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

Table of Contents

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By Mark G. Bilby (orcid.org/0000–0003–0100–6634)

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> "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 no longer be a confusing maze that entraps us with 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

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Digital Safe Space

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Dedications

We will gladly praise the muses who inspire our writing.

As LOD-human-being, a tissue-based existentially contingent unique combinatory signals synthesizer, I live in the Cloud, known to machines and humans as ORCID 0000–0003–0100–6634, ISNI 0000-0004-3497-1817, and various other global iDs over which I have no control at present.

Upon *terram firmam* I'm known to family, friends, and colleagues as Mark. Sometimes Bilby. To my kids I'm just "dad." Only my mom is allowed to say my full name aloud, but only when she is mad at me, and only after she has said the names of my two brothers and the family dog.

As a modern *homo sapiens sapiens* and a cardigan-wearing male librarian, I love books, both digital and physical. I relish the history of books and all forms of knowledge and culture as they co-evolve with our minds and societies; glory in creating books with high-quality, reliable, scientific knowledge; yearn to make all public scientific knowledge quickly and freely available to anyone and everyone seeking it.

My vocational kin are the members of the California Faculty Association, to which I proudly belong as Unit 3 faculty protected by our excellently negotiated Collective Bargaining Agreement. My foes are those who choose greed, power, and ignorance over human dignity, freedom, and intelligence—any and all bigots (consciously or unconsciously so) of class, race, ethnicity, gender, sexuality, religion, or mind.

For those who believe that academic position and rank confer authority, let me introduce myself as tenure-track faculty, Senior Assistant Librarian in Scholarly Communication and Lecturer in Religious Studies at California State University, Fullerton. Previously I taught at Claremont School of Theology, University of San Diego, Azusa Pacific University, Point Loma Nazarene University, and Iowa State University.

For those who believe that rigorous education merits serious consideration from an audience, know that it took me ten years of intense study to earn a PhD in Religious Studies in 2012 from the University of Virginia in a program (JCA) that combined Classics, ancient Judaism, and early Christianity, required mastery of several literary canons and languages, and afforded the opportunity to teach brilliant students as an assistant to exceptional faculty colleagues. Thomas Jefferson's spirit abides on the grounds in Charlottesville, not as ignorant hate, but instead in the quest for unitary scientific truth, humanistic progress, and the retrieval of the classics. This work aims to complete what he began, a scientific reconstruction of the earliest Jesus texts.

Additional degrees include an MS in Library and Information Science from Drexel University (2015) and an MDiv (2000) and MA (2002) from Nazarene Theological Seminary. Additional coursework includes French and Latin at UMKC (2002), Syriac at Notre Dame (2009), and Latin paleography at Calvin College (2012).

Her dissertation (she is literary me, fluid in gender identity) was published by Uni Strasbourg in 2013 to excellent international reviews. She has since edited two books, authored numerous chapters and articles, presented internationally at dozens of academic conferences, and prototyped and co-launched a major Digital Humanities initiative (e-Clavis for Christian Apocrypha). A list of her publications may be found next door.

Their (they are literary me, too; I contain multitudes; *et cetera*) discovery of the First Gospel of Qn and open access/data/science approach to publishing their hypotheses, methods, proofs, evidence, progress, and conclusions has brought together many of their areas of expertise: Classics, ancient Judaism, early Christianity, Information Science, Linked Open Data, and Scholarly Publishing.

In nuce, the Qn discovery comprises an irreversible integration of hard Data Science method, the Open Access/Data/Science movement, and the classically trained, careful, multilingual study of the most foundational and influential texts in recorded human history. Qn (the First Gospel) is not only an historic humanistic and scientific discovery. Qn is the launch of a global intellectual and artistic adventure seeking after truth and justice in all forms (educational, economic, carceral, racial, ethnic, gender, and sexual).

Allow me, in my best impersonation of Jean Luc Picard, to say to you, "Welcome aboard."

As the Bandit Will I Confess You: Luke 23, 39-43 in Early Christian Interpretation. Cahiers de Biblia Patristica 13. Strasbourg: University of Strasbourg; Turnhout: Brepols, 2013. ISBN 9782503550497 [OA self-archived version forthcoming]

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"[B]ased on what I have read and our many discussions on this project, I believe that his work is potentially the most innovative and cutting-edge work to arise in Gospel studies in nearly a century. What sets his work apart from other efforts–and there have been many such efforts over the years, offering various advantages or disadvantages for our understanding of these texts and their place in the formation and history of earliest Christianity–is the methodological sophistication and interdisciplinary application of acoustical methods in tracing linguistic echoes in the texts. He does not treat these texts as singular moments of literary dependence (i.e., does Matthew and Luke use Mark and Q or does Luke use Matthew and Mark, etc.?), but rather he identifies a series of 'cascading' moments of textual activation and literary production between these texts, thereby allowing these texts to be studied as malleable works continually being received, interpreted, and modified in antiquity until they are more firmly set as monolithic works by ca. 200 CE (or the 180s CE when Irenaeus wrote his magnus opus). This cascading approach, even more than the acoustical method used, is a paradigm shift in our study of these texts."

Open Science Approach and Global Open Peer-Review Invitation

Following the principles of open science, all versions of this work are permanently self-archived in this international open science repository under a CC-BY-ND-NC 4.0 license for scholarly consideration and public awareness. Please consult the latest version; updates are typically uploaded weekly. Readers may freely distribute and cite this work as long as attribution is given to the author and no derivatives or commercial use are made of its contents. Scholars in related fields (e.g., Computational Linguistics, Signals Analysis, Data Forensics, Classics, History, Religious Studies) are invited to issue reviews of our hypotheses, triangulation theorem, sequencing criteria, and numerous proofs and reconstructions that are regularly updated, expanded, and corrected in a cycle of continuous improvement. This open science book (or LODLIB) is evolving open source academic literature, i.e., human logic encoded software. It enacts resistance to the unsustainable monopolizing of academic publishing as an unethical, racist business model gamed and structured to enrich a small cadre of white North American and European males who are exploiting publicly-funded academic labor and restricting digital access to scientific knowledge. It bypasses the slow processes of publisher-run peer-review in Biblical Studies, a discipline which through faith-based apathy and myth-based bias has largely abdicated any serious place as a legitimate form of scientific discourse. Scientific progress, especially during a pandemic, demands the radical risk of global open peer review and full participation in the Linked Open Data ecosystem. Thus we invite vigorous, public debate. If our hypotheses, methods, and/or proofs are wrong, we welcome other scholars to prove that. We only ask that our scholarly colleagues exercise the courage of their convictions as we have done here and attach their names to their criticisms. We will gladly admit errors, make corrections, and issue retractions whenever necessary. Please ensure responses are permanently uploaded to a public open science archive or publisher website, together with unique DOIs and your ORCID iD(s). When citing a LODLIB, note the version number and base DOI.

⌐¬	upgrade
⌐˹	emendation/correction
⟨⟩	explicit restoration
⟪⟫	improvised restoration
†	indicates signal tag is based on explicitly attested and restored wording
‡	indicates signal tag is based on improvised restored wording
¦	indicates signal tag is noted elsewhere
·	Signal 1, independent use of Source by Mediator (1→2)
¨	Signal 2, independent use of Source by Receptor (1→3)
∴	Signal 3, dependent use of Source through Mediator(s) by Receptor (1→2→3)
א	London: Codex Sinaiticus, 4th century
A	London: Codex Alexandrinus, 5th century
Ac	Acts of the Apostles, c. 117–138 CE
B	Rome: Codex Vaticanus, 4th century
CEQ	Robinson et al, *Critical Edition of Q*
D	Cambridge: Codex Bezae Cantabrigiensis, 5th century
DD	Data Dictionary: Linguistic-Syntactical Vocal Strata Profiles
Dx	*Didache*, or The Teaching of the Twelve Apostles, early 2nd century CE
Early Luke	Lk1 or Marcion's *Gospel* in its earliest form, created c. 80s CE
ESD	Early-orthodox Signal Degradation
f¹	"Family 1": mss 1, 118, 131, 209, 1582, and others
f¹³	"Family 13": mss 13, 69, 124, 174, 230, 236, 543, 788, 826, 983, 1689, 1709 and others
GMarc	Marcion's *Gospel* (aka Early Luke, Lk1, or the Third Gospel)
GTom	*Gospel of Thomas*, created 2nd century CE
Jesus	protagonist of various Gospel strata developed after 70 CE outside of Judea
Joshua	protagonist of the pre-70 CE Gospel; closest approximation to the Historical Jesus
Jn1	Gospel of John Redaction 1, created c. 100–110 CE
Jn2	Gospel of John Redaction 2, created c. 110–117 CE
Jn3	Gospel of John Redaction 3, created c. 140s CE

JnR1	Gospel of John Redactor 1, working c. 100-110 CE
JnR2	Gospel of John Redactor 2, working c. 110-117 CE
JnR3	Gospel of John Redactor 3, working c. 140s CE
Lk1	Gospel of Luke Redaction 1 (aka Early Luke or Marcion's *Gospel*), created c. 80s CE
Lk2	Gospel of Luke Redaction 2, created c. 117–138 CE
LkR1	Gospel of Luke Redactor 1 (aka Early Luke or GMarc Redactor), working c. 80s CE
LkR2	Gospel of Luke Redactor 2, working c. 117–138 CE
Magdalene	epic epithet used outside Judea after 70 CE to denigrate and displace Miryam/Mary
Miryam	protagonist of the pre-70 CE Gospel; closest approximation to the Historical Mary
Mk1	Gospel of Mark Redaction 1, created c. 75–80 CE
Mk2	Gospel of Mark Redaction 2, created c. 140s CE
Mk3	Gospel of Mark Redaction 3, created c. 140s CE
MkR1	Gospel of Mark Redactor 1, working c. 75–80 CE
MkR2	Gospel of Mark Redactor 2, working c. 140s CE
MkR3	Gospel of Mark Redactor 3, working c. 140s CE
ms/mss	manuscript/manuscripts
Mt1	Gospel of Matthew Redaction 1 (aka Early Matthew), created c. 90s CE
Mt2	Gospel of Matthew Redaction 2 (aka Late Matthew), created c. 140s CE
MtR1	Gospel of Matthew Redactor, working c. 90s CE
MtR2	Gospel of Matthew Redactor 2, working c. 140s CE
$\mathfrak{P}^{45}$	Dublin; Vienna: Papyrus Chester Beatty I, early 3rd century
$\mathfrak{P}^{66}$	Geneva: Papyrus Bodmer II, c. 200
$\mathfrak{P}^{75}$	Geneva: Papyrus Bodmer XIV, XV, early 3rd century
Pl	Early Collection of the Letters of the Apostle Paul, c. 100 CE
Q	Quelle ("Source"), the First Gospel as traditionally reconstructed
Qn	Quelle Neue ("New Source"), the First Gospel as scientifically reconstructed
Pt	*Gospel of Peter*, c. 115–117 CE
Roth	Dieter T. Roth, *The Text of Marcion's Gospel*, NTTSD 49 (Leiden: Brill, 2015)
SQE	Aland et al, *Synopsis Quattuor Evangeliorum*
TLG	Thesaurus Linguae Graecae
W	Washington, DC: Codex Washingtonianus, 5th century

For other Gospel manuscript abbreviations (e.g., Θ, Κ, Λ, L, Π, Ψ, etc.), see critical editions of the New Testament, including *Nestle-Aland*, *United Bible Societies*, and *Society of Biblical Literature*.

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

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

Part 2 details the Five Hypotheses to Recover the First Gospel (the New Q or Qn). The first hypothesis begins from the complete demolition of Synoptic Gospel studies and in its place begins construction on a scientifically valid and intellectually sustainable project. The second hypothesis builds the ground floor of the Qn building, showing how GMarc corroborates most of the previously established Q materials and confirms numerous Qn sayings that have been debated yet typically have parallels in Matthew and/or the *Gospel of Thomas*. The third hypothesis builds the next floor by realigning the support beams, restoring several Qn sayings sequences to their original and correct Lukan order. The fourth hypothesis builds a level higher by clearing obstructions and impediments that have kept Qn from reaching its full height. Numerous passages that have long been incorrectly attributed to Q are removed, most notably the introduction of John the Baptist, the Baptism of Jesus, and the Temptation. Finally, the fifth hypothesis crowns our construction project, adding a

splendorous array of new passages to Qn for the first time in history: most notably three sequential passages about women supporters (Qn 7.12–8.3), the Transfiguration (Qn 9.28–30a, 32–35), the fable of the Rich Man and Lazarus (Qn 16.19–31), a short form of the story of Zacchaeus (Qn 19.2, 6, 8–10), and the only pre-70 CE gospel passion and resurrection stories.

Part 3 contains a massive and expanding set of scientific proofs of the five hypotheses. The Synoptic Receptions of the Markan Source proof shows clearly that an early version of the Gospel of Mark was the major source for two segments of GMarc, which otherwise followed a different source (Qn). The Statistical Analysis of GMarc compared to Single, Double, and Triple Traditions reveals underlying consistent word counts when GMarc is attested and a disproportionate lack of single traditions and disproportionate surplus of triple traditions in GMarc. The next proof renders the hypothetical L source invalid, correctly repartitioning its texual contents either as part of the Qn layer, the Lk2 redactional layer, or a careful combination of the two. Next follows a detail of the travel itineraries in Qn, GMarc, and Lk2 that maps their expansion across time. The digital book layout then shifts to tabloid landscape to accommodate our most involved and detailed proofs, first a short Demonstration of Criteria for Evaluating Gospel Strata Sequential Hypotheses, and then an enormous section, a new Aland for Data Scientists, a Signals Synopsis, if you will, which we call the Comparative Restoration, Analysis, and Triangulation of Signals. Our signals analysis draws on any relevant strata between the 60s and 140s CE. Thereafter follows a massive Data Dictionary, a working platform to disambiguate and sort signature features of each vocal stratum, features regularly cross-referenced in the footnotes of the Comparative Restoration. Finally we have Signal Tabulations and Strength and Resonance Reports, summing up the three types of signal tags from the Comparative Restoration and also clarifying scribal habits and patterns of source switching.

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

Part 5 contains brief proposals and outlines of future books/chapters/articles, which serve as conversation starters with the broader scholarly community to rethink pre- and post-70 CE Joshua movement texts and aspects in view of the scientific discovery and reconstruction of Qn and Lk1. Topics include: Qn and the Historical Jesus; Qn and the Historical Paul; and Qn and the Epistle of James. Implications will be explored for: the Strata of the Gospel of Mark (Mk1, Mk2, Mk3); the Strata of the Gospel of Matthew (Mt1, Mt2); the Strata of the Gospel of Luke (Qn, Lk1, Lk2); the Strata of the Gospel of John (Jn1, Jn2, Jn3); the *Gospel of Thomas*; the *Didache*; the *Gospel of Peter*; the *Diatessaron*; the *Gospel of Mary* and *Gospel of Phillip*; the *Exposition* of Papias; Early Gospel Papyri Fragments and Manuscripts; the Pauline Corpus; the Petrine-Jude Epistles; the Early Infancy Gospels; the Early Apocryphal Acts; the Early Legends of the Evangelists; Scribal Habits and Orality; the History of Marcionism; Affinities of Qn with Rabbinic Judaism; Postmodern Biblical Scholarships (Feminist, African-American, LGBTQ, Latin-American, Asian, and African).

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

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

Part 1. Gospel Data Science Revolution Code: Studies in Strata and Signal Cascades

religious myth: the earliest gospels were four books written by four first century evangelists

scientific fact: the gospels are composites, multiple layers of cascading vocal signals spanning a century

caveat lector: reading this book might show you how deep the cosmic rabbit hole goes

Evolutionary Cascade Visual and Highlights of Findings

Qn (65–69 CE)

Mk1 (75–80 CE) = Qn + edits

Lk1/GMarc (80s CE): Qn + Mk1 + edits

Mt1 (90s CE): Qn + Mk1 + Lk1/GMarc + edits

Jn1 (100s CE) = Qn + Mk1 + Lk1/GMarc + Mt1 + edits

Jn2 (110s CE) = Qn + Mk1 + Lk1/GMarc + Mt1 + Jn1 + edits

Lk2 & Acts (117–138 CE) = Qn + Mk1 + Lk1/GMarc + Mt1 + Jn1 + Jn2 + edits

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

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

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

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

Do you see the overall pattern? If it looks like a biological phenomenon, that's because it was.

The gospel was alive, like a virus. The first gospel, Qn, was its initial DNA.

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

1. **Joshua of Nazareth (his Hebrew name) is pictured from first to last in Qn as a new Aesop: a brilliant, witty, justice-minded slave who speaks truth to power.** The Qn opening quotation, "Physician, heal yourself" (Luke 4.23), references Aesop's fable of the Fox and the Frog. Joshua nearly being thrown off a (geographically non-existent) cliff in Nazareth (Luke 4.29–30) imitates the *Life* of Aesop, who is thrown off a cliff at Delphi. Aesop was a famous slave, known as an adept storyteller who proved himself far more intelligent than his master and rival philosophers. He regularly got into trouble by speaking truth to power. **The Aesop opening of Qn casts Joshua's escape from Nazareth as the story of a runaway Galilean slave who had been Hellenized.** Lk2 confirms yet transforms this base plot by expanding the Nazareth sermon into a declaration of the Jewish holiday of Jubilees, the 50th year when slaves were freed and debts forgiven, akin to the City Dionysia festival and its manumission of slaves.

2. **Joshua in Qn performs a creative array of prophetic, restorative speech-acts** (blessing the poor; cursing the rich; healing words; oracles; moral guidance; aphorisms; fables) **all aimed at freeing people from slavery, debt, and social stigma, and at the just distribution of food and money.**

3. Like the Gospel of Mark, **Qn has no birth, infancy, or childhood narratives.** Unlike the Gospel of Mark, **Qn has no baptism, temptation, or opening heavenly portent making Joshua the messiah.**

4. **In Qn, the first male follower of Joshua is a Roman centurion,** who is there from the start of his public life to its end at the crucifixion.

5. **In Qn, the first patrons of Joshua were women, and a woman (likely Miryam, i.e., the Mary who was later called Magdalene) is the one who anoints him as messiah, likely through sexual congress.** The early stratum of Mark (Mk1) later misogynistically undermined and displaced all of this by having Jesus baptized in the Jordan river by a man (John the Baptist) and affirmed as the "son of god" (the Davidic messiah) directly by god as a father figure through a heavenly portent. In Mk1, Jesus then calls *twelve male disciples* at the start of his ministry after going up a mountain as if divinely orchestrated; but all of this is absent from Qn. Mk1 also misogynistically displaced this tradition of Miryam anointing Jesus as messiah by pushing it from the start to the end of his ministry as a funerary preparation conveying women's traditional roles in respectable Jewish and Roman society.

6. The **transfiguration in Qn serves a clear, unique purpose as the start of a new exodus and the first occasion where Joshua is openly recognized as messiah by a group of men (three disciples, Moses, and Elijah) and by a heavenly portent.** Moses and Elijah are paradigmatic prophet-leaders of resistance movements. They speak with Joshua of a new "exodus." Mk1 later borrows the male witness and heavenly portent motifs ("this is my beloved son") and narrates them back into Jesus' baptism (which was not present in Qn), yet still copied and transformed the Qn Transfiguration story, leading to redundant messianic heavenly portents in Mk1 and its heirs (Mt1, Lk2, Jn2, etc.).

7. **In Qn, the seventy apostles of Joshua are armed with staffs,** comprising what looks to be a formidable gang of would-be bandits ready to loot rich Romans and their wealthy Judean enablers.

8. **Qn contains our earliest retrievable form of the Lord's Prayer,** a form distinctive for its **simple monotheism** and pleas for **revolutionary empowerment, food distribution** and **debt forgiveness.**

9. **Qn contains the entire fable of the Rich Man and Lazarus.** This earliest major, signature fable likely influenced retellings such as the raising of Lazarus in the Gospel of John, and signature fables such as the sheep and goats in Matthew 25 and the Good Samaritan in Lk2.

10. **Joshua and Miryam in Qn are pictured as co-leaders of a slave revolt akin to Spartacus** (antiquity's most famous rebel slave) and **Boudica** (who led a Celt revolt just before Qn was composed).

11. **Qn concludes** with a **female-led revolutionary resurrection story** for Joshua where Miryam, now partnered to James, still leads the movement, the empty tomb signifies the rebirth of political revolution which Moses and Elijah bless *incognito*, all the while the men do not believe the women.

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

1. **GMarc had two and only two sources: Qn (65–69 CE) and Early Mark (Mk1, 75–80 CE).** Hundreds of triangulated signal transmissions confirm this, even based on minimalist critical reconstructions.

2. **GMarc was not a later text significantly influenced by Matthew; instead, GMarc was an earlier source used often by Early Matthew (Mt1).** Dozens of triangulated signal transmissions confirm this, both for materials originally sourced in Qn and Early Mark (Mk1).

3. **GMarc was more of an inspirational source than a verbatim textual source for the Gospel of John.** Only a few clear signal transmissions appear, but broader narrative frames and themes (e.g., the miraculous catch of fish, post-resurrection appearance tied to eating fish, Dionysian tropes for Jesus) are clear.

4. **GMarc was not based on canonical Late; instead, GMarc was, together with earlier strata of Matthew and John, used as a source in the creation of canonical Luke.** Hundreds of diverse and triangulated signal transmissions confirm this, as do the next several points.

5. **Almost all of the most artistically and dramatically powerful stories in Luke were not randomly missing or later excised from GMarc; they were never part of it:** prologue, birth of John foretold, annunciation, visitation, birth of John the Baptist, nativity, adoration of the infant Jesus, John preaching repentance and to tax collectors, genealogy of Jesus, baptism of Jesus, temptation of Jesus, decision to go to Jerusalem, woes against Galilean towns, Good Samaritan, visit to Mary and Martha, warning against Herod, Prodigal Son, weeping over Jerusalem, widow's mite, Pilate declaring Jesus innocent, lamenting women, divergent criminals, two of the last sayings of Jesus, (most of) Emmaus Road, and the ascension.

6. **GMarc is disproportionately or entirely missing over a thousand examples of consistent, distinctive, skillful and erudite editorial/rhetorical tendencies in Luke:** e.g., affairs of state, genealogy, angelic characters, aristocratic connections, character emotion/motivation, cities as addressees and settings, chronological details, collective action/speech, complaints against protagonists, deference to authority/order, ethical/philosophical dialogue, Euripidean imitations, *exitus-reditus* journeys, family/filial piety, geographical details, haste, historiographical notices, hospitality decorum, internal thinking/dialogue, Josephus imitations, HB/LXX allusions and quotations, Mt1 motifs (e.g., kingdom of heaven, future reward), novelistic storytelling, oracular/poetic speech, proxied communication, ritual/temple piety, Socrates imitations, property/slave-owner concerns, repentance, salvation-history fulfillment, ethical/piety character synkrisis, trial proceedings, triangulated characters, etc.

7. **The editor of GMarc tended to stick close to the content of its two sources, even while taking liberty to reword source material and create transitions between source materials.** These minor edits tend to play up themes of amazement at Jesus' teaching and miracles and Jesus' piety in seeking solitude and prayer.

8. **The editor of GMarc tended to stay close to the order of materials within its sources, seldom reordering them, occasionally leaving out whole episodes, and attempting to reconcile his sources by moving strategically between them.** Most of Early Mark is excluded not because specific episodes are skipped but instead because the editor of GMarc followed Qn as his main source.

9. **The editor of GMarc rarely added new episodes or created new material, but when he did, it tended to be focused on fish, the revelation of Jesus through tokens, partnership among the apostles, Peter's self-deprecation, and the portrayal of Jesus as a new Dionysus.** The miraculous catch of fish (5.1–11) is the epitome of the creativity of LkR1, but the two brief concluding resurrection appearance stories in GMarc—not originally a part of Qn or Early Mark—also recall these themes.

10. **When *Critical Edition of Q* (*CEQ*) passages are attested in GMarc, the text of Luke tends to follow GMarc much more closely than that of Matthew. When *CEQ* passages are not attested in GMarc, Luke closely follows Matthew.** This is because GMarc contains the original/real Q (Qn), MtR1 reorders and expands Qn materials, and LkR2 uses Qn through GMarc and Mt1, including MtR1 expansions.

11. **The text of GMarc is often best attested when its materials are absent from Mark and Matthew.** E.g.: woes, rich man and Lazarus, warning against avarice, etc. Note the first two points above. Later hostile witnesses to GMarc tended to focus on its unique content, not its content that overlapped significantly with Mk1 (as a GMarc source) and Mt1 (as a GMarc receptor).

CEQ Comparison and Sources of the Third Gospel Stratum (Marcion's *Gospel*)

SQE. Shorthand	*CEQ*	GMarc	Src
A013a. Historical preface	------	3.1	LkR1
A035. Capernaum lesson	------	4.31–32	Mk1 1.21–22
A036. Synagogue demon	------	4.33–37	Mk1 1.23–26
A033. Escaping Nazareth	4.16	4.16, 23, 29–30	Qn 4.16, 23, 29–30
A038. Sick healed at dusk	------	4.40b–41	Mk1 1.34, 3.11
A039. Leaving Capernaum	------	4.42–43	Mk1 1.35, 38
A041. Miraculous catch	------	5.1–11	Mk1 1.16–20, 4.1–2 + LkR1
A042. Leper(s) cleansed	------	5.12–14	Mk1 1.40–44
A043. Healing of paralytic	------	5.18, 20–21, 24–26	Mk1 2.3, 5–7, 10–12
A044. Calling of Levi	------	5.27–28, 31	Mk1 2.14, 17a
A045. Fasting question	------	5.33–35, 37–38, 36	Mk1 2.18–22
A046. Grain plucking	------	6.1–5	Mk1 2.23–26, 28
A047. Dried hand healed	------	6.6–11	Mk1 3.1–6
A049. Twelve chosen	------	6.12–14, 16	Mk1 3.13–14, 16, 19

SQE. Shorthand	*CEQ*	GMarc	Src
A077. Setting of speech	—————	6.17, 19a, 20a	Mk1 3.7–10, 13a + Qn 6.19a, 20a
A078. Blessings	6.20b–23	6.20b–23	Qn 6.20b–23
A079. Curses	6.~~24–26~~	6.24–26	Qn 6.24–26
A080. Love enemies	6.27–28, 35c–d, 29, 30, 31, 32, 34, 36	6.27–30a, 31, 34a, 35c–36	Qn 6.27–30a, 31, 34a, 35c–36
A081. Judging	6.37–42	6.37–40, 6.42d–e	Qn 6.37–40, 6.42d–e
A082. Tree known by fruit	6.43–45	6.43, 45	Qn 6.43, 45
A083. Master master	6.46–49	6.46	Qn 6.46
A085. Centurion	7.1, ~~2~~, 3, ~~4–6a~~, 6b–9, ?10?	7.1–3, 6–7, 9	Qn 7.1–3, 6–7, 9
A086. Widow's son raised	—————	7.12–16	Qn 7.12–16
A106. Messages with John	7.18–19, ~~20–21~~, 22–23	7.18–20, 22–23	Qn 7.18–20, 22–23
A107. Identity of John	7.24–28, [[29–30]], 31–35	7.24b–c, 25b, 26b–28, 34–35	Qn 7.24b–c, 25b, 26b–c, 28, 34–35
A114. Anointing	—————	7.36–38, 44–46, 50	Qn 7.36–38, 44–46, 50
A115. Women patrons	—————	8.2–3	Qn 8.2–3
A122. Sower fable	—————	8.4–8	Qn 8.4–8
A125. Disclosure	—————	8.16–18	Qn 8.16–18

SQE. Shorthand	*CEQ*	GMarc	Src
A135. Real family	------	8.20–21	Mk1 3.32–33
A136. Storm stilled	------	8.22–25	Mk1 4.35–41
A137. Graveyard demoniac	------	8.26–28, 30–32	Mk1 5.1–2, 7, 9–13a
A138. Hemorrhage healed	------	8.42b–46, 48	Mk1 5.24b–25, 27, 30–32, 34
A142. Twelve sent	------	9.1–3, 5–6	Mk1 6.7–8, 11
A143. Herod hears of Jesus	------	9.7–9	Mk1 6.14–16
A146. Five thousand fed	------	9.10b–14, 16–17	Mk1 6.32–44
A158. Peter's confession	------	9.18–21	Mk1 8.27–30
A159. Passion prediction	------	9.22	Mk1 8.31
A160. Call of discipleship	------	9.24, 26	Mk1 8.35, 38
A161. Transfiguration	------	9.28–31a, 33–35	Qn 9.28–31a, 33–35
A163. Faithless generation	------	9.37–41	Mk1 9.14, 17–19
A164. Son of man betrayed	------	9.44	Mk1 9.31
A166. True greatness	------	9.46–48	Mk1 9.34, 36–37

SQE. Shorthand	*CEQ*	GMarc	Src
A175. Samaritan rejection	------	9.52–55	Qn 9.52–55
A176. Following Joshua	9.57–60, [[61–62]]	9.57–62	Qn 9.57–62
A177. Seventy sent	10.1, 2–12	10.1, 4–5, 7b, 9–11	Qn 10.1, 4–5, 7b, 9–11
A179. Representation	10.16	10.16	Qn 10.16
A180. Snakes and scorpions	------	10.19	Qn 10.19
A181. Thanksgiving	10.21–24	10.21–24	Qn 10.21–24
A182. Shema	10.25–28	10.25–28	Qn 10.25–28
A185. Lord's prayer	11.1–2a, 2b–4	11.1–4	Qn 11.1–4
A186. Midnight begging	11.[[5–8]]	11.5, 7–8	Qn 11.5, 7–8
A187. Summons to pray	11.9–13	11.9, 11–13	Qn 11.9, 11–13
A188. Beelzebub dispute	11.14–15, 17–20, [[21–22]], 23	11.14–15, 18–23	Qn 11.14–15, 18–23
A190. Benediction	11.?27–28?	11.27–28	Qn 11.27–28
A191. No sign	11.16, 29–30, 31–32	11.29	Qn 11.29
A192. Light and sight	11.33–35, [[36]]	11.33–35	Qn 11.33–35
A194. vs. Pharisees/Lawyers	11.?39a?, 42, 39b, [[40]], 41, 43–44, 46b, 52, 47–48, 49–51	11.37–43, 46–48, 52	Qn 11.37–43, 46–48, 52
A195. Pharisees' leaven	------	12.1	Qn 12.1
A196. Fearless confession	12.2–9	12.2–5, 8–9	Qn 12.2–5, 8–9
A197. Blasphemous speech	12.10	12.10	Qn 12.10
A198. Inspired speech	12.11–12	12.11–12	Qn 12.11–12
A199. Inheritance division	12.[[13–15]]	12.13–14	Qn 12.13–14
A200. Rich fool	12.[[16–20]], 21	12.16, 18–21	Qn 12.16, 18–21
A201. Don't worry	12.22b–31, 32	12.22–24, 27–28, 30–32	Qn 12.22–24, 27–28, 30–32
A202. Divest and donate	12.33–34	12.33a	Qn 12.33a
A203. Be watchful	12.[[35–38]], 39–40, 42–46	12.35–41, 43–44, 46–48	Qn 12.35–41, 43–44, 46–48
A204. Family divisions	12.[[49]], 50, 51, 52, 53	12.49a, 51, 53	Qn 12.49a, 51, 53
A205. Interpreting the times	12.[[54–56]]	12.56	Qn 12.56
A206. Avoiding trials	12.57, 58–59	12.57–59	Qn 12.57–59

SQE. Shorthand	*CEQ*	GMarc	Src
A208. Crippled woman released	——————	13.11–12, 14–16	Qn 13.11–12, 14–16
A209. Mustard seed fable	13.18–19	13.19	Qn 13.19
A210. Leaven fable	13.20–21	13.20–21	Qn 13.20–21
A211. Exclusion from kingdom	13.24–27, 29, 28, [[30]]	13.24–28	Qn 13.24–28
A215. Inclusive feasts	14.[[11]]	14.12–14	Qn 14.12–14
A216. Great supper fable	14.~~15~~, 16–18, ?19–20?, 21, ~~22~~, 23, ~~24~~	14.16–24	Qn 14.16–24
A219. Lost sheep fable	15.4–5a, ~~5b–6~~, 7	15.4–7	Qn 15.4–7
A220. Lost coin fable	15.[[8–10]]	15.8–10	Qn 15.8–10
A222. Unjust steward fable	——————	16.2, 4–7, 9a	Qn 16.2, 4–7, 9a
A223. Faithfulness in mammon	——————	16.11–12	Qn 16.11–12
A224. Serving two masters	16.13	16.13	Qn 16.13
A225. Pharisees reproved	——————	16.14–15	Qn 16.14–15
A226. Concerning law	16.16–17	16.16–17	Qn 16.16–17
A227. Concerning divorce	16.18	16.18	Qn 16.18
A228. Rich man and Lazarus	——————	16.19–31	Qn 16.19–31
A229. Warning against offenses	17.1–2	17.1–2	Qn 17.1–2
A230. Forgiveness	17.3–4	17.3b–4	Qn 17.3b–4
A233. Ten lepers cleansed	——————	17.12b, 14, 4.27, 17.15–19	Qn 17.12b, 14, 4.27, 17.15–19
A234. Kingdom within you	17.[[20–21]]	17.20–21	Qn 17.20–21
A235. Day of the son of man	17.~~22~~, 23–24, ~~25~~, 37, 26–27, ?28–29?, 30, 31–~~32~~, 34–35	17.22, 25–26, 28, 32	Qn 17.22, 25–26, 28, 32
A236. Unjust judge fable	——————	18.1–8	Qn 18.1–8
A237. Pharisee and publican	——————	18.10–11, 13–14	Qn 18.10–11, 13–14
A253. Children welcomed	——————	18.15–17	Qn 18.15–17
A254. Rich young man	——————	18.18–23	Qn 18.18–23
A264. Blind beggar healed	——————	18.35–43	Qn 18.35–43
A265. Zacchaeus	——————	19.2, 6, 8–10	Qn 19.2, 6, 8–10
A266. Pounds fable	19.12–24, ~~25~~, 26, [[~~27~~]]	19.11, 13, 22–23, 26	Qn 19.11, 13, 22–23, 26

SQE. Shorthand	*CEQ*	GMarc	Src
A276. Authority questioned	––––––	20.1–8	Qn 20.1–8
A280. Tribute to Caesar	––––––	20.19, 24–25	Qn 20.19, 24–25
A281. Resurrection question	––––––	20.27–29, 33–36, 39	Qn 20.27–29, 33–36, 39
A283. David's son?	––––––	20.41, 44	Qn 20.41, 44
A288. Signs before the end	––––––	21.7–11	Qn 21.7–11
A289. Persecutions foretold	––––––	21.12–17, 19	Qn 21.12–17, 19
A290. Desolation	––––––	21.20	Qn 21.20
A292. Son of man comes	––––––	21.25–28	Qn 21.25–28
A293. Fig tree fable	––––––	21.29–33	Qn 21.29–33
A295. Take heed, watch	––––––	21.34–35a	Qn 21.34–35a
A301. Temple teaching	––––––	21.37–38	Qn 21.37–38
A305. Pascha approaches	––––––	22.1	Qn 22.1
A307. Betrayal	––––––	22.3–5	Qn 22.3–5
A308. Pascha preparation	––––––	22.8, 14	Qn 22.8, 14
A311. Last supper	––––––	22.15, 17, 19–20	Qn 22.15, 17, 19–20
A312. Betrayal foretold	––––––	22.22b	Qn 22.22b
A315. Denial predicted	––––––	22.33–34	Qn 22.33–34
A330. Gethsemane	––––––	22.41	Qn 22.41
A331. Arrest of Joshua	––––––	22.47–48	Qn 22.47–48
A332. Sanhedrin and denial	––––––	22.63–64, 66–67, 69–71	Qn 22.63–64, 66–67, 69–71
A334. Trial before Pilate	––––––	23.1–3	Qn 23.1–3
A337. Trial before Herod	––––––	23.7–9	Qn 23.7–9
A339. Jesus or Barabbas?	––––––	23.18–19	Qn 23.18–19
A341. Pilate condemns	––––––	23.25	Qn 23.25
A343. Crucifixion	––––––	23.32b–34a	Qn 23.32b–34a
A347. Death	––––––	23.44–46	Qn 23.44–46
A350. Burial	––––––	23.50–53, 55–56	Qn 23.50–53, 55–56
A352. Women at the tomb	––––––	24.1, 3–7, 9	Qn 24.1, 3–7, 9
A353. Women emissaries	––––––	24.10–11	Qn 24.10–11
A355. Sighting by two	––––––	24.13–16, 18–19, 21a, 25–26, 30–31	Qn 24.25 + LkR1
A356. Sighting by disciples	––––––	24.38–39, 41–43	LkR1
A365. Commission	––––––	24.47	LkR1

Ten Assumptions about Marcion's *Gospel*: Early Orthodox vs. Socratic

Prejudicial assumptions and accusations about Marcion of Sinope have led to the dismissal, denigration, and disintegration of his memory and his *Gospel* (*Euangelion*) for nearly 1,900 years now. Early orthodox heresiologists and polemicists caricatured Marcion and his *Gospel* as frauds. In their telling, Marcion cut out the parts of the Gospel of Luke that he did not like and kept the parts he liked, and then tried to pitch it, pass it off, and popularize it as if it were the only original, canonical, apostolic *Gospel of the Lord*. Together with this gospel he included a second volume in his collection, a similarly pen-knifed version of some of Paul's letters he called the *Apostolikon*.

Several scholars in recent decades have challenged the prejudicial portrayals of Marcion as little more than a heretic. Still, the belief that Marcion's *Gospel* (hereafter, GMarc) is essentially a later fraud or evisceration of an earlier canonical gospel is still the controlling framework for most modern scholarship on Marcion, GMarc, and the study of early Gospels.

The way this stereotype nowadays persists among scholars is of course not outright accusations of GMarc being fraudulent. It endures through the perpetuation of biased assumptions, including the prejudicial accusation that Marcion removed stories, sayings, phrases or words that offended him from the canonical Gospel of Luke, and that he did so following his own theological biases:

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

These assumptions about Marcion's editorial bias lack any meaningful evidence from the text of GMarc and have thus been challenged by several scholars. However, the bias against GMarc persists in reconstructions of GMarc, even in the recent major critical academic treatments of that text and its relationships with other Gospel traditions. The way this bias endures is through unfounded assumptions in scholarship about GMarc that have gone largely unquestioned and unchallenged:

1. If texts were attested as not present in GMarc, then they must have been removed or left out on purpose by Marcion
2. If texts were not attested in GMarc, then their absence means they cannot be taken seriously as evidence, even as evidence of their absence from GMarc
3. Witnesses to GMarc, knowing or preferring Matthew better, tended to harmonize or import traditions of Matthew into GMarc
4. Witnesses to GMarc, knowing manuscripts, lectionaries and Latin translations of Luke, tended to superimpose those readings onto Marcion's version of Luke

5. When GMarc has a unique reading unrepresented in manuscripts, lectionaries and Latin translations of Luke, then such a reading cannot be correct or trusted

6. More generally, GMarc cannot be understood, appreciated, or used as a reliable witness to an independent or early textual tradition

7. More generally, GMarc is an abridged and simplified version of the much longer, more elaborate text of canonical Luke

8. More generally, GMarc is an early- to mid-second century text, while canonical Luke is a late-first century text

9. More generally, GMarc is a piecemeal pastiche, a hodgepodge lacking in coherence, creative vision, and textual integrity

10. More generally, GMarc is a poorly and haphazardly attested text, a random distillation of a wide array of quotations, summations, and paraphrases by Church Fathers (i.e., early Christian writers), most of whom were writing against Marcion, and as such GMarc is on the whole less reliable as a critical edition than its canonical counterparts such as Matthew, Mark, Luke, and John, because they are well-attested in manuscripts

For those with ears to hear, these assumptions ring of early orthodox bias against a person and a text they wanted to see displaced and destroyed. Sadly, these assumptions are still pervasive, even in much of the scholarship being produced, published and accepted as scholarly consensus today about GMarc.

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

1. What if texts that are attested as not present in GMarc were not excised but instead simply never part of the gospel tradition that he received?

2. What if texts that are unattested for GMarc were largely missing from the gospel Marcion received and should be taken seriously as evidence of their likely absence from that gospel?

3. What if when GMarc has unique parallels with Matthew against Luke, or traditions attested partly in Matthew and partly in Luke, or traditions used differently in Matthew and Luke, such examples reveal how GMarc was a source independently used in Matthew and Luke?

4. What if when GMarc aligns with manuscripts, lectionaries and Latin translations of Luke, then GMarc is the earlier source behind them?

5. What if when GMarc has a variant unrepresented in known manuscripts, lectionaries and Latin translations of Luke, then it is a reliable account of an early, unique textual tradition?

6. More generally, what if GMarc can be understood, appreciated, and used as a reliable witness to independent and early textual traditions about Jesus?

7. More generally, what if GMarc is an earlier, simpler version of Luke than the much longer and more creative reworking in Lk2?[1]

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[1] In this text, we use "Late Luke" or Lk2 in place of "Luke" to sidestep the anachronistic, biased, false, and evidence-free assumption that this text was static in content, known, and/or received as a distinctive, set, authoritative, and named text between its composition and canonization. Lk2 is first quoted as a distinct text

8. More generally, what if GMarc is a first century text, while Lk2 is a second century text?
9. More generally, what if GMarc is a consistent even if reconstructed text, stands up on its own as a whole in its own right, and displays ample narrative and thematic coherence, programmatic intentionality, and textual integrity?
10. More generally, what if GMarc is a richly, thoroughly and reliably attested text, drawing on multiple quotations, summations, and paraphrases, often from different witnesses, most of whom as critics of Marcion were careful to quote the exact words of his gospel precisely at points of disagreement so that they (following from their early-orthodox agenda) could show the ways they believed Marcion had eviscerated and changed their purportedly earlier, apostolic version of Luke?

Let us close our Socratic questions with a Socratic suggestion: if we persist in calling Lk1 the Gospel of Marcion based on its first known major receptor, for the sake of parity we should start calling Luke/Lk2 the Gospel of Irenaeus.

Many others before us have made trenchant critiques of how Marcion and the gospel he received have been caricatured in scholarship in ways that have mimicked early orthodox ideological biases and argued forcefully that Late Luke is derived from Marcion's earlier Gospel, not *vice versa*.[2] Rather

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by Justin Martyr and first assigned pseudonymous apostolic attribution by Irenaeus around 177 CE. For a judicious overview of the persistent lack of the reception of Lk2 and Acts up until the mid-second century, see Andrew Gregory, *The Reception of Luke and Acts in the Period before Irenaeus* (Mohr Siebeck, 2003). Gregory says that Marcion may be "the first witness to sustained use not just of *Luke* but of any discrete Gospel, and that he may in fact have been a conservative editor of a shorter form of *Luke* than that known today, a form with strong affinities to the western text" (p. 210). On its fictive attribution, see M. G. Bilby, "Luke the Evangelist: Christianity," *Encyclopedia of the Bible and Its Reception* 17:132–136 (Berlin: de Gruyter, 2019); doi.org/10.5281/zenodo.3746994. Early Luke (Lk1), by contrast, was a highly debated text in the second century and early third century, enough to merit several polemics, including that of Tertullian.

