22.14–15	6.4.62
42.11.6 ξγ (63)	42.11.17 Σχ. ξγ (63), "Ελ. ξγ (63)	22.16 NP	6.4.63
42.11.6 ξδ (64)	42.11.17 Σχ. ξδ (64)	22.35–38 NP	6.4.64
42.11.6 ξε (65)	42.11.17 Σχ. ξε (65), "Ελ. ξε (65)	22.41	6.4.65
42.11.6 ξς (66)	42.11.17 Σχ. ξς (66), "Ελ. ξς (66)	22.47	6.4.66
42.11.6 ξζ (67)	42.11.17 Σχ. ξζ (67), "Ελ. ξζ (67)	22.49–53 NP	6.4.67
42.11.6 ξη (68)	42.11.17 Σχ. ξη (68), "Ελ. ξη (68)	22.63–64	6.4.68
42.11.6 ξθ (69)	42.11.17 Σχ. ξθ (69), "Ελ. ξθ (69)	23.2	6.4.69
42.11.6 ο (70)	42.11.17 Σχ. ο (70), "Ελ. ο (70)	23.2	6.4.69
42.11.17 "Ελ. ο (70)		14.26	n/a
42.11.6 οα (71)	42.11.17 Σχ. οα (71), "Ελ. οα (71)	23.33–34, 45	6.4.70
42.11.6 οβ (72)	42.11.17 Σχ. οβ (72), "Ελ. οβ (72)	23.39–43 NP	6.4.71
42.11.6 ογ (73)	42.11.17 Σχ. ογ (73), "Ελ. ογ (73)	23.46	6.4.72
42.11.6 οδ (74)	42.11.17 Σχ. οδ (74), "Ελ. οδ (74)	23.50, 53	6.4.73
42.11.6 οε (75)	42.11.17 Σχ. οε (75), "Ελ. οε (75)	23.56	6.4.74
42.11.6 ος (76)	42.11.17 Σχ. ος (76), "Ελ. ος (76)	24.4–7	6.4.75
42.11.6 οζ (77)	42.11.17 Σχ. οζ (77), "Ελ. οζ (77)	24.13, 15, 25–26, 30–31	6.4.76
42.11.6 οη (78)	42.11.17 Σχ. οη (78), "Ελ. οη (78)	24.38–39	6.4.77

0.0. Concluding Materials

Digital Humanities Proposal for Dynamic Synoptic Signal and Strata Modeling

[We invite software/web/graphics developers/designers to help build this DH platform.]

Let us end where our introduction said we would, by noting how textual influence can run along myriad paths. What follows is a list of only some mapped signal transmission paths. The list excludes Pl, Dx, Jn1, Jn2, Pt, Ac, Mk2, Mt2, and Mk3. As should be evident, the complexity of the evolutionary cascading process is enormous, with over 100 possible pathways taken by around the mid-second century CE. See the Tabulation of Signal Tags for updated tallies.

Qn-Originated Traditions

1. Qn (65–69) to Mk1 (75–80)
2. Qn (65–69) to Mk1 (75–80) to Lk1 (80s)
3. Qn (65–69) to Mk1 (75–80) to Lk1 (80s) to Mt1 (90s)
4. Qn (65–69) to Mk1 (75–80) to Lk1 (80s) to Mt1 (90s) to Lk2 (117-138)
5. Qn (65–69) to Mk1 (75–80) to Mt1 (90s)
6. Qn (65–69) to Mk1 (75–80) to Mt1 (90s) to Lk2 (117-138)
7. Qn (65–69) to Lk1 (80s)
8. Qn (65–69) to Lk1 (80s) to Mt1 (90s)
9. Qn (65–69) to Lk1 (80s) to Lk2 (117-138)
10. Qn (65–69) to Lk1 (80s) to Mt1 (90s) to Lk2 (117-138)
11. Qn (65–69) to Mt1 (90s)
12. Qn (65–69) to Mt1 (90s) to Lk2 (117-138)
13. Qn (65–69) to Lk2 (117-138)