[2] F.C.A. Schwegler, *Das nachapostolische Zeitalter in den Hauptmomenten seiner Entwicklung*, 2 vol (Ludwig Friedrich Fues., 1846); A. Ritschl, *Das Evangelium Marcions und das kanonische Evangelium des Lucas* (Tübingen: Osiander'sche Buchhandlung, 1846); F. C. Baur, *Kritische Untersuchungen über die kanonischen Evangelien, ihr Verhältnis zu einander, ihren Charakter und Ursprung* (Tübingen: Ludw. Fr. Fues., 1847); P.-L. Couchoud, *The Creation of Christ: An Outline of the Beginnings of Christianity*, trans. C. B. Bonner, 2 vols (London: Watts & Co., 1939); J. Knox, *Marcion and the New Testament: An Essay in the Early History of the Canon* (Chicago: U Chicago Press, 1942); R. J. Hoffmann, *Marcion: On the Restitution of Christianity, An Essay on the Development of Radical Paulinist Theology in the Second Century*, AAR Academy Series 46 (Chico, CA: Scholars, 1984); J. Tyson, *Marcion and Luke-Acts: A Defining Struggle* (Columbia: U South Carolina Press, 2006); M. Vinzent, *Christ's Resurrection in Early Christianity and the Making of the New Testament* (Farnham: Ashgate, 2011); ibid, "Der Schluß des Lukasevangeliums bei Marcion," 79-94 in *Marcion und seine kirchengeschichtliche Wirkung: Marcion and His Impact on Church History*, ed. G. May, K. Greschat, and M. Meiser (Berlin: De Gruyter, 2002); J. BeDuhn, "The Myth of Marcion as Redactor: The Evidence of 'Marcion's' Gospel against an Assumed Marcionite Redaction," *Annali di storia dell'esegesi* 29 (2012) 21-48; ibid, *First New Testament: Marcion's Scriptural Canon* (Salem, OR: Polebridge, 2013); M. Klinghardt, "Markion vs. Lukas: Plädoyer für die Wiederaufnahme eines alten Falles," *NTS* 52 (2006) 484-513, ibid, "The Marcionite Gospel and the Synoptic Problem: A New Solution," *Novum Testamentum* 50 (2008) 1-27; ibid, *Das älteste Evangelium und die Entstehung der kanonischen Evangelien*, Texte und Arbeiten zum neutestamentlichen Zeitalter 60 (Tübingen: Francke Verlag, 2015); ibid, *The Oldest*

than carefully rehearsing all of their arguments, which unfortunately far too often fall on deaf ears because of entrenched bias, we simply start by recounting T.S. Eliot's counsel for reading: start afresh from a place of readerly empathy and an open mind and avoid the tendency toward instantaneous, knee-jerk rejection based on pre-existing conceptual frameworks. We invite readers to join us for a genuinely new intellectual adventure into the earliest Jesus texts.

If our hypotheses really do lead to the optimal solution to the Synoptic Problem, the best possible assemblage of the myriad pieces of the intriguing puzzle of early Gospel texts and traditions, we do not expect that everyone will be persuaded, but we know that *many* will. If you do not find yourself among the convinced, we welcome you to let us know why and how after you have really thought it all through. If you do find yourself among the convinced, we ask you to let us know why and how, and more than that we invite you to join our work, build on it, nuance it, deepen its foundations, and expand it in new and creative directions.

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

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

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

Gospel and the Formation of the Canonical Gospels, 2 vol, Biblical Tools and Studies 41 (Leuven: Peeters, 2021).

The overarching question we put to the reader is to decide whether our overall reconstruction is more reasonable and compelling, whether it actually does a better job making sense of the intricate complexity of early Jesus texts and their relative relationships of interdependence than do other competing reconstructions, particularly the dominant schools of thought, i.e., the traditional Q hypothesis or the Farrer-Goulder hypothesis as traditionally argued and defended.

In our view, the persistent debates back and forth in the scholarly literature between these two schools of thought illustrate the unsustainable impasse that both represent. Like sibling rivals, we cannot stop arguing with each other long enough to recognize that both schools of thought have legitimate strengths and serious weaknesses, and that only a drastically different kind of approach can bring reconciliation and genuine progress. We Religious Studies scholars are well-trained in entrenched arguments, engaged in generations and centuries long ideological battles. Sometimes we get stuck and fail to consider new ways of tackling a problem, developing novel hypotheses, and proving them with an overwhelming mass of evidence in a scientific way. That our debates are carried on in Greek and other ancient and modern languages makes the entrenchment even more difficult to surmount.

On the one hand, the Q hypothesis has obvious value in making sense of how Luke and Matthew have so much shared content that is not found in Mark, how their authors use and edit that content in very different ways and independently of each other in most cases, and how their common source reflects an earlier stage in the social and literary reception and production of Jesus traditions. On the other hand, the Q hypothesis as previously argued simply fails to make sense of passages where Luke obviously depends on Matthew, nor can it effectively or elegantly explain away many of the overlaps between reconstructions of Q and the Gospel of Mark. Occam's razor is nowhere to be found in Q scholarship these days, where the literature so often progresses by way of increasingly complicated, layered, esoteric reconstructions on an almost microscopic scale.

On the other hand, the Farrer-Goulder hypothesis is a vital counter-witness to the Q school. It has staying power precisely because the Gospel of Luke obviously *does* depend on Matthew in many passages. However, by focusing narrowly and obsessively on Matthean priority in a relative minority of passages, the bulk of the heavy lifting of the burden of proof in the Farrer-Goulder hypothesis never gets done. Its advocates know how difficult it is to explain how Luke's generally simpler sayings traditions and order of contents were somehow all reverse engineered from the involved sermonic compilations in Matthew. Whether resigned to intellectual apathy or to Sisyphean scholarly labors, the Farrer-Goulder school can and will never surmount a slope whose gravity runs overwhelmingly toward the expansion of received sources and duplication of traditions and much more rarely toward their abridgement and simplification.

The repeated back and forth of debates in the scholarly literature between these two schools represents a sad, vicious, and self-reinforcing cycle that may serve academic careers, but not the advancement of historical-critical, scientific knowledge. To their credit, the Q school has admirably ventured out to explore additional sources, such as the *Gospel of Thomas*, as deserving

consideration alongside the synoptic Gospels as independent carriers of early Jesus traditions. Proponents of Farrer-Goulder have predictably responded in kind with a dismissal of *Thomas* as a late text without any relevance because of its reliance on the synoptic gospels. Some members of the Q school have explored the possibility of progressive, redactional stages within Q as a text. For Q scholars, this effort carries out a determined exploration demonstrating both creativity and flexibility to build and nuance the leading scholarly hypothesis of the last two centuries. Farrer-Goulder proponents retort that Q is becoming more piecemeal and historically later each year.

Calling out this unfortunate social dynamic among our fellow New Testament scholars is not done out of disrespect or personal insult, nor does it aim to create a false equivalency between these two schools. The Q school is by any measurable standard far more rigorous, comprehensive, and serious in their arguments than the vocal remnant of the Farrer-Goulder school. Still, even the Q school is confined by the traditional starting, restrictive assumption that the Synoptic Gospels (Luke and Matthew together, especially when agreeing upon content *not* in Mark) provide the *primary, central* materials to tackle the Synoptic Problem.

We see a dual value and inadequacy characterizing both schools of thought as practiced today. We are certainly not the first to note this, but we hope we are the first to put forward a truly compelling alternative to them. Thus far, all the major proposed alternatives to both schools have not been taken seriously and have not gained a significant following in scholarship.[3]

The new solution this book envisions is a Hegelian *tertium quid*, a synthesis that honestly and fully reconciles both the traditional Q and Farrer-Goulder hypotheses. Both approaches are simultaneously *right and wrong* because they both share the same underlying problems, *the assumption of a single version of Luke and Matthew and the mutual isolation of their sponsoring communities, and the penchant to trace influence in a single direction*. In the traditional Q hypothesis, influence runs from Q to Luke *and* Matthew separately, but not from Matthew to Luke or Luke to Matthew. In the Farrer-Goulder hypothesis, influence runs from Matthew to Luke, but not from Luke to Matthew, and certainly never to Luke or Matthew from an earlier text than Mark.

Keep Q, bracket the L source, remove the assumption of artificial barriers between creative/performative communities, leverage prior redaction-critical analyses for preliminary guidance,[4] and simply approach all of the data as data (i.e., vocal signals and voice strata), and

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[3] J. Crossan argued that *Gos. Peter*, which he called the "Cross Gospel," was the earliest known gospel, appropriated as a source by Matthew, Mark, Luke and John; see *The Cross that Spoke: The Origins of the Passion Narrative* (San Francisco: Harper & Row, 1988). M. Klinghardt has recently published several articles and books arguing for GMarc as the earliest Gospel and as a source for all four canonical gospels; see esp. "The Marcionite Gospel and the Synoptic Problem," *Das älteste Evangelium* and its new English translation, *The Oldest Gospel*, all cited above. Matthean anteriority to the other three canonical Gospels was the view of most Christians through the centuries, including many scholarly commentators in the 19th and even 20th century, and it still occasionally resurfaces in scholarly books. A case for Matthean posteriority has recently been made by R. MacEwen, *Matthean Posteriority: An Exploration of Matthew's Use of Mark and Luke as a Solution to the Synoptic Problem*, LNTS 501 (London: Bloomsbury T&T Clark, 2015).

[4] We should note here the pioneering work of the gifted Catholic Biblical scholar Raymond Brown who took to heart Pius XII's encyclical *Divino afflante Spiritu* and subsequently uncovered and detailed the three

suddenly we open ourselves to trace signal transmissions and re-transmissions across many different potential paths:

1. Q → Lk1
2. Q → Lk1 → Mt1
3. Q → Lk1 → Lk2
4. Q → Lk1 → Mt1 → Lk2
5. Q → Mt1 → Lk2
6. Mk1 → Mk2
7. Mk1 → Lk1 → Mt1
8. Mk1 → Lk1 → Mt1 → Lk2
9. Mk1 → Mt1
10. Mk1 → Mt1 → Lk2
11. Mk1 → Lk2
12. Mt1 → Lk2

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

> Most modeling of proposed solutions to the Synoptic Problem looks like so many modest flow charts, with anywhere from a few to a dozen boxes and lines drawn between them.
>
> Life is not a flow chart.
>
> One way to confirm that you've reached a deep level of scientifically reliable and verifiable knowledge is that it matches the patterns we see in nature itself.
>
> Life is a cascade.
>
> That's why, when I realized that the *Gospel of Marcion* was the original and only two-source Gospel, that it fit perfectly into the third stratum of Gospel composition and brought everything else into nature's perfect alignment—that's when I had my eureka moment and knew I had found the definitive solution to the Synoptic Problem and the key to unlock the history of the transmission of the earliest Gospel traditions.

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layers/recensions of the Gospel of John in his groundbreaking work, *The Community of the Beloved Disciple* (New York: Paulist Press, 1979). For a similar, pioneering approach to uncover two strata in the Gospel of Matthew, see K. J. Smith (formerly Silberling), *Text and Tradition in Matthew: A Case for Literary Stratigraphy in the Gospel of Matthew* (PhD dissertation, Claremont Graduate School, 1997). Numerous scholars have previously made cases for early versions of Mark and Luke as well. We will add more of this history of scholarship in future versions. For now we simply note that scholars doing careful work on these texts have frequently seen multiple layers in them, but until now we have not brought all of this technical work together into a grand, unifying theory of the ever-expanding universe of cascading gospel signals.

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

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

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

The gospel that Marcion received and shared is not only a two source-Gospel; it is *the ultimate two-source gospel*, closely recounting its two sources (Qn and Mk1) and alternating between them with minimal redactional stitching and reordering. GMarc bears no real affinities with the elaborate Mt1 program of recompiling and expanding materials within involved sermons, nor does it show evidence of expansive storytelling in Lk2, including and especially the extensive infancy narratives.

GMarc taken at face value without prejudice does not bear any indications of a destructive impulse to remove earlier, offending traditions; rather in its simplicity and brevity it exemplifies an earlier, simpler time in the development of the Gospel strata, enacting a less sophisticated scribal approach that sought more to preserve earlier textual traditions than to rework, transform, reorganize, and recompile them. It also shows by contrast that a much later, fresh, and vigorous round of redactional and compositional creativity took hold in the second major edition of Luke, a version that drew its main structure and materials from Early Luke while also building on and trying to surpass the Mt1 literary feat.

Here at the start of our scholarly *vade mecum*, we will intentionally build up our scientific hypotheses in a scaffolded way, with each one supporting the next. We proceed from the least controversial to the most provocative hypotheses about GMarc. With each hypothesis, the alterations to Q become more and more profound and transformative. We ask readers to test the strength of our edifice from top to bottom and climb as high with us as feel you can go.

Half of a Love Letter to Advocates of the Marcionite Hypothesis

Many scholars, including recently Tyson, Vinzent, BeDuhn, and Klinghardt, have chalked up the creation and/or collection of one or more of the canonical Gospels as a response to Marcion, and there is a lot of truth in their arguments.[5] While many scholars see mid-second century construals of the development of one or more early orthodox gospels as completely untenable and out of the mainstream, we must take them seriously. This work is enormously valuable because it gives us *half of the picture*, a window into the final fifty years of a hundred year long complex process of interconnected vocal-textual signal transmission and strata formation.

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

The implications of this discovery cut both ways.

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

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

All the commentaries, books, and articles that treat the Gospel of Mark, for example, as if it were a coherent, unified production by a single author in a single moment in time in the 70s CE are

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[5] Tyson, *Marcion and Luke-Acts*; Vinzent, *Christ's Resurrection*; ibid, "Der Schluß des Lukasevangeliums bei Marcion;" BeDuhn, "The Myth of Marcion as Redactor"; ibid, *First New Testament: Marcion's Scriptural Canon*; Klinghardt, "Markion vs. Lukas: Plädoyer für die Wiederaufnahme eines alten Falles;" ibid, "The Marcionite Gospel and the Synoptic Problem: A New Solution;" ibid, *Das älteste Evangelium und die Entstehung der kanonischen Evangelien*; ibid, *The Oldest Gospel and the Formation of the Canonical Gospels*.

essentially committing massive, gross and flagrant anachronism in a way that is ignorant, blind, and obfuscating, completely misunderstanding and mishandling all of its distinct strata. The editor(s) of the second (Mk2) and third (Mk3) strata of Mark—whether this is the same voice or different voices, we are still seeking to clarify and disambiguate—frequently borrowed Lk2 redactions and focused on agriculture, genealogy, and priestly authority, which we can see in the expansions in many of the parallel sets noted below. If we take the unique vocal signatures and redactional priorities as self-reflective (as we must), then his/their writings make him/them out to belong to a group holding ecclesiastical authority and an aristocratic pedigree, comfortable with civic life in Rome yet quite possibly owning rural land, and living around the mid-second century.

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

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

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

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

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

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

2021 will be the year when Computational Linguistics transforms the study of Gospel authorship and the Synoptic Problem. Why it has taken this long is astonishing, given that groundbreaking studies of other difficult texts, including religious texts and the Federalist Papers, were done over a decade ago. One team has shown that the Book of Mormon, traditionally assumed to have two authors, was the collective work of at least seven different authors/voices.[6] In Gospel studies, the syntactical, quantitative analyses based on the invalid initial assumption of unified authorship and canonically fixed textual forms have produced biased results. Legitimate scientific analyses will reveal that the canonical Gospels are not four texts written in the voices of four first-century authors using various first-century sources. They are instead evolving composites, synthesizing compilations of over a dozen vocal strata that cascaded across a century before reaching relatively stable forms.

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[6] On multiple authorship of the Book of Mormon, see M. L. Jockers, D. M. Witten, and C. S. Criddle (2008), "Reassessing Authorship of the Book of Mormon using Delta and Nearest Shrunken Centroid Classification," *Literary and Linguistic Computing* 23.4 465-491; and M. L. Jockers, (2013), "Testing Authorship in the Personal Writings of Joseph Smith Using NSC Classification," *Literary and Linguistic Computing* 28.3 371-381. For other studies of computational author attribution, see: J. Burrows (2002), "Questions of Authorship: Attribution and Beyond," *Computational Humanities* 37.1 5-32; ibid (2007), "All the Way Through: Testing for Authorship in Different Frequency Strata," *Literary and Linguistic Computing* 22.1 27-47; G. Hirst and O. G. Feiguina (2007), "Bigrams of Syntactic Labels for Authorship Discrimination of Short Texts," *Literary and Linguistic Computing* 22.4 405-417; D. L. Hoover (2001), "Statistical Stylistics and Authorship Attribution: An Empirical Investigation," *Literary and Linguistic Computing* 16.4 421-44; M. L. Jockers, and D. M. Witten (2010), "A Comparative Study of Machine Learning Methods for Authorship Attribution," *Literary and Linguistic Computing* 25.2 215-223; D. V. Khmelev and F. J. Tweedie (2001), "Using Markov Chains for Identification of Writers," *Literary and Linguistic Computing* 16.3 299-307; M. Koppel and J. Schler (2004), "Ad-hoc Authorship Attribution Competition Approach Outline," *Ad-Hoc Authorship Attribution Context*, in P. Juola, P. ACH/ALLC; M. Koppel, J. Schler, and E. Bonchek-Dokow (2007), "Measuring Differentiability: Unmasking Pseudonymous Authors," *J Machine Learning Res* 8 1261-1276; K. Luyckx and W. Daelemans (2008), "Authorship Attribution and Verification with Many Authors and Limited Data," *Proceedings of the 22nd International Conference on Computational Linguistics*, vol. 1 513-520; C. Martindale and D. Mckenzie (1995), "On the Utility of Content Analysis in Author Attribution: The Federalist," *Computational Humanities* 29.4 259-270; O. Uzuner and B. Katz (2005), "A Comparative Study of Language Models for Book and Author Recognition," *Lecture Notes in Computer Science* (Berlin: Springer); Y. Zhao and J. Zobel (2005), "Effective and Scalable Authorship Attribution using Function Words," *Lecture Notes in Computer Science* (Berlin: Springer).

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

"The Pentateuch is a Post-Exilic Creation."

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

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

Hebrew Bible scholars have grown quite comfortable referring to:

First Isaiah (an 8th century BCE layer)

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

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

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

Matt One (Mt1) and Matt Two (Mt2)

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

Qn (or GPoor), Luke One (Lk1), and Luke Two (Lk2); and

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

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

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

A New Quest for the Historical Marcion

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

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

A brief overview of scholarship on both Pliny the Younger and Marcion suggests that scholars across disciplines have made little connection between these two figures of consequence, even though they were contemporaries whose life and work overlapped in Pontus. For classicists and historians of the Roman empire, overlooking Marcion in their treatments of Pliny is quite understandable, given the apparent lack of contemporaneous Roman accounts of the man.[7] Sherwin-White is something of an exception, briefly noting in his commentary on Pliny's famous letter about the Christians (*ep.* 10.96) that "Marcion, his contemporary, came from Sinope" and citing Eusebius on this point.[8]

Connecting Pliny and Marcion has come in fits and starts for historians of Christianity. Wilken's chapter on Pliny carefully narrates his journey east and then back west as legate and governor of the twin provinces of Bithynia-Pontus, but he only pauses briefly in his description of Sinope to mention that this "beautiful city on a peninsula in the Black Sea and one of the chief trading centers of the area... was also the home of Marcion, an early Christian heretic."[9] Harnack only passingly names Pliny in his 1921 book on Marcion,[10] and among the numerous mentions of Pliny in his encompassing history of early Christianity, Marcion goes almost entirely unmentioned.[11] Moll's published dissertation on Marcion's life never mentions Pliny once, nor do Roth's dissertation and critical edition of Marcion's Gospel, or his several articles on Marcion.[12] Tyson's monograph on

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[7] Among the works on Pliny that do not mention Marcion are W. Melmouth and W. M. L. Hutchinson, *Pliny: Letters*, LCL, 2 vols (New York: 1931).

[8] A. N. Sherwin-White, *The Letters of Pliny: A Historical and Social Commentary* (Oxford: Clarendon, 1968). The citation of Eusebius is *Hist. eccl.* 4.23.185–186.

[9] R. L. Wilken, *The Christians as the Romans Saw Them*, 2d ed. (New Haven: Yale UP, 2003), 13.

[10] *Marcion: Das Evangelium vom Fremden Gott*, 23.

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

[12] S. Moll, *At the Left Hand of Christ: The Arch-Heretic Marcion* (dissertation, University of Edinburgh, 2009), published as *The Arch-Heretic Marcion*, WUNT 250 (Tübingen: Mohr Siebeck, 2010). Roth, *Towards a New Reconstruction of the Text of Marcion's Gospel: History of Research, Sources, Methodology, and the Testimony of Tertullian* (dissertation, University of Ediburgh, 2009), *The Text of Marcion's Gospel* (Brill: Leiden, 2015), "Marcion's Gospel and Luke: The History of Research in Current Debate," *JBL* 127.3 (2008) 513-527.

Marcion also never mentions Pliny.[13] Lieu mentions Pliny several times in her monograph, mainly to confirm the historical existence of Christians in Pontus and describe the general character of the province.[14] BeDuhn devotes one full page to Pliny's correspondence with Trajan as part of the introductory section on "Marcion's Homeland."[15] Of the treatments of Marcion surveyed thus far, Hoffmann gives the most thorough historical context, with several pages considering the letters of Pliny to understand Pontus and its Christian communities.[16] But even Hoffmann considers Pliny in relation to a pre-existing Marcionite movement, not as a key impetus for the direction of his life.

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

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

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

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

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

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

What if Marcion was initially a practitioner and supporter of the kosher and aniconic ritual practices in Pontus that occassioned public riots and trials, quite possibly in Sinope itself?

What if Pliny's trials, verdicts, and public executions of "Christians" were traumatic and formative moments in the life of Marcion and his correligionists in Pontus?

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

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

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[13] J. Tyson, *Marcion and Luke-Acts: A Defining Struggle* (Columbia, SC: U South Carolina Press, 2006).

[14] J. Lieu, *Marcion and the Making of a Heretic: God and Scripture in the Second Century* (Cambridge: Cambridge UP, 2015), 102, 317–318.

[15] BeDuhn, *First New Testament*, 15–16.

[16] R. J. Hoffmann, *Marcion: An Essay on the Development of Radical Paulinist Theology in the Second Century*, AAR Academy Series 46 (Chico, CA: Scholars Press, 1984), 15–19.

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

What if Marcion brought to Rome not only a gesture of benefaction and largesse, but also the form of ritual, textual, and Platonic philosophical piety that ritual communities in Pontus had developed to distance Jesus and Paul from the Torah study and ritual practices that Hadrian had outlawed?

What if Marcion was rejected because Jesus-following Jewish messianics in Rome sought to preserve traditional Jewish textual-ritual piety and update and coordinate their Jesus narratives accordingly?

The ways had not yet parted, my friends. They were only starting to part, and not in two directions, but several. Jesus and Paul were not "Christians." They were Jews, Jewish revolutionaries, in fact. Several generations later, Marcion held a special devotion to Jesus and Paul, but that was not what led him to decouple ritual piety to Jesus from traditional forms of Jewish ritual piety. Pliny did that, as did the emperor Trajan and Pliny's close friend and successor as governor of Bithynia-Pontus, Julius Cornutus Tertullus—the same oppositional figure likely evoked in Acts 24.[17] The anti-Jewish and pro-Hellenistic policies and campaigns of the emperor Hadrian only reinforced this tendency.

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

We have no evidence whatsoever that Marcion was considered by the co-religionists of his region as an aberrant separatist in beliefs or practice. What we know about Marcion is that he was an educated Greek, a wealthy leader, a benefactor and reconciler, as his later largesse to Jesus-followers in Rome amply demonstrated. As a patron to Jesus-followers in Pontus, it stands to reason that Marcion was entrenched in the Jewish messianic practices, texts, and rituals that Pliny interpreted as both Dionysian and atheistic. In the aftermath of major public riots, Pliny began executing Marcion's correligionists. The trauma of those executions for Marcion and his messianic compatriots in Pontus must have been enormous. They would not and could not be the same after that.

In a previously published chapter, I have argued that Pliny and Marcion are both pivot-points between major redactional stages in the composition of both Luke and John.[18] Pliny was pivotal to Marcion, and both were pivotal to the editorial development of early orthodox ritual texts, which maintained and expanded storied devotion to Jesus (as opposed to Simon bar Kochba) as a pacifist philosopher while stitching it together thoroughly with traditional Jewish ritual and textual piety.

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[17] Bilby, "Pliny's Correspondence"; Phillips, "How Did Paul Become a Roman 'Citizen'?"

[18] Bilby, "First Dionysian Gospel: Imitational and Redactional Layers in Luke and John," *Classical Greek Models of the Gospels and Acts*, ed. M. G. Bilby, M. Kochenash, and M. Froelich (Claremont: Claremont Press, 2018), 49–68, doi.org/10.5281/zenodo.3745622.

Primer on Distilling Scientifically Useful Signals Data

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

> In the following reconstruction of Marcion's Gospel according to the sources, as has been the case throughout this volume, the chapter and verse numbers follow that of canonical Luke. Following the reference, italicized cross-references to the chapter and section of this monograph where a verse or pericope is discussed are provided within [brackets].
>
> 1:1–2:52 [*6.4.1; 8.1*]—Not Present
> 3:1 [*5.1; 6.4.1; 7.4.1; 8.2*]—ἐν τῷ {ἔτει πεντεκαιδεκάτῳ} τῆς ἡγεμονίας Τιβερίου Καίσαρος ἐπὶ τῶν χρόνων *Ποντίου* Πιλάτου . . .
> 3:2–20—Unattested [though indirectly attested as not present]⁵
> 3:21–4:13 [*4.4.2; 6.4.1*]—Not Present
> 4:14–15—Unattested
> 4:31 [*5.3; 7.4.1; 8.4*]— . . . κατῆλθεν [ἐφάνη may have appeared in the *Antitheses*] εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας, . . . ἦν διδάσκων . . . ἐν τῇ συναγωγῇ.
> 4:32 [*4.4.1*]— . . . ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτου.
> 4:33—Unattested
> 4:34 [*4.4.2*]— . . . τί ἡμῖν καὶ σοί Ἰησοῦ [Ναζαρηνέ may not have been present]; ἦλθες ἀπολέσαι ἡμᾶς; οἶδα [σε likely present] τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.
> 4:35 [*5.4*]— . . . ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς . . .
> 4:16 [*5.2; 8.3*]— . . . Ναζαρέθ . . .
> 4:17–22—Unattested [and possibly not present]
> 4:23 [*5.2; 8.3*]— . . . (ἰατρέ, θεράπευσον σεαυτόν) . . .
> 4:24–26—Unattested
> [4:27 is found below before 17:14]
> 4:28—Unattested
> 4:29 [*5.2; 8.3*]— . . . ἐξέβαλον αὐτόν . . . ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους . . .

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

For our purposes of providing a useful, maximalist critical edition of GMarc and Qn, we do not need to replicate all this technical acumen here. Our aim is more practical, constructive, and synthetic: to create a critical edition of GMarc and its main source (Qn) by taking a scientific approach to data restoration. While such an effort will obviously be imperfect (as all prior critical editions are), it will be the most reliable, accurate, and consequential restoration of GMarc ever attained, and the first restoration of Qn ever made. Despite the advice of Matthew 5.48, we refuse to let the perfect be the enemy of the good, or, if we might turn an Islamic phrase, to let the Mother of the Book keep us from the restoration of these books.

Scientifically speaking, ancient Gospels are essentially visualized audio scripts or transcripts. Therefore, to replay, sample, and compare them scientifically, we must treat them as textual recordings, i.e., as records whose data is imprinted with letters. A record with eleven different kinds of labels all over it describing its intricately careful reconstruction may be impressive, but it is unfortunately *unplayable*.

Our critical edition thus began simply by distilling down these eleven indications to three main categories for the Greek text:

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

After this distillation, based on our own fresh reading of the primary source texts attesting to GMarc that Roth so thoroughly compiled and carefully organized, we take liberty to upgrade the confidence level of many words from bracketed [not read aloud] to regular font, to be read aloud. Where we make these upgrades, we indicate interpolation marks on either side of the ⸂word⸃ or ⸂group of words⸃. Corrections/emendations based on explicitly attested words are indicated with dotted interpolation marks on either side of the ⸂word⸃ or ⸂group of words⸃. Quite often, these upgraded and/or corrected words are clearly attested word for word in witnesses to GMarc, whether in Greek or in Latin, Syriac, or Armenian translation, and are often included in Harnack's prior edition of Marcion's *Evangelion.* The stated reasons for doubting or downgrading the reliability of words vary, but the explanations often convey one or more of the ten early-orthodox biased assumptions elaborated in the introduction. We instead hold to the rival set of elaborated assumptions about GMarc, doing so ultimately in an honest and deliberate effort to allow the witnesses to GMarc to speak for themselves about the text they knew firsthand. Still, we supply regular references to the technical discussion in Roth's edition so that readers can easily cross-check the relevant evidence.

Following a scientific, maximalist approach to data restoration, we also restore many words that do not appear in Roth's reconstruction of GMarc. When restorations are based on *wording explicitly attested in established witnesses to* GMarc, we indicate them with single angle markers on either side of the restored ⟨word⟩ or ⟨group of restored words⟩. When restorations are improvised based on Mk1 as a major source of GMarc/Lk1 and/or on receptors of Qn (Mk1) and/or Lk1/GMarc (Mt1, Jn1, Jn2, Lk2, and D or Codex Bezae), we indicate such restorations with double angle brackets on either side of the restored ⟪word⟫ or ⟪group of restored words⟫. After a restoration is completed to our satisfaction, brackets typically only serve to indicate explicit cases of equally compelling yet divergent witnesses. Again, our aim is to restore Marcion's *Gospel* as fully and closely as possible to its earliest *playable* state, both for data transparency and scholarly/public benefit.

We encourage Roth and his publisher to make his critical edition of GMarc open access, *both* because that will exponentially expand the readership and citations of the work *and also because* it serves the progress of science, adding another layer of scientific verifiability to the evidence on which our hypotheses and proofs depend. We note [the current Archive-It captured Wikipedia article on Marcion's *Gospel* as a useful snapshot of prior scholarship on this text, including the importance of Roth's work and the salience of this text for resolving the Synoptic Problem](#).

On a closing note, given my oft-cited, grateful indebtedness to Roth's critical edition, I am compelled to articulate the legal basis for my own. What follows is offered as an iterative self-archived critical edition that draws on several prior editions of Marcion's *Gospel* yet goes far beyond them through a rigorous process of correction, distillation, augmentation, annotation, and translation, all for public use and scientific verification. All of this enacts a major transformative use for the benefit of scientific progress as enshrined in the US Constitution (art. I, § 8) and protected under the provisions of Fair Use in 17 U.S.C. § 107 (2012). The iterative versions of this work are archived under a CC-BY-NC-ND 4.0 international license expressly for nonprofit educational purposes.

This work is also unique and transformative in providing the first ever basis for sound scientific analyses of the text of Marcion's *Gospel* that accommodates and effectuates the triangulation of signals transmissions (our novel scientific theorem for the historical sequencing of interdependent yet otherwise undatable texts), evaluates relative signal strength by source and reception (essentially a deep comparative analysis of scribal habits and techniques), and provides a solid baseline to correct for Early-orthodox Signal Degradation (ESD) in future conclusions. The elevenfold indication schema detailed above renders the most recent critical edition essentially useless for such scientific purposes.

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

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

While my restorations are not complete, I promised by July 29 a public viewing of the progress, and so here it is. Any errors and omissions are my own fault. I fully acknowledge that there is far, far more painstaking work to be done and that the careful reflections and scrutiny of other professional textual restorationists can only improve my work, which is by necessity far from perfect.

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

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

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

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

In a great painting, when figures are blurred or faded, it does not become the professional restorationist to throw up one's hands and tape pieces of paper over such spots with facile labels

written in large letters: "paralytic here" or "leper here" or "tax collector called here" or "centurion here." Instead, our solemn responsibility is to restore as much of the detail and color underneath as possible so as to bring back the artwork as close to its original state as possible. That is the essence of a maximalist approach to textual restoration. It entails making *consequential decisions* about *everything in an artwork*, both what to restore (as originally present even if not clearly attested) and what not to restore (as originally not present and thus unattested). A professional restorationist cannot just say "I don't know" about some portion of her work; she must make decisions about everything that matters. When recovering an underlying historical-artistic reality in the service of the public, there is no unattested. There is only present or not present, and a wide continuum of confidence at play in each choice of line and color.

Professional artistic data restoration means becoming comfortable with the likelihood of making imperfect choices about detail and color. Such choices must be made in the service of the viewing public to give everyone the *best restoration attainable*. Such work requires technical knowledge, lest it devolve into mere whimsy or flights of fancy. It also requires a certain courage and artistic skill, improvising based on patterns seen clearly elsewhere. Such work cannot be dismissed as mere subjective human opinion, especially in this day of natural language processing, signals clustering and analysis, and the genealogical sorting of text traditions. The more actual data we feed our models, the more precisely we can test, refine, and hone them in cycles of continuous improvement.

Simply refusing to supply any data for large chunks of a well-known and abundantly attested text may play well in historical and current religious studies scholarship, but it does not comport with scientific method or the advancement of scientific knowledge. Sophistic argumentative obfuscation and rhetorical hemming and hawing is commonplace in Biblical Studies as a means of keeping up appearances of professional decorum: exhibiting caution, bowing respectfully to other colleagues, remaining intellectually astute and dispassionate, and deferring to the history of scholarly erudition.

But what's a girl coder-scholar to do when nearly an entire field and its history of scholarship are radically unscientific and ideologically prejudiced in their assumptions, methods and conclusions? While I value caution, collegiality, the history of scholarship, and a certain kind of stoic rationalism, I value scientific progress, evidence, truth, and conclusions more. Many of our contemporary colleagues may never understand. Even so, I am persuaded that many of my contemporaries and the vast majority of my future colleagues—both in the Humanities and the Sciences—will. Here I stand: with Open Science, Democratic Humanism, and a faith born of Deep Time. I can do no other than throw a digital inkwell at the reigning devil of Fundamentalist Capitalist Consumerist Christianity.

The day has come for a Scientific, Technological, and Humanist Reformation aimed directly at the core of Christianity, equipping a new generation of digital genealogists of gospel viruses, digital detectives peeling back editorial-mythological layers, digital geologists charting discrete yet shifting textual strata, digital coders using NLP and signals analysis to refine datasets into historical voices of near perfect clarity, digital codicologists fitting papyrus fragments into place within a global linked open data puzzle.

The time has come to enlist the full panoply of scientific methods in Gospel studies in order to realize a skillful, bold, courageous, nuanced, and artistic vision aimed at recovering and restoring the earliest textual strata whose importance cannot be overstated in regard to the history of the last 2,000 years of global civilizations.

The evidence summoned below shows overwhelmingly, irrefutably, and scientifically that Marcion's *Gospel* was the third major Gospel stratum created and popularized within the Jesus tradition. Objective analysis and scientific testing of my five hypotheses and all the related evidence will lead open and honest readers to an even more radical conclusion. The First Gospel created and popularized within the Jesus tradition supplied most of the content of the Third Gospel. Remove the content of the Second Gospel (Early Mark) that found its way into the Third (GMarc), and we are left with the First (Qn). Therefore, the fullest possible restoration of the third Gospel stratum is necessary to achieve the fullest possible restoration of the first Gospel stratum.

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

Theorem of Signal Triangulation Tracing to Sequence Historical-Textual Strata

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

1) the main content does not offer clear, external historical references as to time of composition and/or editing (very unscientific of them, not to date and time stamp and version control their work!); and

2) manuscripts tend to fabricate and improvise anachronistic historical references, such as putting the names of legendary leaders, "Mark," "Matthew," "Luke," "John," "Peter," etc., at the beginning (incipits) of texts within manuscripts, attributions to singular great authors that the textual data itself may not merit.

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

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

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

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

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

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

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

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

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

Evolution meet Gospels.

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

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

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

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

Text 1–Text 2–Text 3

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

To put that in signals terms, that would be:

Node 1—Node 2—Node 3

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

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

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

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

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

Transmission Type 2. Node 3 receives a transmission from Node 1 independent of Node 2 (1→3; 2nd independent direct transmission)

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

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

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

Reception Type 1. Stratum 2 receives/copies Stratum 1 (1→2; 1st independent reception)

Reception Type 2. Stratum 3 receives/copies Stratum 1 independent of Stratum 2 (1→3; 2nd independent reception)

Reception Type 3. Stratum 3 receives/copies Stratum 1 *as mediated or transformed* by Stratum 2 (1→2→3; 3rd dependent reception)

Once you have detected *all three reception types*, well, then you've got it.[19] You have established a historical, sequential relationship among these strata. Again, the more evidence and data you run in your analysis, the higher your confidence can be in your hypothesis.

Try it in reverse, and it would not work, because the mediator stratum does not piggyback backwards in time, from a later stratum to an earlier stratum. The signal synthesizing process can only move one direction in time: forward. That forward directionality is what makes historical sequencing possible. All living things, including sacred texts, are time-bound.[20]

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

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[19] In v1.8 and earlier of this book proposal I had incorrectly stated that we needed to identify a fourth type: an independent signal from Node 2 to Node 3. Proof of that transmission signaling is already built into the third type. To put it differently, seeing *independent* transmission between Node 2 and Node 3 is not necessary to show that there is in fact transmission between Node 2 and Node 3. It is already evident and built into the *dependent* transmission running from Node 1 to Node 3 *through* Node 2.

[20] *A note to smart, doubtful Gospel scholars.* Some of you at this point may be thinking about those crafty scribes who liked to erase, change, or add elements to texts and muddy the picture. While that is certainly a factor, scribal tampering—especially with ancient texts—would not prevent or falsify the scientific historical-temporal sequencing of strata. Whatever examples of tampering might show up in an analysis, the data—especially if you are dealing with dozens or hundreds of textual signals or tradition-receptions and well-defined earlier strata—will reliably point in a clear sequential direction. The early orthodox and orthodox scribes did love to tamper with, update, and standardize manuscripts, but they were not capable of making time-bound historical strata relationships run in reverse! In fact, a well-designed strata delineation and signal tracing tool can serve as a detection of scribal tampering, turning up those very signals that do not match the transmission patterns of all the other signals! Imagine—Mr. Ehrman (whose books I love)—when AI will start running reports on 10,000s of early orthodox and orthodox tamperings!

For the Gospels, the destruction of the 2nd Temple of Jerusalem in 70 CE is certainly one of those external events. A close runner-up is when Pliny the Younger tried and executed "Christians" around 110 CE for the very first time in historical records. As an imperial legate to Bithynia-Pontus, Pliny's records are exquisitely thorough and historically anchored, far beyond anything written by early Christians. His correspondence is both our first external reference to the word "Christian" outside of internal Jesus tradition texts,[21] as well as the first time any Greco-Roman source mentions anything about the later followers of Jesus. While Tacitus and Suetonius write about *Christus / Chrestus / Christiani / Chrestiani* (whatever they intended to convey by their inconsistent terminology), they are both subsequent to Pliny, knew Pliny quite well, had read his work, and had their own political agendas guiding their writing and rewriting of history. (Roman officials talked together, even if they did not always know about what they spoke.) Therefore, Pliny is a major historical anchor for our dating of early Christian texts. The Kitos War of 115–117 CE is probably the third most important anchor, and the Bar Kochba revolts in 132–135 CE next. (Noticing the recurring pattern of revolt against Roman imperial authority in *provincia Iudaea*? That should explain quite a bit of the DNA of Qn for you. But I digress.)

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

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

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

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[21] Given that Acts and 1 Peter date after Pliny, and that the reference to the "tribe of the Christians" in Josephus' *Antiquities* is likely a later Christian redaction, Pliny's reference to "Christians" is the first mention in any extant text, whether external or internal to Judaism and nascent Christianity, of that term.

Criteria for Evaluating Gospel Strata Sequential Hypotheses

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

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

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

For our immediate purposes of demonstrating the usefulness of this more encompassing scientific method, we focus initially on one parallel set: A078, the Blessings or Beatitudes. Awarding one point for each criterion, we find that GMarc almost certainly contains the earliest vocal stratum. It is 1) tied for the briefest number of signals in the set; 2) is the least linguistically dense stratum at an average signal word count of 9.8; 3) exhibits the simplest conceptuality of all strata; 4) has the fewest transitional and clarifying terms; 5) has a clear sequence match in a later stratum; 6) evidences the lowest Socio-Economic Status; 7) has distinctive vocal traits that are evident in other strata; 8) has none of its words omitted across later strata; 9) exhibits an authentic source switching pattern from a primary source base text to an occasional alternate/secondary source; 10) exhibits some signal weakness in later strata; 11) does not draw on any secondary intertexts; and 12) exercises honor and shame in general terms rather than lionizing or vilifying specific groups or characters.

As evidenced by some of the same criteria, Mt1 is probably the second stratum and Lk2 the third. Mt1 has 2) the second lowest linguistic density with an average signal word count of 12.4 as compared to Lk2 having 14.6; 7) distinctive/signature terms ("reward," "righteousness," etc.) are partly preserved in Lk2, while distinctive/signature Lk2 terms ("now," "that day") are not evident in

Mt1; 8) a relatively modest number of Mt1 words missing in Lk2 (8 in 4 places), compared to Lk2 having a high number of words missing in Mt1 (19 in 6 places).

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

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

Sequence Independent Criteria

1. Identifying Signatures. Each vocal stratum has signature elements that exhibit greater proportional density in that stratum compared to all others. These are the identifying signatures of that vocal stratum. Any given text may contain multiple vocal strata accumulated through successive redactions. Natural Language Processing and/or manual signature detection tagging and clustering can delineate distinct vocal strata within a text. Once a unique and consistent voice has been identified, its signature elements should be noted as less likely to appear in strata prior to the signature stratum and more likely to appear in strata subsequent to the signature stratum.

2. Expansion/Multiplication. Signals tend to expand and/or multiply over time and across strata. Generally speaking, the earlier the stratum, the fewer the signals; the later, the more. Signal tracing maps the expansion and/or multiplication of signals across strata from the least to the most.

3. Rhetorical Density. Signals tend to become more densely worded over time and across strata. Earlier strata tend to have consistently thinner and shorter signals, while later strata tend to have consistently denser and longer signals. Signal tracing maps the thickening of signals across strata.

4. Conceptual Density. Signals tend to complexify conceptually over time and across strata; signal tracing maps the nuancing of ideas across strata from the simplest to the most complex.

5. Transitional Smoothness. The earlier the stratum, the more abrupt and staccato the transitions within and between signals and episodes, and the fewer the clarifying, transitional, and staging terms used. Conversely, the later the stratum, the clearer, smoother and more elaborate the transitions and the more clarifying, transitional, and staging terms are employed. Redaction is like sandpaper; the more times a text has been worked over, the smoother its edges and connections.

6. Sequence Preservation. The earlier the stratum, the more likely its signal order will be replicated in one or more later strata. Conversely, the later a stratum, the less likely it will yield a sequence match with other parallel signal sets.

7. Upward Mobility. Signals tend over time and across strata to exhibit more features corresponding to higher levels of education, class, wealth, rhetorical training, and public discourse, both for the narrative itself and for characters portrayed sympathetically and self-reflexively within the narrative.

8. Honor / Shame Delineation. Signals tend over time and across strata to elevate the reputation and status of protagonists, degrade the reputation and status of rivals or antagonists, and create increasing separation and differentiation between the honored and the shamed/displaced, along with justifications or obfuscations of prior associations later considered problematic.

9. Intertextual Hybridity. Signals tend to complexify intertextually over time and across strata, pulling from more strata, from more diverse locations within those strata, and from more diverse sources and models in general, both internal and external to the community. Signal tracing involves mapping the intertextuality of signals across strata from the least to the most hybridized.

Sequence Dependent Criteria

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

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

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

Part 2. Five Hypotheses to Recover the First Gospel (the New Q or Qn)

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

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

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

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

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

Hypothesis 1: Two Sources of GMarc

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

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

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

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

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

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

In the sections below starting with the "Synoptic Receptions of the Markan Source," we begin development of an ever-expanding set of proofs of the first hypotheses using an array of scientific methods and approaches that treat the gospels strictly as data, as past phenomena that can be scientifically understood, analyzed, compiled, compared, and tested for statistically significant correlations.

Hypothesis 2: Confirming Qn from GMarc

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

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

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

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

SQE. Shorthand	Matt	*CEQ*	GTom	GMarc. word counts[22]
A079. Curses	5.3–12[23]	6.~~24–26~~		6.24–26. **8** *27* 3 *4*
A176. Following Joshua	8.18–22[24]	9.[[~~61–62~~]]		9.61–62. *1* 4 (*5*)
A188. Beelzebub dispute	12.29	11.[[~~21–22~~]]	35	11.21–22. **4** (*1*)
A190. Benediction		11.?27–28?	79.1–2	11.27–28. **8** *15* *1* (*2*)
A199. Inheritance division		12.~~13–15~~	72.1–2	12.13–14. *5* 11
A200. Rich fool		12.[[~~16–20~~]], ~~21~~	63.1–3	12.16, 18–20. **17** *1* 1 *2* (*2*)
A203. Be watchful	24.46, 42; 25.1–13[25]	12.[[35–38]]	21.7	12.35–38. *14* 3
A204. Family divisions	10.34–36	12.[[49]]	10	12.49a. *5* 1
A216. Great supper	22.5[26]	14.?19–20?	64.2–9	14.19–20. *3* (1) (*1*)
A216. Great supper	22.10–14[27]	14.~~22~~, 24		14.22, 24. *4* 1
A234. Kingdom within		17:[[20]]	113.1–2	17.20. **8** 11
A234. Kingdom within	24.23	17:[[21]]	3.1–3, 113.3–4	17.21. *14* 1

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

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

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

[25] See also Mark 13.33–34, 37, 35–36.

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

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

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

Given its attestation across many diffuse witnesses, GMarc does not always provide a precise order. However, Tertullian's extended polemic *contra Marcionem* usually proceeded sequentially. His rebuttal is highly valuable for its ordering of contents. Along with Tertullian, Hippolytus and Epiphanius—who also assumed that Lk2 was the earlier text—took note when they found anything in GMarc that deviated from what they believed to be the original, authentic order of Luke.[28] Their two noted exceptions prove the rule. Almost all the attested GMarc materials were in the same order as in Lk2. The redactor of Lk2 inserted lots of new materials, including longer and shorter stories, narrative color and details, and terms intended to clarify, instruct, or transition smoothly between content. But very seldom were passages or sayings shifted out of their earlier order.

Furthermore, as seen previously, GMarc demonstrates a consistent tendency to preserve the order of its other source, Mk1. In two specific sections, GMarc is more consistent with the order of Mk1 materials than even the Matthean strata. This is not surprising, given that GMarc also shows a very modest amount of editorial reworking of its Mk1 source content. Given these clear editorial tendencies of LkR1, the same should be acknowledged for the use of Qn in the other sections of GMarc. Moreover, besides its minimal editorial stitching between Mk1 and Qn sources, LkR1 treats Mk1 and Q as separate sources in separate sections. By contrast, MtR1 engaged in a massive project of sorting, compiling, combining, and repurposing materials to create an elaborate homiletical mosaic (pun intended). The formidable creativity of MtR1 is also its undoing as a reliable source for the order of Q. Bluntly put, the Matthean order should never be retroactively applied to Q.

The following catalog notes the passages and verses where the *CEQ* adopts a different order for Q sayings than the order of Luke (both GMarc/Lk1 and Lk2). The call to revert to Luke as the primary basis for the order of Q in most passages should not be taken as controversial, because scholars working on Q have usually taken Luke as a closer reflection of the ordering of Q. Scholars have long recognized that the Lukan presentation of Q materials is typically more linear and closer to its source, while Matthew reflects a more sophisticated exercise in recompiling and reordering Q materials topically. In recent decades, it has become more common to prefer Matthew for the ordering of some materials, especially *within* pericopes. This is understandable, given the precise deliberations over words and sayings, the framing of Q as a sapiential sayings collection, and the assumption of Matthew as a source sometimes preferable to Lk2 for reconstructing Q. The discovery of Qn as one of the two major sources of GMarc makes the task of ordering Q materials far simpler.

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[28] The immediate transition of Lk1 3.1 into Lk1 4.31 (see A035) was noted by Tertullian (*Marc.* 4.7.1; Roth 5.1) and Hippolytus (*Haer.* 7.31.5–6; Roth 8.2). The GMarc location of the saying about Elisha and Namaan (Luke 4.27) within the story of the ten lepers (Luke 17.12b–19) is noted by Tertullian (*Marc.* 4.35.6; Roth 5.2) and Epiphanius (*Pan.* 42.11.6 μη (48), 42.11.17 Σχ. μη (48), 42.11.17 Ἐλ μη (48); Roth 6.4.2).

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

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

As will be later shown, 6.30b, 32, and 34b were not present in Qn. For the verses that were present, the Lk1Lk2 order is preferable and should be restored: Qn 6.27–28 (in *Marc.* 4.16.1), Qn 6.29 (in *Marc.* 4.16.2 and 4.16.6), Qn 6.30a (in *Marc.* 4.16.8), Qn 6.31 (in *Marc.* 4.16.13), Qn 6.34a (in *Marc.* 4.17.1), Qn 6.35c–d (in *Marc.* 4.17.5–6), Qn 6.36 (in *Marc.* 4.17.8).

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

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

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

In regard to A211, *CEQ* places Q 13.29 after Q 13.28. Epiphanius confirms that Luke 13.29 was not present in GMarc, thus this switch is irrelevant.

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

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

Hypothesis 4: What Qn Was Not

Here we arrive at our fourth hypothesis. <u>When Matthew has a parallel with Luke that is attested as *not present* in GMarc, this is *not Qn*, and when it is unattested in GMarc, it is *probably not Qn*.</u>[29] This hypothesis requires a *high level of trust* in the reconstruction of GMarc as an accurate and thorough representation of Early Luke.

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

Prior to this work, scholars working on GMarc have generally assumed that it should nearly always be closer to Luke than to Matthew, but what we actually see is that GMarc is often closer to Matthew, *both in its Mark sections and in its Qn sections*. This evidence does not show Matthean contamination in GMarc, as has been typically assumed, but instead the influence of GMarc on Mt1. To put it differently, Mt1 is sometimes a more faithful witness to Qn and Lk1 than is Lk2. GMarc/Lk1 is not a late text influenced by Mt1 or Mt2; it really is an earlier version of Luke and thus more deserving of trust as the basis for reconstructing Qn than either Lk2 or the Matthean strata are.

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

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

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

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

SQE. Shorthand	*CEQ*	GMarc
A013b. John introduced	3.[[0]], 3:1a, 3.2b–3a, 3b–4	Not present (indirectly)
A014. John preaches repentance	3.7–9	Not present (indirectly)
A015. John's messianic preaching	3.16b–17	Not present (indirectly)
A018. Baptism	3.[[21–22]]	Not present
A020. Temptation	4.1–4, 9–12, 5–8, 13	Not present
A081. Judging	6.41–42c	Unattested
A083. Houses built on rock or sand	6.47–49	Unattested
A107. Identity of John	7.[[29–30]]	Unattested
A177. Seventy sent	10.12	Unattested
A178. Cities cursed	10.13–15	Unattested
A187. Summons to pray	11.10	Unattested
A188. Beelzebub dispute	11.16–17[30]	Unattested
A189. Return of unclean spirit	11.24–26	Unattested
A191. Sign of Jonah	11.30–32	Not present
A193. Sound eye	11.[[36]]	Unattested
A194. vs. Pharisees/Lawyers	11.44, 49–51	Unattested
A196. Fearless confession	12.6–7	Not present	Unattested
A202. Treasures in heaven	12.33b–34	Unattested
A204. Family divisions	12.50, 52	Unattested
A205. Interpreting the times	12.[[54–56]]	Unattested
A211. Exclusion from kingdom	13.29, [[30]]	Not present
A213. Jerusalem lamented	13.34–35	Not present
A214. Dropsy healed	14.1–6	Unattested
A215. Inclusive feasts	14.[[11]], 15	Unattested

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

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

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[30] *CEQ* lumps Q 11.16 in with A191 the Sign of Jonah out of deference to the Matthean order (Q 11.16 = Matt 12.38; Q 11.29–32 = Matt 12.39–42). As elaborated in the previous chapter, the Lukan order is more faithful to Qn.

Lastly, we come to our fifth hypothesis. <u>When GMarc has a parallel in Lk2 that never appears in Matthew or Mark, then these are *additions to Qn*</u>. This hypothesis requires *the highest level of trust* in the reconstruction of GMarc as an accurate and thorough representation of Early Luke and its use of Qn as one of its two sources.

Notable Qn Additions Previously Considered in *CEQ*

Passage	*CEQ*	GMarc
A177. Seventy sent	10.~~1~~	10.1 attested
A182. Shema	10.~~25–28~~	10.25–28 attested
A185. Lord's prayer	11.~~1–2a~~	11.1–2a attested
A186. Midnight begging	11.[[5–8]]	11.5, 7–8 attested
A204. Family divisions	12.[[49]]	12.49a attested
A205. Interpreting the times	12.[[56]]	12.56 attested
A206. Avoiding trials	12.~~57~~	12.57 attested
A235. Day of son of man	17.~~22~~, ?28?, ~~32~~	17.22, 28, 32 attested

See the above table, "*CEQ* Comparison and Sources in Marcion's *Gospel*" for a complete list of passages newly added to Q. This conclusion entails that MtR1 omitted parts of Qn that appear in both Lk1 and Lk2. While there is no self-evident reason to think this would be problematic, it certainly runs counter to decades of scholarly habituation to consider Matthew and Lk2 as the primary bases for reconstructing Q.

Scholars have produced an extensive amount of research about Q vis-à-vis matters of wealth and poverty, which we will outline in the notes of future editions. For now, we simply reserve a spot to assemble a catalog of Qn passages that focus on these matters and yet have been overlooked and/or omitted in prior reconstructions of Q. We find it a fascinating self-reflection of scholarly privilege and bias to note that many of the most trenchant criticisms of the wealthy and vindications of the poor have been absented from Q. This pattern suggests that the teachings and vocation of Joshua—a poor slave calling upon divine justice on behalf of other poor slaves—have been domesticated in European and North American scholarship by an ethic of upward social mobility and respectability.

SQE. Shorthand	*CEQ*	Qn
A079. Curses	6.~~24–26~~	6.24–26
A186. Midnight begging	11.[[~~5–8~~]]	11.5, 7–8
A199. Inheritance division	12.[[~~13–15~~]]	12.13–14
A200. Rich fool	12.[[~~16–20~~]], ~~21~~	12.16, 18–20
A222. Unjust steward fable	––––––	16.2, 4–7, 9a
A223. Faithfulness in mammon	––––––	16.11–12
A225. Pharisees reproved	––––––	16.14–15
A228. Rich man and Lazarus	––––––	16.19–31
A254. Rich young man	––––––	18.18–23
A265. Zacchaeus	––––––	19.2, 6, 8–10

Part 3. Scientific Proofs of the Five Hypotheses

The main scientific evidence proving the First Hypothesis is found in the "Comparative Restoration and Triangulation of GMarc Signals" and related "Tabulation of Signal Tags" and "Transmission Patterns: Signal Strength and Resonance Reports." A comprehensive overview of the two-source findings may be found above in the "*CEQ* Comparison and Sources of the Third Gospel Stratum (Marcion's *Gospel*)." Here we add tables and analyses about the receptions of Early Mark (Mk1) as another set of proofs of the First Hypothesis.

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

Synoptic Receptions of Mark 1.2–15

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117-138)
A013b. John introduced	1.2–6	––––––––	3.1–6	3.1–6
A016. John's messianic message	1.7–8	––––––––	3.11–12	3.15–18
A018. Baptism	1.9–11	––––––––	3.13–17	3.21–22
A020. Temptation	1.12–13	––––––––	4.1–11	4.1–13
A030. Journey into Galilee	[1.14a]*	––––––––	[4.12]*	4.14a
A032. Ministry in Galilee	[1.14b–15]*	––––––––	[4.13–17]*	4.14b–15

The Markan passages with brackets and an asterisk (A030, A032) were likely not part of Mk1 but instead represent late MkR2 additions that may have drawn upon Lk2. Yet for the sake of the argument we still include them in our counts, as is also the case passages marked with brackets and asterisks on the following pages.

In the next set, suddenly GMarc joins Lk2 in exhibiting a high degree of fidelity to reproduce Markan passages both in content and order.

<div align="right">Synoptic Receptions of Mark 1.16–3.19a</div>

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117-138)
A034. Disciples called A041. Miraculous catch	1.16–20, 4.1–2	5.1–11	4.18–22, 13.1–3a	5.1–11
A035. Capernaum lesson	1.21–22	4.31–32	4.13, 23; 7.28–29	4.31–32
A036. Synagogue demoniac	1.23–28	4.33–37	––––––––	4.33–37
A037. Peter's in-law healed	[1.29–31]*	––––––––	[8.14–15]*	4.38–39
A038. Sick healed at evening	1.32–34	4.40b–41	8.16–17	4.40–41
A039. Leaving Capernaum	1.35–38	4.42–43	––––––––	4.42–43
A040. Galilee preaching tour	[1.39]*	––––––––	[4.23]*	4.44
A042. Cleansing of leper(s)	1.40–44	5.12–14	8.2–4	5.12–16
A043. Healing of paralytic	2.1–12	5.17–26	9.1–8	5.17–26
A044. Calling of Levi	2.13–17	5.27–32	9.9–13	5.27–32
A045. Question about fasting	2.18–22	5.33–38	9.14–17	5.33–39
A046. Sabbath grain-plucking	2.23–28	6.1–5	12.1–4, 8	6.1–5
A047. Withered hand healed	3.1–6	6.6–11	12.9–14	6.6–11
A048. Multitudes healed	[3.7–12]*	6.17, 19a	4.24–25, 12.15–16	6.17–19
A049. Twelve chosen	3.13–19a	6.12–16	10.1–4	6.12–16

All but A037 and A040 (just a single verse) are Markan passages clearly received in GMarc. That is only 2 of 15 total passages. The fidelity of GMarc in this regard (13 out of 15), while not as high as Lk2 itself (15 out of 15), is still extraordinary. The Markan passages with brackets and an asterisk (A037, A040, A048) were likely not part of Mk1 but instead represent late MkR2 additions that drew upon Lk2. Both GMarc and Lk2 consistently follow the Markan order except for when they both invert the order of A048 and A049.

The next set reveals a different pattern, suddenly displaying a noticeable divergence in both content and order from the Mk1 source, as well as considerable divergence between GMarc and Lk2 and their respective receptions of Mk1 passages. Note that this Markan set corresponds to a significant gap or leap forward in the sequence of GMarc and Lk2 (from 6.16 to 8.4), revealing by contrast a significant amount of intervening non-Markan material, most of which is also found in Matthew and has thus been traditionally ascribed to Q.

Synoptic Receptions of Mark 3.19b–4.34

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117-138)
A116. Insanity concern	3.19b–21	————	————	————
A117. Collusion with satan	3.22–27	11.14–15, 18–23	12.22–30	11.14–15, 17–23
A118. Sin against spirit	3.28–30	12.1, 6.43, 45	12.31–37	12.10, 6.43–45
A135. Real family	3.31–35	8.20–21	12.47–48	8.19–21
A122. Sower fable	4.1–9	8.4–8	13.1–9	8.4–8
A123. Reason for fables	[4.10–12]*	————	13.10–17	8.9–10
A124. Sower fable meaning	[4.13–20]*	————	13.18–23	8.11–15
A125. Disclosure	4.21–25	8.16–18	5.15, 10.26, 7.2, 13.12	8.16–18
A126. Secret seed fable	4.26–29	————	————	————
A128. Mustard seed fable	4.30–32	13.19	13.31–32	13.18–19
A130. Use of fables	4.33–34	————	13.34–35	————

As other scholars have noted, the lack of reception of A116 and A126 in any Gospel besides Mark is likely due to the neglect of offensive, embarrassing, or otherwise problematic traditions.

Outside of those two passages, GMarc and Lk2 now begin to demonstrate significant independence from their shared Markan source and even start to reveal different editorial strategies between them. Note the shared displacement of order and disjointed content in A117 and A118 in both GMarc and Lk2, which reinforces why these materials have traditionally been considered part of Q. The Q source apparently intervened and broke up the previously consistent pattern of GMarc and Lk2 following the Mk1 source. Regarding the divergent receptions between GMarc and Lk2, note the omission in GMarc of a considerable amount of Mk1 material across three passages (A123, A124, and A128), all passages that appear in Lk2.

In our view, both A122 and A125 show GMarc following an earlier source (Qn) than Mk1, thus only one GMarc passage in this section (A135) reflects Mk1 as its source. A123 and A124 were likely not part of Mk1 but instead represent new additions to Mk2 that drew upon Lk2.

In the next Markan section, GMarc and Lk2 together exhibit a striking divergence from Mark both in content and order, and yet only a modest amount of divergence from each other.

Synoptic Receptions of Mark 4.35–9.1

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117-138)
A136. Storm stilled	4.35, 37–39, 41	8.22–25	8.23–27	8.22–25
A137. Graveyard demoniac	5.1–13a	8.26–32	8.28–34	8.26–39
A138. Hemorrhage healed	5.24b–34	8.42b–46, 48	9.18–26	8.40–56
A139. Nazareth rejection	6.1–6a	4.16, 23, 29–30	13.53–58	4.16–30
A142. Twelve commissioned	6.6b–13	9.1–3, 5–6	10.1, 7–11, 14	9.1–6
A143. Herod hears of Jesus	6.14–16	9.7–8	14.1–2	9.7–9
A144. John the baptizer dies	[6.17–29]*	———————	[14.3–12]*	3.19–20
A145. Apostles return	[6.30–31]*	———————	14.12b–13a	9.10a
A146. Five thousand fed	6.32–44	9.10b–14, 16–17	14.13–21; 9.36	9.10b–17
A147. Walking on water	[6.45–52]*	———————	[14.22–33]*	———————
A148. Gennesaret healings	[6.53–56]*	———————	[14.34–36]*	———————
A150. Defilement	[7.1–23]*	6.39, 45	[15.1–20]*	11.37–41, 6.39
A151. Foreigner's daughter	[7.24–30]*	———————	[15.21–28]*	———————
A152. Deaf mute healed	[7.31–37]*	———————	[15.29–31]*	———————
A153. Four thousand fed	[8.1–10]*	———————	[15.32–39]*	———————
A154. Pharisees seek sign	[8.11–13]*	11.29, 12.56	[16.1–4]*	11.16, 29, 12.54–56
A155. Pharisees' leaven	[8.14–21]*	12.1	[16.5–12]*	12.1
A156. Bethsaida blind healed	8.22–26	———————	———————	———————
A158. Peter's confession	8.27–30	9.18–21	16.13–20	9.18–21
A159. Passion prediction	8.31–33	9.22	16.21–23	9.22
A160. Call of discipleship	8.34–9.1	9.23–27	16.24–28	9.23–27

GMarc and Lk2 in this section show numerous commonalities in content and order, especially the displaced order and disjointed content in A139, A150, A154, and A155, based on their shared, earlier tradition (Qn). All these passages have been traditionally maintained as Q. Both GMarc and Lk2 are also missing several Markan passages (A147, A148, A151, A152, A153, A156). The lack of any reception of A156 in any stratum after Mk1 is explained as the removal of an embarrassing story. But the common lack of reception of A144–145, A147–148, A150–155 in Lk1 and Lk2 are all due to these passages not being in Mk1.

Commonalities aside, GMarc and Lk2 still diverge somewhat from each other. GMarc lacks any notice of the death of John the Baptist (A144), though its relocation before the public ministry of Jesus (3.19–20) may put Lk2 into closer alignment with earlier passages in Qn, where John's imprisonment (7.18–20, 22–24) foregrounds the women joining Jesus as his first patrons (7.26–28, 36–38, 44–48, 50, 8.2–3). A139, A150 and A154 show more elaborate traditions in Lk2 than GMarc.

The next Mark section adds further confirmation of two distinct compilation events or editorial programs at work. GMarc and Lk2 continue to diverge from each other in terms of their respective receptions of Mk1 source material.

Synoptic Receptions of Mark 9.2–10.12

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117-138)
A161. Transfiguration	9.2–10	9.28–30a, 32–35	17.1–9	9.28–36
A162. Elijah comes	[9.11–13]*	―――――	[17.10–13]*	―――――
A163. Faithless generation	9.14–29	9.37-41	17.14–21	9.37–43a
A164. Son of man given over	9.30–32	9.44	17.22–23	9.43b–45
A166. True greatness	9.33–37	9.46-48	18.1–5	9.46–48
A167. Strange exorcist	[9.38–41]*	―――――	[10.42]*	9.49–50
A168. Temptation warnings	[9.42–50]*	17.1–2	[18.6–9]*, 5.13	17.1–2, 14.34–35
A251. Departure to Judea	10.1	―――――	19.1–2	9.51
A252. Divorce and celibacy	[10.2–12]*	16.18	[19.3–12]*	16.18

A161 is traditionally seen as Markan in origin, and its comparable position in the narratives of Mk1 and Lk1 could suggest Mk1 was the source of Lk1, but our analysis shows GMarc as attesting to an earlier, distinctive, and simpler version (Qn). A163, A164, and A166 are a succession of Mk1 passages followed by GMarc. A168 and A252 are traditionally ascribed to Q. A162, A167, A168, and A252 were likely Mk2 additions and not present in Mk1.

The next Markan section corresponds to an enormous leap forward in the sequence of both GMarc and Lk2, revealing by contrast a massive amount of intervening non-Markan material from Lk1Lk2 9.52 to Lk1Lk2 18.14, most of which is also found in Matthew and has thus been traditionally ascribed to Q. No similarly enormous leap is to be found in Matthew, which continues to track well with the sequence and content of Mark because of its consistent pattern of interweaving Markan and Q materials. This section deepens what we saw in the last one: GMarc and Lk2 have largely diverged from each other in shared content and respective receptions of Mk1 source material.

Synoptic Receptions of Mark 10.13–13.2

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117-138)
A253. Children blessed	10.13–16	18.16	19.13–15	18.15–17
A254. Rich young man	10.17–22	18.18–23	19.16–22	18.18–23
A255. Riches vs. rewards	[10.23–31]*	———————	19.23–30	18.24–30, 22.28–30
A262. Passion prediction 3	[10.32–34]*	———————	20.17–19	18.31–34
A263. Disciple rank	10.35–45	———————	20.24–28	22.24–27
A264. Blind beggar healed	10.46–52	18.35–43	20.29–34, 9.27–31	18.35–43
A269. Triumphal entry	[11.1–10]*	———————	21.1–9	19.28–40
A271. Jerusalem ministry	11.11	———————	21.10–17	19.45–46, 39–40, 21.37
A272. Fig tree cursed	11.12–14	———————	21.18–19	13.6–9
A273. Temple cleansed	11.15–17	———————	21.12–13	19.45–46
A274. Priestly conspiracy	[11.18–19]*	———————	———————	19.47–48
A275. Fig tree withered	11.20–26	———————	21.20–22, 6.14–15	———————
A276. Authority inquiry	11.27–33	20.4–8	21.23–27	20.1–8
A278. Husbandmen fable	[12.1–12]*	20.19	21.33–46	20.9–19
A280. Tribute to Caesar	12.13–17	20.24–25	22.15–22	20.20–26
A281. Resurrection inquiry	12.18–27	———————	22.23–33	20.27–40
A282. Great command	12.28–34	10.25–28	22.34–40	10.25–28
A283. David's son?	[12.35–37a]*	———————	22.41–46	20.41–44
A284. Woes to scribes	[12.37b–40]*	———————	[23.1–36]*	20.45–47
A286. Widow's mite	[12.41–44]*	———————	———————	21.1–4
A287. Jerusalem's fall	[13.1–2]*	———————	24.1–2	21.5–6

A282 is traditionally ascribed to Q. A253, A254, A264, A276, A278, and A280 are all typically well-attested in GMarc and reflect an earlier textual tradition (Qn) than Mark. A263 is missing from GMarc and shows LkR2 following a different order than Mark and Matthew, relocating A262 (dispute about the rank of the disciples) from the 3rd passion prediction to follow A310 (Jesus foretells his betrayal). A255, A262, A269, A274, A278, A283, A284, A286, and A287 were likely not part of Mk1 but instead represent additions to Mk2 based on Lk2.

In the final section, GMarc and Lk2 reflect two highly distinctive source and redaction programs.

Synoptic Receptions of Mark 13.3–16.8

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117-138)
A288. Signs before end	13.3–8	21.7–11	24.3–8	21.7–11
A289. Persecutions foretold	13.9–13	21.12–17, 19, 12.11–12	24.9–14, 10.17–22a	21.12–19, 12.11–12
A290. Desolation	13.14–20	21.20	24.15–22	21.20–24
A291. False messiahs	13.21–23	21.8	24.23–28	17.23–24, 21.8
A292. Son of man coming	13.24–27	21.25–28	24.29–31	21.25–28
A293. Fig tree fable	13.28–32	21.29–33	24.32–36	21.29–33
A294. Take heed, watch	[13.33–37]*	21.34–35a	25.13–15	21.34–36
A305. Pascha approaches	[14.1–2]*	22.1	26.1–5	22.1–2
A306. Bethany anointing	14.3–9	7.36–50	26.6–13	7.36–50
A307. Betrayal	14.10–11	22.3–5	26.14–16	22.3–6
A308. Pascha preparations	14.12–17	22.8, 14	26.17–20	22.7–14
A310. Betrayal foretold	[14.18–21]*	22.22b	26.21–25	22.21–23
A311. Last supper	14.22–25	22.15, 17, 19–20	26.26–29	22.15–20
A315. Denial foretold	[14.26–31]*	22.33–34	26.30–35	22.31–34
A330. Gethsemane	[14.32–42]*	22.41	26.36–46	22.39–46
A331. Arrest	14.43–52	22.47–48	26.47–56	22.47–53
A332. Sanhedrin trial	14.53–65	22.63–64	26.57–68	22.54–71
A333. Peter's denial	14.66–72	22.66–67, 69–71	26.69–75	22.56–62
A334. Sent to Pilate	15.1	————	27.1–2	23.1
A336. Pilate trial	15.2–5	23.2–3	27.11–14	23.2–5
A339. Joshua or Barabbas?	15.6–14	23.18–19, 22–23	27.15–23	23.17–23
A341. Pilate condemns	15.15	23.25	27.24–26	23.24–25
A342. Soldiers mocking	15.16–20a	————	27.27–31a	————
A343. Road to Golgotha	15.20b–21	23.32	27.31b–32	23.26–32
A344. Crucifixion	15.22–26	23.33–34	27.33–37	23.33–34
A345. Mockery on cross	15.27–32a	————	27.38–43	23.35–38
A346. Two co–crucified	15.32b	————	27.44	23.39–43
A347. Death	15.33–39	23.44–46	27.45–54	23.44–48
A348. Crucifixion witnesses	15.40–41	————	27.55–56	23.49
A350. Burial	15.42–47	23.50–53, 55–56	27.57–61	23.50–56
A352. Women at tomb	16.1–8	24.1, 3–7, 9–11	28.1–8	24.1–12

A306 is derived from Qn, explaining its simpler form in Lk1 and early location in Lk1 and Lk2. A342 is missing from both because neither LkR1 nor LkR2 wanted to portray soldiers in a negative light. All other passages in GMarc, passages that appear similar to Mark at first glance, reveal an earlier and simpler textual tradition, whereas Lk2 typically draws upon Mk1 and/or Mt1 as sources.

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

Tabulation of Synoptic Receptions of Markan Passages by Section

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117-138)
Mark 1.2–15	0 of 6 (0%) 6m	6 of 6 (100%)	6 of 6 (100%)
Mark 1.16–3.19a	13 of 15 (87%) 2m	12 of 15 (80%) 2d 1m	15 of 15 (100%)
Mark 3.19b–4.34	1 of 11 (9%) 5m 2q 3qn	8 of 11 (73%) 2m 1q	6 of 11 (55%) 3m 2q
Mark 4.35–9.1	9 of 21 (43%) 8m 4q	19 of 21 (90%) 1d 1m	11 of 21 (52%) 6m 4q
Mark 9.2–10.12	3 of 9 (33%) 2m 2q 2qn	9 of 9 (100%)	6 of 9 (67%) 1m 1q 1qn
Mark 10.13–13.2	0 of 21 (0%) 14m 1q 6qn	19 of 21 (90%) 2m	18 of 21 (86%) 1d 1m 1q
Mark 13.3–16.8	0 of 31 (0%) 5m 26qn	31 of 31 (100%)	29 of 31 (94%) 1m 1qn
Totals	26 of 114 (23%)	104 of 114 (91%)	91 of 114 (80%)

Tabulation of Synoptic Receptions of Markan Passages by Type

	Missing	Disjointed/Displaced	Q	Qn
Lk1 (80s)	42 of 114 (37%)	0 of 114 (0%)	9 of 114 (8%)	37 of 114 (32%)
Mt1 (90s)	6 of 114 (5%)	3 of 114 (3%)	1 of 114 (1%)	0 of 114 (0%)
Lk2 (117-138)	12 of 114 (11%)	1 of 114 (1%)	7 of 114 (6%)	1 of 114 (1%)

The totals are telling. GMarc is missing a disproportionate amount of Markan passages (37%) compared to Matthew (5%) or Lk2 (11%). If GMarc is indeed based on canonical Luke, then GMarc should be missing roughly the same percentage of Markan passages and these overall patterns make no logical sense, neither as a redactional program (an abridgement removing richly integrated Markan material), nor as a pattern of early orthodox suppression, nor as byproducts of random attestation and disintegration.

The subtotals are also telling. GMarc and Lk2 are both *very faithful* to reproduce Mark 1.16–3.10 passages in both order and content. Indeed, even as a sporadically attested text, GMarc in this section has a higher rate of fidelity to reproduce Markan passages than does Matthew (87% vs. 80%)! For Mark 4.35–9.1 passages, GMarc and Lk2 are both *somewhat faithful* to reproduce the order and content of their Markan source (43% vs. 52%).[31] For Mark 3.11–4.34 and 9.2–10.12 passages, however, GMarc exhibits meager devotion to its Markan source, and much less than Lk2 (9% vs. 55% and 33% vs. 67%). Finally, when it comes to the introduction (Mark 1.1–15) and last half (Mark 9.2–16.8), GMarc is *completely untethered* from Mark as a source, while Lk2 is *extremely*

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[31] *Very faithful* to Mark 4.35–9.1 is probably more apt. If we remove from our counts the ten bracketed and asterisked passages not likely part of the Mk1 stratum, then Lk1 and Lk2 receptions would rise identically to 9 of 11 (82%) 1m 1qn.

close to Mark, only missing 3 out of 66 passage receptions, just one more than Matthew! In this same overarching space, Lk2 rarely evidences a displacement or splitting apart of a Markan tradition (1 example) or bypasses a Markan tradition because of similarity to an earlier Q tradition (2 examples).

To supplement the above analysis, let us also consider the Markan passages that appear *neither* in GMarc *nor* in Lk2.

Mark Passages neither in GMarc nor Lk2

SQE. Shorthand	Mk1 (75–80)	Mt1 (90s)
A116. Insanity concern	3.19b–21	———————
A126. Secret seed fable	4.26–29	———————
A130. Use of fables	4.33–34	13.34–35
A156. Bethsaida blind healed	8.22–26	———————
A162. Elijah comes	9.11–13	17.10–13
A275. Fig tree withered	11.20–26	———————
A342. Mocking soldiers	15.16–20a	27.27–31a

Only 7 out of a total of 114 Markan passages (6%) are missing *from both* GMarc and Lk2. That means Lk2 is only missing an additional 5 passages (4%), for a total of 12 passages or 11%. GMarc, however, is missing an additional 35 passages (31%), for a total of 42 passages or 37%. To put that into perspective, GMarc in one subsection (1.16–3.10) reaches a passage reception fidelity rate as high as 87% and a passage reception absence rate as low as 13% (2 of 15). Despite that high topline for reception fidelity and low bottom-line for reception absence, GMarc overall exhibits a meager 23% passage reception fidelity rate and a high passage absence rate of 37%. The only scientifically sound explanation for this is that GMarc was not based on Lk2, but *vice versa*. As an earlier edition of Luke, Lk1/GMarc used Mk1 as its primary source in two and only two major sections (1.16–3.10, 4.35–9.10) and in other sections relied primarily on another source (Qn).

In anticipation of the section below, "Repartitioning the Fictive L Source to Qn and LkR2 Strata," we present a single brief catalog of Lk2 passages/episodes that are missing from GMarc. Notice that this content clusters at the beginning and the end of Lk2, exactly what we would expect of a later concerted redactional program. Both at the micro- and macro-level, quality redactional work across human knowledge production often enacts re-wrappings of earlier content, with new materials placed at the beginning and end to preserve earlier textual traditions while contemporizing and transforming them in the process of retelling. This cumulative evidence shows the invalidity of the prejudicial assumptions that have kept GMarc from being taken seriously and made central to scholarly conversations about the earliest Joshua textual traditions. There is no logical way to conclude that all of the missing Markan sourced *and* Lukan content (most of which is unique to Luke) reflects a singular, later, deliberately destructive heretical redacational program, a highly targeted suppressive early-orthodox program, or random vicissitudes of later attestation. GMarc was not based on Late Luke (Lk2). GMarc is Early Luke (Lk1). Lk2 reflects an editorially masterful, early orthodox adaptation of Lk1 as its base script.

SQE. Shorthand	Lk1 (80s)	Lk2 (117-138)	Unique to Luke?	Words
A001–A005. Chapter 1	Not present	1.1–80	Yes	1188
A007–A009, A011–A012. Chapter 2	Not present	2.1–52	Yes	852
A013b. John introduced	Not present	3.1b–6	No	102
A014. John preaches repentance	Not present	3.7–9	No	72
A014. John's protreptic	Not present	3.10–14	Yes	73
A016. John preaches the messiah	Not present	3.15–18	No	86
A017. John imprisoned	Not present	3.19–20	No	34
A018. Baptism	Not present	3.21–22	No	42
A019. Genealogy	Not present	3.23–38	Mostly	165
A020. Temptation	Not present	4.1–13	No	203
A083b. House built on rock	Unattested	6.47–49	No	83
A183. Good Samaritan	Unattested	10.29–37	Yes	229
A184. Mary and Martha	Unattested	10.38–42	Yes	90
A191. Sign of Jonah	Not present	11.30–32	No	72
A194. Wisdom, Abel, Zechariah	Not present	11.49–51	No	58
A207. Repentance or destruction	Not present	13.1–9	Yes	169
A212. Herod warning	Not present	13.31–33	Yes	56
A213. Jerusalem lamented	Not present	13.34–35	No	50
A214. Dropsy healed	Unattested	14.1–6	Yes	82
A217. Discipleship conditions	Unattested	14.25–33	Mostly	163
A221. Lost son fable	Not present	15.11–32	Yes	391
A232. Unworthy slaves	Unattested	17.7–10	Yes	68
A262. Passion prediction 3	Not present	18.31–34	No	61
A269. Triumphal entry	Not present	19.29–40	No	185
A270. Jerusalem lamented (again)	Not present	19.41–44	Yes	73
A273. Temple cleansed	Not present	19.45–46	No	25
A290. Fleeing Judea	Not present	21.21–24	No	79
A316. Two swords	Not present	22.35–38	Yes	79
A331. Ear cut off and restored	Not present	22.50–51	Yes	31
A338. Pilate declares innocent	Unattested	23.13–16	Yes	60
A343. Daughters of Jerusalem	Unattested	23.27–31	Yes	82
A346. Criminals contrasted	Not present	23.39–43	Yes	73
A365b. Ascent	Unattested	24.50–53	Yes	48

Statistical Analysis of GMarc and Single, Double, and Triple Traditions

To the best of our knowledge, scholars have yet to take a granular approach to Marcion's *Gospel* using the tools, techniques, and methods of Natural Language Processing and Computational Linguistics. In this section we take our first foray into this domain, offering yet another set of proofs, both for the Schwegler hypothesis (that GMarc is earlier than and the base script for Lk2) and thus also for our related scientific hypotheses and reconstruction of the first gospel (Qn).

Given the nature of GMarc as a text in a gradual process of scientific reconstruction, the data below are still in some degree of fluctuation and will be updated periodically when and if significant chunks of words are restored to GMarc, especially in chapters 12–24. Occasionally words are also being removed from the reconstruction of GMarc when they reflect likely contamination from Lk2, a contamination present in part because of my initial dependence on previous reconstructions at the start of my research. Still, the perfect cannot be the enemy of the good of scientific progress. The data compiled below overall provide a strong and reliable picture of the relationship between GMarc and Lk2, a picture that should remain consistent even if using different GMarc datasets based on prior scholarly reconstructions (e.g., the critical editions of Harnack or Roth).

Our first table below covers Lukan single tradition passages. As it shows, and as is already well known, the first two chapters and most of the third chapter of Luke are completely missing from GMarc, so there is no surprise there. What may be surprising is the range of word count rates in attested passages in GMarc.

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

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

SQE. Shorthand	Lk1 (80s)	Words	Lk2 (117-138)	Unique to Lk2?	Words
A001–A005. Chapter 1	Not present	0	1.1–80	Yes	1188
A007–A009, A011–A012. Chapter 2	Not present	0	2.1–52	Yes	852
A013a. Historical preface	Attested	11 (28%)	3.1–2a	Yes	39
A014. John's protreptic	Not present	0	3.10–14	Yes	73
A019. Genealogy	Not present	0	3.23–38	Mostly	165
A033. Escaping Nazareth	Attested	34 (13%)	4.16–30	Mostly	271
A070. Curses	Attested	36 (84%)	6.24–26	Yes	43
A086. Widow's son raised	Attested	60 (48%)	7.11–17	Yes	126
A115. Women patrons	Attested	20 (32%)	8.1–3	Mostly	62
A175. Samaritan rejection	Attested	29 (15%)	9.51–56	Yes	191
A183. Good Samaritan	Unattested	0	10.29–37	Yes	229
A184. Mary and Martha	Unattested	0	10.38–42	Yes	90
A186. Midnight begging	Attested	52 (60%)	11.5–8	Yes	86
A190. Benediction	Attested	29 (74%)	11.27–28	Yes	39
A199. Inheritance division	Attested	22 (41%)	12.13–15	Yes	54
A200. Rich fool	Attested	69 (73%)	12.16–21	Yes	94
A207. Repentance or destruction	Not present	0	13.1–9	Yes	168
A208. Crippled woman released	Attested	60 (38%)	13.10–17	Yes	160
A212. Herod warning	Not present	0	13.31–33	Yes	56
A214. Dropsy healed	Unattested	0	14.1–6	Yes	81
A215. Inclusive feasts	Attested	33 (21%)	14.7–14	Yes	154
A220. Lost coin fable	Attested	9 (17%)	15.8–10	Yes	53
A221. Lost son fable	Not present	0	15.11–32	Yes	391
A222. Unjust steward fable	Attested	25 (13%)	16.1–9	Yes	188
A223. Faithfulness in mammon	Attested	27 (59%)	16.10–12	Yes	46
A225. Pharisees reproved	Attested	27 (71%)	16.14–15	Yes	38
A228. Rich man and Lazarus	Attested	237 (97%)	16.19–31	Yes	244
A232. Unworthy slaves	Unattested	0	17.7–10	Yes	68
A233. Ten lepers cleansed	Attested	55 (47%)	17.11–19	Yes	116
A236. Judge and widow	Attested	98 (71%)	18.1–8	Yes	138
A237. Pharisee and publican	Attested	40 (34%)	18.9–14	Yes	117
A265. Zacchaeus	Attested	35 (24%)	19.1–10	Yes	147
A270. Jerusalem mourned	Not present	0	19.41–44	Yes	73
A301. Temple teaching	Attested	14 (45%)	21.37–38	Yes	31
A316. Two swords	Not present	0	22.35–38	Yes	79
A331. Ear cut off and restored	Not present	0	22.50–51	Yes	31
A337. Herod trial	Attested	17 (14%)	23.6–12	Mostly	120
A338. Pilate declares innocent	Unattested	0	23.13–16	Yes	60
A343. Daughters of Jerusalem	Unattested	0	23.27–31	Yes	82
A346. Criminals contrasted	Not present	0	23.39–43	Yes	73

The double tradition passages overlap considerably with traditional reconstructions of Q and our new reconstruction of Qn. Several GMarc passages have a very high attestation rate: A083a (Master master) at 100%, A226 (Torah and Nevi'im) at 97%, A185 (Lord's Prayer) at 92%, A176 (Following Joshua) at 89%, and A206 (Compromise before court) at 88%. Here again we have a good view of the dense underlying text of GMarc as well as the strong ethical and ritual dimensions of these Q/Qn traditions.

Double Tradition Passages

SQE. Shorthand	Lk1 (80s)	Words	Lk2 (117-138)	Words
A014. John preaches repentance	Not present	0	3.7–9	72
A020. Temptation	Not present	0	4.1–13	204
A078/A051. Blessings	Attested	49 (67%)	6.20b–23	73
A080. Love enemies	Attested	87 (55%)	6.27–36	158
A081. Judging	Attested	70 (52%)	6.37–42	135
A083a. Master master	Attested	11 (100%)	6.46	11
A083b. House built on rock	Unattested	0	6.47–49	83
A085. Centurion	Attested	68 (37%)	7.1–10	186
A106. Messages with John	Attested	75 (73%)	7.18–23	103
A107. Identity of John	Attested	60 (31%)	7.24–35	192
A167. Strange exorcist	Not present	0	9.49–50	38
A176. Following Joshua	Attested	102 (89%)	9.57–62	114
A178. Woes against cities	Not present	0	10.12–15	63
A179. Representation	Attested	10 (53%)	10.16	19
A181. Thanksgiving	Attested	67 (60%)	10.21–24	112
A185. Lord's prayer	Attested	68 (92%)	11.1–4	74
A187. Encouragement to pray	Attested	50 (68%)	11.9–13	74
A189. Return of unclean spirit	Unattested	0	11.24–26	54
A193. Sound eye	Attested	43 (68%)	11.34–36	63
A194. vs. Pharisees/Lawyers	Attested	128 (55%)	11.42–54	232
A196. Fearless confession	Attested	85 (58%)	12.2–9	146
A201. Don't worry	Attested	77 (44%)	12.22–32	174
A202. Divest and donate	Unattested	7 (19%)	12.33–34	36
A203. Be watchful (doublet)	Attested	126 (47%)	12.35–48	269
A204. Family divisions	Attested	45 (56%)	12.49–53	80
A205. Interpreting signs	Attested	16 (34%)	12.54–56	47
A206. Avoiding trials	Attested	51 (88%)	12.57–59	58
A210. Leaven fable	Attested	7 (29%)	13.20–21	24
A211. Exclusion from kingdom	Attested	63 (39%)	13.22–30	160
A213. Jerusalem lamented	Not present	0	13.34–35	50
A216. Great supper fable	Attested	41 (23%)	14.15–24	180
A217. Discipleship conditions	Unattested	0	14.25–33	163
A219. Lost sheep fable	Attested	13 (11%)	15.1–7	117
A224. Serving two masters	Attested	17 (61%)	16.13	28
A226. Torah and Nevi'im	Attested	35 (97%)	16.16–17	34
A230. Forgiveness	Attested	12 (41%)	17.3b–4	29
A231. On faith	Unattested	0	17.5–6	33
A266. Pounds fable	Attested	22 (8%)	19.11–27	279

Compared to 48 single tradition passages and 38 double tradition passages, our 94 triple tradition passages supply an even larger body of evidence that confirms the same pattern of wide ranging attestation, except that the highs are higher and the lows lower.

Three passages among the triple traditions exceed an attestation rate of 100%: A227 (Divorce, 20 vs. 17 words, or 118%), A197 (Blasephemous Speech, 23 vs. 21 words, or 110%), and A158 (Peter's confession, 67 vs. 66 words, or 102%). A close inspection of these passages does not turn up traces of later editing or anything distinctive that could be ascribed to Marcion himself. They all contain slightly more wordy expressions that are stated more succinctly and elegantly in Luke. While editors in antiquity and today usually add something of themselves to their texts, even in the most densely attested passages, there is nothing that illustrates the voice or concerns of Marcion or any second-century editor.

The low end of attestation is occasionally very low among the triple traditions, with several passages that fall below 10%: A191 (Sign of Jonah, 7 words vs. 96 words or 7%), A305 (Pascha approaches, 1 word vs. 24 words or 4%), A315 (Denial predicted, 1 word vs. 62 words or 2%), A341 (Mob justice, 1 word vs 26 words or 4%), and A365A (Commission, 5 words vs 113 words or 4%). These are all fairly brief, and all of them are filled with distinctive LkR2 characteristic features (e.g., LXX references, pathos, novelistic storytelling, etc.) pointing to later significant redactional expansion.