Early Mark-Originated Traditions

14. Mk1 (75–80) to Lk1 (80s)
15. Mk1 (75–80) to Lk1 (80s) to Mt1 (90s)
16. Mk1 (75–80) to Lk1 (80s) to Mt1 (90s) to Lk2 (117-138)
17. Mk1 (75–80) to Lk1 (80s) to Lk2 (117-138)
18. Mk1 (75–80) to Mt1 (90s)
19. Mk1 (75–80) to Mt1 (90s) to Lk2 (117-138)
20. Mk1 (75–80) to Lk2 (117-138)

Early Luke-Originated Traditions

21. Lk1 (80s) to Mt1 (90s) to Lk2 (117-138)
22. Lk1 (80s) to Mt1 (90s)
23. Lk1 (80s) to Lk2 (117-138)

Early Matthew Originated Traditions

24. Mt1 (90s) to Lk2 (117-138)

It may help to envision the earliest Gospels as a gravity-bound Plinko-board, but one where the sides are open and a new signal can enter at any level. As the most general level, here is what that Plinko board looks like:

Qn (65–69 CE)

Mk1 (75–80 CE) = Qn + MkR1

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

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

Jn1 (100s CE) = Qn + Mk1 + Lk1/Ev + Mt1 + JnR1

Jn2 (110s CE) = Qn + Mk1 + Lk1/Ev + Mt1 + Jn1 + JnR2

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

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

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

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

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

Articulating the Need and Purpose

The overall approach that has to be adopted is a dynamic way of modeling and accounting for the variegated flow and synthesizing of audio-textual signals from one textual-vocal stratum to the next. It needs to go far beyond typical font-type indications (bold, italics, underlining) presented in static columns. Instead it needs to take a multivalent, dynamic, object-oriented approach to each signal transmission path. The platform could perhaps eventually be gamified on Zooniverse or a comparable platform to allow for crowd-participation and perhaps even crowd-sourcing of inputs.

In our view, this could be readily and rapidly achieved through a formal Digital Humanities project with \$1M-\$2M in funding. Christianity is a religion with two billion adherents. In the US, Christian Fundamentalists are too often the ones driving and funding the popular narrative, but doing so on false premises, whether to further Young Earth Creationism, to seek after the mythical Original Autographs of Biblical Manuscripts, or to use public dollars to fund private fundamentalist Christian education, which only perpetuates ignorance about science and Christianity. These multi-million dollar boondoggles and multi-billion dollar allocations of taxpayer money only serve to spread disinformation and encourage fraud, as shown in the exposé in the *Atlantic* by Ariel Sabar about the Green (Hobby Lobby) family's millions spent to acquire stolen, falsified papyri. These kinds of highly public tourist traps are bad for Christianity and for society at large. Competing investments in a technologically and scientifically equipped platform that can analyze and elucidate the very earliest Joshua texts and traditions, promote global public education and involvement in a typically isolated scholarly discourse, and integrate social justice, feminist, and post-colonial perspectives fully into the conversation about textual transmission—all this would revolutionize the study and practice of Christian origins while meaningfully serving the common good.

Now we speak to our fellow scholars. We, too, have distinguished academic pedigrees, faculty positions, reputations for solid academic work, and well-reviewed, linguistically adept and technically sophisticated scholarly publications. However, our kindred in the guild, we are burying ourselves and our work in absurdly overcomplicated modes of discourse and publication. We need to shed light on the earliest Joshua texts and traditions, not obscure them in scholarly jargon that does more to veil ignorance, feign intelligence, deflect scrutiny, and mask insecurity than to open up these materials for the whole world to see fully and clearly. We need to make our discourse accessible to the whole world, not confine it to invitation only (white male primarily) elite institutions with endowed chairs, large research budgets, gangs of research assistants, privileged conferences, expensive dinners, publisher soirees, and unaffordable volumes. Our habits of academic socialization and publishing are wholly out of step with the texts we devote our lives to studying, especially Qn.

It's time to toss aside our old, worn out religious technocracies and instead bring new, shared, digital wineskins and barrels that can be filled to the full. So, what grant-funder or venture capitalist would like to bring the wine and water needed to get this party started?

Articulating the Problem and Solution

We have mapped over a hundred different paths a given signal could take through the various, winding paths of the first 100 years after Joshua. One of the most profound deficiencies in studies of the Synoptic Problem and the interrelationships of the Gospels and their sources is the reliance on static models of textual transmission and static parallel visualizations and annotations of textual traditions.

Given the training of Bible scholars as authors inclined to create and thus imagine compositions as published monographs, or as text critics trained to draw stemmata, it makes sense that we have a bias toward creating flow charts in our attempts to solve the Synoptic Problem. Such intellectually obtuse, ideologically naïve, and technologically inept flow chart modeling is all too commonplace in instruction, debate, and online resources about the Gospels. Such models completely fail to take account of the variegated, fluid processes of human signal transmission, reception, and synthesis across time.

Even the standard online and software-based tools of our trade are massively deficient. Aligning and synchronizing texts in parallel columns (Logos, BibleWorks, Toronto Synopsis, etc.) is better than nothing, but it is wholly inadequate in terms of what is needed and what technology can make possible in this day.

The application of statistical syntactical analysis to Gospel studies and the Synoptic Problem is an important step, but it is still woefully inadequate, because it is too often confined by the naïve and unnuanced assumption of the integrity of these texts that were *very much still in flux* (both for reasons of orality and redactional freedom between one compiler/transmitter and the next). Syntactical analyses are doomed to bias, circular reasoning, vagueness, and inconclusive results if the underlying premises are based on mythic authorship and base texts are taken as unified wholes when in reality they are pastiches of multiple voices representing multiple persons across multiple generations.

The Coherence-Based Genealogical Method (CBGM) and platform development out of Uni Münster is brilliant, but currently its platform architecture and interface are designed for text critical work on text forms that are canonized and relatively stable, rather than equipped to uncover strata compiled prior to canonization or better preserved in communities outside of early-orthodoxy.

Klinghardt has summarized the problem in a particularly trenchant way.

"To be precise: of the well over 500 differences noted for the Marcionite Gospel, no less than three quarters show up as variants within the manuscript tradition of Luke... All the sophistication employed by textual criticism for determining the oldest variants is of little use when the sought-after text is in fact a younger, secondary phenomenon. This insight applies to the other gospels as well: the evidence suggests that these gospels existed in older versions, and that they, too, were edited as they became part of the New Testament. Many of the older variants of these other gospels also belong to the pre-NT stage. It is a completely new task to establish the text of the New Testament rather than a

presumably oldest text which contains readings from the antecedents of the New Testament writings. This task is challenging and requires an entirely new methodology."¹⁹

This LODLIB and DH proposal is essentially a prototyping of such an entirely new methodology, one focused on signals transmissions and syntheses of micro-traditions across a horizontal [*sic*] timeline, but with the establishment and clarification of historical-vocal strata as specific columns within that timeline.

The concurrent goal and development cycle of a DH platform committed to the recovery and reconstruction of historically accurate datasets must be twofold: simultaneously seek to trace the dynamic processes of signal syntheses and transmissions, and at the same time detect, disambiguate, and clarify historical-temporal vocal strata.

Turning the prototype 90 degrees, we must seek to follow the proverbial Plinko balls or snowballs as they cascade downward through history, and at the same time achieve ever more perfect clarity about each layer of the Plinko board or mountain landscape at different, distinct altitudes.

Such analyses will likely be machine-automated eventually, once the modeling is well-developed. But human participation and curation, input and testing will be necessary, at least for the first few years of the project.

¹⁹ Klinghardt, "Marcion's Gospel and the New Testament", 322–23.

Creative Accompaniments, some perhaps suitable for book plates

Past Public Mimes of Aesop's *Fabulae*

Babylon: The Sheep and the Wolves

Egypt: The Rooster Always Crows Twice

Samos: The Woman with Two Apostolic Suitors

Delphi: Momus Criticizes the Gods

Sayings Attributed to Marcion

One man's heretic is another eunuch's hero. — Ps-Origen

Heretic (*noun*). A person who can't follow the crowd or build consensus. — Ps-Tertullian

Fascination with heretics and tall men are both dangerous things. — Ps-Epiphanius

Logoi Spermatikoi, or Christiane, temet nosce

Just how did a revolutionary Jewish teacher become a Greek god? – D. Strauss

Just how did an apocalyptic Jewish preacher become the only Roman god? – A. Schweitzer

Just how did a pouch of Paul's mail become a voluminous *Festschrift*? – F. Schleiermacher

What are Christians except Jews who forgot Hebrew and only quote the Greeks? – E. P. Sanders

Koans

Give him a mask, and he will tell you the truth. – Oscar Wilde

William Blake was right... about a lot of things. – Dylan | So was Zevi. – Paul

All scriptures are apocrypha, all apocrypha scriptures, and all of it myth and cult. – NASSCAL

Sayings of Bacchus-Jesus Overheard in Diverse Settings

Bethlehem: "Hey, who wrote 'Ion' on my blanket and crib?"