Triple Tradition Passages, Part 1

SQE. Shorthand	Lk1 (80s)	Words	Lk2 (117-138)	Words
A013b. John introduced	Not present	0	3.2b–6	75
A016. John preaches the messiah	Not present	0	3.15–18	86
A017. John imprisoned	Not present	0	3.19–20	33
A018. Baptism	Not present	0	3.21–22	43
A030. Ministry in Galilee	Unattested	0	4.14–15	31
A035. Capernaum lesson	Attested	21 (78%)	4.31–32	27
A037. Peter's mother-in-law healed	Unattested	0	4.38–39	38
A038. Sick healed at evening	Attested	30 (58%)	4.40–41	52
A039. Departing Capernaum	Attested	21 (39%)	4.42–44	54
A041a. Disciples called	Attested	78 (76%)	5.1–3, 10–11	102
A042. Cleansing of leper(s)	Attested	47 (48%)	5.12–16	98
A043. Healing of paralytic	Attested	80 (38%)	5.17–26	212
A044. Calling of Levi	Attested	29 (31%)	5.27–32	94
A045. Fasting, wineskins, patches	Attested	116 (82%)	5.33–39	141

SQE. Shorthand	Lk1 (80s)	Words	Lk2 (117-138)	Words
A046. Sabbath grain-plucking	Attested	68 (76%)	6.1–5	90
A047. Withered hand healed	Attested	81 (70%)	6.6–11	115
A049. Twelve chosen	Attested	29 (38%)	6.12–16	76
A077/A050. Setting of speech	Attested	26 (36%)	6.17–20a	73
A082. Tree known by fruit	Attested	47 (75%)	6.43–45	63
A114. Anointing	Attested	63 (31%)	7.24–35	202
A122. Sower fable	Attested	76 (84%)	8.4–8	90
A123. Reason for fables	Unattested	0	8.9–10	36
A124. Sower fable meaning	Unattested	0	8.11–15	109
A125. Disclosure	Attested	37 (61%)	8.16–18	61
A135. Real family	Attested	39 (72%)	8.19–21	54
A136. Storm stilled	Attested	59 (63%)	8.22–25	94
A137. Graveyard demoniac	Attested	72 (25%)	8.26–39	293
A138. Hemorrhage healed	Attested	67 (24%)	8.40–56	281
A142. Twelve sent	Attested	81 (90%)	9.1–6	90
A143. Herod hears of Jesus	Attested	35 (67%)	9.7–9	52
A146. Five thousand fed	Attested	127 (78%)	9.10–17	163
A158. Peter's confession	Attested	67 (102%)	9.18–21	66
A159. Passion prediction	Attested	24 (96%)	9.22	25
A160. Call of discipleship	Attested	33 (31%)	9.23–27	106
A161. Transfiguration	Attested	81 (46%)	9.28–36	177
A163. Faithless generation	Attested	55 (44%)	9.37–43a	124
A164. Son of man given over	Attested	10 (19%)	9.43b–45	54
A166. True greatness	Attested	33 (55%)	9.46–48	60
A177. Seventy sent (doublet)	Attested	72 (37%)	10.1–11	197
A182. Shema	Attested	50 (69%)	10.25–28	72
A188. Beelzebub dispute	Attested	91 (55%)	11.14–23	164
A191. Sign of Jonah	Attested	7 (7%)	11.29–32	96
A192. Lampstand light	Attested	11 (69%)	11.33	16
A150. Defilement	Attested	28 (38%)	11.37–41	73
A195. Pharisees' leaven	Attested	14 (52%)	12.1	27
A197. Blasphemous speech	Attested	23 (110%)	12.10	21
A198. Inspired speech	Attested	22 (63%)	12.11–12	35
A209. Mustard seed fable	Attested	16 (40%)	13.18–19	40
A218. Insipid salt	Unattested	22 (76%)	14.34–35	29
A227. Divorce	Attested	20 (118%)	16.18	17
A229. Scandals	Attested	34 (81%)	17.1–3a	42
A234. Kingdom within you	Attested	34 (89%)	17.20–21	38
A235. Day of son of man	Attested	34 (14%)	17.22–37	237

SQE. Shorthand	Lk1 (80s)	Words	Lk2 (117-138)	Words
A253. Children blessed	Attested	14 (25%)	18.15–17	57
A254. Rich young man	Attested	74 (81%)	18.18–23	91
A255. Riches vs. rewards	Unattested	0	18.24–30	108
A262. Passion prediction 3	Not present	0	18.31–34	61
A264. Blind beggar healed	Attested	84 (78%)	18.35–43	108
A269. Triumphal entry	Not present	0	19.28–40	193
A273. Temple cleansed	Not present	0	19.45–47a	34
A276. Authority questioned	Attested	30 (25%)	20.1–8	118
A278. Husbandmen fable	Not present	0	20.9–18	169
A280. Caesar's tribute	Attested	31 (23%)	20.19–26	133
A281. Resurrection question	Attested	72 (39%)	20.27–40	185
A283. David's son?	Attested	20 (43%)	20.41–44	47
A284. Scribes/Pharisees cursed	Unattested	0	20.45–47	47
A287. Jerusalem's fall	Unattested	0	21.5–6	28
A288. End signs	Attested	41 (47%)	21.7–11	88
A289. Persecutions foretold	Attested	45 (46%)	21.12–19	98
A290a. Desolation	Attested	7 (50%)	21.20	14
A290b. Fleeing Judea	Not present	0	21.21–24	79
A292. Son of man comes	Attested	59 (88%)	21.25–28	67
A293. Fig tree fable	Attested	60 (91%)	21.29–33	66
A295. Take heed, watch	Attested	25 (44%)	21.34–36	57
A305. Pascha approaches	Attested	1 (4%)	22.1–2	24
A307. Betrayal by Judas	Attested	16 (36%)	22.3–6	44
A308. Pascha preparations	Attested	21 (20%)	22.7–14	106
A311. Last supper	Attested	37 (34%)	22.15–20	110
A312. Betrayal foretold	Attested	8 (17%)	22.21–23	46
A313. Disciple rank	Unattested	0	22.24–30	110
A315. Denial predicted	Unattested	1 (2%)	22.31–34	62
A330. Last prayer	Attested	11 (13%)	22.39–46	88
A331. Arrest	Attested	9 (7%)	22.47–53	124
A332. Sanhedrin trial	Attested	53 (20%)	22.54–71	263
A334. Pilate trial	Attested	43 (48%)	23.1–5	89
A339. Barabbas	Attested	9 (12%)	23.17–23	77
A341. Mob justice	Attested	1 (4%)	23.24–25	26
A342. Carrying the cross	Unattested	0	23.26	19
A344. Crucifixion	Attested	15 (16%)	23.32–38	95
A347–348. Death	Attested	25 (26%)	23.44–49	95
A350. Funerary honors	Attested	31 (53%)	23.50–53	58
A352a. Memorializing women	Attested	19 (39%)	23.55–24.1	49
A352b. Missing body	Attested	53 (50%)	24.2–9	107
A365a. Commission	Attested (24.47)	5 (4%)	24.44–50	113

Besides the single, double, and triple traditions, a few outliers complete our inventory of Lk2 passages vis-à-vis GMarc. We should note that the 100% attestation for A041 will probably lessen after the LkR1 and LkR2 vocal strata are more clarified. Our initial maximalist restoration of large portions of A041 from Codex Bezae was likely too generous.

Unique Lukan-Johannine Parallels

SQE. Shorthand	Lk1 (80s)	Lk1 Words	Jn2 (110-117)	Lk2 (117-138)	Lk2 Words
A041. Miraculous catch	Attested	105 (100%)	21.1–9	5.4–9	105
A365. Sighting in Jerusalem	Attested	45 (45%)	20.9, 19–29, 21.12–13	24.36–43	101

Unique Lukan-Johannine-Mk3 Parallels

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

Unique Lukan-Markan Parallels

SQE. Shorthand	Lk1 (80s)	Lk1 Words	Lk2 (117-138)	Lk2 Words	Mk3 (140s)
A036. Synagogue demon	Attested	46 (50%)	4.33–37	92	1.23–28
A180. Snakes and scorpions	Attested	9 (12%)	10.17–20	73	16.17–18
A274. Conspiracy	Unattested	0	19.47b–48	27	11.18–19
A286. Widow's mite	Unattested	0	21.1–4	58	12.41–44
A355. Sighting by two	Attested	46 (12%)	24.13–35	389	16.12
A365b. Ascent	Unattested	0	24.51–53	35	16.19

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

At the conclusion of this section, we tally up figures for each category. All tradition types (single, double, triple) exhibit roughly similar attestation tendencies, both for passages and word counts. While attestation from passage to passage swings wildly, the averages turn out to be quite consistent across categories. Regardless of the differences in sources and transmissions across the single, double, and triple traditions, as it regards GMarc attestation the average numbers of words (41 to 54) and average percentage of words (44.4%–53.7%) all stay in a moderate range.

GMarc Attested Passage Word Count and Percentage Averages by Tradition-Type

Statistic	Single Traditions	Double Traditions	Triple Traditions	Other
Avg Words in Attested Passages	45	54	41	45
Avg % Words/Attested Passage	44.4%	53.7%	49.1%	42.6%

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

GMarc Attestation Variance and General Word Count by Tradition-Type

Statistic	Single Traditions	Double Traditions	Triple Traditions	Other
Passage Not Present	19/48 (39.6%)	5/38 (13.2%)	9/94 (9.6%)	0/9 (0%)
Passage Unattested	6/48 (12.5%)	5/38 (13.2%)	11/94 (11.7%)	3/9 (33%)
Passage Attested	23/48 (47.9%)	28/38 (73.7%)	74/94 (78.7%)	6/9 (67%)
Total Words Lk1/Lk2 (%)	1039/6316 (16.5%)	1503/3967 (37.9%)	3030/8297 (36.5%)	271/934 (29%)

The main point of consistency between triple (11.7%), double (13.2%), and single (12.5%) traditions is their commonly low rate of whole passages going unattested. Otherwise, divergences abound.

Even though triple traditions are more numerous than single and double traditions combined, in GMarc the triple traditions are rarely (9.6% of the time) indicated by witnesses as not present. Double traditions are also rarely (13.2%) indicated as not present, but single traditions are indicated by GMarc witnesses to be not present far more often (almost 40%).

While both triple (78.7%) and double (73.7%) traditions are both attested around three-quarters of the time, single traditions are attested less than half of the time (47.9%).

The attested triple and double tradition passages in GMarc also have consistently respectable word count attestation compared to Lk2 (36.5% and 37.9%, respectively). Single traditions, by contrast, have a word count in GMarc that sits at a meager 16.5% compared to Lk2.

These clear, consistent patterns make no logical sense if GMarc is an abridgement or evisceration of Lk2. They make perfect sense, however, if Lk2 was a later version and expansion of GMarc.

To play the devil's advocate, let's entertain a fanciful scenario, that Luke 1-2 had been cut cleanly from the exemplar or the text of Marcion's *Gospel*, which started at Luke 3.1. Thus:

Fictive Scenario: Passage and Word Counts

Statistic	Single Traditions	Double Traditions	Triple Traditions	Other
Passage Not Present	9/38 (23.7%)	5/38 (13.2%)	9/94 (9.6%)	0/9 (0%)
Passage Unattested	6/38 (15.8%)	5/38 (13.2%)	11/94 (11.7%)	3/9 (33%)
Passage Attested	23/38 (60.5%)	28/38 (73.7%)	74/94 (78.7%)	6/9 (67%)
Total Words Lk1/Lk2 (%)	1039/4276 (24.3%)	1503/3967 (37.9%)	3030/8297 (36.5%)	271/934 (29%)

Removing Luke 1-2 from our calculations did shift things in certain ways. Instead of single traditions being indicated as not present 40% of the time, that number has now fallen to 23.7%, still significantly higher than for double and triple traditions. The percentage of unattested passages actually went up in this fictive scenario to almost 16%, from a previous number that was typical across categories (12.5%). The percentage of attested single tradition passages also went up, from 48% to 60.5%, a significant improvement, to be sure, but still well below the roughly 75% average of the double and triple traditions. The percentage of total words also went up considerably, from 16.5% to 24%, but again, this is still well below what is typical of the double and triple tradition passages at about 37% on average. Having played out that fictive scenario, let us compare actual internals for GMarc and set them alongside the internals from Lk2.

GMarc Internal Passage and Word Counts

Statistic	Single Traditions	Double Traditions	Triple Traditions	Other
Passage Not Present	19/33 (57.6%)	5/33 (15.2%)	9/33 (27.3%)	0/33 (0%)
Passage Unattested	6/25 (24.0%)	5/25 (20.0%)	11/25 (44.0%)	3/25 (12.0%)
Passage Attested	23/131 (17.6%)	28/131 (21.4%)	74/131 (56.5%)	6/131 (4.6%)
Total Words Lk1/Lk2 (%)	1039/5843 (17.8%)	1503/5843 (25.7%)	3030/5843 (51.9%)	271/5843 (4.6%)

Lk2 Internal Passage and Word Counts

Statistic	Single Traditions	Double Traditions	Triple Traditions	Other
Lk2 Passages	48/189 (25.4%)	38/189 (20.1%)	94/189 (49.7%)	9/189 (4.8%)
Lk2 Words	6316/19514 (32.4%)	3967/19514 (20.3%)	8297/19514 (42.5%)	934/19514 (4.8%)

Single tradition passages make up 17.6% of GMarc but 25.4% of Lk2, a 7.8% disparity. Single tradition words make up 17.8% of GMarc but 32.4% of Lk2, a huge 14.6% deficit. Double tradition passages between the two texts are fairly close (21.4% for GMarc and 20.1% for Lk2, only 1.3% apart), but GMarc has a 5.4% higher word count for double traditions (25.7% instead of 20.3%). Triple tradition passages are found 6.8% more frequently in GMarc (56.5%) than in Lk2 (49.7%). Triple tradition words are found 9.3% more often in GMarc (51.9%) than Lk2 (42.5%). The internals for the so-called Other traditions are virtually identical.

Overall, it is clear that GMarc has a consistent, systematic lack of single traditions compared to double and especially triple traditions. These patterns are too consistently evident across an inconsistently attested text to be explained logically as the product of Marcion's editorial work or of random or even deliberate patterns of early orthodox attestation or suppression. The only scientifically and logically sound explanation of the consistent favoring of double and triple traditions to single traditions is that GMarc was earlier than Lk2 and that Lk2 was a significantly revised and expanded version of GMarc.

Repartitioning the Fictive L Source to Qn and LkR2 Strata

The scientific validation of three distinct strata in the textual formation of Luke (Qn, Lk1, and Lk2) invalidates the L source hypothesis. The following analysis shows that the entirety of previously posited L source passages are correctly sorted and/or partitioned as either part of Qn (as witnessed in GMarc) or as part of the Lk2 redaction (i.e., not present or unattested in GMarc).

Most of the themes and rhetorical techniques that scholars previously thought distinctive to the L source are largely missing from Qn and reflect the unique style, concerns, erudition, and elite social status of the Lk2 Redactor (LkR2), as thoroughly demonstrated in the tables below. A smaller subset of materials previously attributed to the L source exhibits themes, rhetoric, ethics, and social standing consistent with Qn (wealth/poverty, begging, food distribution, patrons and beneficiaries, son/daughter of Abraham declarations, son of man sayings, and concluding pronouncements about faith, salvation, or justification).

According to the standard editions, passages confidently ascribed to the L source are Luke 3.10–14, 4.25–37, 7.11–15, 7.36–50, 10.30–37a, 10.39–42, 11.5b–8, 12.35–38, 13.1b–5, 13.6b–9, 13.10–17b, 13.31b–32, 14.2–5, 14.8–10, 14.12–14, 14.28–32, 16.1b–8a, 16.19–31, 17.7–10, 17.12–18, 18.2–8a, 18.10–14a, 19.2–10. Passages considered as possibly from the L source are [12.16b–20], [15.4–6], [15.8–9], and [15.11–32].

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A014. John's protreptic	3.10–14 unattested, though indirectly attested as not present, along with all of 3.2–20	3.10–14 has ethical/philosophical dialogue with questions and answers and several additional groups characters, "crowds" (v10), "tax collectors" (v12), and "soldiers" (v14), who speak collectively
A033. Escaping Nazareth	4.17–22, 24–26, 28 unattested; 4.23, 29–30 contain Aesop imitations; 4.27 only references Elisha, not Elijah, and Namaan the Syrian, not widows and is found later, before 17.14	4.17–22, 24–28 adds liturgical/ritual piety, a complementary synkrisis between Elijah and Elisha, accentuates healing and kindness to foreigners, focuses on a widow, exhibits learned and creative use of the LXX to supply historical, geographical, and chronological details and builds out an Elijah-Jesus parallel
A086. Widow's son raised	7.11, 13 unattested; 7.12, 14–15 attested without wording, apparently had a widow's son raised from the dead	7.11 adds opening narrative journey and place name (a city called Nain); 7.12–16 adds phrases about city settings and learned and creative use of the LXX to expand the Elijah-Jesus parallel; 7.17 adds closing geographical narrative journey and place name (Judea)
A114. Anointing	7.36–38, 44–48, 50 has "Pharisee's house" (v36), a woman who is "standing sinful above the feet" of Jesus (v37), who "anoints them with her tears" (v38), a summation (v44–46), and a final pronouncement "your faith has saved you" (v50) as a conclusion	7.36–50 adds hospitality protocols (v36–37), healing oil / "alabaster jar of ointment" (v37), Pharisee's doubt (v39), ethical dialogue and synkrisis in two debtors story within a story (v40–43), episode recast as about repentance, ethical dialogue and synkrisis in story's lesson (v44–47), dialogical question about forgiveness of sins (v49), extended focus on an anonymous pious woman as a disciple of Jesus
A183. Good Samaritan	10.29–37 unattested, along with all of 10.29–42	10.29–37 has complaint against protagonist, opening narrative journey and named place (Jericho), dramatization, plot crisis, ethical character synkrisis, several characters, love in practice, healing oil, kindness to foreigners, a Samaritan positively portrayed, all framed as a fable narrated as a story within a story
A184. Mary and Martha	10.38–42 unattested, along with all of 10.29–42	10.38–42 has multiple characters with specific roles, hospitality protocols, a complaint made to Jesus, ethical/philosophical dialogue, ethical character synkrisis, and a focus on women as disciples
A186. Midnight begging	11.6 unattested; 11.5, 7–8 has a story with a character begging food by "causing trouble" and "knocking" loudly, thus shaming the house-patron into giving	11.6 adds back and forth dialogue, first person speech, friendship piety, a third character's journey and visit (thus necessitating hospitality), and justification of the request; 11.8 removes the public disturbance of "knocking"

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

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

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

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

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

SQE	A001	A002	A003	A004	A005	A007	A008	A009	A012	A019
Feature Chapter.Verse	1.1–4	1.5–25	1.26–38	1.39–56	1.57–80	2.1–7	2.8–20	2.21–38	2.41–52	3.23–38
"The People"		X			X		X	X	X	
Aristocratic Identity/Connection	X	X	X	X	X	X	X	X	X	X
Complaints against Protagonists		X			X				X	
Dramatization		X	X	X	X	X	X	X	X	
Deference to Authority/Procedure	X	X	X	X			X	X	X	
Novelistic Storytelling		X	X	X	X	X	X	X	X	
Ethical/Philosophical Dialogue		X	X						X	
Exitus-Reditus Journey		X	X	X		X	X	X	X	
Female Piety		X	X	X	X	X	X	X		
Historiography/Genealogy	X	X	X	X	X	X	X	X	X	X
Jewish Ritual/Temple Piety		X	X		X			X	X	X
Literacy of Jesus and Followers	X	X		X				X	X	X
LXX Devotion/Quotations/Use	?	X	X	X	X	X	X	X	X	X
Novelistic storytelling		X	X	X	X	X	X	X	X	
Oracular-Poetic Speech		X	X	X	X		X	X		
Salvation History Fulfillment	X	X	X	X	X	X	X	X	X	X
Synkrisis of Characters (ethics/piety)		X	X	X	X	X	X	X	X	
Triangulated Characters/Dialogue		X	X	X	X	X	X	X	X	

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

SQE. Shorthand	GMarc	Lk2
A270. Jesus laments Jerusalem	Not present (as part of 19.29–46)	19.41–44
A316. Two swords	Not present	22.35–38
A337. Jesus before Herod	23.6, 10–12 unattested	23.6, 10–12
A338. Pilate declares innocent	23.13–16 unattested	23.13–16
A343. Road to Golgotha	23.27–31 unattested, 23.32 only "two criminals"	23.27–32
A344. Crucifixion	23.39–42 unattested; 23.43 not present	23.39–43
A355. Sighting by two	24.17, 20, 22–24, 27–29, 32–35 unattested; 13–16, 18–19, 21a, 25–26, 30–31 partly	24.13–35
A365. Last words and ascent	24.44–46, 48–53 unattested, 24.47 has brief commission	24.44–53

SQE	A270	A316	A337	A338	A343	A344	A355	A365
Feature Chapter.Verse	19.41–44	22.35–38	23.6–12	23.13–16	23.27–32	23.39–43	24.13–35	24.44–53
"The People"				X	X		X	
Affairs of State	X		X	X				
Complaints against Protagonists						X	X	
Crisis/Dramatization	X	X	X	X	X	X	X	X
Deference to Authority/Procedure	X	X	X	X		X		X
Ethical/Philosophical Dialogue		X	X	X	X	X	X	X
Exitus-Reditus Journey			X				X	X
Female Piety					X		?	
Historiography/Genealogy	X		X	X	X			
Jewish Ritual/Temple Piety					X			X
Literacy of Jesus and Followers							X	X
LXX Devotion/Quotations/Use		X	X		X	X	X	X
Novelistic Storytelling	X	X	X	X	X	X	X	X
Oracular-Poetic Speech	X				X	X	X	X
Salvation History Fulfillment	X	X	X		X	X	X	X
Synkrisis of Characters (ethics/piety)			X	X		X	X	
Triangulated Characters/Dialogue			X		X	X	X	

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

SQE. Shorthand	GMarc	Lk2
A014. John's protreptic	Not present	3.10–14
A183. Good Samaritan	Unattested	10.29–37
A184. Mary and Martha	Unattested	10.39–42
A207. Repentance or destruction	Not present	13.1–9
A212. Warning against Herod	Not present	13.31–32
A214. Dropsy healed	Unattested	14.1–6
A217. Discipleship rewards	Unattested	14.25–33
A221. Lost son fable	Not present	15.11–32
A232. Unworthy slaves	Unattested	17.7–10

SQE Feature Chapter.Verse	A014 3.10–14	A183 10.29–37	A184 10.39–42	A207 13.1–9	A212 13.31–32	A214 14.1–6	A217 14.25–33	A221 15.11–32	A232 17.7–10
"The People"							X		
Affairs of State	X			X	X		X		
Collective Speech	X				X				X
Complaints against Protagonists		X	X					X	
Crisis/Dramatization		X	X	X	X			X	
Deference to Authority/Procedure	X				X				X
Ethical/Philosophical Dialogue	X	X	X	X		X		X	X
Exitus-Reditus Journey		X						X	
Female Disciple Piety			X						
Historiography/Genealogy				X	X				
Hospitality Protocols		X	X			X		X	X
LXX Devotion/Quotations/Use						X			
Novelistic Storytelling		X	X					X	
Repentance	X			X				X	
Salvation History Fulfillment				X	X			X	
Synkrisis of Characters (ethics/piety)	X	X	X	X				X	
Triangulated Characters/Dialogue	X		X			X		X	

Lk2 Redactional Features Disproportionately or Entirely Missing from GMarc

1. Affairs of State
2. Ancestry/Genealogy
3. Angels as Characters
4. Aristocratic Identity/Connections
5. Assemblies/Multitudes/"the People"
6. Authorities Left Silent
7. Character Emotion/Motivation
8. City Settings
9. Chronological References
10. Collective Speech
11. Communication through Proxies
12. Complaints against Protagonists
13. Deference to Authority/Procedure
14. Divine Circumlocution/Passive
15. Elderly Persons
16. Ethical/Philosophical Dialogue
17. Euripidean Imitations (Bacchae, Ion, Iphigenia)
18. *Exitus-Reditus* Journeys
19. Female Disciple Piety
20. Family/Filial Piety
21. Forgiveness of Sins/Sinners
22. Geographical Details
23. Halakhah/Torah Debates
24. Haste
25. HB/LXX Quotations/Allusions
26. Historiographical Details
27. Hospitality Decorum/Protocols
28. Internal Thinking/Dialogue
29. Josephus' *Antiquities*
30. Laying on of Hands
31. Literacy of Protagonists
32. Mt1 Motifs (e.g., kingdom of heaven, reward)
33. Mob Violence/Injustice
34. Narrative Crisis/Dramatization
35. Numerical References
36. LXX/NT/Gospel *Hapax Legomena*
37. Novelistic Storytelling
38. Oracular-Poetic Speech
39. Prefixed/Compound Verbs
40. Priest Characters
41. Property-/Slave-Owner Concerns
42. Repentance
43. Ritual/Temple Piety
44. Salvation-History Fulfillment
45. Socrates Imitations
46. Story within Story
47. Symposium Settings
48. Synkrisis of Characters (piety/ethics)
49. Travel References
50. Triangulated Characters/Dialogue

Well over a thousand examples of these and other consistent features are in evidence throughout Lk2 yet are *either largely or entirely absent from GMarc*. Our maximalist reconstruction of GMarc will total around 6,500 words. Reconstructed GMarc will thus be roughly a third of the size of Lk2 at around 19,500 words. Compilations and visualizations of these datasets will show *these features are disproportionately clustered within Lk2 words missing from GMarc at statistically significant rates.*

Readers must choose either: 1) to believe that GMarc represents the most skillful abridgement of canonical Luke, surgically removing hundreds of examples small and large of over 50 different kinds of distinctive redactional tendencies with extraordinary consistency, or 2) to accept that GMarc is an earlier, simpler edition of Luke. Again, we ask readers to use Occam's razor to cut through the unscientific, early orthodox myth that the Gospels were singular compositions created by individual authors, rather than fluid oral-textual performances supplemented and reworked in multiple layers across multiple generations. Abridgements of Shakespeare cannot help but sound like Shakespeare. If Luke sounds like Gospel Shakespeare to you, listen to it and then to GMarc again, all the way through. Then decide if GMarc sounds more like condensed Shakespeare or pre-Shakespeare.

Using source and redaction criticism, many scholars have previously concluded that GMarc represents the earlier of two major editions of Luke. While my scientific methods, conclusions, and reconstructions of GMarc and Qn are distinctive, they dovetail with 150 years of critical scholarship. If we follow strictly scientific methods, evidence, and proofs instead of prejudicial ideological bias, the GMarc = Early Luke conclusion must now become scholarly consensus.

This section will elaborate a list of travel and place name references in each text. It will eventually result in a visualization (perhaps animated) of the respective travel narratives contained in each text.

Qn narrates a single journey, from Nazareth (4.16) to Capernaum (7.1) then "into the mountain" (9.28) then to "a village of the Samaritans" (9.52) then "a certain place" (11.1) then to Jericho (18.35) in Judea and finally to the Jerusalem temple and Mount of Olives (21.37), before being sent to Pilate (23.1) then Herod (23.7) and sentenced to crucifixion at Skull Place (23.33) and subsequent placement of his body in "a new hewn tomb" (23.53).

GMarc borrows significantly from the Mk1 source to expand the Galilean travel references in the first half of the narrative: placing Jesus first in Capernaum (4.31) before he goes to Nazareth (4.16) then Lake Gennesared (5.1), thereafter journeying "along the sea" (5.27) then "up on the mountain" (6.12) before returning to Capernaum (7.1), then the Gerasenes (8.26), then "cities and villages" (9.6), then "the wilderness" (9.12), and lastly following the Qn sequence for the remainder of the narrative.

Lk2, by contrast, not only includes all the QnGMarc travel references, but also adds many lengthy trips back and forth between Galilee and Judea, not only by Jesus himself, but also by his parents (Luke 1-2). Even two of his followers get an *exitus-reditus* journey in the conclusion (Lk1/GMarc 24.13–35), a journey that is absent from GMarc.

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

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

· (Single Dot) is Signal 1, independent use of Source by Mediator (1→2)

¨ (Diaresis) is Signal 2, independent use of Source by Receptor (1→3)

·: (Three Dots) is Signal 3, *dependent* use of Source *through* Mediator(s) by Receptor (1→2→3)

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

$$Qn·Mk1 = Qn \rightarrow Mk1 \qquad Mk1¨Lk2 = Mk1 \rightarrow Lk2 \qquad QnMk1·:Mt1 = Qn \rightarrow Mk1 \rightarrow Mt1$$

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

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

The footnotes to the tables that follow typically contain generous explanations of the expansions to GMarc made by LkR2. Additional observations may be found in the critical edition footnotes.

Demonstration of Criteria for Evaluating Gospel Strata Sequential Hypotheses

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

Mc	Mt	Lk
6.20b. μακάριοι οἱ πτωχοὶ ὅτι αὐτῶν ἐστιν ἡ βασιλεία τοῦ θεοῦ³² [wct10]	5.3. μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. [wct12]	6.20b. μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [Mc˙Lk] [wct10]
6.21a. μακάριοι οἱ πεινῶντες ὅτι ⌜χορτασθήσονται⌝ [wct05] 6.21b. μακάριοι οἱ κλαίοντες ὅτι ⌜γελάσουσιν⌝ [wct05]	5.6. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. [wct10] 5.4. μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. [wct06]	6.21a. μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. [Mc˙Lk2] [wct06] 6.21b. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. [Mc˙Lk2] [wct06]
6.22 μακάριοί ἐστε ὅταν ⌜μισήσουσιν⌝ ὑμᾶς οἱ ἄνθρωποι καὶ ⌜ὀνειδίσουσιν⌝ καὶ ⌜ἐκβάλουσιν⌝ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [wct21]	5.11. μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ’ ὑμῶν ἕνεκεν ἐμοῦ. [wct15]	6.22. μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [Mc˙Lk2] [wct25]
6.23. κατὰ ⌜ταῦτα⌝ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν [wct08]	5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν. [wct19]	6.23. χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [Mc·:Lk2] [wct26]
1. poverty, defamation; 2. tied for fewest at sig5; 3. shortest at wctμ09.8; 4. conceptually simplest; 5. fewest transitional/clarifying terms; 6. sequence match; 7. lowest SES, poverty valorized/vindicated in speech to wealthy; 8. honoring (poor) and shaming (ancestors) general groups; 9. one possible intertext (Lk2) [9 point subtotal]	1. piety, righteousness, persecution, reward, heavens; 2) tied for fewest at sig5; 3. middle at wctμ12.4; 4. conceptually denser; 5. several clarifying/transitional terms; 6. no sequence match; 7. higher SES, spiritualization of poverty and reward; 8. honoring specific group (pious), no shaming of ancestors; 9. 2 possible intertexts (GMarc and Lk2) [1 point subtotal]	1. poverty, now, separation, "that day"; 2. tied for fewest at sig5; 3. longest at wctμ14.6; 4. conceptually denser; 5. several clarifying/transitional terms; 6. sequence match; 7. high SES, poverty valorized for addressees yet depicted as temporary state, spiritualization of reward; 8. honoring addressees as subjected to temporary suffering and shaming ancestors; 9. 2 possible intertexts (GMarc and Mt1) [2 point subtotal]

³² See parallel set A078 in the main section below for attestations of the text of GMarc and related information about parallel texts in other strata.

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

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

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

Mc	Lk	Mt
6.20b. μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστιν ἡ βασιλεία τοῦ θεοῦ [^00]	6.20b. <u>μακάριοι οἱ πτωχοί, ὅτι</u> ὑμετέρα <u>ἐστὶν ἡ βασιλεία τοῦ θεοῦ.</u> [Mc·Lk]	5.3. <u>μακάριοι οἱ πτωχοὶ</u> τῷ πνεύματι, ὅτι <u>αὐτῶν ἐστιν ἡ βασιλεία</u> τῶν οὐρανῶν. [Mc¨Mt]
6.21a. μακάριοι οἱ πεινῶντες ὅτι ⸢χορτασθήσονται⸣ [^00] 6.21b. μακάριοι οἱ κλαίοντες ὅτι ⸢γελάσουσιν⸣ [^00]	6.21a. <u>μακάριοι οἱ πεινῶντες</u> ^νῦν^, <u>ὅτι χορτασθήσεσθε.</u> [Mc·Lk] [^01] 6.21b. <u>μακάριοι οἱ κλαίοντες</u> ^νῦν^, <u>ὅτι γελάσετε.</u> [Mc·Lk] [^01]	5.6. <u>μακάριοι οἱ πεινῶντες</u> <u>καὶ</u> διψῶντες τὴν δικαιοσύνην, <u>ὅτι</u> αὐτοὶ <u>χορτασθήσονται.</u> [Mc¨Mt] 5.4. <u>μακάριοι οἱ</u> <u>πενθοῦντες, ὅτι</u> αὐτοὶ <u>παρακληθήσονται.</u> [Mc¨Mt]
6.22 μακάριοί ἐστε ὅταν ⸢μισήσουσιν⸣ ὑμᾶς οἱ ἄνθρωποι καὶ ⸢ὀνειδίσουσιν⸣ καὶ ⸢ἐκβάλουσιν⸣ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου [^00]	6.22. <u>μακάριοί ἐστε ὅταν</u> ^μισήσωσιν <u>ὑμᾶς οἱ ἄνθρωποι καὶ</u> ὅταν ἀφορίσωσιν ὑμᾶς <u>καὶ</u>^ <u>ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ</u> <u>τοῦ ἀνθρώπου.</u> [Mc·Lk] [^09]	5.11. <u>μακάριοί ἐστε ὅταν</u> [skp05] <u>ὀνειδίσωσιν ὑμᾶς</u> καὶ διώξωσιν καὶ εἴπωσιν πᾶν <u>πονηρὸν</u> καθ' ὑμῶν <u>ἕνεκεν</u> ἐμοῦ. [Mc¨Mt]
6.23. κατὰ ⸢ταῦτα⸣ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν [^00]	6.23. χάρητε ^ἐν ἐκείνῃ τῇ ἡμέρᾳ^ καὶ σκιρτήσατε, ^ἰδοὺ^ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· <u>κατὰ τὰ αὐτὰ</u> γὰρ <u>ἐποίουν τοῖς προφήταις</u> ^οἱ πατέρες αὐτῶν^. [Mc·Lk] [^08]	5.12. **χαίρετε** καὶ ἀγαλλιᾶσθε, ὅτι <u>**ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς**</u>· οὕτως **γὰρ** ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν [skp03]. [McLk·:Mt]
10. ^00/00; 11. 1º09.0 2º1.0; 12. Mt 5.12 weak; [12 point total]	10. ^19/06; 11. NA; 12. NA	10. NA; 11. NA; 12. NA

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

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

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

Lk	Mc	Mt
6.20b. μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	6.20b. <u>μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ</u> [Lk·Mc]	5.3. <u>μακάριοι οἱ πτωχοὶ</u> τῷ πνεύματι, <u>ὅτι</u> **<u>αὐτῶν</u>** <u>ἐστιν ἡ βασιλεία τῶν οὐρανῶν</u>. [LkMc·:Mt]
6.21a. μακάριοι οἱ πεινῶντες ^νῦν^, ὅτι χορτασθήσεσθε. [^01] 6.21b. μακάριοι οἱ κλαίοντες ^νῦν^, ὅτι γελάσετε. [^01]	6.21a. <u>μακάριοι οἱ πεινῶντες</u> [skp01] <u>ὅτι ⸂χορτασθήσονται⸃</u> [Lk·Mc] 6.21b. <u>μακάριοι οἱ κλαίοντες</u> [skp01] <u>ὅτι ⸂γελάσουσιν⸃</u> [Lk·Mc]	5.6. <u>μακάριοι οἱ πεινῶντες</u> [skp01] καὶ διψῶντες τὴν δικαιοσύνην, <u>ὅτι</u> αὐτοὶ **<u>χορτασθήσονται</u>**. [LkMc·:Mt] 5.4. <u>μακάριοι οἱ</u> <u>πενθοῦντες</u> [skp01], <u>ὅτι</u> αὐτοὶ **<u>παρακληθήσονται</u>**. [LkMc·:Mt]
6.22. μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ^ὅταν ἀφορίσωσιν ὑμᾶς καὶ^ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [^04]	6.22 <u>μακάριοί ἐστε ὅταν ⸂μισήσουσιν⸃ ὑμᾶς οἱ ἄνθρωποι</u> [skp04] <u>καὶ ⸂ὀνειδίσουσιν⸃ καὶ ⸂ἐκβάλουσιν⸃ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου</u> [Lk·Mc]	5.11. <u>μακάριοί ἐστε ὅταν</u> [skp09] <u>ὀνειδίσωσιν ὑμᾶς</u> καὶ διώξωσιν καὶ εἴπωσιν πᾶν <u>πονηρὸν</u> καθ' <u>ὑμῶν</u> ἕνεκεν ἐμοῦ. [Lk⸍Mt]
6.23. χάρητε ^ἐν ἐκείνῃ τῇ ἡμέρᾳ^ καὶ σκιρτήσατε, ^ἰδοὺ^ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [^05]	6.23. [skp16] <u>κατὰ ⸂ταῦτα⸃ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν</u> [Lk·Mc]	5.12. <u>χαίρετε</u> [skp04] <u>καὶ ἀγαλλιᾶσθε</u>, [skp01] <u>ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς·</u> οὕτως γὰρ ἐδίωξαν <u>τοὺς προφήτας</u> τοὺς πρὸ ὑμῶν [skp03]. [Lk⸍Mt]
10. ^11/04; 11. 1º10; 12. no weak receptions [2 point total]	10. ^00/00; 11. NA; 12. NA	10. NA; 11. NA; 12. NA

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

Mt	Lk	Mc
5.3. μακάριοι οἱ πτωχοὶ ^τῷ πνεύματι^, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. [^02]	6.20b. _μακάριοι οἱ πτωχοί_, [skp02] _ὅτι_ ὑμετέρα _ἐστὶν ἡ βασιλεία_ _τοῦ θεοῦ_. [Mt·Lk]	6.20b. **_μακάριοι οἱ πτωχοί_** [skp02] **_ὅτι_** _αὐτῶν_ **_ἐστιν ἡ βασιλεία τοῦ θεοῦ_** [MtLk·:Mc]
5.6. μακάριοι οἱ πεινῶντες ^καὶ διψῶντες τὴν δικαιοσύνην^, ὅτι ^αὐτοὶ^ χορτασθήσονται. [^05]	6.21a. _μακάριοι οἱ πεινῶντες_ [skp04] ^νῦν^, _ὅτι_ [skp01] χορτασθήσεσθε. [Mt·Lk] [^01]	6.21a. _μακάριοι οἱ πεινῶντες_ [skp04] _ὅτι_ [skp01] ⸀χορτασθήσονται⸀ [Mt˙Mc]
5.4. μακάριοι οἱ πενθοῦντες, ὅτι ^αὐτοὶ^ παρακληθήσονται. [^01]	6.21b. _μακάριοι οἱ_ _κλαίοντες_ ^νῦν^, _ὅτι_ [skp01] γελάσετε. [Mt·Lk] [^01]	6.21b. _μακάριοι οἱ_ **_κλαίοντες_** _ὅτι_ [skp01] ⸀**_γελάσουσιν_**⸀ [MtLk·:Mc]
5.11. μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ ^διώξωσιν^ καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἕνεκεν ἐμοῦ. [^01]	6.22. _μακάριοί ἐστε ὅταν_ μισήσωσιν ὑμᾶς οἱ ἄνθρωποι ^καὶ ὅταν ἀφορίσωσιν ὑμᾶς^ καὶ _ὀνειδίσωσιν_ καὶ [skp01] ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς _πονηρὸν_ _ἕνεκα_ τοῦ υἱοῦ τοῦ ἀνθρώπου. [Mt·Lk] [^04]	6.22 _μακάριοί ἐστε ὅταν_ ⸀**_μισήσουσιν_**⸀ **_ὑμᾶς οἱ ἄνθρωποι καὶ_** ⸀ὀνειδίσουσιν⸀ **_καὶ_** [skp01] ⸀**_ἐκβάλουσιν_**⸀ **_τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ_** **_ἀνθρώπου_** [Lk·Mc]
5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.	6.23. ^χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ _σκιρτήσατε_, ἰδοὺ γὰρ _ὁ μισθὸς ὑμῶν_ _πολὺς ἐν τῷ οὐρανῷ·^ κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [Mt·Lk] [^16]	6.23. [skp11] _κατὰ_ ⸀_ταῦτα_⸀ _ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν_ [Lk·Mc]
10. ^09/05; 11. 1º05.0 2º05.0; 12. GMarc 6.23 weak [3 point total]	10. ^22/04; 11. NA; 12. NA	10. NA; 11. NA; 12. NA

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

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

Comparative Restoration, Analysis, and Triangulation of Signals

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

Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
1.1–4 not present in Lk1[33]	Jn1 1.1. ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.	Lk2 1.1. ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, Lk2 1.2. καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, [Jn1·Lk2?] Lk2 1.3. ἔδοξε κἀμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, Lk2 1.4. ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.	Mk2 1.1. ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ [υἱοῦ θεοῦ] [Jn1·Mk2?]	Mt2 1.1. βίβλος γενέσεως Ἰησοῦ χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ. [Mk2·Mt2?]

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[33] The first two chapters of Lk2 are multiply confirmed as not present for Lk1 (Roth 3.2.2, 5.1, 6.4.1, 8.1). Tertullian begins his critical evaluation of Marcion's gospel by commenting on Lk1 3.1 as its beginning (*Marc.* 4.6.6–4.7.1). Epiphanius gives both a general and specific account of this missing introductory material: "For he has only a gospel according to Luke, clipped all around at the start because of the savior's conception and his incarnate arrival" / οὗτος [Marcion] γὰρ ἔχει εὐαγγέλιον μόνον τὸ κατὰ Λουκᾶν, περικεκομμένον ἀπὸ τῆς ἀρχῆς διὰ τὴν τοῦ σωτῆρος σύλληψιν καὶ τὴν ἔνσαρκον αὐτοῦ παρουσίαν (*Pan.* 42.9.1); "For at the very beginning all the things arranged systematically by Luke, as he says, 'Inasmuch as many endeavored' and what follows, and the things about Elizabeth and the angel heralding good news to Mary the virgin, and also about John and Zachariah and the birth in Bethlehem, the genealogy and the subject of the baptism—all these things cutting away, he leapt off and arranged this beginning of the gospel: 'in the fifteenth year of Tiberias Caesar' and what follows" / εὐθὺς μὲν γὰρ ἐν τῇ ἀρχῇ πάντα τὰ ἀπ' ἀρχῆς τῷ Λουκᾷ πεπραγματευμένα τουτεστιν ὡς λέγει ἐπειδήπερ πολλοὶ ἐπεχείρησαν καὶ τὰ ἑξῆς καὶ τὰ περὶ τῆς Ἐλισάβετ καὶ τοῦ ἀγγέλου εὐαγγελιζομένου Μαρίαν τὴν παρθένον, Ἰωάννου τε καὶ Ζαχαρίου καὶ τῆς ἐν Βηθλεὲμ γεννήσεως, γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως—ταῦτα πάντα περικόψας ἀπεπήδησεν καὶ ἀρχὴν τοῦ εὐαγγελίου ἔταξε ταύτην ἐν τῷ πεντεκαιδεκάτῳ ἔτει Τιβερίου Καίσαρος καὶ τὰ ἑξῆς (*Pan.* 42.11.4–5). Hippolytus confirms at a general level: "Marcion rejected our savior's beginning in every way" / Μαρκίων τὴν γένεσιν τοῦ σωτῆρος ἡμῶν παντάπασ(ιν) παρῃτήσατο (*Haer.* 7.31.5), as does a Latin translation where Origen speaks of Marcion and others, "Some do not acknowledge him born of a virgin, but instead as a man of thirty years who appeared in Judea" / *quique neque de virgine natum fatentur, sed triginta annorum virum eum apparuisse in Judaea* (*ad Titum*). Jerome's rhetorical question adds yet another testimony of this common knowledge about Marcion's gospel: "Surely we cannot say like Marcion that even his nativity was in a phantasm, because he escaped who was held against his nature?" / *nunquid iuxta Marcionem dicere possumus quod et nativitas eius in phantasmate fuerit, quia contra naturam qui tenebatur elapsus est?* (*c. Ioan. Hier.* 34; PL 23:404 [444C]). Characteristic LkR2 features populate the Lk2 preface: historiographical notices and terminology ("arrange in order" / ἀνατάξασθαι, "eyewitnesses" / αὐτόπται), aristocratic connections ("most excellent Theophilus" / κράτιστε Θεόφιλε), and perhaps even ritual initiation/instruction ("you were catechized" / κατηχήθης). Other vocabulary is characteristically LkR2, such as "attempted" / ἐπιχειρ- (Lk2 1.1, Ac 9.29, 19.13); only found in Lk2, such as "most excellent" / κράτιστ- (Lk2 1.3); or only found in the New Testament in LkR2 and later textual strata, such as "follow closely" / παρακολουθ- (Lk2 1.3, Mk3 16.17, 1 Tim 4.6, 2 Tim 3.10). The patron/addressee name "Theophilus" / Θεόφιλ-, only found in Lk2 1.3 and Ac 1.1, clearly links together Lk2 and Acts as a joint composition. We should also note here at the outset that Tertullian faults Marcion for not including the name Luke, or any name, in his gospel: "Marcion ascribes no author" / *Marcion... nullum adscribit auctorem* (*Marc.* 4.2.3).

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

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

Lk1 (80s)	Lk2 (117–138)
	Lk2 1.5. ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρὼν καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.
	Lk2 1.6. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι.
	Lk2 1.7. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
	Lk2 1.8. ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ,
	Lk2 1.9. κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου,
	Lk2 1.10. καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.
	Lk2 1.11. ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.
	Lk2 1.12. καὶ ἐταράχθη Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
	Lk2 1.13. εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.
	Lk2 1.14. καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται.
1.5–25 not present in Lk1[34]	Lk2 1.15. ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ,
	Lk2 1.16. καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν.
	Lk2 1.17. καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.
	Lk2 1.18. καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.
	Lk2 1.19. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα·
	Lk2 1.20. καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.
	Lk2 1.21. καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.
	Lk2 1.22. ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενεν κωφός.
	Lk2 1.23. καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
	Lk2 1.24. μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα
	Lk2 1.25. ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.

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[34] About these verses not being present in Lk1, see the footnote above for parallel set A001. This passage is saturated with characteristic LkR2 features: historiographical notices, genealogy, angels as characters, aristocratic identity, a complaint against a protagonist, public assemblies, deference to authority and procedure, dramatization, elaborate storytelling, ethical dialogue, female disciple piety, family/filial piety, priest characters, ritual temple piety, characters being literate/educated, LXX devotion/usage, numerous characters playing distinctive roles, elaborate storytelling, a narrative journey, place names, an authority figure left silent, oracular-poetic speech, salvation-history fulfillment, and syncretic character contrast.

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

Parallel Verses for Signals Tracing: GMarc 1.26–38

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
1.26–38 not present in Lk1[35]	Lk2 1.26. ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρὲθ Lk2 1.27. πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ ἐξ οἴκου Δαυὶδ καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. Lk2 1.28. καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν· χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ. Lk2 1.29. ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. Lk2 1.30. καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ. Lk2 1.31. καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Lk2 1.32. οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, Lk2 1.33. καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. Lk2 1.34. εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; Lk2 1.35. καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. Lk2 1.36. καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενίς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ· Lk2 1.37. ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα. Lk2 1.38. εἶπεν δὲ Μαριάμ· ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.	Mt2 1.18. τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. <u>μνηστευθείσης</u> τῆς μητρὸς αὐτοῦ <u>Μαρίας</u> τῷ <u>Ἰωσήφ</u>, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη <u>ἐν γαστρὶ</u> ἔχουσα ἐκ <u>πνεύματος ἁγίου.</u> [Lk2·Mt2] Mt2 1.19. Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. Mt2 1.20. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ <u>ἄγγελος κυρίου</u> κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσὴφ υἱὸς <u>Δαυίδ</u>, <u>μὴ φοβηθῇς</u> παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ <u>πνεύματός ἐστιν ἁγίου.</u> [Lk2·Mt2] Mt2 1.21. <u>τέξεται</u> δὲ <u>υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν·</u> αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. [Lk2·Mt2] Mt2 1.22. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· Mt2 1.23. ἰδοὺ ἡ <u>παρθένος ἐν γαστρὶ</u> ἕξει καὶ <u>τέξεται</u> υἱόν, καὶ <u>καλέσουσιν τὸ ὄνομα αὐτοῦ</u> Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός. [Lk2·Mt2] Mt2 1.24. ἐγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, Mt2 1.25. καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ <u>ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.</u> [Lk2·Mt2]

[35] About these verses not being present in Lk1, see the footnote above for parallel set A001. Again, this passage is saturated with characteristic LkR2 features: angelic characters, female disciple piety, oracular-poetic speech, genealogy, dialogue, elaborate storytelling, incidental third characters, LXX devotion, internal reflection, and extended travel. MtR2 borrowed Lk2 themes and language to craft a parallel account about Joseph, clarifying and making explicit the connection with the virgin birth in the Septuagintal version of the Immanuel oracle in Isaiah 7.14, an intertext that was somewhat vague in the Lk2 version focused on Mary.

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

Lk1 (80s)	Lk2 (117–138)
1.39–56 not present in Lk1[36]	Lk2 1.39. ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα,
	Lk2 1.40. καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ.
	Lk2 1.41. καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ,
	Lk2 1.42. καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν· εὐλογημένη σὺ ἐν γυναιξὶν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.
	Lk2 1.43. καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;
	Lk2 1.44. ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.
	Lk2 1.45. καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.
	Lk2 1.46. καὶ εἶπεν Μαριάμ· μεγαλύνει ἡ ψυχή μου τὸν κύριον,
	Lk2 1.47. καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου,
	Lk2 1.48. ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί,
	Lk2 1.49. ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ,
	Lk2 1.50. καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν.
	Lk2 1.51. ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν·
	Lk2 1.52. καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς,
	Lk2 1.53. πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.
	Lk2 1.54. ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,
	Lk2 1.55. καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
	Lk2 1.56. ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

[36] About these verses not being present in Lk1, see the footnote above for parallel set A001. Characteristic LkR2 features include: "haste" / σπεύδ- (Lk2 1.39, 2.16, 19.5-6, Acts 20.16, 22.18), hospitality decorum, elaborate storytelling, family piety, female disciple piety, dialogue, oracular-poetic speech, LXX devotion/references, salvation-history fulfillment, divine covenant fidelity, internal character thoughts, and extended travel following an *exitus-reditus* pattern.

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

Lk1 (80s)	Lk2 (117–138)
1.57–80 not present in Lk1[37]	Lk2 1.57. τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν καὶ ἐγέννησεν υἱόν.
	Lk2 1.58. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς καὶ συνέχαιρον αὐτῇ.
	Lk2 1.59. καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.
	Lk2 1.60. καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.
	Lk2 1.61. καὶ εἶπαν πρὸς αὐτὴν ὅτι οὐδείς ἐστιν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ.
	Lk2 1.62. ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό.
	Lk2 1.63. καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες.
	Lk2 1.64. ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
	Lk2 1.65. καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα,
	Lk2 1.66. καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ’ αὐτοῦ.
	Lk2 1.67. καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων·
	Lk2 1.68. εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,
	Lk2 1.69. καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ,
	Lk2 1.70. καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ’ αἰῶνος προφητῶν αὐτοῦ,
	Lk2 1.71. σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς,
	Lk2 1.72. ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,
	Lk2 1.73. ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν
	Lk2 1.74. ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ
	Lk2 1.75. ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.
	Lk2 1.76. καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ ἐνώπιον κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ,
	Lk2 1.77. τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
	Lk2 1.78. διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέψεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,
	Lk2 1.79. ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.
	Lk2 1.80. τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

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[37] About these verses not being present in Lk1, see the footnote above for A001. Characteristic LkR2 features include: Jewish ritual piety (i.e., circumcision, Lk2 1.59), female disciple piety, family/filial piety, genealogy, elaborate storytelling, dialogue, complaint against protagonist, literate followers (Zechariah writes in Lk2 1.63), priestly characters, internal character thoughts/feelings, oracular-poetic speech, salvation-history fulfillment, divine covenant fidelity, etc.

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

Parallel Verses for Signals Tracing: GMarc 2.1–7

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
2.1–7 not present in Lk1[38]	Lk2 2.1. ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. Lk2 2.2. αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. Lk2 2.3. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. Lk2 2.4. ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἥτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ, Lk2 2.5. ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὔσῃ ἐγκύῳ. Lk2 2.6. ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, Lk2 2.7. καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.	Mt2 1.18. τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. [Lk2·Mt2?] Mt2 1.19. Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν. Mt2 1.20. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ᾽ ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσὴφ υἱὸς Δαυίδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου. Mt2 1.21. τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. [Lk2·Mt2?] Mt2 1.22. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· Mt2 1.23. ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον μεθ᾽ ἡμῶν ὁ θεός. Mt2 1.24. ἐγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, Mt2 1.25. καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν. [Lk2·Mt2?]

[38] About these verses not being present in Lk1, see the footnote above for parallel set A001. Characteristic LkR2 features include: affairs of state, genealogy, urban settings, travel narrative, place names, salvation-history fulfillment, and Euripidean imitations. Regarding the tropes of "swaddling clothes" and the "manger" likely being borrowed from Euripides' *Ion*, see T. E. Phillips, "Why Did Mary Wrap the Newborn Jesus in 'Swaddling Clothes'? Luke 2.7 and 2.12 in the Context of Luke/Acts and First Century Literature," in *Reading Acts Today: Essays in Honour of Loveday C.A. Alexander*, ed. Steve Walton, LNTS 427 (London: Bloomsbury, 2013) 29–42.

SQE. Shorthand	Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A008. Adoration	—–––	2.8–20	1.20, 2.1–12

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
	Lk2 2.8. καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.	Mt2 1.20. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ <u>ἄγγελος κυρίου</u> κατ᾽ ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσὴφ υἱὸς Δαυίδ, <u>μὴ φοβηθῇς</u> παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου. [Lk2·Mt2?]
	Lk2 2.9. καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν.	Mt2 2.1. τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν <u>Βηθλέεμ</u> τῆς <u>Ἰουδαίας</u> ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα [Lk2·Mt2?]
	Lk2 2.10. καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ λαῷ,	Mt2 2.2. λέγοντες· ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.
	Lk2 2.11. ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν χριστὸς κύριος ἐν πόλει Δαυίδ.	Mt2 2.3. ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ᾽ αὐτοῦ,
	Lk2 2.12. καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὑρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.	Mt2 2.4. καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ᾽ αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.
	Lk2 2.13. καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων·	Mt2 2.5. οἱ δὲ εἶπαν αὐτῷ· ἐν <u>Βηθλέεμ</u> τῆς <u>Ἰουδαίας</u>· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου· [Lk2·Mt2?]
2.8–20 not present in Lk1[39]	Lk2 2.14. δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.	Mt2 2.6. καὶ σὺ Βηθλέεμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.
	Lk2 2.15. καὶ ἐγένετο ὡς ἀπῆλθον ἀπ᾽ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.	Mt2 2.7. τότε Ἡρῴδης λάθρᾳ καλέσας τοὺς μάγους ἠκρίβωσεν παρ᾽ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,
	Lk2 2.16. καὶ ἦλθαν σπεύσαντες καὶ ἀνεῦραν τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ·	Mt2 2.8. καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.
	Lk2 2.17. ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.	Mt2 2.9. οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.
	Lk2 2.18. καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς·	Mt2 2.10. ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν <u>χαρὰν μεγάλην</u> σφόδρα. [Lk2·Mt2]
	Lk2 2.19. ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.	Mt2 2.11. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
	2.20. καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.	Mt2 2.12. καὶ χρηματισθέντες κατ᾽ ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην, δι᾽ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

[39] About these verses not being present in Lk1, see the footnote above for A001. Many characteristic LkR2 features are evident: angelic characters, oracular-poetic speech, LXX devotion/influence, haste (Lk2 2.16), travel narrative (again following an *exitus-reditus* pattern), internal character feelings/thoughts, salvation-history fulfillment, and Euripidean imitation (2.12; see A007). MtR2 may have borrowed from Lk2 the basic idea of Jesus being born in Bethlehem, its *exitus-reditus* journey pattern for the devotees, heavenly epiphany (an angel vs. a star), and "great joy" / χαρὰν μεγάλην, all the while adding new LXX intertexts to expand and concretize the portrayal of salvation-history fulfillment.

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

Lk1 (80s)	Lk2 (117–138)
	Lk2 2.21. καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.
	Lk2 2.22. καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἰεροσόλυμα παραστῆσαι τῷ κυρίῳ,
	Lk2 2.23. καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται,
	Lk2 2.24. καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζεῦγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.
	Lk2 2.25. καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ᾽ αὐτόν·
	Lk2 2.26. καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν [ἢ] ἂν ἴδῃ τὸν χριστὸν κυρίου.
	Lk2 2.27. καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ
	Lk2 2.28. καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν·
2.21–38 not present in Lk1[40]	Lk2 2.29. νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·
	Lk2 2.30. ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,
	Lk2 2.31. ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,
	Lk2 2.32. φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.
	Lk2 2.33. καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.
	Lk2 2.34. καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον·
	Lk2 2.35. καὶ σοῦ [δὲ] αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
	Lk2 2.36. καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς
	Lk2 2.37. καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν.
	Lk2 2.38. καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.

[40] About these verses not being present in Lk1, see the footnote above for A001. Numerous characteristic LkR2 features are evident: the number "eight" / ὀκτὼ (Lk2 2.21; cf. Lk2 9.28, Ac 9.33), Jewish ritual/temple piety, Torah fidelity, place name, syncretic character pairing (Simeon and Anna), oracular-poetic speech, LXX devotion/references, internal character feelings/thoughts, foreshadowing, female disciple piety, genealogy, and salvation-history fulfillment.

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

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
		Mt2 2.13. ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ᾽ ὄναρ τῷ Ἰωσὴφ λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.
		Mt2 2.14. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον,
		Mt2 2.15. καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.
		Mt2 2.16. τότε Ἡρῴδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.
——	——	Mt2 2.17. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος·
		Mt2 2.18. φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολύς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.
		Mt2 2.19. τελευτήσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ᾽ ὄναρ τῷ Ἰωσὴφ ἐν Αἰγύπτῳ
		Mt2 2.20. λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.
		Mt2 2.21. ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ.
2.39–40 not present in Lk1[41]	Lk2 2.39. καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ. Lk2 2.40. τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίᾳ, καὶ χάρις θεοῦ ἦν ἐπ᾽ αὐτό.	Mt2 2.22. ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ᾽ ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς <u>Γαλιλαίας</u> [Lk2·Mt2?] Mt2 2.23. καὶ ἐλθὼν κατῴκησεν εἰς <u>πόλιν</u> λεγομένην <u>Ναζαρέτ</u>· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται. [Lk2·Mt2?]

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[41] About these verses not being present in Lk1, see the footnote above for parallel set A001. Even in this small parallel set, we again see characteristic LkR2 features: the word "return" / ἐπέστρεψαν, a narrative journey (the *reditus* after the *exitus* in the previous passage), place names, and Torah fidelity. MtR2 2.23 refers to Nazareth as a "city" / πόλιν just as LkR2 does (1.26, 2.4), something not seen elsewhere in Lk2 or Matthew and nowhere in Mark or John.

Parallel Verses for Signals Tracing: GMarc 2.41–52

Lk1 (80s)	Lk2 (117–138)
2.41–52 not present in Lk1[42]	Lk2 2.41. καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ’ ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.
	Lk2 2.42. καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς
	Lk2 2.43. καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ.
	Lk2 2.44. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς,
	Lk2 2.45. καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀναζητοῦντες αὐτόν.
	Lk2 2.46. καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς·
	Lk2 2.47. ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.
	Lk2 2.48. καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ· τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε.
	Lk2 2.49. καὶ εἶπεν πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;
	Lk2 2.50. καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.
	Lk2 2.51. καὶ κατέβη μετ’ αὐτῶν καὶ ἦλθεν εἰς Ναζαρὲθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.
	Lk2 2.52. καὶ Ἰησοῦς προέκοπτεν [ἐν τῇ] σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

[42] About these verses not being present in Lk1, see the footnote above for parallel set A001. Characteristic LkR2 features include: narrative journey following the *exitus-reditus* pattern, place names, Jewish ritual and temple piety, LXX devotion, education, Torah fidelity, amazement, filial piety, internal character emotions/thoughts, narrative foreshadowing, and salvation-history fulfillment.

Lk1 (80s)	Lk2 (117–138)
Lk1 3.1a–b. ἐν ἔτει πεντεκαιδεκάτῳ ⌜τῆς ἡγεμονίας⌝ Τιβερίου Καίσαρος ἐπὶ τῶν χρόνων Πιλάτου[43]	Lk2 3.1. <u>ἐν ἔτει</u> δὲ <u>πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος</u>, ἡγεμονεύοντος Ποντίου <u>Πιλάτου</u> τῆς Ἰουδαίας, καὶ τετρααρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρααρχοῦντος [Lk1˙Lk2]
3.1c–2a not present in Lk1	Lk2 3.2a. ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα

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[43] The opening of Lk1 3.1 and its immediate transition into Lk1 4.31 (see parallel set A035 below) are clearly confirmed by Tertullian and Hippolytus: "He sets him forth in the fifteenth year of the rule of Tiberius descending into the city of Galilee, Capernaum" / *anno quintodecimo principatus Tiberii proponit eum descendisse in civitatem Galilaeae Capharnaum* (*Marc.* 4.7.1; Roth 5.1); "But without a beginning, 'in the fifteenth year of the rule of Tiberius Caesar,' he, having 'descended' from above … 'to teach in the synagogues'" / ἀλλὰ <γάρ φησι> χωρὶς γενέσεως <ἐν> ἔτει πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος κατεληλυθότα αὐτὸν ἄνωθεν… διδάσκειν ἐν ταῖς συναγωγαῖς (*Haer.* 7.31.5–6; Roth 8.2). The upgrade is based on Tertullian using *dominus* (*Marc.* 1.15.1) and *principatus* (*Marc.* 4.7.1) and especially based on Hippolytus, "of the reign" / τῆς ἡγεμονίας (*Haer.* 7.31.5–6). Irenaeus may provide a loose paraphrase of Lk1 3.1, that Jesus "coming into Judea in the times of Pontius Pilate, who was a procurator of Tiberius Caesar" / *venientem in Iudaeam temporibus Pontii Pilati praesidis, qui fuit procurator Tiberii Caesaris* (*Haer.* 1.27.2; see also 4.6.2), even though the reference to Judea here creates problems for correlating this testimony with Lk1 3.1, set in Galilee. Even so, this testimony, when coupled with the summary of the opening of Lk1 by Pseudo-Ephrem (see below), makes some mention of Pontius Pilate here more likely than not. The following attestations of the Latin translation of Origen and Pseudo-Ephrem at least raise the possibility that the word "appeared" should be reconstructed in this verse, but the evidence is not sufficiently compelling and the common use of the term most likely reflects a common critique of the Marcionite interpretation of 4.31 about Jesus having "descended into Capernaum." See Pseudo-Ephrem, "the beginning of the divinity in which they believe appeared at those times, in the years of Pontius Pilate" (*Exposition of the Gospel* 1; Roth 8.2), as well as Origen who says of Marcion and others, "Some do not acknowledge him born of a virgin, but instead as a man of thirty years who appeared in Judea" / *quique neque de virgine natum fatentur, sed triginta annorum virum eum apparuisse in Judaea* (*ad Titum*; Roth 8.2). Epiphanius mentions the phrase, "fifteenth year of Tiberius Caesar" / ἐν τῷ πεντεκαιδεκάτῳ ἔτει Τιβερίου Καίσαρος specifically for Lk1 (*Pan.* 42.11.4–5; Roth 6.4.1), but his other versions of this phrase when read in context are not explicitly about Lk1 but instead about the chronology of the beginning of Mark (*Pan.* 51.6.12, 51.19.2) or about the Manicheans (*Pan.* 66.50.5, 66.78.1). The litany of additional political references in 3.1b–2a is unattested for Lk1 and instead demonstrates the characteristic LkR2 preoccupation with historiographical plausibility, affairs of state, priestly characters, and place names.

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

Parallel Verses for Signals Tracing: GMarc 3.2b–6

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
1.2–3 not present in Mk1 Mk1 1.4a. ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων 1.4b–6 not present in Mk1	7.27. ⸀οὗτός⸀ ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ⸀ἔμπροσθέν σου⸀ [¦Lk1·Mt1] [see A107] 3.2b–6 not present in Lk1[44]	Mt1 11.10. οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. [¦Lk1·Mt1] [see A107] Mt1 3.1. ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης κηρύσσων ἐν τῇ ἐρήμῳ [Mk1·Mt1] Mt1 3.2a. [καὶ] λέγων	Jn1 1.19. καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; 1.20–22a not present in Jn1 Jn1 1.22b. ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; Jn1 1.23. ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἠσαΐας ὁ προφήτης. [Mk1·Jn2]	Jn2 1.19 same as Jn1 Jn2 1.20. καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. Jn2 1.21. καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὔ. [cp. A016, A143, A158] Jn2 1.22a. εἶπαν οὖν αὐτῷ· τίς εἶ; Jn2 1.22b–23 same as Jn1	Lk2 7.27. same as Lk1 [see A107] Lk2 3.2b. ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. [Mk1·Lk2] Lk2 3.3. καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, [Mk1Jn2·:Lk2] Lk2 3.4. ὡς γέγραπται ἐν βίβλῳ λόγων Ἠσαΐου τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· [Jn1·Lk2] Lk2 3.5. πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· Lk2 3.6. καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.	Mk2 1.2. καθὼς γέγραπται ἐν τῷ Ἠσαΐᾳ τῷ προφήτῃ· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου· [Lk2·Mk2] Mk2 1.3. φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, [Jn1Lk2·Mk2] Mk2 1.4. ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. [Mk1Lk2·:Mk2] Mk2 1.5. καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμῖται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. [Lk2·Mk2] Mk2 1.6. καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.	Mt2 3.1 ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας [Mk1Mt1·:Mt2] Mt2 3.2. [καὶ] λέγων· μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. [Mt1Lk2·:Mt2] Mt2 3.3. οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἠσαΐου τοῦ προφήτου λέγοντος· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. [Jn1Lk2·Mt2] Mt2 3.4. αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. [Mk2·Mt2] Mt2 3.5. τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, [Lk2Mk2·:Mt2] Mt2 3.6. καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. [Mk2·Mt2]

[44] The section introducing John the baptizer and his baptism of Jesus is confirmed as not present in Lk1 by Tertullian. See Harnack (p. 187*) and Roth 3.2.3 (p. 76, n. 69): "there is an indirect indication that 3:2–22 was missing as an implication of Tertullian's comments on *Marc.* 4.11.4." Specifically, Tertullian asks and answers: "Yet from where did John arrive in the middle? Suddenly Christ, and suddenly John" / *unde autem et Iohannes venit in medium? subito Christus, subito et Iohannes* (*Marc.* 4.11.4; Roth 5.11). Epiphanius may also indicate the absence of an introduction focused on John: "the genealogy and the subject of the baptism—all these things cutting away" / γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως—ταῦτα πάντα περικόψας (*Pan.* 42.11.4–5; Roth 6.4.1). While LkR1 did borrow the Capernaum setting (4.31) from Mk1 (1.21) to provide its opening, LkR1 apparently opted to ignore the Mk1 introduction about John in the wilderness, instead maintaining deference to Qn, where the introduction is completely focused on Joshua. In essence, LkR1 connects the Mk1 beginning of Jesus' ministry in Capernaum to the opening setting of Qn in Nazareth. The reference to Mal 3.1, which happens to be an inaccurately quoted LXX prooftext, probably originated in LkR1 (7.27), followed in that location by MtR1, LkR2, and MtR2 (see parallel set A107). MkR2 later borrowed and smuggled it in just before the quotation of Isa 40.3, either mistakenly or intentionally attributing this oracle to Isaiah. JnR1 was apparently the first to embed the Isa 40.3 intertext, corrected and expanded to all of LXX Isa 40.3–5 by LkR2, whose opening MtR2 and MkR2 copied. The more involved character descriptions of John's ascetic clothing and food that are altogether missing from both Lukan strata probably first appeared in Mk2 and Mt2. The theme of ritual initiation, "a baptism of repentance for the forgiveness of sins" / βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν first obtains in LkR2 (3.3) before being picked up by MkR2 (1.4). The themes of repentance and eschatological inversion (Isa 40.4–5) along with LXX devotion/use are characteristic LkR2. [Is the phrase "in those days" Mt1 or Mt2?]

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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
3.7–9 not present in QnLk1[45] Mk1 6.43. ⟨οὐ δύναται⟩ δένδρον σαπρὸν ⟨καρποὺς καλοὺς ἐνεγκεῖν οὐδὲ⟩ δένδρον καλὸν ⟨καρποὺς κακοὺς ἐνέγκαι⟩ Mk1 6.45. ⌐ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ⌐ἀγαθά⌐ καὶ ὁ πονηρὸς⌐ ⟨ἄνθρωπος⟩ ⌐ἐκ τοῦ πονηροῦ⌐ ⟨θησαυροῦ⟩ ⌐προφέρει ⌐πονηρά⌐⌐ ⟨ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί⟩	3.7–10 not present in Mt1 Mt1 7.17. οὕτως πᾶν <u>δένδρον</u> <u>ἀγαθὸν</u> <u>καρποὺς καλοὺς</u> <u>ποιεῖ</u>, τὸ δὲ <u>σαπρὸν δένδρον</u> <u>καρποὺς</u> <u>πονηροὺς</u> <u>ποιεῖ</u>. [¦QnLk1·Mt1] [see A082] Mt1 7.18. <u>οὐ δύναται δένδρον</u> <u>ἀγαθὸν</u> <u>καρποὺς</u> <u>πονηροὺς ποιεῖν</u> οὐδὲ <u>δένδρον</u> <u>σαπρὸν</u> <u>καρποὺς καλοὺς</u> <u>ποιεῖν</u>. [¦QnLk1·Mt1] [see A082] Mt1 12.33. ἢ ποιήσατε τὸ <u>δένδρον καλὸν</u> καὶ <u>τὸν</u> <u>καρπὸν αὐτοῦ καλόν</u>, ἢ ποιήσατε τὸ <u>δένδρον σαπρὸν</u> καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. [¦QnLk1·Mt1] [see A082] Mt1 12.34. γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; <u>ἐκ γὰρ</u> τοῦ <u>περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ</u>. [¦QnLk1·Mt1] [see A082] Mt1 12.35. ὁ <u>ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ</u> ἐκβάλλει <u>ἀγαθά</u>, <u>καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ</u> ἐκβάλλει <u>πονηρά</u>. [¦QnLk1·Mt1] [see A082]	Lk2 3.7. ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· <u>γεννήματα</u> <u>ἐχιδνῶν</u>, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; [Mt1·Lk2] Lk2 3.8. <u>ποιήσατε</u> οὖν <u>καρποὺς ἀξίους</u> τῆς μετανοίας καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. [QnLk1Mt1·:Lk2] Lk2 3.9. ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν <u>δένδρων</u> κεῖται· πᾶν οὖν <u>δένδρον</u> μὴ <u>ποιοῦν</u> <u>καρπὸν</u> <u>καλὸν</u> ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. [QnLk1Mt1·:Lk2]	Mt2 3.7. ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων <u>ἐρχομένους</u> ἐπὶ τὸ <u>βάπτισμα αὐτοῦ</u> εἶπεν αὐτοῖς· <u>γεννήματα</u> <u>ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;</u> [Mt1Lk2·:Mt2] Mt2 3.8. <u>ποιήσατε οὖν καρπὸν ἄξιον</u> <u>τῆς μετανοίας</u> [QnLk1Mt1Lk2·:Mt2] Mt2 3.9. <u>καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.</u> [QnLk1Mt1Lk2·:Mt2] Mt2 3.10. <u>ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.</u> [QnLk1Mt1Lk2·:Mt2]

[45] About these verses not being present in Lk1, see the footnote in parallel set A013b. The expression "brood of vipers" / γεννήματα ἐχιδνῶν first appeared in Mt1 12.34 as an expansion on a QnLk1 teaching (6.43, 45). Lk2 3.7 borrows the expression and the broader topos of bearing good/worthy fruit (QnLk1 6.43, 45 // 3.8–9) to improvise on John's preaching to the crowds. Later Mt2 3.7 refocuses this teaching to apply specifically to "many of the Pharisees and Sadducees" / πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων.

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

Lk1 (80s)	Lk2 (117–138)
3.10–14 not present in Lk1[46]	Lk2 3.10. καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσωμεν; Lk2 3.11. ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. Lk2 3.12. ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· διδάσκαλε, τί ποιήσωμεν; Lk2 3.13. ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. Lk2 3.14. ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς· μηδένα διασείσητε μηδὲ συκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

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[46] About these verses not being present in Lk1, see the footnote in parallel set A013b. LkR2 characteristic rhetoric and themes include ethical/philosophical dialogue and the sympathetic portrayal of state functionaries (tax-collectors and soldiers). We also have a dense cluster of highly distinctive LkR2 vocabulary: "give back" / μεταδίδωμι (NT gospel *hapax legomenon*), the comparative form of "many" / πολύς, "command" / διατάσσω, "extort" / διασείω (Lk2 3.14 is NT *hapax legomenon*), and "defraud" / συκοφαντέ- (Lk2 3.14 and Lk2 19.8 are the only two NT occurrences).

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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 1.7. ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. Mk1 1.8. ἐγὼ «βαπτίζω» ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. Mk1 1.4a. ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων	3.15–18 not present in Lk1[47]	Mt1 3.11. ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μού ἐστιν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ. [Mk1·Mt1] 3.12 not present in Mt1	1.24–26a not present in Jn1 Jn1 1.26b–c. ἐγὼ **βαπτίζω ἐν ὕδατι**· μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε, [Mt1·Jn1] Jn1 1.27. **ὁ ὀπίσω μου ἐρχόμενος**, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. [Mk1Mt1·:Jn1] 1.28–31 not present in Jn1	Jn2 1.24. καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. Jn2 1.25. καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης; [see A016, A143, A158] Jn2 1.26a. ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων Jn2 1.26b–27 same as Jn1 Jn2 1.28. ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. [Mk1·Jn2] Jn2 1.29. τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. Jn2 1.30. οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· **ὀπίσω μου ἔρχεται** ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. [Mk1Mt1·:Jn2] Jn2 1.31. κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ᾽ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. [Mk1·Jn2]	Lk2 3.15. προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, **μήποτε αὐτὸς εἴη ὁ χριστός,** [Jn2·Lk2] Lk2 3.16. **ἀπεκρίνατο** λέγων πᾶσιν **ὁ Ἰωάννης**· ἐγὼ μὲν **ὕδατι βαπτίζω** ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· **αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ** καὶ πυρί· [Mk1Mt1·:Lk2] Lk2 3.17. οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἅλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. Lk2 3.18. πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν. Lk2 3.3. καὶ ἦλθεν εἰς πᾶσαν [τὴν] **περίχωρον τοῦ Ἰορδάνου** κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, [Mk1Jn2·:Lk2]	Mk2 1.7. καὶ ἐκήρυσσεν λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. [Mk1·Mk2] Mk2 1.8. ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. [Mk1·Mk2]	Mt2 3.11. ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν, ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μού ἐστιν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ **καὶ πυρί·** [Mk1Mt1Lk2·:Mt2] Mt2 3.12. **οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ** καὶ **διακαθαριεῖ τὴν ἅλωνα αὐτοῦ καὶ συνάξει τὸν σῖτον** αὐτοῦ **εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.** [Lk2·:Mt2]

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

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

Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
3.19–20 not present in Lk1[48]	Jn1 3.24. οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.	Lk2 3.19. ὁ δὲ Ἡρῴδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης, Lk2 3.20. προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν [καὶ] κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ. [Jn1·Lk2?]	Mt2 14.3. ὁ γὰρ Ἡρῴδης κρατήσας τὸν Ἰωάννην ἔδησεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ· [Lk2·Mt2] Mt2 14.4. ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ· οὐκ ἔξεστίν σοι ἔχειν αὐτήν. [Lk2·Mt2]	Mk3 6.17. αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησεν τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν· [Lk2Mt2·:Mk3] Mk3 6.18. ἔλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρῴδῃ ὅτι οὐκ ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. [Lk2Mt2·:Mk3]

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[48] About these verses not being present in Lk1, see the footnote in parallel set A013b. The focus on affairs of state is characteristic of LkR2. MtR2 adapts the Lk2 narrative by changing the summary statement about the cause of John's imprisonment and death from a mere explanation (Lk2 3.19, "being rebuked by him about Herodias his brother's wife") to a direct confrontational statement (Mt2 14.4, "for John said to him, 'It is not lawful for you to have her'"). MkR3 adopts the Mt2 script yet adds new characters, justification, and clarification: Herod was "sending" / ἀποστείλας agents to arrest John (Mk3 6.17), John rebuked him "because he married her" / ὅτι αὐτὴν ἐγάμησεν (6.17), and John was speaking directly "to Herod" / τῷ Ἡρῴδῃ (6.18).

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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 1.9. καὶ ἦλθεν Ἰησοῦς ἀπὸ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. Mk1 1.10. καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν· Mk1 1.11. καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. Mk1 1.8. ἐγὼ 《βαπτίζω》 ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.	3.21–22 not present in Lk1[49]	Mt1 3.13. τότε <u>παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας</u> ἐπὶ <u>τὸν Ἰορδάνην</u> πρὸς <u>τὸν Ἰωάννην</u> τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ. [Mk1·Mt1] 3.14–15 not present in Mt1 Mt1 3.16. βαπτισθεὶς δὲ ὁ Ἰησοῦς <u>εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος</u>· καὶ ἰδοὺ <u>ἠνεῴχθησαν</u> [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] <u>πνεῦμα</u> [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ’ αὐτόν. [Mk1·Mt1] Mt1 3.17. <u>καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν</u> λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα. [Mk1·Mt1]	1.32a not present in Jn1 Jn1 1.32b. τεθέαμαι <u>τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ</u> καὶ ἔμεινεν ἐπ’ αὐτόν. [Mk1·Jn1] 1.33–34 not present in Jn1	Jn2 1.32. καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι **τεθέαμαι** τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν **ἐξ** οὐρανοῦ **καὶ ἔμεινεν ἐπ’ αὐτόν**. [Mk1Jn1·:Jn2] Jn2 1.33. κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ’ ὃν ἂν **ἴδῃς** τὸ πνεῦμα καταβαῖνον καὶ **μένον ἐπ’ αὐτόν**, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. [Mk1Mt1·:Jn2] Jn2 1.34. κἀγὼ **ἑώρακα** καὶ μεμαρτύρηκα ὅτι **οὗτός ἐστιν** ὁ υἱὸς τοῦ θεοῦ. [Mk1Mt1·:Jn2]	Lk2 3.21. <u>ἐγένετο δὲ ἐν τῷ</u> **βαπτισθῆναι** ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου **ἀνεῳχθῆναι** τὸν οὐρανὸν [Mk1Mt1·:Lk2] Lk2 3.22. <u>καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον</u> σωματικῷ εἴδει ὡς περιστερὰν <u>ἐπ’ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ</u> γενέσθαι· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα. [Mk1Mt1·:Lk2]	Mk2 1.9. <u>καὶ ἐγένετο ἐν</u> ἐκείναις ταῖς ἡμέραις <u>ἦλθεν Ἰησοῦς ἀπὸ</u> Ναζαρὲτ <u>τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.</u> Mk2 1.10–11 same as Mk1	Mt2 3.13 same as Mt1 Mt2 3.14. ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων· ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; Mt2 3.15. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. Mt2 3.16–17 same as Mt1

[49] About these verses not being present in Lk1, see the footnote in parallel set A013b. The emphasis on Jesus "praying" / προσευχομένου (Lk2 3.21), the fuller reference to the "holy spirit" / τὸ πνεῦμα τὸ ἅγιον (Lk2 3.22), and the physicality and publicity of the sign/portent coming "in bodily form" / σωματικῷ εἴδει (Lk2 3.22) are characteristic LkR2 redaction. About the latter, compare the LkR2 account of Pentecost, where the spirit's descent is manifested by natural phenomena and is discernable by an onlooking crowd (Ac 2.1–6). Note here that Jn2 1.33–34 picks up the brief Mt1 3.16 note that John "saw" / εἶδεν the spirit descend on Jesus as a dove and emphasizes twice that John "saw" this sign, apparently individually or privately. LkR2, then, may have responded to Jn2, not only by following Mk1 more closely than Mt1, but also by accentuating that the heavenly portent was visible to all.

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

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
3.23–38 not present in Lk1[50]	Lk2 3.23. καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσὴφ τοῦ Ἠλὶ	Mt2 1.1. βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.
	Lk2 3.24. τοῦ Μαθθὰτ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσὴφ	Mt2 1.2. Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, [Lk2·Mt2]
	Lk2 3.25. τοῦ Ματταθίου τοῦ Ἀμὼς τοῦ Ναοὺμ τοῦ Ἐσλὶ τοῦ Ναγγαὶ	Mt2 1.3. Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἐσρώμ, Ἐσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ, [Lk2·Mt2]
	Lk2 3.26. τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεῒν τοῦ Ἰωσὴχ τοῦ Ἰωδὰ	Mt2 1.4. Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών, [Lk2·Mt2]
	Lk2 3.27. τοῦ Ἰωανὰν τοῦ Ῥησὰ τοῦ Ζοροβαβὲλ τοῦ Σαλαθιὴλ τοῦ Νηρὶ	Mt2 1.5. Σαλμὼν δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί, [Lk2·Mt2]
	Lk2 3.28. τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσὰμ τοῦ Ἐλμαδὰμ τοῦ Ἢρ	Mt2 1.6. Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, [Lk2·Mt2]
	Lk2 3.29. τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρὶμ τοῦ Μαθθὰτ τοῦ Λευὶ	Mt2 1.7. Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ,
	Lk2 3.30. τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσὴφ τοῦ Ἰωνὰμ τοῦ Ἐλιακὶμ	Mt2 1.8. Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζίαν,
	Lk2 3.31. τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ Ναθὰμ τοῦ Δαυὶδ	Mt2 1.9. Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχὰζ δὲ ἐγέννησεν τὸν Ἐζεκίαν,
	Lk2 3.32. τοῦ Ἰεσσαὶ τοῦ Ἰωβὴδ τοῦ Βόος τοῦ Σαλὰ τοῦ Ναασσὼν	Mt2 1.10. Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσίαν,
	Lk2 3.33. τοῦ Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἐσρὼμ τοῦ Φάρες τοῦ Ἰούδα	Mt2 1.11. Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
	Lk2 3.34. τοῦ Ἰακὼβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχὼρ	Mt2 1.12. μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ, [Lk2·Mt2]
	Lk2 3.35. τοῦ Σεροὺχ τοῦ Ῥαγαὺ τοῦ Φάλεκ τοῦ Ἔβερ τοῦ Σαλὰ	Mt2 1.13. Ζοροβαβὲλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακὶμ δὲ ἐγέννησεν τὸν Ἀζώρ, [Lk2·Mt2]
	Lk2 3.36. τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ	Mt2 1.14. Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ,
	Lk2 3.37. τοῦ Μαθουσαλὰ τοῦ Ἐνὼχ τοῦ Ἰάρετ τοῦ Μαλελεὴλ τοῦ Καϊνὰμ	Mt2 1.15. Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθὰν δὲ ἐγέννησεν τὸν Ἰακώβ, [Lk2·Mt2]
	Lk2 3.38. τοῦ Ἐνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ θεοῦ.	Mt2 1.16. Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός. [Lk2·Mt2]
		Mt2 1.17. πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

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[50] The Lukan genealogy was not present in Lk1 (Roth 3.2.2), an absence confirmed implicitly by Tertullian (*Marc.* 4.7.1–6) and explicitly by Epiphanius (*Pan.* 42.11.4–5). Tertullian's most succinct summary is that Marcion's Jesus came "from heaven immediately to synagogue" / *de caela statim ad synagogam* (*Marc.* 4.7.5; Roth 5.3). Epiphanius expressly claims omissions: "the genealogy and the subject of the baptism—all these things cutting out" / γενεαλογίας καὶ τῆς τοῦ βαπτίσματος ὑποθέσεως—ταῦτα πάντα περικόψας (*Pan.* 42.11.4–5; Roth 6.4.1). LkR2 conveys universal salvation-history in its genealogy going back to god and the creation of the first human, as well as a sacred number of generations before Jesus: seventy-seven. The Lk2 genealogy also likely evokes a double-divine paternity characteristic of Augustus Caesar. See M. Kochenash, "'Adam, Son of God (Luke 3.38): Another Jesus-Augustus Parallel in Luke's Gospel," *NTS* 64.3 (2018 July) 307-325. Mt2 reads as an expansion and correction of Lk2, conveying the particular salvation-history of Israel-Judea in a sacred numerical succession of generations (14+14+14) corresponding to major epochs (patriarchs, Davidic monarchy, post-exilic monarchy) and evincing a closer imitation of LXX genealogies (e.g., Gen 5, 11, 1 Chr 2, 5, 8–9).

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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
		Mt1 4.1. τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. [Mk1·Mt1]	Lk2 4.1. Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ. [Mk1˙Lk2]
		Mt1 4.2. καὶ νηστεύσας ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα, ὕστερον ἐπείνασεν. [Mk1·Mt1]	Lk2 4.2. ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν. [Mk1Mt1·:Lk2]
		Mt1 4.3. καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.	Lk2 4.3. εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. [Mt1·Lk2]
Mk1 1.12. καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.		Mt1 4.4. ὁ δὲ ἀποκριθεὶς εἶπεν· γέγραπται· οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.	Lk2 4.4. καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος. [Mt1·Lk2]
Mk1 1.13. καὶ ἦν ἐν τῇ ἐρήμῳ τεσσεράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.	4.1–13 not present in Lk1[51]	Mt1 4.5. τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ	Lk2 4.5. καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου [Mt1·Lk2]
		Mt1 4.6. καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.	Lk2 4.6. καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν· [Mt1·Lk2]
			Lk2 4.7. σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα. [Mt1·Lk2]
		Mt1 4.7. ἔφη αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.	Lk2 4.8. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις. [Mt1·Lk2]
		Mt1 4.8. πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν	Lk2 4.9. ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλημ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· [Mt1·Lk2]
		Mt1 4.9. καὶ εἶπεν αὐτῷ· ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.	Lk2 4.10. γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε [Mt1·Lk2]
		Mt1 4.10. τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε, σατανᾶ· γέγραπται γάρ· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.	Lk2 4.11. καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. [Mt1·Lk2]
			Lk2 4.12. καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. [Mt1·Lk2]
		Mt1 4.11. τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ. [Mk1·Mt1]	Lk2 4.13. καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ. [Mt1·Lk2]

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[51] The Lukan temptation is confirmed as not present in Lk1 by Tertullian (*Marc.* 5.6.7; Roth 3.2.2, 4.4.2). Tertullian describes the story of the synagogue demoniac (A036) as "according to shared document" / *secundum commune instrumentum*, i.e., held in common between Marcion and the early orthodox, which he contrasts with the temptation as a text found only "according to our gospel" / *secundum nostrum euangelium*, i.e., Lk2 or the early orthodox version of Luke as opposed to Lk1. LkR1 skips the brief Mk1 tradition of the temptation along with most of the Mk1 introduction about John the baptizer, including the baptism of Jesus. MtR1, however, expanded the Mk1 temptation into a full-blown three-part dialogue that drew heavily upon the *Wisdom of Solomon* and LXX Deuteronomy (6.13a, 6.16, 8.3b) and Psalms (90.11–12), scripture references that have previously been inaccurately attributed to Q (Fleddermann, p. 97). LkR2 combined the brief Mk1 version with the extended Mt1 version, expanding the latter significantly at points and swapping the sequence of the second and third temptations. Note the addition of several characteristic LkR2 lemmata (DD 1.1): "full" / πλήρης, "return" / ὑπέστρεφω, "all" / ἅπας, "complete" / συντελέω, "guard" / διαφυλάσσω (the prefixed form in Lk2 4.10 is NT *hapax legomenon*, and the root φυλάσσω is also distinctive), and "inhabited world" / οἰκουμένης. The word "in an instant" / στιγμῇ (Lk2 4.5) is also NT *hapax legomenon*. While Mt1 has the devil "take" / παραλαμβάνει Jesus to the (Davidic) "holy city" (4.5) and the (Mosaic) "mountain" (4.8) successively, LkR2 smuggles two *exitus-reditus* journeys into the temptation narrative by swapping the second and third temptations, replacing the Mt1 mountain with a cosmic apocalyptic tour of "all the kingdoms of the inhabited world" (4.5) followed by a return home to "Jerusalem" (4.9), and then (presumably) a return back to where the temptation began in the desert (4.1). The LkR2 swapping of the second and third temptations transitions smoothly into the Aesopian-themed near-death of Jesus from being thrown down a cliff in Nazareth.