Cana: "You seriously call that Bacchanalia? I'll show you Bacchanalia!"

Lake Gennesaret: "That's my boat you're standing on, bro!"

Emmaus & Salem: "Now you recognize me, now you... Oh, hey Iphigenia! Is that an elevator?"

Ephesus: "I love Timothy. He's not *akroburstia*, but he is Pylades: half-Greek, half-Jew, all man."

Rome: "Fine, try to keep me in this prison. Wait and see what happens."

Aphorisms by the Author

The spark of creativity, whence does it arise? From certainty of extinguishment, my child.

Pandemic—a writer's constant friend.

The love-labor of Bacchus-Jesus compels me.

Literary Gems of Literary Friends

“Gregory of Nazianzus... was no Byzantine Victorian” – Dennis R. MacDonald

Although I am fully convinced of the truth of the views given in this volume...

I by no means expect to convince experienced naturalists whose

minds are stocked with a multitude of facts all viewed,

during a long course of years, from a point of

view directly opposite to mine...

(Darwin 295–96)

[B]ut I look

with confidence to the future

—to young and rising naturalists, who will be

able to view both sides of the question with impartiality.

I have become a scientific idea

a human virus logic-encoded

euangelia sunt signa tabulata

the more I write the more I spread the more I spread the more I read the more I read the more I spread the
more I spread the more others read the more others read the more I spread the more I spread the more
others co-write me the more others co-write me the more I spread the more I spread the more others write
over me the more others write over me the more I spread the more I spread

the more I spread

Tertullian's unconquerable dandelion

turned back upon him

carried on digital winds

eureka! aletheia kosmika!

in triangles not crosses

in factual data not doctrines

in trinities of signals not masks

in freedom and not control of life

in deliverance from debt and not sin

in liberation from prison and not skin

in science and not subjugation of mind

in potential boundless and not diminished

in connections and not capital punishment

Living in a Layered World

O say can you see how many live on layered myths, systems built on systems built on systems
edifices precipices resting on on on on thin bases, faux corners, four mirrors, mere names, masks, beasts, winds
η behemoth monolith η penuries centuries η boondoggle babel η greed screeds of heavenly hells impervious to science?

-----Inerrancy-----

-----Misogyny-----

-----Orthodoxy-----

-----Patrimony-----

-----Supremacy-----

-----Hierocracy-----

-----Virginity-----

-----Exclusivity-----

-----Mystagogy-----

-----Celibacy-----

-----Apathy-----

-----Conformity-----

-----Sanctimony-----

-----Trinity-----

-----Patriarchy-----

-----Episcopacy-----

-----Monogamy-----

Matthew-Mark-Luke-John

What will happen now that these fictive attributions are proven false? What foundation will replace them?

What foundation can there be now that everything human can be analyzed as interconnected data?

Is all we have, all we are, layers of signals, reactions, relationships of symbiosis and rivalry?

What foundation do we have other than the universe itself, the big bang our matrix?

Like the stars whose dust we are, we receive, synthesize, and send signals.

sola natura sola scientia sola signa sola forma sola vita

Can stars ever become fully self-aware?

Can a constitution carry the ideological weight of a society on its own? Are its enlightenment humanist principles sufficient to the task? Can a constitution evolve rapidly enough to keep pace with the social and intellectual evolution of a society? Is evolutionary psychology adequate to the task of sustaining social morality and organization? Isn't it already our only morality in primate history and community, muddied over by religious veneers, badly interpreted myths, and weak ideas to supply cause, excuse, and motivation?