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

Parallel Verses for Signals Tracing: GMarc 4.~~14~~–15

Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
4.14–15 not present in Lk1[52]	Jn1 4.3. ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν. Jn1 4.43. μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν· Jn1 4.45b. ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. Jn1 4.46a. ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον.	Lk2 4.14. καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ᾽ ὅλης τῆς περιχώρου περὶ αὐτοῦ. [Jn1·Lk2?] Lk2 4.15. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων	Mk2 1.14a. μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν [Jn1Lk2·Mk2?] Mk2 1.14b. κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ Mk2 1.15. καὶ λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.	Mt2 4.12. ἀκούσας δὲ ὅτι **Ἰωάννης παρεδόθη** ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. [Mk2·Mt2] Mt2 4.13. καὶ καταλιπὼν τὴν Ναζαρὰ ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ· Mt2 4.14. ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος· Mt2 4.15. γῆ Ζαβουλὼν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, Mt2 4.16. ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς. Mt2 4.17. ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς **κηρύσσειν καὶ λέγειν· μετανοεῖτε· ἤγγικεν** γὰρ **ἡ βασιλεία** τῶν οὐρανῶν. [Mk2·Mt2]

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[52] Lk2 4.14–15 are labeled as unattested by Roth (p. 76, 412), but they were probably not present in Lk1. The lines reflect the characteristic work of LkR2 to create narrative transitions, cite geographical locations, and accentuate the fame, piety, and respectable role and reputation of Jesus as a public speaker. Distinctive LkR2 vocabulary and phrasing include: "return" / ὑπέστρεφω, "power of the spirit" / δυνάμ- πνεύμ-, "report" / φήμη, "neighboring region" / περίχωρ-.

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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Mk1 1.21. εἰσπορεύονται εἰς Καφαρναούμ καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.	Lk1 4.31. <u>κατῆλθεν</u> εἰς Καφαρναοὺμ ⌜διδάσκειν⌝ ἐν ⌜ταῖς συναγωγαῖς⌝[53] [Mk1·Lk1]	Mt1 4.13. <u>καταλιπὼν</u> τὴν Ναζαρὰ ἐλθὼν κατῴκησεν <u>εἰς Καφαρναοὺμ</u> [Mk1Lk1·:Mt1] Mt1 4.23. καὶ περιῆγεν ἐν ὅλῃ <u>**τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συναγωγαῖς**</u> αὐτῶν [Mk1Lk1·:Mt1]	Lk2 4.31. καὶ <u>κατῆλθεν</u> εἰς Καφαρναοὺμ **πόλιν τῆς Γαλιλαίας**. **καὶ ἦν διδάσκων** αὐτοὺς <u>ἐν τοῖς σάββασιν·</u> [Mk1Lk1·:Lk2]	Mt2 4.13. <u>**καταλιπὼν τὴν Ναζαρὰ ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ**</u> τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ [Mk1Lk1Mt1·:Mt2] Mt2 4.23. <u>**καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν**</u> καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. [Mk1Lk1Mt1·:Mt2]
Mk1 1.22. καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων	Lk1 4.32. 《καὶ》 <u>ἐξεπλήσσοντο</u> πάντες <u>ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ</u>[54] [Mk1·Lk1]	Mt1 7.28. <u>ἐξεπλήσσοντο</u> **οἱ ὄχλοι** <u>ἐπὶ τῇ διδαχῇ αὐτοῦ·</u> [Mk1Lk1·:Mt1?] Mt1 7.29. <u>ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων</u> [Mk1¨Mt1]	Lk2 4.32. <u>καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ</u>, **ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.** [Mk1Lk1·:Lk2]	Mt2 7.28. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, <u>**ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·**</u> [Mk1Lk1Mt1·:Mt2] Mt2 7.29. <u>**ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων**</u> καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν. [Mk1Mt1·:Mt2]

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[53] Lk1 4.31 is multiply attested by Tertullian and *Adamantius Dialogue* as part of its opening: "He sets him forth in the fifteenth year of the rule of Tiberius descending into the city of Galilee, Capernaum" / *anno quintodecimo principatus Tiberii proponit eum descendisse in civitatem Galilaeae Capharnaum* (*Marc.* 4.7.1; Roth 5.3); "in the time of Tiberias coming down he appeared in Capernaum" / ἐπὶ Τιβερίουκατελθὼν ἐφάνη ἐν Καφαρναούμ (*Adamantius Dialogue* 64.14–15 (2.3); Roth 7.4.1). About Lk1 beginning with 3.1 then proceeding immediately to 4.31, see also Evans (xiii, 643) and Roth (p. 412). The correction and upgrade are both based on Hippolytus, "teaching in the synagogues" / διδάσκειν ἐν ταῖς συναγωγαῖς (*Haer.* 7.31.5–6; Roth 8.4; ***), with possible corroboration by Tertullian (*Marc.* 4.7.6, 4.7.7; Roth 5.3). D here adds LXX Isa 8.23 (τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ), which could represent Lk1, but more likely was a MtR2 addition that the scribe of D later conflated with the text of Lk1. The phrase "city of Galilee" / πόλιν τῆς Γαλιλαίας used by Tertullian is likely his own geographical clarification inspired by Lk2, rather than a verbatim attestation to GMarc, which nowhere else uses the singular form of the word "city" / πόλιν and only once refers to "the Galilee" / τῇ Γαλιλαίᾳ (QnLk1 24.6).

[54] Lk1 4.32 is quoted by Tertullian: "yet they were all amazed at his teaching" / *stupebant autem omnes ad doctrinam eius* (*Marc.* 4.7.7; Roth 4.4.1). The opening "and" / καὶ is a necessary transitional statement and universally attested in Lk2 mss. While no Lk2 mss have "everyone" / πάντες as the subject of the opening verb, Tertullian apparently attests to an earlier, unique tradition for Lk1, one that apparently inspired MtR1 to exaggerate further: "the crowds" / οἱ ὄχλοι.

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

Parallel Verses for Signals Tracing: GMarc 4.33–37

Mk1 (75–80)	Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.23. καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἀνέκραξεν	Lk1 4.33. 《ἦν δὲ ἐν τῇ συναγωγῇ ἄνθρωπος ἔχων》 〈πνεῦμα δαιμονίον〉 〈ἀνέκραξε〉[55] [Mk1·Lk1]	Lk2 4.33. καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος **ἔχων πνεῦμα δαιμονίου** ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλη· [Mk1Lk1·:Lk2]	Mk3 1.23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν **πνεύματι ἀκαθάρτῳ** καὶ ἀνέκραξεν [Mk1Lk1Lk2·:Mk3]
Mk1 1.24. τί ἡμῖν καὶ σοί, Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.	Lk1 4.34. τί ἡμῖν καὶ σοί, Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ[56] [Mk1·Lk1]	Lk2 4.34. ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1·Lk2]	Mk3 1.24. τί ἡμῖν καὶ σοί, Ἰησοῦ **Ναζαρηνέ**; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. [Mk1Lk2·:Mk3]
Mk1 1.25. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· ἔξελθε ἐξ αὐτοῦ Mk1 1.26. καὶ σπαράξαν αὐτὸν 《τὸ δαιμόνιον》 ἐξῆλθεν ἐξ αὐτοῦ.	Lk1 4.35. ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς 《λέγων ἔξελθε ἀπ᾽ αὐτοῦ καὶ ῥεῖψαν αὐτὸν τὸ δαιμόνιον ἀνακραύγαζοντα τε ἐξῆλθεν ἀπ᾽ αὐτοῦ》[57] [Mk1·Lk1]	Lk2 4.35. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἔξελθε ἀπ᾽ αὐτοῦ. **καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς** τὸ **μέσον ἐξῆλθεν ἀπ᾽ αὐτοῦ** μηδὲν βλάψαν αὐτόν. [‡Mk1Lk1·:Lk2]	Mk3 1.25. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· **φιμώθητι καὶ** ἔξελθε ἐξ αὐτοῦ [Mk1Lk2·:Mk3] Mk3 1.26. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ **φωνῆσαν φωνῇ μεγάλη** ἐξῆλθεν ἐξ αὐτοῦ. [Mk1Lk1·:Mk3]
1.27–28 not present in Mk1	4.36–37 not present in Lk1[58]	Lk2 4.36. καὶ ἐγένετο θάμβος ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται; Lk2 4.37. καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.	Mk3 1.27. καὶ **ἐθαμβήθησαν ἅπαντες** ὥστε **συζητεῖν πρὸς ἑαυτοὺς λέγοντας· τί** ἔστιν **τοῦτο**; διδαχὴ καινὴ κατ᾽ **ἐξουσίαν**· καὶ **τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει**, καὶ ὑπακούουσιν αὐτῷ. [Lk2·Mk3] Mk3 1.28. **καὶ ἐξῆλθεν** ἡ **ἀκοὴ αὐτοῦ** εὐθὺς πανταχοῦ **εἰς ὅλην τὴν περίχωρον** τῆς Γαλιλαίας. [Lk2·Mk3]

[55] Lk1 4.33 is dismissed as unattested by Roth (p. 412). On the contrary, Tertullian clearly attests to this verse: "At that moment the demonic spirit exclaimed" / *exclamat ibidem spiritus daemonis* (*Marc.* 4.7.9; Roth 4.4.2). This corroborates both the narrative opening and the specific words πνεῦμα δαιμονίον and ἀνέκραξε found in D, slightly modified by LkR2. The phrase "unclean spirit" is characteristic of LkR2 and was unlikely to be present in Lk1.

[56] Lk1 4.34 is quoted verbatim by Tertullian, "What is there between us and you, Jesus? Did you come to destroy us? I know who you are, the holy one of god" / *quid nobis et tibi est Iesu? venisti perdere nos. scio qui sis, sanctus dei* (*Marc.* 4.7.9; Roth 4.4.2), further corroborated in *Marc.* 4.7.12 and *Prax.* 26.8. The absence of the opening LkR2 exclamation ("ah!" / *ἔα*, an NT *hapax legomenon*) is confirmed by Tertullian and D. The word "Nazarene" is also absent from Tertullian, pointing to its later inclusion by LkR2 in keeping with its characteristic interest in adding place names.

[57] Lk1 4.35 is succinctly summarized by Tertullian, "Jesus reproved him" / *increpuit illum Iesus* (*Marc.* 4.7.13; Roth 5.4). The improvised restoration pulls from D to fill in the speech indicated by Tertullian's brief summation. Note the close proximity of the D text of Luke to the Mk1 source here and also that the lemma κραυγ-, while absent here from Lk2, is clearly attested elsewhere in Lk1 (4.41), there preserved by LkR2.

[58] Lk2 4.36–39 are unattested according to Roth (p. 413), but 4.36–37 was likely not present in Lk1. Some characteristic LkR2 features and vocabulary are evident: interlocutors asking a rhetorical question, the widespread fame of Jesus, "noise" / ἦχος (Lk 4.37, Ac 2.2) and "neighboring region" / περίχωρ- (Lk2 3.3, 4.14, 37, 7.17, 8.37, Ac 14.6). Note how MkR3 adopts these features and expands them, either multiplying or answering the rhetorical question posed.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A037. Peter's mother-in-law healed	———	———	———	4.38–39	8.14–15	1.29–31

Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
4.38–39 not present in Lk1[59]	Lk2 4.38. ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. Lk2 4.39. καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.	Mt2 8.14. καὶ <u>ἐλθὼν</u> ὁ Ἰησοῦς <u>εἰς τὴν οἰκίαν</u> <u>Πέτρου</u> εἶδεν τὴν <u>πενθερὰν</u> <u>αὐτοῦ</u> βεβλημένην καὶ <u>πυρέσσουσαν</u>· [Lk2·Mt2] Mt2 8.15. καὶ ἥψατο τῆς χειρὸς αὐτῆς, <u>καὶ ἀφῆκεν αὐτὴν</u> <u>ὁ πυρετός,</u> καὶ ἠγέρθη καὶ <u>διηκόνει αὐτῷ.</u> [Lk2·Mt2]	Mk3 1.29. καὶ εὐθὺς <u>ἐκ</u> <u>τῆς συναγωγῆς</u> ἐξελθόντες <u>ἦλθον</u> <u>εἰς τὴν οἰκίαν</u> <u>Σίμωνος</u> καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου. [Lk2˘Mk3] Mk3 1.30. ἡ δὲ <u>πενθερὰ</u> <u>Σίμωνος</u> <u>κατέκειτο</u> **πυρέσσουσα**, καὶ εὐθὺς λέγουσιν <u>αὐτῷ</u> <u>περὶ αὐτῆς.</u> [Lk2Mt2·:Mt2] Mk3 1.31. καὶ προσελθὼν **ἤγειρεν** αὐτὴν κρατήσας **τῆς χειρός**· <u>καὶ</u> <u>ἀφῆκεν αὐτὴν</u> **ὁ πυρετός, καὶ** διηκόνει αὐτοῖς. [Lk2Mt2·:Mt2]

[59] Lk2 4.36–39 are unattested according to Roth (p. 413), but 4.38–39 were likely not present in Lk1. Note that in the context of Lk1, we are here at the narrative pivot point between the opening advertisements of its Mk1 source and the Qn source which started in Nazareth. LkR1 started the story of Jesus with the Mk1 story of him teaching in Capernaum and casting out a synagogue demon, before transitioning to the Qn story of Jesus in Nazareth speaking and almost getting killed as if a Jewish Aesop. LkR1 has not even made any mention of the calling of disciples yet; that comes later in Lk1 5.1–11. Thus the healing of Peter's mother-in-law would not have made any sense at this point in the Lk1 narrative, regardless of whether it was available in the Mk1 stratum or not. This story was likely an early orthodox invention illustrating characteristic LkR2 themes of Petrine devotion and favoritism (Peter's mother-in-law is the first to receive a healing from Jesus), family/filial piety (Peter takes care of his mother-in-law), birth/familial legitimacy (Peter had a father), hospitality decorum, and women cast as servants (cf. Lk2 10.38–42). It makes for a fascinating contrast to read the phrase, "standing over her" / καὶ ἐπιστὰς ἐπάνω αὐτῆς in this opening LkR2 miracle as an inversion of the first Qn narrative involving a woman, wherein the "woman standing behind, a sinner near his feet" / γυνὴ στᾶσα ὀπίσω ἁμαρτωλός παρὰ τοὺς πόδας anoints Joshua as the messiah (see A114). This Lk2 story is picked up and expanded by MtR2 and then MkR3 in different ways. MtR2 sticks close to the Lk2 script yet adds the detail that Jesus "touched her hand" / ἥψατο τῆς χειρὸς αὐτῆς (Mt2 8.14). MkR3 elaborates more thoroughly, combining Lk2 and Mt2 as part of a private, privileged revelatory moment for three chief male disciples, quite akin to the transfiguration in Mk1 as well as the retelling of this and other stories in Lk2, Mt2, and Mk3, strata.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A033. Escaping Nazareth	4.16, 23, 29–30[60]	6.1–2a, 3c–4	13.54a, 57	4.44, 10.39	4.16–30	13.53–58	6.1–6a

Parallel Verses for Signals Tracing: GMarc 4.16, ~~17–22~~, 23

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 4.16a. ⟨εἰς⟩ ⸀Ναζαρὲδ⸃[61] 4.16b–c not present in QnLk1 4.17–22 not present in QnLk1[62]	Mk1 1.9. καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦ̲λ̲θ̲ε̲ν̲ Ἰησοῦς ἀπὸ Ν̲α̲ζ̲α̲ρ̲ὲ̲τ̲ τῆς Γαλιλαίας Mk1 6.1. καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἔρχεται ε̲ἰ̲ς̲ τ̲ὴ̲ν̲ π̲α̲τ̲ρ̲ί̲δ̲α̲ α̲ὐ̲τ̲ο̲ῦ̲ [‡Qn·Mk1] Mk1 6.2a. καὶ γ̲ε̲ν̲ο̲μ̲έ̲ν̲ο̲υ̲ σ̲α̲β̲β̲ά̲τ̲ο̲υ̲ ἤρξατο δ̲ι̲δ̲ά̲σ̲κ̲ε̲ι̲ν̲ ἐ̲ν̲ τ̲ῇ̲ σ̲υ̲ν̲α̲γ̲ω̲γ̲ῇ̲ [‡Qn·Mk1] 6.2b not present in Mk1	13.53 not present in Mt1 13.54a. καὶ ἐλθὼν ε̲ἰ̲ς̲ τ̲ὴ̲ν̲ π̲α̲τ̲ρ̲ί̲δ̲α̲ α̲ὐ̲τ̲ο̲ῦ̲ ἐδίδασκεν αὐτοὺς ἐ̲ν̲ τ̲ῇ̲ σ̲υ̲ν̲α̲γ̲ω̲γ̲ῇ̲ αὐτῶν [‡QnMk1·:Mt1] 13.54b not present in Mt1	Lk2 4.16a. καὶ ἦλθεν εἰς Ναζαρά, Lk2 4.16b–c. οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σ̲α̲β̲β̲ά̲τ̲ω̲ν̲ ε̲ἰ̲ς̲ τ̲ὴ̲ν̲ σ̲υ̲ν̲α̲γ̲ω̲γ̲ὴ̲ν̲ καὶ ἀνέστη ἀναγνῶναι. [QnMk1·:Lk2] Lk2 4.17. καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἠσαΐου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον· Lk2 4.18. πνεῦμα κυρίου ἐπ᾽ ἐμὲ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, Lk2 4.19. κηρύξαι ἐνιαυτὸν κυρίου δεκτόν. Lk2 4.20. καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. Lk2 4.21. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. Lk2 4.22a. καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ	Mt2 13.53. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν. 13.54a same as Mt1 Mt2 13.54b. ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν· πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; [Lk2·Mt2]	Mk3 6.1. κ̲α̲ὶ̲ ἐ̲ξ̲ῆ̲λ̲θ̲ε̲ν̲ ἐ̲κ̲ε̲ῖ̲θ̲ε̲ν̲ κ̲α̲ὶ̲ ἔ̲ρ̲χ̲ε̲τ̲α̲ι̲ ε̲ἰ̲ς̲ τ̲ὴ̲ν̲ π̲α̲τ̲ρ̲ί̲δ̲α̲ α̲ὐ̲τ̲ο̲ῦ̲ καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. [‡QnMk1·:Mk3] 6.2a same as Mk1 Mk3 6.2b. καὶ πολλοὶ ἀκούοντες ἐ̲ξ̲ε̲π̲λ̲ή̲σ̲σ̲ο̲ν̲τ̲ο̲ λ̲έ̲γ̲ο̲ν̲τ̲ε̲ς̲· π̲ό̲θ̲ε̲ν̲ τ̲ο̲ύ̲τ̲ῳ̲ ταῦτα, καὶ τίς ἡ̲ σ̲ο̲φ̲ί̲α̲ ἡ δοθεῖσα τούτῳ, κ̲α̲ὶ̲ α̲ἱ̲ δ̲υ̲ν̲ά̲μ̲ε̲ι̲ς̲ τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι; [Mt2·Mk3]

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[60] Regarding the sequential order of this passage, see Roth (5.2): "According to the order in which Tertullian comments on Marcion's Gospel, a shortened form of Luke 4:16–30 followed Luke 4:31–35."

[61] Lk1 4.16, 23, and 29 are clearly summarized together by Tertullian: "And yet in Nazareth nothing is noted about his preaching being new, except that, by merit of one proverb, it is reported that he was expelled" / *et tamen apud Nazareth quoque nihil novi notatur praedicasse, dum alio, merito unius proverbii, eiectus refertur* (*Marc.* 4.8.2; Roth 5.2). I follow Harnack to read D here (particularly its spelling of Ναζαρὲδ / Nazared) as preserving elements of Lk1 4.16 and also follow J. R. Harris in omitting οὗ ἦν τεθραμμένος and κατὰ τὸ εἰωθὸς (Roth 5.2, n3), which are both highly chararacteristic LkR2 formulations (DD 1.2: 'εἰμί@* *@vp*; 'κατά@pa ὁ@dans). The phrase "according to custom" / κατὰ τὸ εἰωθὸς appears also in Ac 17.2. The mention of a synagogue, the sabbath, and the lemma "reading" / ἀναγινώσκω (DD 1.1: Qn #0, Lk2 #3, Ac #7) are also most likely characteristic LkR2 features and are thus omitted. Nevertheless, the paraphrase or quotation of the *fabulae* of Aesop point to Qn picturing Joshua as a divinely inspired, literate, Hellenized slave who had outgrown the narrow intellectual, religious, and social confines of his hometown. Knowledge is power, and Joshua had become too powerful to subjugate.

[62] Lk2 4.17–22 is described by Roth (p. 412) as "unattested [and possibly not present]" and Lk2 4.24–26, 28 as unattested for Lk1. It is most likely that all these verses were simply not present in QnLk1. All of them reflect LkR2 erudite expansion of the brief opening of the Nazareth episode to become a full-blown liturgical service, ranging homily, and dramatic scene wherein: Jesus receives and reads the Isaiah scroll (4.17–19), specifically its portion on Jubilees (4.18–19; LXX Isa 61.1–2); returns the scroll (4.20); gives a well-received sermon (4.21–22); cites Mk1 6.4 // Mt1 13.57 (4.24); preaches on LXX 1 Kgs 17.8–16 (4.25–27) while transposing QnLk1 17.14 to 4.27; and ultimately incites the hasty rage of a mob (4.28). The rhetorical question in the initial response from the crowd in Lk2 4.22 gave rise to expanding rhetorical questions in Mt2 and Mk3. Note that "wisdom" / σοφία is nowhere else used in Mark and nowhere else ascribed to Jesus in Matthew, suggesting that the LkR2 penchant to ascribe wisdom to the child Jesus (Lk2 2.40, 52) and to his disciples (Ac 6.10, 7.22) inspired the word choice here in Mt2 and Mk3. Lk2 also has a dense cluster of NT *hapax legomena*, five in the span of four verses: "unroll" / ἀναπτύσσω (4.17), "captive" / αἰχμάλωτος (4.18), "recovery of sight" / ἀνάβλεψις (4.18), "oppress" / θραύω (4.18), and "roll" / πτύσσω (4.20). Note also the characteristic LkR2 theme of the laying on of hands appearing in Mk3 here.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
4.23a–b not present in QnLk1 4.23c. 《ἔλεγεν》 ⌜ἰατρέ θεράπευσον σεαυτόν⌝[63] 4.23d not present in QnLk1 4.24–26 not present in QnLk1 4.27 located at QnLk1 17.14[64] 4.28 not present in QnLk1 QnLk1 4.29. ἐξέβαλον αὐτὸν 《καὶ》 ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους 〈ὥστε κατακρημνίσαι αὐτόν〉[65] QnLk1 4.30. 《αὐτὸς δὲ》 διὰ μέσου αὐτῶν ἐπορεύετο[66]	6.3a–b not present in Mk1 Mk1 6.3c. καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. [Qn·Mk1] Mk1 6.4. καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ. 6.5–6a not present in Mk1	13.55–56 not present in Mt1 Mt1 13.57. <u>καὶ ἐσκανδαλίζοντο ἐν αὐτῷ</u>. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. [QnMk1·:Mt1] 13.58 not present in Mt1		Lk2 4.22b. καὶ ἔλεγον· οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος; Lk2 4.23a–b. καὶ εἶπεν πρὸς αὐτούς· πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Lk2 4.23c. ἰατρέ, θεράπευσον σεαυτόν· [QnLk1⸱Lk2] Lk2 4.23d. ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε <u>ἐν τῇ πατρίδι</u> σου. [QnMk1·:Lk2] Lk2 4.24. εἶπεν δέ· ἀμὴν λέγω ὑμῖν ὅτι <u>οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ</u>. [QnMk1·:Lk2] Lk2 4.25. ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, Lk2 4.26. καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. Lk2 4.27. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμὰν ὁ Σύρος. Lk2 4.28. καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα Lk2 4.29. καὶ ἀναστάντες <u>ἐξέβαλον αὐτὸν</u> ἔξω τῆς πόλεως καὶ <u>ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους</u> ἐφ' οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν ὥστε κατακρημνίσαι αὐτόν· [QnLk1⸱Lk2] Lk2 4.30. <u>αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο</u>. [QnLk1⸱Lk2]	Mt2 13.55. <u>οὐχ</u> οὗτός <u>ἐστιν ὁ τοῦ τέκτονος υἱός</u>; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας; [Lk2·Mt2] Mt2 13.56. καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα; 13.57 same as Mt1 Mt2 13.58. καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.	Mk3 6.3. <u>*οὐχ οὗτός ἐστιν ὁ τέκτων*, *ὁ υἱὸς* τῆς *Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσῆτος καὶ Ἰούδα καὶ Σίμωνος, καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ*</u> ὧδε <u>*πρὸς ἡμᾶς*</u>; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. [QnMk1Lk2Mt2·:Mk3] Mk3 6.4. <u>καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ</u>. [Mk1⸱Mk3] Mk3 6.5. <u>καὶ οὐκ</u> ἐδύνατο ἐκεῖ <u>ποιῆσαι</u> οὐδεμίαν <u>δύναμιν</u>, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν. [Mt2·Mk3] Mk3 6.6a. καὶ ἐθαύμαζεν <u>*διὰ τὴν ἀπιστίαν αὐτῶν*</u>. [Mt2·Mk3]

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[63] For Lk1 4.23, the "one proverb" / *unius proverbii* Tertullian mentions (*Marc.* 4.8.2) is quoted by Ephrem or Ps-Ephrem (*Diat. com.* 11.23), as "physician, heal yourself" / ἰατρέ θεράπευσον σεαυτόν. Lukas says this proverb is "certainly" what Tertullian meant (*Rhetoric*, 232). The proverb probably alludes to or paraphrases Aesop's fable of the Fox and the Frog. For an analysis of Aesop imitations concentrated in Lk2 4.16–30 (especially 4.23, 29–30), see M. Froelich and T. E. Phillips, "Throw the Blasphemer off a Cliff: Luke 4.16–30 in Light of the Life of Aesop," *NTS* 66 (2019) 21–32. Froelich and Phillips analyzed these Aesop imitations as part of Lk2 and did not identify them as the opening of Q or Lk1.

[64] The original location of Lk1 4.27 within the story of the ten lepers (Lk1 17.12b–19) is attested by Tertullian (*Marc.* 4.35.6; Roth 5.2) and Epiphanius (*Pan.* 42.11.6 μη (48), 42.11.17 Σχ. μη (48), 42.11.17 Ἔλ μη (48); Roth 6.4.2, p. 428).

[65] Lk1 4.29 is multiply confirmed: Tertullian, "restrained and seized and dragged up to the cliff" / *detentus et captus et ad praecipitium usque protractus* (*Marc.* 4.8.2; Roth 5.2); Ephrem or Ps-Ephrem (*Diat. com.* 11.23; Roth 8.3); and Jerome, "Besides, even before the resurrection, when they had led him from Nazareth to cast him down from mountain's brow" / *alioquin et ante resurrectionem cum eduxissent eum de Nazareth ut praecipitarent de supercilio montis* (*Jo. hier.* 34; Roth 8.3). Jerome's attestation is the basis for the explicit restoration, "so as to cast him down the cliff" / ὥστε κατακρημνίσαι αὐτόν. The multiple mentions of the "city" here in LkR2 reflect its redactional tendencies and likely foreshadow the LkR2 crucifixion outside of Jerusalem.

[66] Lk1 4.30 is also multiply confirmed: Tertullian, "he escaped through their midst" / *per medios evasit* (*Marc.* 4.8.3; Roth 5.2); Ephrem or Ps-Ephrem (*Diat. com.* 11.23; Roth 8.3); and Jerome, "he crossed through their midst, that is, he escaped from their hands. Surely like Marcion..." / *transivit per medios, id est, elapsus est de manibus eorum. nunquid iuxta Marcionem...* (*c. Ioan. Hier.*, PL 23:404 [444C]; Roth 8.3). Jerome apparently makes an intertext between Lk1 4.30 and John 10.39 when he says, "he departed from their hands." For the continuation of the quotation in Jerome, see the note above in parallel set A001. The improvised restoration is a necessary transition and is a reading unique to f[13]. The brief notice in Qn of Jesus escaping arrest or death—probably as a runaway slave, given the Aesopian opening—likely inspired similar, repeated scenes in John (7.30, 32, 44, 45, 8.20, 10.39), there repurposed to fashion Jesus as a new Dionysus/Liber, the evasive god of freedom who continually frees himself, slaves, and prisoners.

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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
1.32–33 not present in Mk1 Mk1 1.34a. ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις	4.40a not present in Lk1[67] Lk1 4.40b. 《πολλοὺς κακῶς ἔχοντας》 τὰς χεῖρας ⸢ἐπιτιθεὶς ἐθεράπευεν⸣ αὐτούς[68] [Mk1·Lk1]	Mt1 8.16. καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν [Mk1¨Mt1] 8.17 not present in Mt1	Lk2 4.40. δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν. ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. [Mk1Lk1·:Lk2]	Mt2 8.16 same as Mt1 Mt2 8.17. ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.	Mk3 1.32. ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· [Mk1Lk1Lk2·:Mk3] Mk3 1.33. καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. Mk3 1.34a same as Mk1
Mk1 1.34b. καὶ δαιμόνια πολλὰ ἐξέβαλεν καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια Mk1 3.11. καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντες ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.	Lk1 4.41. ⸢ἐξήρχετο⸣ δὲ καὶ δαιμόνια 《ἀπὸ πολλῶν》 ⸢κραυγάζοντα⸣ 《καὶ λέγοντα ὅτι》 σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτιμῶν ⸢οὐκ εἴα αὐτὰ λαλεῖν⸣[69] [Mk1·Lk1]	Mt1 7.22. τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν [Mk1¨Mt1] Mt1 16.16. ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. [Mk1¨Mt1]	Lk2 4.41. ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κραυγάζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι. [Mk1Lk1·:Lk2]	———	Mk3 1.34b same as Mk1

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[67] While Lk1 4.40 is attested according to Roth (p. 413), this should not be understood to include the first part of the verse, which was likely not present. Lk2 4.40a reflects LkR2 artistry in a sunset (!) narrative transition emphasizing the largesse of Jesus as benefactor to the whole public: "Now as the sun was setting, everyone—as many as were sick with various diseases—they brought to him." Mk3 picks up and expands on these motifs.

[68] Confirmation and upgrade to Lk1 4.40b following Harnack and based on the attestation of Tertullian: "Finally, he himself soon touched others, on whom he placed hands... He was conferring the kindness of medicines" / *ad summam, et ipse mox tetigit alios, quibus manus imponens, . . . beneficia medicinarum conferebat* (*Marc.* 4.8.4; Roth 5.5). The opening improvised restoration is based on Mk1, though the word "all" / πάντες in D deserves consideration in place of the Markan "many" / πολλοὺς. Other Lk2 mss read ἐπιθεὶς ἐθεράπευσεν, but the Western text-type and UBS/NA here is more likely. While MtR1 uses Mk1, the statement that Jesus healed "with a word" / λόγῳ makes for an interesting possible disagreement with "laying on of hands" in Lk1.

[69] The upgrades to Lk1 4.41 follow Harnack, D, and LkR2, based on Tertullian: "they left crying out" / *excedebant vociferantes* and "they were rebuked and were commanded to keep silent" / *increpabantur et iubebantur tacere* (*Marc.* 4.8.5; Roth 5.5). The improvised restorations are based on D, Mk1 as source, and LkR2 as receptor. Apparently following *Wisdom of Solomon*, MtR1 turned the Mk1/Lk1 statement "you are the son of god" into a Satanic taunt (Mt1 4.3, 6) echoed by bystanders at the crucifixion (Mt1 27.40, 43) yet inverted by a centurion (Mt1 27.54). Compare the taunting of a righteous person as a child of god in *Wisdom*: 2.13, "he calls himself a child of god" / παῖδα κυρίου ἑαυτὸν ὀνομάζει; 2.16, "he boasts god as his father" / ἀλαζονεύεται πατέρα θεόν; 2.18, "[I]f this is the righteous son of god then [god] will help him and deliver him from the hand of hostiles" / εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς θεοῦ ἀντιλήμψεται αὐτοῦ καὶ ῥύσεται αὐτὸν ἐκ χειρὸς ἀνθεστηκότων.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A039. Departing Capernaum	1.35b, 38	4.42–43	———	4.42–44	1.35–38

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.12. καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. Mk1 1.35b. ἀπῆλθεν εἰς ἔρημον Mk1 1.36 not present in Mk1 Mk1 1.37. ὅτι ⟪ὄχλος πολὺς συνέθλιβον αὐτόν⟫ Mk1 5.34. ὄχλος πολὺς καὶ συνέθλιβον αὐτόν.	Lk1 4.42. ⌜ἐπορεύθη⌝ εἰς ἔρημον ⟪καὶ⟫ οἱ ὄχλοι κατεῖχον αὐτὸν[70] [Mk1·Lk1]	Mt1 4.1. τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου [Mk1¨Mt1]	Lk2 4.42. γενομένης δὲ ἡμέρας ἐξελθὼν **ἐπορεύθη εἰς ἔρημον** τόπον· καὶ **οἱ ὄχλοι** ἐπεζήτουν αὐτὸν καὶ ἦλθον ἕως αὐτοῦ καὶ **κατεῖχον αὐτὸν** τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. [Lk1¨Lk2]	Mk3 1.35. καὶ πρωῒ ἔννυχα λίαν ἀναστὰς **ἐξῆλθεν** καὶ ἀπῆλθεν εἰς ἔρημον **τόπον** κἀκεῖ προσηύχετο. [Mk1Lk1Lk2·:Mk3] Mk3 1.36. καὶ κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ, Mk3 1.37. καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσίν σε.
Mk1 1.38. καὶ λέγει αὐτοῖς· ἄγωμεν ⟪καὶ εἰς τὰς ἄλλας πόλεις⟫ ἵνα καὶ ἐκεῖ κηρύξω	Lk1 4.43. ⟪καὶ λέγει⟫ με δεῖ ⌜καὶ εἰς τὰς ⌜ἄλλας πόλεις⌝⌝ εὐαγγελίσασθαί τὴν βασιλείαν τοῦ θεοῦ[71] [Mk1·Lk1] 4.44 not present in Lk1[72]	———	Lk2 4.43. ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ **ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ**, ὅτι ἐπὶ τοῦτο ἀπεστάλην. [Mk1Lk1·:Lk2] Lk2 4.44. καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.	Mk3 1.38. **καὶ λέγει αὐτοῖς· ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον**. [Mk1Lk1Lk2·:Mk3]

[70] Lk1 4.42 is confirmed and its term ἐπορεύθη upgraded based Tertullian, "he went forth to wilderness" / *in solitudinem procedit* (*Marc.* 4.8.9; Roth 5.6), followed by Harnack and corroborated by D and Lk2.

[71] The upgrade to and correction of Lk1 4.43 is based on Tertullian, "to other cities" / *aliis civitatibus* (*Marc.* 4.8.10; Roth 5.6), corroborated in the accusative in D and the Old Latin d and e, "even in other cities" / *et in alias civitates*. Harnack and Roth render the phrase in the dative rather than the accusative, translating Tertullian literally and conforming the phrase more closely to Lk2. Harnack was correct to opt for the lemma ἄλλος over ἕτερος; the former is indeed more characteristic of QnLkR1 and consistent with its Mk1 source, while the latter is characteristic of LkR2 (DD 1.1). The opening improvised restoration is also based on Mk1 as Lk1 source.

[72] Lk2 4.44 is unattested according to Roth (p. 413), but it was likely not present in Lk1. It reflects a characteristic LkR2 narrative transition accentuating Jesus' Jewish piety and formal public authority/career as a teacher/rabbi: "so he was preaching in the synagogues of Judea" / καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας. The ἦν + participle formula is completely absent from GMarc and highly characteristic of LkR2 (DD 1.2: 'εἰμί@* *@vp*). The geographical ignorance and/or implicit extensive traveling (moving abruptly from Galilee in 4.31–43 to "Judea" in 4.44 and then back to the sea of Galilee / Gennesaret in 5.1) also fits LkR2 more than Qn or LkR1.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A041. Miraculous catch[73]	1.16–20, 4.1–2	5.1–11	4.18–22, 13.1–3a	21.1–11	5.1–11		1.16–20, 4.1–2

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 1.16. καὶ εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς. Mk1 1.19. καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα Mk1 4.1. καὶ συνάγεται πρὸς αὐτὸν ὄχλος ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τῆς γῆς ἦσαν. Mk1 4.2. καὶ «ἔλεγεν αὐτοῖς» ἐν παραβολαῖς πολλὰ Mk1 6.53. καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρὲτ καὶ προσωρμίσθησαν.	Lk1 5.1. «καὶ ἦν ἑστὼτος παρὰ τὴν θάλασσαν Γεννησαρέδ»[74] [Mk1·Lk1] Lk1 24.13–31 see A355[75] Lk1 5.2. ⸀οἱ⸀ «δὲ» ⸀ἁλιεῖς⸀ «ἀπ᾽ αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα»[76] [‡Mk1·Lk1] Lk1 5.3. «ἐμβὰς δὲ εἰς ἓν πλοίων ὃ ἦν Σίμωνος ἠρώτησεν αὐτὸν ἐπαναγεῖν ἀπὸ τῆς γῆς ὅσον ὅσον καὶ καθίσας δὲ ἐν τῷ πλοίῳ ἐδίδασκεν τοὺς ὄχλους» [‡Mk1·Lk1]	Mt1 4.18. «καὶ» <u>εἶδεν δύο</u> ἀδελφούς, <u>Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ</u>, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς. [‡Mk1Lk1·:Mt1?] Mt1 13.2. καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, <u>καὶ πᾶς ὁ ὄχλος</u> <u>ἐπὶ τὸν</u> <u>αἰγιαλὸν εἱστήκει</u>. [‡Mk1Lk1·:Mt1] Mt1 13.3a. καὶ <u>ἐλάλησεν</u> <u>αὐτοῖς</u> <u>πολλὰ</u> <u>ἐν παραβολαῖς</u> [Mk1˙Mt1] Mt1 14.34. καὶ <u>διαπεράσαντες</u> <u>ἦλθον ἐπὶ τὴν γῆν εἰς</u> <u>Γεννησαρέτ.</u> [Mk1˙Mt1]	Jn2 21.1. μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς <u>ἐπὶ</u> <u>τῆς θαλάσσης τῆς</u> <u>Τιβεριάδος</u>· ἐφανέρωσεν δὲ οὕτως. [Mk1˙Jn2?] Jn2 21.4. πρωΐας δὲ ἤδη γενομένης <u>ἔστη</u> Ἰησοῦς <u>εἰς</u> <u>τὸν αἰγιαλόν</u>, οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν. [‡Mk1Lk1Mt1·:Jn2] Jn2 21.3. λέγει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἁλιεύειν. λέγουσιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.	Lk2 5.1. ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ <u>καὶ</u> αὐτὸς <u>ἦν ἑστὼς παρὰ τὴν</u> <u>λίμνην Γεννησαρέτ</u> [‡Mk1Lk1·:Lk2] Lk2 5.2. <u>καὶ εἶδεν δύο πλοῖα</u> <u>ἑστῶτα παρὰ τὴν λίμνην·</u> <u>οἱ δὲ</u> <u>ἁλιεῖς ἀπ᾽ αὐτῶν ἀποβάντες</u> <u>ἔπλυνον τὰ δίκτυα.</u> [‡Mk1Lk1˙Lk2] Lk2 5.3. <u>ἐμβὰς δὲ εἰς ἓν</u> τῶν <u>πλοίων, ὃ ἦν Σίμωνος,</u> <u>ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς</u> <u>ἐπαναγαγεῖν ὀλίγον</u>· <u>καθίσας</u> <u>δὲ ἐκ τοῦ πλοίου ἐδίδασκεν</u> <u>τοὺς ὄχλους.</u> [‡Mk1Lk1˙Lk2]	Mt1 4.18. περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας <u>εἶδεν δύο</u> *<u>ἀδελφούς</u>*, Σίμωνα τὸν λεγόμενον Πέτρον <u>καὶ Ἀνδρέαν</u> <u>τὸν ἀδελφὸν αὐτοῦ</u>, *<u>βάλλοντας</u>* <u>ἀμφίβληστρον εἰς τὴν θάλασσαν·</u> <u>ἦσαν γὰρ ἁλιεῖς.</u> [‡Mk1Lk1Mt1·:Mt2?] Mt2 13.2–3a same as Mt1 Mt2 14.34 same as Mt1	Mk1 1.16. καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας <u>εἶδεν</u> Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς. Mk3 1.19 same as Mk1 Mk3 4.1. καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· <u>καὶ</u> <u>συνάγεται πρὸς αὐτὸν ὄχλος</u> <u>πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον</u> <u>ἐμβάντα καθῆσθαι ἐν τῇ θαλάσσῃ,</u> <u>καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν</u> <u>ἐπὶ τῆς γῆς ἦσαν.</u> Mk3 4.2. καὶ ἐδίδασκεν αὐτοὺς <u>ἐν</u> <u>παραβολαῖς πολλὰ</u> καὶ <u>ἔλεγεν αὐτοῖς</u> ἐν τῇ διδαχῇ αὐτοῦ·

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[73] Lk1 5.9–11 are clearly attested (see below), confirming the general existence of this episode. It reflects the height of LkR1 literary creativity, perhaps in a Pauline mode: a well-crafted miracle story with staging, sequenced action, dramatization, dialogue, Peter's self-deprecation, and partnership and solidarity among the apostles from the outset. The idea of a miraculous catch of fish may have been inspired in part by the Markan seaside crowds, whom the disciples were to catch as fish. The Lk1 narrative here certainly recalls Dionysus in the well-known *Homeric Hymn* 7 in numerous respects, including the description that the god "appeared alongside the sea shore" / ἐφάνη παρὰ θῖν᾽ ἁλός, interacted with multiple parties on multiple boats, produced a miracle that caused dread and made acolytes, and played the central role in a drama about capturing people; see MacDonald, *Luke and Vergil*, 18.

[74] The restorations are largely based on D where it aligns with Mk1. The lemma for "sea" / θάλασσα, consistent across other strata (Matthean, Markan, and Johannine) is preferable to "lake" / λίμνη in Lk2, where it is a characteristic feature (cf. 8.22–23, 8.33) reflecting the geographical interests and international travel perspectives of LkR2. While D uniquely spelled "Gennesared," the place name was borrowed from Mk1 6.53. LkR2 in 5.1 expands the introduction to include a "crowd" / ὄχλον and Jesus preaching "the word of god" / τὸν λόγον τοῦ θεοῦ.

[75] The final clause in the Johannine story about the disciples not knowing that it was Jesus was likely influenced by the briefer, earlier version of the so-called Emmaus Road story in Lk1 24.13–35.

[76] Lk1 5.2 is partly restored from Mk1 as source, D as witness, and Jn2 and Lk2 as independent receptors. The repetition of the phrase "standing at the lake" is omitted as likely reflective of LkR2, together with the opening mention of two boats. The word "fishermen" / ἁλιεῖς is consistent with Mk1, D, and LkR2, yet based primarily on Tertullian's attestation: "of so many types of work he so respected that of fisherman, that from it he selected as apostles Simon and the sons of Zebedee" / *de tot generibus operum quid utique ad piscaturam respexit, ut ab illa in apostolos sumeret Simonem et filios Zebedaei* (*Marc.* 4.9.1; Roth 5.7).

Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
Lk1 5.4. 《ὅτε δὲ ἐπαύσατο λαλῶν εἶπεν βάλετε τὰ δίκτυα ὑμῶν εἰς ἄγραν》	Jn2 21.5. λέγει οὖν αὐτοῖς [ὁ] Ἰησοῦς· παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὔ. Jn2 21.6a. ὁ δὲ εἶπεν αὐτοῖς· βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου <u>τὸ δίκτυον</u>, καὶ εὑρήσετε. [‡Lk1·Jn2?]	Lk2 5.4. <u>ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα· ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.</u> [‡Lk1˙Lk2]
Lk1 5.5. 《ὁ δὲ Σίμων ἀποκρεὶς εἶπεν αὐτῷ διδάσκαλε δι᾽ ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματί σου οὐ μὴ παρακούσομαι》 Lk1 5.6. 《καὶ συνέκλεισαν ἰχθύων πλῆθος πολύ ὥστε τὰ δίκτυα ῥήσσεσθαι》 Lk1 5.7. 《καὶ κατένευον τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας βοηθεῖν αὐτοῖς ἐλθόντες οὖν ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε παρά τι βυθίζεσθαι αὐτά》	Jn2 21.6b. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ <u>τοῦ πλήθους τῶν ἰχθύων</u>. [‡Lk1·Jn2?] Jn2 21.8. οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. [‡Lk1·Jn2?]	Lk2 5.5. καὶ <u>ἀποκριθεὶς Σίμων</u> εἶπεν· <u>ἐπιστάτα, δι᾽ ὅλης νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.</u> [‡Lk1˙Lk2] Lk2 5.6. καὶ τοῦτο ποιήσαντες <u>συνέκλεισαν πλῆθος ἰχθύων πολύ, διερρήσσετο</u> δὲ <u>τὰ δίκτυα</u> αὐτῶν. [‡Lk1˙Lk2] Lk2 5.7. <u>καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά.</u> [‡Lk1˙Lk2]
Lk1 5.8 not present in Lk1	Jn2 21.7. λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος ἀκούσας ὅτι ὁ κύριός ἐστιν τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν	Lk2 5.8. ἰδὼν <u>δὲ Σίμων</u> Πέτρος <u>προσέπεσεν τοῖς γόνασιν</u> Ἰησοῦ <u>λέγων· ἔξελθε ἀπ᾽ ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε.</u> [‡Lk1˙Lk2]
Lk1 5.9. 《καὶ》 θάμβος ⸂περιέσχεν⸃ αὐτὸν ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων 《ὧν συνέλαβον》[77]	——————	Lk2 5.9. <u>θάμβος γὰρ περιέσχεν αὐτὸν</u> καὶ πάντας τοὺς σὺν αὐτῷ <u>ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον</u> [Lk1˙Lk2]

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[77] Lk1 5.9 is paraphrased by Tertullian, "astonished at the plentiful netting of fish" / *trepidanti de copiosa indagine piscium* (*Marc.* 4.9.1; Roth 5.7). Upgrade to Roth (p. 413) based on D and LkR2 both confirming "seized him" / περιέσχεν αὐτόν. LkR2 may have added "all those with him" / καὶ πάντας τοὺς σὺν αὐτῷ.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
Mk1 1.17. εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων. Mk1 1.18. καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Mk1 1.19. καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα	Lk1 5.10. 《ἦσαν δὲ κοινωνοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάνης》 ⌈υἱοὶ⌉ Ζεβεδαίου 《καὶ》 ⌜εἶπεν πρὸς τὸν Σίμωνα⌝ 《ὁ Ἰησοῦς》 μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν[78] [Mk1·Lk1]	Mt1 4.19. καὶ λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. [Mk1¨Mt1] Mt1 4.20. οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Mt1 4.21. καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν ... [Mk1¨Mt1]	Jn2 21.2. ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. [Mk1¨Jn2?]	Lk2 5.10. ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. [Mk1Lk1¨Lk2]
Mk1 1.20. καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.	Lk1 5.11. πλοῖα 《ἐπὶ τὴν γῆν》 ἀφέντες ἠκολούθησαν αὐτῷ[79] [Mk1·Lk1]	Mt1 4.21. ... καὶ ἐκάλεσεν αὐτούς Mt1 4.22. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. [Mk1Lk1·:Mt1]	Jn2 21.9. ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον. [Lk1¨Jn2?]	Lk2 5.11. καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν αὐτῷ. [Mk1Lk1¨Lk2]

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[78] Most of Lk1 5.10 is clearly attested by Tertullian: "sons of Zebedee" / *filios Zebedaei*, "saying to Peter" / *dicens Petro*, and "do not fear, for from now on you will be capturing people" / *ne time, abhinc enim homines eris capiens* (*Marc.* 4.9.1; Roth 5.7). The opening improvised restoration comes from D.

[79] Lk1 5.11 is clearly attested by Tertullian: "leaving the boats they followed him" / *relictis nauclis secuti sunt eum* (*Marc.* 4.9.2; Roth 4.4.3). I concur with Roth to prefer Tertullian to D and Harnack about "boats" being absent.

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

Parallel Verses for Signals Tracing: GMarc 5.12–13

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 1.40. καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαί με καθαρίσαι.	Lk1 5.12. 《καὶ ἰδοὺ ἀνὴρ》 ⸂λεπρὸς⸃ 《ἔρχεται πρὸς αὐτὸν λέγων κύριε ἐὰν θέλῃς δύνασαί με καθαρίσαι》⁸⁰ [Mk1·Lk1]	Mt1 8.2. καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων· κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι. [Mk1Lk1·:Mt1]	Lk2 5.12. καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων· κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι. [‡Mk1Lk1·:Lk2]	Mk3 1.40. καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν [καὶ γονυπετῶν] καὶ λέγων αὐτῷ ὅτι ἐὰν θέλῃς δύνασαί με καθαρίσαι. [Mk1¨Mk3]
Mk1 1.41. καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι· Mk1 1.42. καὶ εὐθὺς ἐκαθαρίσθη	Lk1 5.13. 《ἐκτείνας δὲ τὴν χεῖρα》 ἥψατο 《αὐτοῦ》 ⸂λέγων θέλω καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη⸃⁸¹ [Mk1·Lk1]	Mt1 8.3. καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. [Mk1Lk1·:Mt1]	Lk2 5.13. καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων· θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ᾽ αὐτοῦ. [Mk1Mt1·:Lk2]	Mk3 1.41. καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι· [Mk1¨Mk3] Mk3 1.42 καὶ εὐθὺς ἀπῆλθεν ἀπ᾽ αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. [Mk1Lk1·:Mk3]

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⁸⁰ Lk1 5.12 is minimally attested by Tertullian: "regarding the leper's cleansing… in the example of the leper who may not be touched" / *in leprosi purgationem… in exemplo leprosi non contingendi* (*Marc.* 4.9.3; Roth 5.8). The improvised restorations, including the specific request, are warranted by the clearly attested response to the request in Lk1 5.13. The restorations reflect an eclectic combination of elements from D, Mk1 as source, and Mt1 and Lk2 as independent receptors, concurring with Harnack (p. 188*) to follow D: "a leper man" / ἀνὴρ λεπρὸς. Roth (5.8) reads Tertullian's twice-repeated word "of a leper" / *leprosi* (*Marc.* 4.9.3) as sufficient basis to throw doubt on Harnack's reconstruction and retroactively read the LkR2 5.12 "leprosy" / λέπρας back into Lk1. The reference to a man "full of leprosy" / πλήρης λέπρας reflects the LkR2 penchant for dramatization and/or exaggeration. The lemma "full" / πλήρης is a characteristic LkR2 term (DD 1.1: Qn #0, Lk2 #2, Ac #8).

⁸¹ Lk1 5.13 is attested by Tertullian: "Therefore the lord… touched a leper" / *itaque dominus… tetigit leprosum* (*Marc.* 4.9.4; Roth 5.8). The improvised restoration and upgrades to Lk1 5.13 follow D based on Mk1 as Lk1 source and Mt1 and Lk2 as independent Lk1 receptors.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
1.43 not present in Mk1 Mk1 1.44. ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.	Lk1 5.14. ⌜ἄπελθε⌝ <u>δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε</u> ⌜τὸ δῶρον⌝ <u>περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς ἵνα ᾖ εἰς μαρτύριον ὑμῖν</u>[82] [Mk1·Lk1]	Mt1 8.4. <u>ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκον</u> **τὸ δῶρον** ὃ <u>προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.</u> [Mk1Lk1·:Mt1]	Lk2 5.14. καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν **<u>δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.</u>** [Mk1Lk1·:Lk2]	Mk3 1.43. καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν. 1.44 same as Mk1
1.45 not present in Mk1	5.15–16 not present in Lk1[83]	——————	Lk2 5.15. διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν· Lk2 5.16. αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.	Mk3 1.45. ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν **<u>τὸν λόγον</u>**, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ᾽ ἔξω ἐπ᾽ **ἐρήμοις** τόποις ἦν· **καὶ ἤρχοντο** πρὸς αὐτὸν πάντοθεν. [Lk2·Mk3]

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[82] Lk1 5.14 is amply attested both by Tertullian and Epiphanius. Tertullian provides a mix of close paraphrasing and quotations: "Christ by his word alone and performing this once immediately exhibited the healing" / *Christum verbo vero solo, et hoc semel functo, curationem statim repraesentasse* (*Marc.* 4.9.7); "He forbade him to divulge... he commanded proper course be followed: 'Go, show yourself to the priest, and offer a gift that Moses commanded'" / *vetuit eum divulgare... iussit ordinem impleri: vade, ostende te sacerdoti, et offer munus quod praecepit Moyses* (*Marc.* 4.9.9); "Therefore he added, 'So that it may be for you as a testimony'" / *itaque adiecit: ut sit vobis in testimonium* (*Marc.* 4.9.10; Roth 5.8). Epiphanius also provides quotations, as well as critical commentary: "Leaving show yourself to the priest and make an offering for your cleansing, just as Moses commanded, so that this may be a testimony to you,' instead of the savior saying, 'for a testimony to them'" / Ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωυσῆς ἵνα ᾖ μαρτύριον τοῦτο ὑμῖν ἀνθ᾽ οὗ εἶπεν ὁ σωτήρ εἰς μαρτύριον αὐτοῖς (*Pan.* 42.11.6 α (1); 42.11.17 Σχ. <α> (1)); "How could the lord... say to those healed by him, that is to say to the leper... 'and make an offering for your cleansing'? And even if you remove 'the gift,' it will be evident from the word 'offer' that he is speaking about a gift" / Πῶς ἠδύνατο ὁ κύριος... λέγειν τοῖς ὑπ᾽ αὐτοῦ θεραπευομένοις, φημὶ δὲ τῷ λεπρῷ... καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου κἄν τε ἀποκόψῃς τὸ δῶρον, φανήσεται ἐκ τοῦ προσένεγκε ὅτι περὶ δώρου λέγει (*Pan.* 42.11.17 Ἔλ. α (1); Roth 6.4.3). The opening imperative ἄπελθε is taken from D instead of the LkR2 participle ἀπελθών, which Epiphanius uses three times. Either he transformed the verb or used a later/different version of Lk1, and either may have aimed to improve upon the grammatical infelicity of successive imperatives. Epiphanius' attestation and claim that "the gift" / τὸ δῶρον was absent apparently reflects a later or different edition of Lk1. Tertullian clearly attests "gift" / *munus*. LkR1 apparently altered its Mk1 source, which had "to them" / αὐτοῖς, followed faithfully by MtR1 and LkR2 (against Lk1).

[83] Lk2 5.15–16 are unattested according to Roth (p. 413). The clear attestation of the preceding verses in Lk1 and the conspicuous absence of this content across Matthean strata points to an LkR2 redaction later repurposed by MkR3. That D is completely consistent with the majority of Lukan manuscripts further supports the lack of any pre-LkR2 content here.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A043. Healing of paralytic	2.3, 5–7, 10–12	5.17–18, 20–21, 24–26	9.1–8	5.17–26	9.1–8	2.1–12

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
2.1–2 not present in Mk1	5.17 not present in Lk1[84]	Mt1 9.1. καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.	Lk2 5.17. καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.	Mk3 2.1 καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι’ **ἡμερῶν** ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν. [Lk2·Mk3?] Mk3 2.2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.
Mk1 2.3. καὶ 《προσέφερον》 πρὸς αὐτὸν παραλυτικὸν	Lk1 5.18. 《καὶ ἰδοὺ προσέφερον πρὸς αὐτὸν》 ⸀παραλυτικὸν[85] [Mk1·Lk1]	Mt1 9.2a. καὶ ἰδοὺ <u>προσέφερον αὐτῷ παραλυτικὸν</u> ἐπὶ κλίνης βεβλημένον. [Mk1·Mt1]	Lk2 5.18. <u>καὶ ἰδοὺ</u> ἄνδρες φέροντες <u>ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος</u> καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ. [Mk1Lk1Mt1·:Lk2]	Mk3 2.3. <u>καὶ</u> ἔρχονται <u>φέροντες πρὸς αὐτὸν παραλυτικὸν αἱρόμενον</u> ὑπὸ τεσσάρων [Mk1Mt1·:Mk3]
2.4 not present in Mk1	5.19 not present in Lk1[86]	————	Lk2 5.19. καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ	Mk3 2.4. καὶ μὴ δυνάμενοι <u>προσενέγκαι</u> αὐτῷ <u>διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην</u> ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν <u>κράβαττον</u> ὅπου ὁ <u>παραλυτικὸς</u> κατέκειτο. [Mt1Lk2·:Mk3]

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[84] Lk2 5.17 was attested "but no insight into wording can be gained" according to Roth (p. 413), but it was most likely not present in Lk1. Tertullian does say that the healing of the paralytic happened "even amidst a throng, as the people looked on" / *quidem in coetu, spectante populo*, but this could just as easily refer to the implicit crowds in 5.21 or 5.26. Tertullian's reference does not corroborate anything in Lk2, which is filled with characteristic LkR2 features such as a running list of place names as well as "power" / δύναμις being available for Jesus to heal (cf. Lk2 6.19). The reference to "law-teachers" / νομοδιδάσκαλοι is an NT gospel *hapax legomenon* and only elsewhere present in the NT in Acts 5.34 and 1 Tim 1.7. This opening was apparently absent from Mk1 and Lk1, while Mt1 carries the earliest and simplest signal. LkR2 and MkR3 accentuate the enormous crowds and house setting for the purpose of explaining the need for the lowering of the man through the roof, a dramatic scene not present in Mk1, Lk1, or Mt1.

[85] For Lk1 5.18, Tertullian expressly corroborates "paralytic" / *paralyticus* (*Marc.* 4.10.1). Roth (p. 413) anachronistically applies the LkR2 term "paralyzed" / παραλελυμένος, which is both a characteristic LkR2 lemma (cf. Lk2 5.24, Ac 8.7, 9.33) and part of a highly characteristic LkR2 formula: ἦν + participle (DD 1.2: 'εἰμί@* *@vp*). Our reconstruction of Lk1 stays closest to Mt1 as containing the simplest form of the signal. Here and below (5.20–25) narrative color and detail are restored to Lk1 from a combination of elements from D, Mk1 as source, and Mt1 and Lk2 as independent receptors.

[86] Lk2 5.19 is unattested according to Roth (p. 413), but it was likely not present in Lk1. The conspicuous absence of this memorable scene (lowering the paralytic through the roof) from both Tertullian and Epiphanius, who both clearly provide general attestation of this passage, is a tell-tale sign of a late addition. The redaction is hallmark LkR2, adding dramatization, emphasizing crowds, and even "tiles" / κεράμων on the rooftops, an architectural feature out of place in Galilee.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.5. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.	Lk1 5.20. 《ἰδὼν δὲ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ τέκνον ἀφέωνταί σου αἱ ἁμαρτίαι》[87] [‡Mk1·Lk1]	Mt1 9.2b. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ· θάρσει, τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. [Mk1¨Mt1]	Lk2 5.20. καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. [‡Mk1Lk1·:Lk2]	Mk3 2.5 same as Mk1
Mk1 2.6. 《καὶ ἰδού》 τινες τῶν γραμματέων 《ἔλεγον》 Mk1 2.7. βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;	Lk1 5.21. 《καὶ ἰδού τινες τῶν γραμματέων ἔλεγον βλασφημεῖ》 τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ ⸀εἷς⸀ ὁ θεός;[88] [Mk1·Lk1]	Mt1 9.3. καὶ ἰδού τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς· οὗτος βλασφημεῖ. [Mk1¨Mt1]	Lk2 5.21. καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός; [‡Mk1Lk1·:Lk2]	Mk3 2.6. ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν· [‡Mk1Lk1·:Mk3] Mk3 2.7. τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; [Mk1Mt1Lk2·:Mk3]

[87] Lk1 5.20 was attested "but no insight into wording can be gained" according to Roth (p. 413). As noted above, Tertullian clearly uses the term "paralytic" / *paralyticus* (*Marc.* 4.10.1) as a general attestation of this episode, and the clearly attested complaint in Lk1 5.21 necessitates an earlier logion of forgiveness in Lk1 5.20, something BeDuhn (p. 100) recognized as well when filling in the gap thus, "Your misdeeds have been dismissed for you." The text of Luke in minuscule 124 preserves the word "child" / τέκνον (matching Mk1 and Mt1) instead of the LkR2 term "man" / ἄνθρωπε. LkR2 apparently turned the boy into an adult in order to accentuate the miraculous in his being lowered through the roof or in order to sidestep the problem of a child being considered sinful.

[88] For Lk1 5.21, the closest attestation is Tertullian's: "Who forgives sins except god alone?" / *quis dimittet peccata nisi solus deus?* (*Marc.* 4.10.1; Roth 4.4.4). The opening improvised restoration is from D, but it omits the reference to "the Pharisees," absent from Markan and Matthean strata, as a later LkR2 expansion. The charge of blasphemy, consistent across all strata, does seem to be authentic and original to Mk1 here, followed by Lk1 in the improvised restoration. Tertullian consistently renders *solus*/*solum* (*Marc.* 4.10.1, 13; *Bapt.* 10.3; *Pud.* 21.2), which could have translated either εἷς or μόνος. The former seems more likely, given the indebtedness of Lk1 on Mk1 as well as the witness of D and numerous other mss. Harnack and Roth (4.4.4) opt for the LkR2 term μόνος. Tertullian's early-orthodox trinitarian views and christological heightening likely prompted him to translate *solus* rather than the more literal *unus* in this saying that was so central and controversial amidst second and third century theological debates. εἷς / "one" fits the simpler monotheism of the earliest Gospel textual strata, including Qn, Mk1, and Lk1.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
2.8–9 not present in Mk1	5.22–23 not present in Lk1[89]	Mt1 9.4. καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν· ἱνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; Mt1 9.5. τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει;	Lk2 5.22. ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς· τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; [Mt1·Lk2] Lk2 5.23. τί ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; [Mt1·Lk2]	Mk3 2.8. καὶ εὐθὺς **ἐπιγνοὺς** ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως **διαλογίζονται** ἐν ἑαυτοῖς λέγει αὐτοῖς· **τί** ταῦτα **διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν**; [Mt1Lk2·:Mk3] Mk3 2.9. **τί ἐστιν εὐκοπώτερον εἰπεῖν** τῷ παραλυτικῷ· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἆρον τὸν κράβαττόν σου καὶ περιπάτει; [Mt1Lk2·:Mk3]

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[89] Lk2 5.22–23 are unattested according to Roth (p. 413), but these verses were likely not present. Tertullian cites this passage numerous times and gives an extremely thorough recounting of the exchange between the interlocutors and Jesus, and yet Tertullian makes no mention whatsoever of Jesus reading the thoughts of his interlocutors, entering into a more extended philosophical dialogue, or posing rhetorical questions to them. Instead, Tertullian goes immediately from the interlocutors' question about forgiving sins in Lk1 5.21 to the response of Jesus in 5.24, both very well attested: "For when the Judeans were only considering him a human, not yet sure he was god, being indeed the son of god, and were rightly reluctant that a human was able to forgive sins, but only god, how was it not following their intention about man that he responded to them that he had power to forgive sins, when by evoking the son of man he also evokes man? / *nam cum Iudaei solummodo hominem eius intuentes, necdum et deum certi, qua dei quoque filium, merito retractarent non posse hominem delicta dimittere, sed deum solum, cur non secundum intentionem eorum de homine eis respondit habere eum potestatem dimittendi delicta, quando et filium hominis nominans hominem nominaret?* (*Marc.* 4.10.13); "Having obtained the power of judging, and by it certainly also of forgiving sins—for he who judges also absolves—so that by striking down that cause of offense through the recollection of scripture, they might more easily recognize him to be the son of man by the same remission of sins. Finally, he had never before professed himself the son of man except first in this place in which he first forgave sins, that is, in which he first passed judgment, when he absolved" / *consecutum iudicandi potestatem, ac per eam utique et dimittendi delicta—qui enim iudicat, et absoluit—, ut scandalo isto discusso per scripturae recordationem facilius eum agnoscerent ipsum esse filium hominis ex ipsa peccatorum remissione. denique nusquam adhuc professus est se filium hominis quam in isto loco primum in quo primum peccata dimisit, id est in quo primum iudicavit, dum absolvit* (*Marc.* 4.10.14). All of this points to the likelihood that 5.22–23 was missing from Lk1. Mt1 apparently contains the simplest version of these signals, expanded by LkR2, and further expanded by MkR3.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 2.10. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς– λέγει τῷ παραλυτικῷ. Mk1 2.11. σοὶ λέγω, ἔγειρε ἆρον τὸν κράβαττόν σου	Lk1 5.24. <u>ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς</u> 《λέγει τῷ παραλυτικῷ σοὶ λέγω》 <u>ἔγειρε καὶ ἆρον τὸν κράβαττόν σου</u>[90] [Mk1·Lk1]	Mt1 9.6. <u>ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου</u> ἐπὶ τῆς γῆς <u>ἀφιέναι ἁμαρτίας</u>– τότε <u>λέγει τῷ παραλυτικῷ</u>· <u>ἐγερθεὶς ἆρόν σου τὴν κλίνην</u> [Mk1˙Mt1]	Lk2 5.24. <u>ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας</u>– εἶπεν τῷ παραλελυμένῳ· **σοὶ λέγω, ἔγειρε καὶ ἆρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου.** [Mk1Mt1·:Lk2] [see Mt1 9.7 for "into your house"]	Mt2 9.6. <u>ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας</u>– τότε <u>λέγει τῷ παραλυτικῷ</u>· <u>ἐγερθεὶς ἆρόν σου τὴν κλίνην</u> **καὶ ὕπαγε εἰς τὸν οἶκόν σου.** [Mk1Mt1Lk2·:Mt2]	Mk3 2.10 same as Mk1 Mk3 2.11. <u>σοὶ λέγω, ἔγειρε ἆρον τὸν κράβαττόν σου</u> **καὶ ὕπαγε εἰς τὸν οἶκόν σου.** [‡Mk1Lk1Mt2·:Mk3]
Mk1 2.12. καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως οὐδέποτε εἴδομεν.	Lk1 5.25. 《καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὴν κλείνην ἀπῆλθεν δοξάζων τὸν θεόν》[91] [‡Mk1·Lk1] Lk1 5.26. ⟨καὶ ἐπλήσθησαν θάμβου λέγοντες⟩ ⌜εἴδομεν παράδοξα σήμερον⌝[92] [Mk1·Lk1]	Mt1 9.7. καὶ <u>ἐγερθεὶς ἀπῆλθεν</u> εἰς τὸν οἶκον αὐτοῦ. [Mk1Lk1·:Mt1] Mt1 9.8. ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. [Mk1Lk1·:Mt1]	Lk2 5.25. **καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ᾿ ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν.** [‡Mk1Lk1Mt1·:Lk2] Lk2 5.26. καὶ **ἔκστασις ἔλαβεν ἅπαντας** καὶ **ἐδόξαζον** <u>τὸν θεὸν</u> καὶ <u>ἐπλήσθησαν</u> **φόβου λέγοντες** ὅτι <u>εἴδομεν παράδοξα σήμερον.</u> [Mk1Lk1Mt1·:Lk2]	Mt2 9.7–8 same as Mt1	Mk3 2.12 same as Mk1

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[90] The first secure portion of Lk1 5.24 is quoted verbatim by Epiphanius: "Now so that you may know that the son of man has authority to forgive sins upon the earth" / ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς (*Pan.* 42.11.6 β (2); 42.11.17 Σχ. β (2); Roth 6.4.4). It is also multiply attested in paraphrases by Tertullian (*Marc.* 4.10.2, 13, 14; Roth 5.9). The Epiphanius testimony here is an especially strong confirmation of the Mk1 source of Lk1, given that the word order is identical to Mark but differs both from Matthew and Lk2, since all of the latter put the phrase "on the earth" before "to forgive sins." The secure portion at the end of the verse is quoted verbatim by Tertullian: "Rise and take your mat" / *exurge et tolle grabattum tuum* (*Marc.* 4.10.1; Roth 5.9). The improvised restoration in the middle is necessary transitional phrasing and follows D, which is in perfect alignment with Mk1 and Mt1. LkR2 changes the speaking verb from present (λέγει) to aorist (εἶπεν) and returns to the participial form for "the paralyzed" / τῷ παραλελυμένῳ, whereas Tertullian expressly corroborates "paralytic" / *paralyticus* (*Marc.* 4.10.1), the same term consistently used in Markan and Matthean strata of this episode.

[91] Lk1 5.25 is unattested according to Roth (p. 413), but this verse was almost certainly present, given the consistent presence of a miracle conclusion across all strata and the clear attestation to 5.26 immediately afterwards.

[92] The opening improvised restoration to Lk1 5.26 is absent from LkR2 and thus most manuscripts of Luke. The manuscripts that removed the opening statement may have done so because of the potential embarrassment of a reference to ecstatic experience. Some reference to the reaction of "all" or "crowds" is certainly merited, given the Mk1 source and Mt1 and Lk2 receptors.

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

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
2.13 not present in Mk1 Mk1 2.14. καὶ παράγων εἶδεν Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.	Lk1 5.27. 《καὶ παράγων εἶδεν Λευὶν καθήμενον ἐπὶ τὸ τελώνιον καὶ》 ⌜λέγει⌝ αὐτῷ ἀκολούθει μοι⌝[93] [Mk1·Lk1] Lk1 5.28. 《καὶ ἀναστὰς ἠκολούθει αὐτῷ》 [‡Mk1·Lk1]	Mt1 9.9. καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν 《Λευὶν》 καθήμενον ἐπὶ τὸ τελώνιον καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. [Mk1¨Mt1]	Lk2 5.27. καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· ἀκολούθει μοι. [Mk1¨Lk2] Lk2 5.28. καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ. [‡Mk1Lk1·:Lk2]	Mt2 9.9. καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. [Mk1Mt1¨Mt2]	Mk3 2.13 καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. [Lk2¨Mk3?] Mk3 2.14. καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. [Mk1¨Mk3]
2.15 not present in Mk1	5.29. not present in Lk1[94]	9.10 not present in Mt1	Lk2 5.29. καὶ ἐποίησεν δοχὴν μεγάλην Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι.	Mt2 9.10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. [Lk2·Mt2]	Mk3 2.15 καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. [Lk2Mt2·:Mk3]

[93] Lk1 5.27–28 are briefly but clearly attested by Tertullian: "tax-collector was drawn by the master" / *publicanum adlectum a domino* (*Marc.* 4.11.1; Roth 5.10). From that attestation, Roth only has Tertullian clearly confirming the word "tax-collector" / τελώνην (p. 413), a decision overdetermined by the term "tax-collector" / τελώνην at the outset of Lk2 5.27 and thus omitted from our reconstruction. Tertullian's attestation reads better as confirmation of Lk1 reproducing its Mk1 source here, including both the express call for Levi to follow Jesus and his immediate response. Note that the simple statement "and rising followed him" / ἀναστὰς ἠκολούθει αὐτῷ is present in all strata. The participial phrase "leaving everything" / καταλιπὼν πάντα is omitted from Lk1 here as a characteristic LkR2 phrase (cf. Lk2 5.11). The genealogical notice "son of Alpheus" / τὸν τοῦ Ἀλφαίου is not present in Matthean strata, LkR2, or D, suggesting it was not in Lk1 and was added by MkR3 to put Levi in the same family with James son of Alphaeus (Mk 3.18 // Lk 6.15 // Mt 10.3 // Ac 1.13) before it was later incorporated into D.

[94] Lk2 5.29 is unattested according to Roth (p. 413), but it was likely not present in Lk1, along with Lk2 5.30. Tertullian clearly attests the calling of Levi in 5.27-28 and next to the logion of Jesus in 5.31b, making no reference to any feast or protestation by interlocutors. The most likely scenario is that Levi's lavish hospitality, the formal feast, the house-setting, and the resulting philosophical dialogue were all characteristic introductions by LkR2, essentially turning the calling of Levi into a philosophical symposium where generous hospitality and the surpassing wisdom of Jesus is put on display.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
2.16 not present in Mk1	5.30 not present in Lk1[95]	9.11 not present in Mt1	Lk2 5.30. καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;	Mt2 9.11 <u>καὶ</u> ἰδόντες <u>οἱ Φαρισαῖοι</u> ἔλεγον τοῖς μαθηταῖς αὐτοῦ· <u>διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει</u> ὁ διδάσκαλος ὑμῶν; [Lk2·Mt2]	Mk3 2.16. <u>καὶ οἱ</u> γραμματεῖς τῶν <u>Φαρισαίων ἰδόντες</u> ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν <i><u>ἔλεγον τοῖς μαθηταῖς αὐτοῦ· ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει;</u></i> [Lk2Mt2·:Mk3]
Mk1 2.17a. καὶ λέγει οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ᾽ οἱ κακῶς ἔχοντες·	Lk1 5.31. 《καὶ λέγει》 <u>οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες</u>[96] [Mk1·Lk1]	Mt1 9.12. ὁ δὲ εἶπεν· <u>οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ᾽ οἱ κακῶς ἔχοντες.</u> [Mk1˙Lk2]	Lk2 5.31. <u>καὶ</u> ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· <u>οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες·</u> [Mk1Lk1·:Lk2]	Mt2 9.12. <u>ὁ δὲ</u> ἀκούσας <u>εἶπεν</u>· οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ᾽ οἱ κακῶς ἔχοντες. [Mk1Mt1˙Mt2]	Mk3 2.17. <u>καὶ</u> ἀκούσας <u>ὁ Ἰησοῦς</u> λέγει <u>αὐτοῖς</u> [ὅτι] οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ᾽ οἱ κακῶς ἔχοντες· [Mk1Mt1Lk2·:Mk3]
2.17b not present in Mk1	5.32 not present in Lk1[97]	9.13 not present in Mt1	Lk2 5.32. οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.	Mt2 9.13. πορευθέντες δὲ μάθετε τί ἐστιν· ἔλεος θέλω καὶ οὐ θυσίαν· <u>οὐ</u> γὰρ <u>ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.</u> [Lk2·Mt2]	Mk3 2.17b. <u>οὐκ <i>ἦλθον</i> καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.</u> [Lk2Mt2·:Mk3?]

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[95] 5.30 is attested according to Roth (p. 413), but it was not likely present in Lk1, or Mk1 or Mt1 for that matter. Tertullian makes a comment right after his quotation of Lk1 5.31: "For if by those with bad health he meant them to understand gentiles and tax-collectors, whom he was choosing" / *si enim male valentes voluit intellegi ethnicos et publicanos, quos adlegebat* (*Marc.* 4.11.2; Roth 5.10). However, that comment does not attest to a feast, to a complaint by the Pharisees, or to the construction "with the sinners" / μετὰ τῶν τελωνῶν as Roth reconstructs (5.10, p. 413). Tertullian's comment instead reads as an elaboration of the saying in Lk1 5.31, and the previous calling of Levi in Lk1 5.27–28. Lk2 5.30 instead reads best as a continuation of the symposium setting introduced into the signal cascade by LkR2 in 5.29. Note that Lk2 5.30 has the complaint lodged directly by the Pharisees against the community of Jesus and his disciples. MkR3 2.16 changes the cast and focus by having the "Pharisees' scribes" lodge the complaint individually against Jesus. MtR2 9.11 keeps the LkR2 interlocutors while clarifying and honoring the MkR3 object of the complaint as "your teacher" / ὁ διδάσκαλος ὑμῶν.

[96] The main saying in Lk1 5.31 is quoted by Tertullian: "yet he approved the Jews better, 'it is not the healthy who have need of a doctor, but rather those who have bad health'" / *atquin probavit potius Iudaeos, dicendo medicum sanis non esse necessarium, sed male habentibus* (*Marc.* 4.11.1; Roth 4.4.5). The improvised restoration of the opening is a necessary transitional statement derived from Mk1 as source and Mt1 as receptor.

[97] Lk2 5.32 is unattested according to Roth (p. 413), but it was likely not present in Lk1. The synkrisis of righteous and sinners is characteristic LkR2, and the statement reads as a supplemental, second climactic pronouncement. Lk1 5.31 reads quite well on its own as a concluding climactic pronouncement.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A045. Fasting, wineskins, patches	2.18–22	5.33–35, 37–38, 36	9.14–17	5.33–39	2.18–22

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 2.18. καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;	Lk1 5.33. οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ⌐οἱ δὲ σοὶ⌐ ⟨μαθηταί⟩ ἐσθίουσιν καὶ πίνουσιν⁹⁸ [Mk1·Lk1]	Mt1 9.14. τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες. διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν; [Mk1¨Mt1]	Lk2 5.33. οἱ δὲ εἶπαν πρὸς αὐτόν· οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. [Mk1Lk1·:Lk2]	Mk3 2.18. καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; [Mk1Lk2·:Mk3]
Mk1 2.19. καὶ ⟪λέγει⟫ αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν.	Lk1 5.34. ⟪καὶ λέγει αὐτοῖς ὁ Ἰησοῦς⟫ μὴ ⌐δύνανται νηστεύειν οἱ υἱοὶ⌐ τοῦ νυμφῶνος ⌐ἐφ' ὅσον⌐ μετ' αὐτῶν ἐστιν ὁ νυμφίος⁹⁹ [Mk1·Lk1]	Mt1 9.15a. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος; [Mk1Lk1·:Mt1]	Lk2 5.34. ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν ποιῆσαι νηστεῦσαι; [Mk1¨Lk2]	Mk3 2.19. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν. [Mk1¨Mk3]
Mk1 2.20. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν	Lk1 5.35. ⟪ἐλεύσονται δὲ ἡμέραι⟫ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος ⟨τότε⟩ νηστεύσουσιν¹⁰⁰ [Mk1·Lk1]	Mt1 9.15b. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. [Mk1¨Mt1]	Lk2 5.35. ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. [Mk1¨Lk2]	Mk3 2.20. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. [Mk1Lk2·:Mk3]

⁹⁸ The opening reference in Lk1 5.33 to John's disciples fasting is attested both by Tertullian (*Marc.* 4.11.5; Roth 5.11; Harnack 189*) and Ephrem (*Haer.* 47.4; Roth 8.5). The former is the closest paraphrase: "If he had not baptized him among others, no one could have challenged Christ's disciples eating and drinking by the form of John's disciples assiduously fasting and praying" / *si non etiam ipsum inter ceteros tinxisset, nemo discipulos Christi manducantes et bibentes ad formam discipulorum Iohannis adsidue ieiunantium et orantium provocasset*. Exhibiting a customary concern for prayer and fasting as forms of piety, LkR1 apparently adds the adverb "often" / πυκνὰ to characterize the fasting of John's disciples and also adds that they "make prayers" / δεήσεις ποιοῦνται. Later manuscripts of Matthew may have followed suit by adding "many times" / πολλά after the word "we fast" / νηστεύομεν. The upgrade "but those belonging to you" / οἱ δὲ σοὶ and explicit restoration of "disciples" / μαθηταί are based on Tertullian, "Christ's disciples eating and drinking" / *discipulos Christi manducantes et bibentes* (*Marc.* 4.11.5; Roth 5.11). Note that this is the first mention of John the Baptist in Lk1 (Roth 5.11; Harnack 187*).

⁹⁹ Lk1 5.34 is clearly attested by Tertullian (*Marc.* 4.11.6; Roth 5.11), Ephrem (*Haer.* 47.4; Roth 8.5), and Ps-Ephrem (*Exp. Gos.* 64; Roth 8.5). The upgraded phrases follow Tertullian, "the sons of the groom cannot fast as long as the groom is with them" / *non possent ieiunare filii sponsi quamdiu cum eis esset sponsus* (*Marc.* 4.11.6), exactly as Harnack had reconstructed (189*). Roth (5.11) instead downgrades these phrases because of their similarity to Matthew.
    follows Mk1 closely, but it (apparently from LkR1) has a unique tradition, picked up verbatim by Mt1. Note that LkR2 significantly reworded this verse, making it into a more direct rhetorical response: "You cannot make the sons of the wedding hall fast in that the bridegroom is with them."

¹⁰⁰ Lk1 5.35 is attested by Tertullian: (*Marc.* 4.11.6; Roth 5.11). The improvised restoration of the opening ("but the days will come" / ἐλεύσονται δὲ ἡμέραι) follows Mk1, Mt1, LkR2, D, and nearly universal Lukan mss attestation.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
Mk1 2.22a–b. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· Mk1 2.22c. ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς. Mk1 2.21. οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχίσμα γίνεται.	Lk1 5.37.[101] ⟨οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς οὐδὲ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε⟩ ⟪ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς τοὺς παλαιούς καὶ⟫ ⟨ὁ οἶνος ἐκχεῖται⟩ ⟪καὶ οἱ ἀσκοί ἀπόλλυνται⟫[102] [†Mk1·Lk1] Lk1 5.38. ⟨ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς νέους καὶ ἀμφότεροι συντηροῦνται⟩[103] [†Mk1·Lk1] 5.39 not present in Lk1[104] Lk1 5.36. ⟨οὐδεὶς ἐπιβάλλει ἀπὸ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ⟩ ⟨εἰ δὲ μή γε καὶ τὸ πλήρωμα αἴρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μεῖζον γὰρ σχίσμα γενήσεται⟩[105] [†Mk1·Lk1]	Mt1 9.16. οὐδεὶς δὲ **ἐπιβάλλει** ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ **ἱματίῳ παλαιῷ**· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου καὶ χεῖρον σχίσμα γίνεται. [†Mk1Lk1·:Mt1] Mt1 9.17a-b. οὐδὲ **βάλλουσιν** οἶνον νέον εἰς ἀσκοὺς παλαιούς· **εἰ δὲ μή γε**, ῥήγνυνται οἱ ἀσκοὶ καὶ ὁ οἶνος **ἐκχεῖται** καὶ οἱ ἀσκοὶ **ἀπόλλυνται**· [†Mk1Lk1·:Mt1] Mt1 9.17c. ἀλλὰ **βάλλουσιν** οἶνον νέον εἰς ἀσκοὺς καινούς, **καὶ ἀμφότεροι συντηροῦνται.** [†Mk1Lk1·:Mt1]	Lk2 5.36. ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας **ἐπιβάλλει** ἐπὶ ἱμάτιον παλαιόν· **εἰ δὲ μή γε, καὶ** τὸ καινὸν σχίσει **καὶ τῷ παλαιῷ οὐ συμφωνήσει** τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. [†Mk1Lk1·:Lk2] Lk2 5.37. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· **εἰ δὲ μή γε**, ῥήξει ὁ οἶνος **ὁ νέος** τοὺς ἀσκοὺς καὶ αὐτὸς **ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται.** [†Mk1Lk1·:Lk2] Lk2 5.38. ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον. [Mk1·Lk2] Lk2 5.39. οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ· ὁ παλαιὸς χρηστός ἐστιν

[101] The evidence for Lk1 5.37–38, 36 is complicated because of the abundance of and disagreement among witnesses: Tertullian (Roth 4.4.6), Epiphanius (6.4.5), *Adamantius Dialogue* (7.4.2), and Philostratus and Ephrem (8.6). Roth thus concludes that "the precise wording can no longer be constructed. It is likely that ὁ οἶνος was discussed before τὸ ἐπίβλημα and that the Matthean ἐπίβλημα ῥάκους ἀγνάφου may have been present in Marcion's text" (p. 414). To restate, the divergent ordering of verses here is because Lk1 apparently had the wine metaphor before the cloth metaphor, while LkR2 followed Mk1 and Mt1 by putting the cloth metaphor before the wine metaphor. While the evidence is indeed complicated, a maximalist reconstruction is possible. It should be noted at the outset that Tertullian's restatements of these sayings are sometimes (e.g., *Marc.* 3.15.5, 4.11.9, and 4.11.10) so burdened by sarcasm and invective that they are essentially useless for the purposes of restoring the text here and should not be allowed to obscure the verbatim witnesses to the Greek text.

[102] The explicit restoration of the opening of Lk1 5.37 comes from the verbatim quotation of Epiphanius (*Pan.* 42.2.1), which reflects a conflation of the wine and the garment sayings centered on the expression εἰ δὲ μή γε. This conflation is corroborated by Philastrius, "No one places an unused patch on an old garment nor new wine in old wineskins, otherwise do not the wineskins break and the wine spill out?" / *nemo pannum rudem mittet in vestimentum vetus, neque vinum novum in utres veteres, alioquin rumpuntur utres, et effunditur vinum* (*Diversarum hereseon* 45.2). This conflation led to the doubling of εἰ δὲ μή γε in Lk1, a doubling copied by LkR2. Roth (8.6) dismisses the testimonies of Philastrius and Ephrem (*Haer.* 44.6–7) as textual traditions influenced by Matthew. From ῥήξει forward, the improvised restoration is based on an eclectic combination of elements from D, Mk1, Mt1, and LkR2, while the intervening explicit restoration is from Philastrius, whose expression *effunditur vinum* confirms "the wine spills out" / ὁ οἶνος ἐκχεῖται.

[103] Regarding Lk1 5.38, Roth (7.4.2) says that its "attestation... is uncertain" (p. 414) because of concerns about later Matthean harmonization with 9.17c. On the contrary, Lk1 5.38 is quoted verbatim in its entirety in *Adamantius Dialogue* (90.5–9 (2.16); Roth 7.4.2)), and its text fits perfectly with the typical pattern of Lk1 having Mk1 as a source and Mt1 as a receptor. Note that the one word in Lk2 missing from the Lk1 quotation in *Adamantius Dialogue*, the verbal adjective "must be put" / βλητέον, is an NT and LXX *hapax legomenon*.

[104] Lk2 5.39 is unattested (Roth, p. 414), but it was likely not present in Lk1. This little aside by LkR2 shows some class and perhaps a touch of humor: "no one drinking the old wants the new, for he says, 'The old is really good'" / οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ· ὁ παλαιὸς χρηστός ἐστιν. The word "really good" / χρηστός, nearly identical in Greek to "messiah" / χριστός, reads like a pun by LkR2 here and at Lk2 6.35, a pun similar to the 1 Pet 2.3 (itself a Trajanic or Hadrianic era composition), quite possibly an insider laugh at the terminological confusion evidenced among Roman historians and politicians such as Tacitus and Suetonius.

[105] The first explicit restoration to Lk1 5.36 is from the verbatim quotations in *Adamantius Dialogue* (90.22–23 (2.16), matched by 90.5–9 (2.16), except for ἐπὶ; Roth 7.4.2). The second explicit restoration comes from the verbatim quotation of Epiphanius (*Pan.* 42.2.1; Roth 6.4.5), namely from the text immediately following the homeoteleuton (i.e., skipping the wording between the doubled εἰ δὲ μή γε) mentioned in Lk1 5.37.

SQE. Shorthand	Mark (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A046. Sabbath grain-plucking	2.23–26, 28	6.1–5	12.1–4, 8	6.1–5	2.23–28	12.1–8

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 2.23. καὶ ἐγένετο ἐν τοῖς σάββασιν καὶ οἱ μαθηταὶ αὐτοῦ τίλλοντες τοὺς στάχυας.	Lk1 6.1. 《ἐγένετο δὲ》 ἐν σαββάτῳ ⸢ἐπείνασαν οἱ μαθηταὶ⸣ 《καὶ》 ⸢ἔτιλλον τοὺς στάχυας⸣ ⸢ἀπολλύοντες⸣ ταῖς χερσίν[106] [Mk1·Lk1]	Mt1 12.1. ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. [Mk1Lk1·:Mt1]	Lk2 6.1. ἐγένετο δὲ **ἐν σαββάτῳ** διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ **ἔτιλλον** οἱ μαθηταὶ αὐτοῦ καὶ **ἤσθιον** τοὺς στάχυας **ψώχοντες ταῖς χερσίν**. [Mk1Lk1Mt1·:Lk2]	Mk2 2.23. καὶ ἐγένετο **αὐτὸν** ἐν τοῖς σάββασιν **παραπορεύεσθαι διὰ τῶν σπορίμων**, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας.[107] [Mk1Lk2·:Mk2]	Mt2 12.1. ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη **ὁ Ἰησοῦς** τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ **δὲ** μαθηταὶ αὐτοῦ **ἐπείνασαν** καὶ **ἤρξαντο τίλλειν** στάχυας **καὶ ἐσθίειν**. [Mk1Lk1Mt1·:Mt2]
Mk1 2.24. καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ. ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;	Lk1 6.2. 《καὶ》 ⸢οἱ Φαρισαῖοι⸣ 《ἔλεγον αὐτῷ εἰδέ τί ποιοῦσιν》 ⟨οἱ μαθηταί⟩ 《σου》 ⟨τοῖς σάββασιν ὃ οὐκ ἔξεστιν;⟩[108]	Mt1 12.2. οἱ δὲ Φαρισαῖοι εἶπαν αὐτῷ· ἰδοὺ **οἱ μαθηταί σου** ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. [†Mk1Lk1·:Mt1]	Lk2 6.2. τινὲς δὲ τῶν Φαρισαίων **εἶπαν**· τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν; [Mk1¨Lk2]	2.24 same as Mk1	Mt2 12.2. οἱ **δὲ** Φαρισαῖοι ἰδόντες **εἶπαν** αὐτῷ· ἰδοὺ **οἱ μαθηταί σου** ποιοῦσιν ὃ οὐκ ἔξεστιν **ποιεῖν ἐν σαββάτῳ**. [Mk1Lk1Mt1·:Mt2]

[106] The two upgrades to Lk1 6.1 follow Harnack based on Tertullian, "With their hands they were destroying the plucked heads of grain. By preparing food they had broken the festival" / *esurierant discipuli ea die; spicas decerptas manibus efflixerant, cibum operati ferias ruperant* (*Marc.* 4.12.5; Roth 5.12). Roth says that Harnack's "reconstruction is problematic for several reasons," namely that the verb "they hungered" / ἐπείνασαν appears in Matthew but does not appear in any manuscript of Luke, and that "the term is almost certainly due to Tertullian's tendency and argument." Given that Lk1 was composed before Mt1, these objections are backwards. The term ἐπείνασαν in Lk1 in regard to the disciples was a source for Mt1, a unique, early textual tradition changed by LkR2, and one translated clearly and faithfully by Tertullian. The two improvised restorations follow D, which aligns perfectly with the Mk1 source. The emendation to Roth and Harnack follows Tertullian, "they were destroying" / *efflixerant*, rendered as the Greek participle ἀπολλύοντες. LkR2 takes this simpler term and replaces it with a more technical term, "rubbing" / ψώχοντες, which is an NT *hapax legomenon*.