The New Baltimore Catechism (Dedicated to Our Holy Father Francesco d'Assisi)

Back in my days at Nazarene Theological Seminary, I used to say that Nazarenes were just Methodists With Attitude (MWA). Most of us were rich white suburban kids, but oh, my gang of Nazarene misfits who lived in an intentional community in urban core Midtown, KCMO, 37th and Walnut—on the same streets as (gasp!) blacks and (OMG!) gay church pastors—we thought we were so hard, so badass, so street! *Holiness unto the Lord! What what! Represent!*

All kidding aside, did you know...

that if you scratched a Nazarene, underneath you'd find a Methodist (or maybe a Baptist)?

And that if you scratched a Methodist, underneath you'd find an Anglican (or a Congregationalist)?

And that if you scratched an Anglican, underneath you'd find a Roman Catholic (or a Dutch Remonstrant)?

And that if you scratched a Roman Catholic, underneath you'd find a Greek Orthodox (or an Eastern Rite Catholic)?

And that if you scratched a Greek Orthodox, underneath you'd find an early-orthodox (or an Arianite or Marcionite or Valentinian or Sethian or Origenist or member of another group)?

And that if you scratched an early-orthodox, underneath you'd find diaspora Jews (or god-fearing Greeks and Romans who loved hearing and singing Torah with Jewish friends or who, *Jupiter forbid*, loved Jewish women) who believed Joshua was anointed by god?

And that if you scratched a Joshua-following diaspora Jew, underneath you'd find Qn, a group of Galilean migrants to Judea angry at the way the Romans were oppressing and impoverishing them and at the complicity of their fellow rich and powerful Judeans and who kept alive the memory of their leader who had been killed for speaking up about these injustices.

So in RCIA or Catechism or Sunday School or Christian private school or Christian universities or Christian seminaries or Christian megachurches or Christian home schools, please practice this scientifically valid, historically accurate, simple *pesach haggadah* with your children:

Q: "Where were our people born?"

A: "Judea, by way of Nazareth."

Q: "Where did Christianity originally come from?"

A: "Poor, Starving, Angry, Confused, Homeless yet Hopeful Galilean and Judean Slaves and Refugees Who Just Weren't Going to Take It Anymore."

If that sounds just like Judaism, that's because it was. Practice this *pesach haggadah* every week, every day if you can. When you're poor, starving, angry, confused, and homeless, it's always a good day for Eucharist if it means food and wealth redistribution, which is exactly what it was.

Tannaitic Aggadah of Marcianos and the Four Evangelists

Marcianos heard a group of rabbis debating about Rabbi Shaoul, whether he was the son of Gamliel or not, whether he was a citizen or not, and whether he ever got to speak to Caesar or not. And Marcianos thought to himself it was strange that the rabbis said Rabbi Shaoul was not named for a father [Rebbe said Shmuel was ben Tamar] but for a city, and that later Rabbi Shaoul went to the City, never to be heard from again. But Marcianos did not say anything to anyone about it. Another day he heard the rabbis debating about who was the greater follower of Yoshe, whether Rabbi Shaoul or whether Rav Cepha, and which was Eliyahu Moshe and which Elisha Yoshe. Rabbi Haninah ben Teradion said Shaoul and Cepha were one and the same, Janus-faced twins like Toma and Iuda, like Yoshe and bar Abba. And Marcianos said, "Or like Cain and Abel, like Romulus and Remus! Why do you debate amongst yourselves? Rabbi Shaoul taught us Torah and gave us a family, Rabi Shimon Cepha taught us a trade and gave us a home, and Yoshe became our prayer and our shared security." Then Marcianos said, "I have an old soul of a ship named Q! Who wants to go to Rome with me?" But no one wanted to go, even bright Melanious, hearing the voyage to Babylon's abyss was as treacherous as journeying with bar Kochba to Hades and back. So Marcianos found a few trusted friends, and under a glorious moon giant sailed on like Vimalakirti without his bodhisattvas. Reaching Rome, they crossed over to Trastevere and saw wealthy men swelling solemnly around Cepha's catacomb, mumbling among themselves in hushed voices no one else could hear. They then visited Shaoul's house-prison but only saw a destitute, foreign slave-woman finishing her cleaning before going to pour the morning libations at Demeter's temple. Marcianos and his friends finally realized they would never be at home with Yoshe there.

Decades later Rav Shlomo, after a warm winter solstice in Tolosa and a spring of chanting Torah to bat Marcus ben Iohanah, traveled to Rome and there heard that Marcianos and his friends had visited for a while and then left, and that they had never bothered to return. And Rav Shlomo said to himself, *baruch atah*. Rav Shlomo used to say a lot of things. One day he said in the name of Rabbi Levi that Yoshe should never be called Yoshe ben Pantera, but rather Yoshe ben Yoshe ben Moshe, his face *karon ohr*. The next day he said in the name of Rabbi Yohanam in the name of Rav Cepha that it was forbidden to speak of Yoshe visiting Migdal or bathing with women in its mikvah. Instead we should say that Yoshe walked like Enoch, flying over Migdal on his journeys like an angelic *bar enosh*. The next day he said in the name of the Greek grandson of Luca in the name of Rabbi Shaoul that the Torah is for both men and women, but then he said that the Torah is for chewing, not swallowing, lest we grow fat and lazy. The next day he said in the name of Rabbi Carpi in the name of Rabbi Yochanan that Yoshe should not be called Yoshe bar Miryam or Yoshe bar Ruach, but instead Yoshe bar Abba or Yoshe ha-Torah, because it would be shameful to speak of Yoshe being born of a woman or to call him by a woman's name.

RaBoNaV says Ephraim d'Assisi also went to Rome but was wise enough to go at *leilah* kneeling and bowing to the chief Rabbi

Theresa bat Rashi says the ancestors of Claire d'Assisi were poets, painters, directors, and dramaturgs from Migdal

P.S. c/o Yoshe's
Nonviolently
Disobedient
Intelligently
Plutoclast
Open Talmud Torah
Inglourious Basterds

Fuck Hadrian

In the name of Rabbi Akiva it was said that Rav Cepha also did not have a father and that both Rav Cepha and Rav Andrea had no mother and that Ioshe loved them all the more for it

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open space yhw space open
above consort earthasherah goddess above
kuntillet arjud

repose en paix
ha-Shoah survivor
Ray-monde Federman
you prodigious professor
you true friend to my father
extraordinarily eclectic writer
who turned books into experiments
then generously shared them with me

to our future all-star digital misfit dream-team of author-coders and editor-testers
a *Field of Dreams* spoken in the silky sultry bass of James Earl Jones
if you build it they will come Ray yes they will come

Repent and believe the *Euaggelion*. The time of digital, iterative, open codices has come. How can scholars who love books and libraries as much as you not be furious right now? Wonder why Wikipedia gets millions more readers than you? Hint: it's not social media. COVID pre-prints are well-funded, archived openly. Does your work not mean as much? Pedagogía en caso de pandemia: únase a un equipo y publicar libros iterativos y abiertos. Christianity was birthed out of a spiritual-technological revolution, the holy-lowly codex. The ancient scribes you revere dreamt of having our literary technology at their disposal. Ever notice all the random things scribbled on all holy manuscript folia recto†††verso? Co-dependency on plodding, elitist, avaricious academic publishers is not sexy anymore. Great ideas and great writing are power. Why give that away to copyright robber barons? Have you really transcended the ecclesiastical *censores* overseeing religious publishing? Do you need publishers to secure your reputation? Do publishers need you to think that? Oh, reputations! Fear not. *Carpe diem*. Try living a little, or, preferably, a lot! It'll be ok. U2 may become peripatetic palimpsests: bring a laptop, passport, and novel hypotheses. Remember. Art. This is art. Life is art. Art is good. And weird. And open. And inspires. Yes, we're characters in a mythic drama upon cosmic stage. So what role will you play?

Real Question the Public Wants and Needs You to Answer:

Joshua and Saul were bisexual black Jews. What on earth happened after that?

JoJo Gamli Rabbit's Open Science/Access Prime Directive for Biblical Studies during COVID:

You can't poach what you can't catch, and you can't contain a viral idea once it's taken hold.

Gandalf's Open Science/Access Sagacious Logia during COVID:

That is not for them to decide. All we have to decide is what to do with the time that is given us.

To all our readers, we bless you: Divine Life, Truth, and Peace $\pi\lambda\eta\theta\upsilon\nu\theta\epsilon\iota\eta$
Shalom (שלום)—Eirene (εἰρήνη)—Salem (سلام)

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Open Science Embargo Apocalypse Concluding Warning: the scroll must be sealed until this $\delta\epsilon\tilde{\iota}$