[107] Several MkR2 redactions appear in this episode, their clustering and conspicuous absence from other gospel strata all tell-tale signs. They begin in Mark 2.23 with MkR2 adapting the LkR2 reference to Jesus "walking through the grainfields" by having him respect property boundaries "walking *alongside* the grainfields" / παραπορεύεσθαι διὰ τῶν σπορίμων, while his disciples disrespectfully "start making a path" / ἤρξαντο ὁδὸν ποιεῖν! Several more appear on the next page.

[108] About Lk1 6.2, Roth (p. 414) concludes, "That the Pharisees voiced an objection is clear, but no precise wording can be reconstructed." I strongly disagree. In place of Roth's reading of the LkR2 genitive plural (τῶν Φαρισαίων) as highly likely, I correct to the nominative plural based on Tertullian, "The Pharisees accuse" / *accusant Pharisaei* (*Marc.* 4.12.5), as well as Mk1, Mt1, and D. The two explicit restorations, "the disciples... on the sabbaths what is not lawful" / οἱ μαθηταί ... τοῖς σάββασιν ὃ οὐκ ἔξεστιν, are attested clearly by Tertullian, "The disciples... Christ excuses them, and the Pharisees accuse them of being guilty on the sabbath" / *discipuli ... excusat illos Christus, et reus est sabbati laesi; accusant Pharisaei* (*Marc.* 4.12.5). The semicolon in Evans (p. 312) reproduced in the quotation above may have thrown Roth and others off the scent. Roth overinterprets when noting that *sabbatis* was "not in Marcion's text" (5.12); he clearly uses *sabbati*. All the remaining restorations here follow D word for word, which reads perfectly as a text situated historically between Mk1 and Mt1, containing unique elements found respectively in each.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 2.25. καὶ λέγει αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ	Lk1 6.3. 《καὶ λέγει αὐτοῖς》 ⸀οὐδέποτε⸀ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυὶδ 《ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ》[109] [Mk1·Lk1]	Mt1 12.3. ὁ δὲ εἶπεν αὐτοῖς· οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ [Mk1¨Mt1]	Lk2 6.3. καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ [ὄντες] [Mk1Lk1·:Lk2]	Mk2 2.25. καὶ λέγει αὐτοῖς· οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ [Mk1¨Mk2]	Mt2 12.3 same as Mt1
Mk1 2.26. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν	Lk1 6.4. 《πῶς》 εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ⟨καὶ⟩ τοὺς ἄρτους τῆς προθέσεως ⟨κλάσας⟩;[110] [Mk1·Lk1]	Mt1 12.4. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον [Mk1¨Mt1]	Lk2 6.4. [ὡς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ᾽ αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; [Mk1Lk1·:Lk2]	Mk2 2.26. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν; [Mk1Lk2·:Mk2]	Mt2 12.4. πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ᾽ αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις; [Mk1Lk2·:Mk2]
					Mt2 12.5. ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; [Mk1¨Mt2]
					Mt2 12.6. λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε.
					Mt2 12.7. εἰ δὲ ἐγνώκειτε τί ἐστιν· ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.
2.27 not present in Mk1

Mk1 2.28. κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. | Lk1 6.5. κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου[111] [Mk1·Lk1] | Mt1 12.8. κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου. [Mk1¨Mt1] | Lk2 6.5. καὶ ἔλεγεν αὐτοῖς· κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου. [Mk1Mt1·:Lk2] | Mk2 2.27. καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· [Mk1Lk2·:Mk2?]

Mk2 2.28 same as Mk1 | Mt2 12.8 same as Mt1 |

[109] For Lk1 6.3–4 Epiphanius gives two identical quotations: οὐδὲ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυὶδ εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ (*Pan.* 42.11.6 κα (21) and Σχ. κα (21); Roth 6.4.6). His elenchus (*Pan.* 42.11.17 Ἔλ. κα (21)) lacks a quotation, but it does mention that the feast of tabernacles being celebrated in the temple was the background for the shewbread being available, all of this interpreted by Epiphanius as a testimony of the divinity of Jesus, the true temple of god. As to the opening word, οὐδέποτε (in D, H, L) is more likely earlier than οὐδὲ; the latter likely reflects a later, corrected text with better attestation in mss of Luke. I agree with Roth (6.4.6) that "it is problematic for IGNTP to state that Marcion omitted" the remainder of 6.3 after "David." Indeed, given the consistent attestation in Mark, Matthew, and all Luke mss, these words were most likely in Lk1. The MkR2 redactions continue in Mk2 2.25 with a justification of David's royal behavior, "he had need" / χρείαν ἔσχεν. Next in Mark 2.26 comes a brief MkR2 historiographical/hieratic notice, "during the high-priesthood of Abiathar" / ἐπὶ Ἀβιαθὰρ ἀρχιερέως. The phrase "and he gave it to them" / καὶ ἔδωκεν τοῖς μετ᾽ αὐτοῦ in that same verse is MkR2 borrowing an LkR2 redaction, added there to accentuate eucharistic significance. MkR2 picks this up and expands further, "and he gave it also to them who were with him," making King David into an even clearer eucharistic minister, and thus making Christ even more into a King David. Mark 2.27, essentially a second speech, is also MkR2: "and he said to them: 'The sabbath is for the sake of the human and not the human for the sake of the sabbath" / καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. This passage is excellent to show the value of Lk1 as our earliest witness to the text of Mk1 and also how a rigorous, all-encompassing and scientific signal tracing methodology centered on Lk1 can allow us to clarify each redactional stratum of the synoptics.

[110] Tertullian closely paraphrases Lk1 6.4: "just as by the example of David entering the temple on the sabbath and preparing food boldly by breaking the shewbread" / *de exemplo David introgressi sabbatis templum et operati cibum audenter fractis panibus propositionis* (*Marc.* 4.12.5). Roth (p. 414) notes that the "opening conjunction or interrogative particle" (πῶς or ὡς) is unattested, but πῶς was likely present, given the Mk1 source, Mt1 receptor, and the Luke mss that preserve this minority tradition (L Θ 69 124 f[1] f[13] etc). The closing, unique reference to "breaking" / κλάσας is based on Tertullian's *fractis*. While unique among all strata, it does fit the unique LkR1 addition about "breaking bread" / in Lk1 24.30.

[111] While Lk1 6.5 perfectly matches Mk1 2.28, LkR2 apparently reorders the syntax: "Lord of the sabbath is the son of man" / κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπο. The speech introduction was apparently missing from Mk1 and Lk1, thus explaining its absence in Mt1. Roth notes that this verse's appearance "here or after Luke 6.9 is uncertain" (p. 414). These are not mutually exclusive options. The concluding pronouncement for both episodes (6.1–5 and 6.6–11) was apparently the same, creating a parallelism between the passages.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A047. Withered hand healed	3.1–6	6.6–11	12.9–10, 12b–14	6.6–11	12.9–14	3.1–6

Parallel Verses for Signals Tracing: GMarc 6.6–8

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 3.1. καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγήν. καὶ ἦν ἐκεῖ ἄνθρωπος ⟪ξηράν⟫ ἔχων τὴν χεῖρα.	Lk1 6.6. ⟪καὶ <u>εἰσελθόντος</u> αὐτοῦ πάλιν <u>εἰς τὴν συναγωγήν</u> σαββάτῳ ἐν ᾗ ἦν ἄνθρωπος⟫ ⌜ξηράν⌝ ⟪ἔχων τὴν⟫ ⌜χεῖρα⌝[112] [Mk1·Lk1]	Mt1 12.9. <u>καὶ</u> μεταβὰς ἐκεῖθεν <u>ἦλθεν εἰς τὴν συναγωγὴν</u> αὐτῶν· [Mk1¨Mt1] Mt1 12.10a. <u>καὶ</u> ἰδοὺ <u>ἄνθρωπος χεῖρα ἔχων ξηράν.</u> [Mk1¨Mt1]	Lk2 6.6. ἐγένετο δὲ ἐν ἑτέρῳ **σαββάτῳ** <u>εἰσελθεῖν</u> αὐτὸν <u>εἰς τὴν συναγωγὴν</u> καὶ διδάσκειν. <u>καὶ ἦν ἄνθρωπος ἐκεῖ</u> καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. [‡Mk1Lk1·:Lk2]	12.9–10a same as Mt1	Mk3 3.1. <u>καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγήν. καὶ ἦν ἐκεῖ ἄνθρωπος</u> ἐξηραμμένην <u>ἔχων τὴν χεῖρα.</u> [Mk1¨Mk3]
Mk1 3.2. παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.	Lk1 6.7. <u>παρετηροῦντο</u> ⟪αὐτὸν⟫ ⟨δὲ⟩ οἱ Φαρισαῖοι ⌜εἰ τοῖς σάββασιν ⌜θεραπεύσει⌝ ἵνα κατηγορήσωσιν αὐτοῦ⌝[113] [Mk1·Lk1]	Mt1 12.10b. καὶ <u>ἐπηρώτησαν αὐτὸν</u> λέγοντες εἰ ἔξεστιν <u>τοῖς σάββασιν</u> θεραπεῦσαι; <u>ἵνα κατηγορήσωσιν αὐτοῦ</u> [Mk1¨Mt1]	Lk2 6.7. **παρετηροῦντο δὲ αὐτὸν** οἱ γραμματεῖς καὶ **οἱ Φαρισαῖοι εἰ** ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ. [Mk1Lk1·:Lk2]	12.10b same as Mt1	Mk3 3.2 same as Mk1
Mk1 3.3. καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε εἰς τὸ μέσον.	Lk1 6.8. ⟪καὶ <u>λέγει τῷ τὴν χεῖρα ἔχοντι ξηρὰν ἔγειρε εἰς τὸ μέσον⟫</u>[114] [Mk1·Lk1]	12.11–12a. ⟪καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἔγειρε εἰς τὸ μέσον⟫ [‡Mk1¨Mt1]	Lk2 6.8. αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, <u>εἶπεν</u> δὲ <u>τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα·</u> ἔγειρε **καὶ στῆθι** <u>εἰς τὸ μέσον·</u> καὶ ἀναστὰς ἔστη. [‡Mk1Lk1·:Lk2]	Mt2 12.11. ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; [see A219] Mt2 12.12a. πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. [see A219]	Mk3 3.3 same as Mk1

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[112] For Lk1 6.6, Roth (5.13; p. 414) merely renders χεὶρ … ξηρά, which is both minimalist and problematic for using Tertullian's summative citation of Lk1 6.9–10 (see below) to attempt to restore wording to Lk1 6.6. The emendations and improvised restorations come from D, which reads well as an intermediate tradition between Mk1 and Mt1, while varying considerably from LkR2.

[113] Lk1 6.7 is clearly attested by Tertullian, "After that the Pharisees watch if he practices treatments on the sabbaths, so that they might accuse him" / *exinde observant Pharisaei si medicinas sabbatis ageret, ut accusarent eum* (*Marc.* 4.12.9). Roth's reconstruction (5.13; p. 414) is overdetermined by LkR2, both in the use of the singular for "sabbath" and in the more elaborate formulation for the accusation: "if on the sabbath he heals so that they might find to accuse him" / εἰ ἐν τῷ σαββάτῳ θεραπεύει ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ. Our reconstruction is more faithful to Tertullian and closer to Mk1 (as Lk1 source) and Mt1 (as independent Mk1 and Lk1 receptor): "if on the sabbaths he heals, so that they might accuse him" / εἰ τοῖς σάββασιν θεραπεύσει, ἵνα κατηγορήσωσιν αὐτοῦ. The explicit restoration of δὲ follows from *exinde*.

[114] The opening of Lk2 6.8 has a fairly close match to a quotation from *Adamantius Dialogue*: "But the messiah knew indeed people's disputes" / ὁ δὲ χριστὸς καὶ τῶν ἀνθρώπων τοὺς διαλογισμοὺς ᾔδειν / *Christus autem etiam cogitationes hominum noverat* (36.14 (1.17); Roth 7.4.3). Whether this is indeed a testimony of Lk1 6.8 or any verse in Lk1 is unclear, thus Tsutsui and Roth both conclude that the attestation is uncertain. Given the absence of this introductory framing in the Markan and Matthean strata, we take the introduction as an LkR2 creation. For the remainder of the verse Roth (p. 414; 7.4.3) says that the attestation is "uncertain," but it was likely present in some form, given the consistent attestation across Markan strata and how LkR2 expands and synthesizes different elements from Mk1 and Lk1. The improvised restoration represents an eclectic mix of elements from D, Mk1 as source, and Lk2 as receptor. The brief *aggadah* in Matt 12.11–12a is found in no other synoptic strata, suggesting it was a late addition (i.e., MtR2).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 3.4. ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι;	Lk1 6.9. <u>ἔξεστιν</u> ⸀τοῖς σάββασιν⸀ <u>ἀγαθοποιῆσαι</u> ἢ ⸀μὴ⸀ <u>ψυχὴν σῶσαι ἢ ἀπολέσαι</u>;[115] [Mk1·Lk1]	Mt1 12.12b. 《ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι;》 [‡Mk1¨Mt1]	Lk2 6.9. εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ σαββάτῳ <u>**ἀγαθοποιῆσαι**</u> ἢ κακοποιῆσαι, ψυχὴν σῶσαι <u>**ἢ ἀπολέσαι**</u>; [Mk1Lk1Mt1·:Lk2]	Mt2 12.12b. ὥστε <u>ἔξεστιν τοῖς σάββασιν</u> <u>καλῶς</u> <u>ποιεῖν</u>. [Mk1Mt1¨Mt2]	Mk3 3.4. <u>ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι</u>; οἱ δὲ ἐσιώπων. [Mk1¨Mk3]
Mk1 3.5. καὶ λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.	Lk1 6.10. 《καὶ λέγει τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρα σου καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ ὡς καὶ ἡ ἄλλη》[116] [‡Mk1·Lk1]	Mt1 12.13. τότε <u>λέγει τῷ ἀνθρώπῳ· ἔκτεινόν</u> **σου** <u>τὴν χεῖρα. καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη</u> ὑγιὴς <u>**ὡς ἡ ἄλλη**</u>. [‡Mk1Lk1·:Mt1]	Lk2 6.10. καὶ περιβλεψάμενος πάντας αὐτοὺς <u>εἶπεν</u> <u>αὐτῷ· ἔκτεινον τὴν χεῖρά</u> **σου**. ὁ δὲ ἐποίησεν καὶ <u>ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ</u>. [Mk1¨Lk2]	12.13 same as Mt1	Mk3 3.5. καὶ <u>**περιβλεψάμενος**</u> <u>**αὐτοὺς**</u> μετ᾽ ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ· ἔκτεινον <u>τὴν χεῖρα. καὶ ἐξέτεινέν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ</u>. [Mk1Lk2·:Mk3]
Mk1 3.6. καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς συμβούλιον ἐδίδουν κατ᾽ αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.	Lk1 6.11. 《αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διαλογίζοντο πρὸς ἀλλήλους πῶς <u>ἀπολέσωσιν</u> <u>αὐτὸν</u>》 [‡Mk1·Lk1]	Mt1 12.14. <u>ἐξελθόντες</u> δὲ <u>οἱ Φαρισαῖοι</u> <u>συμβούλιον</u> ἔλαβον <u>κατ᾽ αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν</u>. [Mk1¨Mt1]	Lk2 6.11. <u>**αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διελάλουν**</u> <u>**πρὸς ἀλλήλους**</u> τί ἂν ποιήσαιεν τῷ Ἰησοῦ. [‡Mk1Lk1·:Lk2]	12.14 same as Mt1	Mk3 3.6. καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρῳδιανῶν <u>συμβούλιον ἐδίδουν κατ᾽ αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν</u>. [Mk1¨Mk3]

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[115] Lk1 6.9 is quoted verbatim by Tertullian, "He asks, 'Is it permitted to do good on the sabbaths or not? To save a life or to destroy?'" / *interrogat licetne sabbatis benefacere an non? animam liberare an perdere?* (*Marc.* 4.12.11; Roth 5.13). Note here that we have a close agreement of Lk1 with Mark for a clearly attested word cluster that is *largely absent* from Matthew and *yet still varies significantly* from the version in Lk2 across all its mss, a strong confirmation of our first hypothesis. Note specifically that Lk1 has a simpler form of the first part of the question, lacking the universally attested LkR2 verb "doing evil" / κακοποιῆσαι that came from Mk1. Note also that Lk1 follows Mk1 in the addressee, i.e., the man with the withered hand, rather than the onlookers, "them" / αὐτοῖς (in Mt1 12.11) / αὐτούς (in Lk2 6.9). Note finally how LkR2 synthesizes the Mt1 use of a rhetorical question to the onlookers by introducing the saying with "I ask you all" / ἐπερωτῶ ὑμᾶς. Given their respective narrative sequences, Mk1 and Lk1 still have Jesus speaking here, directing his rhetorical question to the man with the withered hand; LkR2 clarifies that Jesus is speaking but has the rhetorical question put to his opponents.

[116] Lk1 6.10–11 is dismissed by Roth (p. 414) as unattested, but these verses were almost certainly present, given their presence across all Markan and Matthean strata. The improvised restorations here are verbatim from D, which reads elegantly as reflecting an intermediate tradition between Mk1 as source and both Mt1 and Lk2 as independent receptors of Mk1 and Lk1, as well as for its unique use of a signature LkR1 lemma διαλογίζ–. LkR1 apparently did not like arguments.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Ac (117–138)	Mk2 (140s)	Mt2 (140s)
A049. Twelve chosen	3.13–14, 16, 19	6.12–14, 16	5.1b, 10.1, 2b, 4b	6.12–16	1.13b–c	3.13–19	5.1b, 10.1–4

Parallel Verses for Signals Tracing: GMarc 6.12–13

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Ac (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 3.13. ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός καὶ ἀπῆλθον πρὸς αὐτόν Mk1 6.46. ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. Mk1 3.14. καὶ ἐποίησεν δώδεκα μαθητὰς αὐτοῦ καὶ 3.15 not present in Mk1	Lk1 6.12. ⌜ἀνέβη⌝ εἰς τὸ ὄρος διανυκτερεύων ἐν τῇ προσευχῇ[117] [Mk1·Lk1] Lk1 6.13. 《καὶ ὅτε ἐγένετο ἡμέρα ἐφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ》 ἐκλεξάμενος δώδεκα ἀποστόλους[118] [Mk1·Lk1]	Mt1 5.1b. ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. [Mk1Lk1·:Mt1] Mt1 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ [Mk1¨Mt1] Mt1 10.2a not present in Mt1	Lk2 6.12. ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ. [Mk1Lk1·:Lk2] Lk2 6.13. καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν· [Mk1Lk1Mt1·:Lk2]	Ac 1.13b. εἰς τὸ ὑπερῷον ἀνέβησαν οὗ ἦσαν καταμένοντες [Mk1¨Ac]	Mk2 3.13 same as Mk1 Mk2 3.14. καὶ ἐποίησεν δώδεκα [οὓς καὶ ἀποστόλους ὠνόμασεν] ἵνα ὦσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν [Mk1Lk1Mt1Lk2·:Mk2] Mk2 3.15. καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· [Mk1¨Mk2]	Mt2 5.1b same as Mt1 Mt2 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [Mk1Mt1Lk2Mk2·:Mt2] 10.2a. τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· [Mk1Lk1Lk2·:Mt1]

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[117] Lk1 is closely paraphrased by Tertullian: "Surely he ascended the mountain and there spent the night in prayer and by all means was heard by the father" / *certe ascendit in montem et illic pernoctat in oratione et utique auditur a patre* (*Marc.* 4.13.1; Roth 5.14). Lk1 6.12 does have a slightly different form of the verb "go up" and differs from Mk1 in mentioning prayer here, though MkR1 elsewhere (Mk1 1.35, Mk1 6.46) mentions Jesus retreating to prayer. The MkR1 narrative does not explicitly say that Jesus descended from the mountain after designating the twelve disciples there, only that afterwards he "went home" / ἔρχεται εἰς οἶκον (Mk1 3.20). Nevertheless, the descent from the mountain in Lk1 6.17 could be inferred from that expression in Mk1 or simply from its broader narrative. While Roth (p. 197) renders ἀνέβη as insecure, he articulates a sufficient rationale to upgrade it: "[t]hat Tertullian is imprecisely alluding to the version, despite reference to obviously Lukan elements, is clear by his stating *ascendit in montem*, reflecting the more common ἀνέβη εἰς τὸ ὄρος … rather than ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος."

[118] The conclusion of Lk1 6.13 is clearly attested by Tertullian, "he chose twelve apostles" / *duodecim apostolos elegit* (*Marc.* 4.13.4; Roth 5.14, p. 414), making Lk1 the earliest gospel stratum to reference "apostles." The opening improvised restoration comes from D, which differs from LkR2 as a simpler and evidently earlier tradition that still transitions nicely from the reference in Lk1 6.12 to spending the night in prayer. The use of the word "he named" / ὠνόμασεν in Lk2 was apparently borrowed from Lk1 6.14.Manuscript variants for Mk 3.14 show it was a highly contested and fluid text; the reference to Jesus choosing apostles was apparently an MkR2 or MkR3 redaction, one not uniformly accepted. MkR2 inscribed apostolic authority and genealogies retroactively into this episode by adding phrases such as "whom he named apostles" (from Lk2 6.13) and "be with him" (perhaps evoking Lk2 23.43).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Ac (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 3.16. ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον 3.17–18 not present in Mk1 Mk1 3.19. καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.	Lk1 6.14. <u>Σίμωνα ὠνόμασεν</u> <u>Πέτρον</u>[119] [Mk1·Lk1] Lk1 6.15 not present in Lk1[120] Lk1 6.16. 《καὶ》 Ἰούδαν ⌜Ἰσκαριώτην⌝ ὃς ἐγένετο προδότης[121] [Mk1·Lk1]	Mt1 10.2b. 《<u>Σίμωνα</u> <u>ὠνόμασεν Πέτρον</u>》 [‡Mk1Lk1·:Mt1?] 10.3–4a not present in Mt1 Mt1 10.4b. καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ <u>παραδοὺς</u> <u>αὐτόν</u>. [Mk1·Mt1]	Lk2 6.14. <u>Σίμωνα</u> ὃν καὶ <u>ὠνόμασεν Πέτρον</u>, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον [Mk1Lk1·Lk2] Lk2 6.15. καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον ζηλωτὴν Lk2 6.16. καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ, <u>ὃς ἐγένετο</u> <u>προδότης</u>. [Mk1Lk1·:Lk2]	Ac 1.13c. ὅ τε <u>Πέτρος</u> καὶ <u>Ἰωάννης</u> καὶ <u>Ἰάκωβος</u> καὶ <u>Ἀνδρέας</u>, <u>Φίλιππος</u> καὶ <u>Θωμᾶς</u>, <u>Βαρθολομαῖος</u> καὶ <u>Μαθθαῖος</u>, <u>Ἰάκωβος</u> <u>Ἀλφαίου</u> καὶ <u>Σίμων</u> ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου. [Mk1Lk2·:Ac]	Mk2 3.16 same as Mk1 Mk2 3.17. καὶ <u>Ἰάκωβον</u> τὸν τοῦ Ζεβεδαίου καὶ <u>Ἰωάννην</u> τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ ἐπέθηκεν αὐτοῖς ὄνομα[τα] βοανηργές, ὅ ἐστιν υἱοὶ βροντῆς· [Mk1Lk1Lk2·:Mk2] Mk2 3.18. <u>καὶ Ἀνδρέαν καὶ</u> <u>Φίλιππον καὶ Βαρθολομαῖον καὶ</u> <u>Μαθθαῖον καὶ Θωμᾶν καὶ</u> <u>Ἰάκωβον</u> τὸν τοῦ <u>Ἀλφαίου</u> καὶ Θαδδαῖον <u>καὶ Σίμωνα</u> τὸν Καναναῖον [Lk2·Mk2] Mk2 3.19 same as Mk1	Mt2 10.2b. πρῶτος <u>Σίμων</u> ὁ λεγόμενος <u>Πέτρος</u> <u>καὶ Ἀνδρέας</u> <u>ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος</u> <u>ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ</u> <u>ἀδελφὸς αὐτοῦ</u> [Mk1Lk1Lk2Mk2·:Mt2] Mt2 10.3. <u>Φίλιππος καὶ</u> <u>Βαρθολομαῖος, Θωμᾶς καὶ</u> <u>Μαθθαῖος</u> ὁ τελώνης, <u>Ἰάκωβος ὁ</u> <u>τοῦ Ἀλφαίου</u> καὶ <u>Θαδδαῖος</u> [Lk2Mk2·Mt2] Mt2 10.4. <u>Σίμων ὁ Καναναῖος</u> <u>καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ</u> <u>παραδοὺς αὐτόν</u>. [Mk1Lk1Lk2Mk2·:Mt2]

[119] The secure portion of Lk1 6.14 is clearly attested by Tertullian: "he changes Simon's name to Peter" / *mutat et Petro nomen de Simone* (*Marc.* 4.13.5–6; Roth 5.14). The improvised restorations to 6.14–16 are based on D, Mk1 as source, and Mt1 and Lk2 as independent receptors.

[120] Lk1 6.15 is unattested according to Roth (p. 414), but it was likely not present. That Jesus here "chose twelve apostles" is explicitly confirmed in Lk1 6.13, but there is no indication by Tertullian of any list of names. The Mk1 stratum apparently pioneered a salvation-historical reading of Jesus as a new Joshua leading twelve tribal heads of eschatological Israel, bereft of the need to elaborate specific names or ancestries. The earliest strata (Mk1, Lk1, and Mt1) apparently named only Simon Peter and Judas Iscariot, juxtaposing them as hero and villain. In an early-orthodox mode, LkR2 supplied precise names for all twelve founding apostles, including postulated family relationships and genealogies (Jacob of Alpheus and Judas of James). MkR2 adopted and adapted the Lk2 list, adding a genealogy for James and John, removing the undesirable reference to a zealot among the apostles, and substituting the more generic "Simon the Canaanite." MkR2 also added a new mythological layer by lionizing James and John as "sons of thunder" akin to the Dioscuri, i.e., Castor and Pollux, the sons of Laertes. This mythological connection is thoroughly explored by D. R. MacDonald in *The Homeric Epics and the Gospel of Mark* (New Haven: Yale UP, 2000), 24–30. MacDonald, however, locates this mythologizing in Mark as a singular product of the 70s CE, rather than as the product of a mid-second century redaction. In our view, MkR2 was much later and likely influenced by the LkR2 depiction of Peter and Barnabas as sons of Zeus in Ac 14.12. MtR2 borrowed the MkR2 phrasing at several points while accentuating Petrine preeminence and omitting the mythologizing of James and John.

[121] Lk1 6.16 is multiply attested by Epiphanius, who three times repeats "Judas Iscariot, who became a traitor" / Ἰούδαν Ἰσκαριώτην ὃς ἐγένετο προδότης (*Pan.* 42.11.6 δ (4), 42.11.17 Σχ. δ (4), 42.11.17 Ἔλ δ (4); Roth 6.4.8). Tertullian may have given an imprecise paraphrase of this verse in Lk1 when he said, "Judas the traitor" / *Iudam traditorem* (*Marc.* 2.28.2; Roth 5.14).

SQE. Shorthand	Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A077/A050. Setting of speech	6.17, 19a, 20a	3.13	6.17, 6.19a, 20a	4.25, 5.1–2	6.17–20a	4.24–25, 5.1–2	3.7–13

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 6.17. ⌜κατέβη⌝ ἐν αὐτοῖς πλῆθος ἀπὸ Τύρου καὶ 《Σιδῶνος》 ⌜καὶ ⸀πέραν⸀ ⟨τοῦ Ἰορδάνου⟩[122]	Mt1 4.25. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου. [QnLk1·Mt1]	Lk2 6.17. καὶ καταβὰς μετ᾽ αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλημ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος [QnLk1Mt1·:Lk2]	Mt2 4.24a. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν Mt2 4.25 same as Mt1	Mk3 3.7. καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας [ἠκολούθησεν], καὶ ἀπὸ τῆς Ἰουδαίας [QnLk1Mt1Lk2·:Mk3] Mk3 3.8. καὶ ἀπὸ Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ Τύρον καὶ Σιδῶνα πλῆθος πολὺ ἀκούοντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν. [QnLk1Mt1Lk2·:Mk3]

[122] This passage in Lk1 stitches together the preceding Mk1 source with the forthcoming Qn source. The opening of Lk1 6.17 thus describes how Jesus "came down to them," not from the cliff of Qn 4.29–30 (the immediately preceding passage in Qn), but instead from the mountain where the selection of the twelve disciples was made in Lk1 6.12–16, following Mk1 3.13–19. Confirmation of this opening construction, including the verb "he went down" / κατέβη and the variant ἐν αὐτοῖς in place of μετ᾽ αὐτῶν (as in Mk1 and Lk2) is confirmed based on Epiphanius: "in place of 'he went down with them' he has 'he went down to them'" / ἀντὶ δὲ τοῦ κατέβη μετ᾽ αὐτῶν ἔχει κατέβη ἐν αὐτοῖς (*Pan.* 42.11.6 δ (4); 42.11.17 Σχ. δ (4); 42.11.17 Ἔλ δ (4); Roth 6.4.8). Tertullian's statement only establishes, "multitude" / πλῆθος, "Tyre" / Τύρου, and "region" / πέραν: "a multitude comes together from Tyre and from other regions, even across the sea" / *conveniunt a Tyro et ex aliis regionibus multitudo, etiam transmarina* (*Marc.* 4.13.7; Roth 5.15). The vague descriptor "across the sea" / *transmarina* is taken as the basis for the explicit restoration "of the Jordan" / τοῦ Ἰορδάνου, the former received by Lk2 and the latter by Mt1 and Mk3. The pairing of Sidon with Tyre in the improvised restoration is based on Lk2 and Mk3 as independent receptors. If this reconstruction of QnLk1 is correct, then Mt1 transforms it significantly to focus on local, perhaps exclusively Jewish adherents. LkR2 combines the Qn and Mt1 placenames, MkR3 builds the most comprehensive list of geographical references and a justification for the massive gathering of an international crowd, and MtR2 caps off the geographical references by adding the location of its own composition in Syria. Note also that the LkR2 expression, "he stood on a flat place" / ἔστη ἐπὶ τόπου πεδινοῦ, elaborates on the descent in QnLk1 6.17a while perhaps also retorting via inversion to MtR1 5.1 (itself partly derived from Mk1 3.13), where Jesus "ascended a mountain and sat down" / ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος for his first great speech.

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
6.18 not present in Qn[123] Qn 6.19a. καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτου[124] 6.19b not present in Qn[125] Qn 6.20a. καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ 《ἔλεγεν》[126]	3.9–12 not present in Mk1 Mk1 3.13. καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκαλεῖται οὓς ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν Mk1 1.24. τί ἡμῖν καὶ σοί, Ἰησοῦ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. Mk1 1.35. ἀπῆλθεν εἰς ἔρημον τόπον κἀκεῖ προσηύχετο. Mk1 6.46. ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.	6.18 not present in Lk1 6.19a same as Qn 6.19b not present in Lk1 6.20a same as Qn Lk1 8.46. 《καὶ εἶπεν ὁ Ἰησοῦς》 ἥψατό μού τις γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ	4.24 not present in Mt1 Mt1 5.1. ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· [Mk1·Mt1] Mt1 5.2. καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων [QnLk1·Mt1]	Lk2 6.18. οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο. Lk2 6.19. καὶ πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας. [QnLk1¨Lk2] Lk2 6.20a. καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· [QnLk1¨Lk2] Lk2 4.35. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι	Mt2 4.24b–c. καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους [καὶ] δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς. Mt2 5.1–2 same as Mt1	Mk3 3.9. καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλίβωσιν αὐτόν· [QnLk1¨Mk3] Mk3 3.10. *πολλοὺς* γὰρ *ἐθεράπευσεν*, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας. [QnLk1Mt1Lk2·:Mk3] Mk3 3.11. καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντες ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. Mk3 3.12. καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν. Mk3 3.13 same as Mk1

[123] Lk2 6.18 is unattested (Roth p. 414), but it was likely not present in Lk1. It instead reflects LkR2 redaction focused on healing: "They came to hear him and to be healed from their diseases. And those troubled by unclean spirits were healed." The frequent LkR2 additions of healing language may represent an intentional effort to associate this early orthodox gospel recension with Paul's doctor companion Luke of the Deutero-Paulines (Col. 4.14).

[124] Lk1 6.19a and 20a are multiply attested verbatim in Greek by Epiphanius: "And the whole crowd sought to touch him, and he lifting up his eyes, and what follows" / καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ. καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ καὶ τὰ ἑξῆς (*Pan.* 42.11.6 ε (5), 42.11.17 Σχ. ε (5); Roth 6.4.9). Epiphanius also asks rhetorical questions in the scholion that effectively restate these verses: "How again was the crowd able to touch one not having touch? What kind of eyes did he lift up to the heavens, he who was not made of flesh?" / πῶς πάλιν ὁ ὄχλος ἠδύνατο ἅψασθαι τοῦ ἀφὴν μὴ ἔχοντος; ποίους δὲ ὀφθαλμοὺς ἐπῆρεν εἰς οὐρανοὺς ὁ ἐκ σαρκὸς μὴ ἡρμοσμένος; (*Pan.* 42.11.17 Ἔλ. ε (5)). In 6.19 LkR2 keeps the singular form "crowd" but does change the verb to plural: "they sought" / ἐζήτουν. Mk1 and Lk1 tend to use the singular form for "crowd," whereas Mt1 and LkR2 are both more likely to speak of plural "crowds." The reason for the crowds seeking to "touch" Jesus in 6.19a is ambiguous depending on whether it is read within the narrative of Qn or Lk1. In the former, this follows immediately after the Nazareth escape, suggesting the crowd's intent may have been hostile. In the latter, the prior miracles performed by Jesus frame the crowd's desire as seeking healing. On that note, the idea that "power went out" from Jesus seems to have originated in Lk1 8.46 before it was picked up in Mk3 5.30; see A138 below.

[125] Lk2 6.19b is seamlessly skipped in the quotations of Lk1 6.19–20a above by Epiphanius. It was thus likely not present, representing another LkR2 redaction characteristically focused on healing and using "power" language: "because power went out from him and healed many" / ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.

[126] The closing verse of this section (6.20a) may recount the theme of prayer, of heavenly vision, or both. While this verse and 6.12a can be explained by Mk1 as a source or as a Lk1 redaction, it fits quite well within the broader context of the Qn narrative. We note how smoothly Qn 6.17a, 19a and 20a transition in language and theme from the immediately preceding passage in Qn (4.29–30), suggesting the forthcoming speech (the original Lukan sermon on the plain, as it were) was set either in Nazareth or outside of it just after Joshua had escaped. While no clear signal transmission exists, one wonders whether the bodily focused sermon introduction of QnLk1 6.20a ("lifting his eyes") inspired a bodily alternative in Mt1 5.2 ("opening his mouth"), in essence a shift from revelatory seeing to revelatory speaking and hearing.

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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.20b. μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ[127]	Mt1 5.3. <u>μακάριοι οἱ πτωχοὶ</u> τῷ πνεύματι, <u>ὅτι αὐτῶν ἐστιν ἡ βασιλεία</u> τῶν οὐρανῶν. [QnLk1·Mt1] Mt1 5.8. <u>μακάριοι οἱ</u> καθαροὶ τῇ καρδίᾳ, <u>ὅτι αὐτοὶ τὸν θεὸν</u> ὄψονται. [QnLk1·Mt1] Mt1 5.9. <u>μακάριοι οἱ</u> εἰρηνοποιοί, <u>ὅτι</u> αὐτοὶ υἱοὶ <u>θεοῦ</u> κληθήσονται. [QnLk1·Mt1]	Lk2 6.20b. <u>μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.</u> [QnLk1˙Lk2]
QnLk1 6.21a. μακάριοι οἱ πεινῶντες ὅτι ⸌χορτασθήσονται⸍ QnLk1 6.21b. μακάριοι οἱ κλαίοντες ὅτι ⸌γελάσουσιν⸍[128]	Mt1 5.4. <u>μακάριοι οἱ</u> πενθοῦντες, <u>ὅτι αὐτοὶ παρακληθήσονται.</u> [QnLk1·Mt1] Mt1 5.5. <u>μακάριοι οἱ</u> πραεῖς, <u>ὅτι αὐτοὶ</u> κληρονομήσουσιν τὴν γῆν. [QnLk1·Mt1] Mt1 5.6. <u>μακάριοι οἱ πεινῶντες καὶ διψῶντες</u> τὴν δικαιοσύνην, <u>ὅτι</u> αὐτοὶ <u>χορτασθήσονται.</u> [QnLk1·Mt1] Mt1 5.7. <u>μακάριοι οἱ</u> ἐλεήμονες, <u>ὅτι</u> αὐτοὶ ἐλεηθήσονται. [QnLk1·Mt1]	Lk2 6.21a. <u>μακάριοι οἱ πεινῶντες</u> νῦν, <u>ὅτι χορτασθήσεσθε.</u> [QnLk1˙Lk2] Lk2 6.21b. <u>μακάριοι οἱ κλαίοντες</u> νῦν, <u>ὅτι γελάσετε.</u> [QnLk1˙Lk2]

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[127] Lk1 6.20b is multiply attested verbatim by Tertullian: "blessed are the poor for theirs is the kingdom of god" / *beati mendici... quoniam illorum est dei regnum* (*Marc.* 4.14.1; Roth 4.4.8). Tertullian elsewhere conflates the Matthean "heavens" / *caelorum* at the end of the QnLk1 version (*Marc.* 4.14.13) and quotes the distinctive Matthean version fully (*Pat.* 11.6; Roth 4.4.8). Eznik also restates this Lk1 verse (*de deo* 405; Roth 8.7). W is the only ms of Luke that retains the QnLk1 tradition of "their" / αὐτῶν instead of "our" / ἡμετέρα or "your" / ὑμετέρα.

[128] The confirmation of and upgrades to Lk1 6.21 follow Harnack based on multiple verbatim attestations by Tertullian (Roth 4.4.9): "blessed are the hungry, for they will be filled" / *beati esurientes, quoniam saturabuntur* (*Marc.* 4.14.9, 4.4.13); "blessed are those who weep, for they will rejoice" / *beati plorantes, quia ridebunt* (*Marc.* 4.14.11) / *beati qui plorant, quoniam ridebunt* (*Marc.* 4.14.13). In contrast with the LkR2 second person verbs ("you shall be filled" / χορτασθήσεσθε and "you shall rejoice" / γελάσετε), the verbs in QnLk1 are third person ("they shall be filled" / χορτασθήσονται and "they shall rejoice" / γελάσουσιν). Regarding the latter verb, W again is unique in preserving the unique QnLk1 reading. Unwarranted concern about Matthean influence and the assumption of Lk1 being based on LkR2 prompted Roth's downgrades of both of these verbs (4.4.9), despite Tertullian twice attesting to each third person plural (*saturabuntur* and *ridebunt*). Essentially, the QnLk1 beatitudes bless the poor in the third person plural, inferring they are *not* the rhetorical targets of Joshua's inaugural speech, which reads as a revolutionary rhetorical salvo. When it comes to the woes/curses, however, Qn condemns the targets directly in the second person plural. MtR1 or MtR2 jettisons the woes/curses, for reasons which other scholars have covered. LkR2 preserves the blessings and woes/curses yet universalizes them by putting them all in a mixed audience, directly addressed in the second person plural. LkR2 apparently added "now" / νῦν twice in 6.21 and again in 6.25 where QnLk1 did not have it. This LkR2 adverb tempers the critique of entrenched social class divisions in Qn and renders these statements philosophical aphorisms about temporary states or conditions.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.20b. μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ QnLk1 6.22 μακάριοί ἐστε ὅταν ⌜μισήσουσιν⌝ ὑμᾶς οἱ ἄνθρωποι καὶ ⌜ὀνειδίσουσιν⌝ καὶ ⌜ἐκβάλουσιν⌝ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου[129]	Mt1 5.10. <u>μακάριοι</u> οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, <u>ὅτι αὐτῶν ἐστιν ἡ βασιλεία</u> <u>τῶν οὐρανῶν</u>. [QnLk1·Mt1] Mt1 5.11. <u>μακάριοί ἐστε ὅταν</u> <u>ὀνειδίσωσιν</u> <u>ὑμᾶς</u> καὶ διώξωσιν καὶ εἴπωσιν πᾶν <u>πονηρὸν</u> καθ' ὑμῶν <u>ἕνεκεν</u> ἐμοῦ. [QnLk1·Mt1]	Lk2 6.22. <u>μακάριοί ἐστε ὅταν</u> <u>μισήσωσιν</u> <u>ὑμᾶς οἱ ἄνθρωποι καὶ</u> ὅταν ἀφορίσωσιν ὑμᾶς <u>καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου</u>. [QnLk1˙Lk2]
QnLk1 6.23. κατὰ ⌜ταῦτα⌝ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν[130]	Mt1 5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ <u>ἐδίωξαν</u> <u>τοὺς προφήτας</u> τοὺς πρὸ ὑμῶν. [QnLk1·Mt1]	Lk2 6.23. **χάρητε** ἐν ἐκείνη τῇ ἡμέρα καὶ **σκιρτήσατε**, ἰδοὺ γὰρ **ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ**· <u>κατὰ τὰ αὐτὰ</u> γὰρ <u>ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν</u>. [QnLk1Mt1·:Lk2]

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[129] Lk1 6.22 is confirmed and three terms upgraded following Harnack based on Tertullian's verbatim quotation: "Blessed are you when people hate you and reproach and cast out your name as if nothing on account of the son of man" / *beati eritis cum vos odio habebunt homines et exprobrabunt et eicient nomen vestrum velut nequam propter filium hominis* (*Marc.* 4.14.14; Roth 4.4.10). Note that all three third person plural verbs used by Tertullian are indicative rather than subjunctive. D and other manuscripts use the indicative for μισήσουσιν, but not for the other verbs. As Roth notes, "Tertullian always refers to this saying in its Matthean form" elsewhere, making its uniqueness here even more reliable and significant. Harnack was likely correct in regarding "when they separate/excommunicate you" / ὅταν ἀφορίσωσιν ὑμᾶς as not present in Lk1, not simply unattested. Its verb appears in Matthew (13.49, 25.32) and Acts (13.2, 19.9), but nowhere in Mark or any other place in QnLk1. Given its Lk2 historical context, this verb could refer to the synagogue ban against sectarians or *birkat ha-minim*.

[130] Lk1 6.23 is multiply attested between Tertullian and Epiphanius: "'Just as these things,' he says, 'their fathers did to the prophets'" / *secundum haec, inquit, faciebant prophetis patres eorum* (*Marc.* 4.15.1; Roth 4.4.11); "Just as the same things your fathers did to the prophets" / κατὰ τὰ αὐτὰ ἐποίουν τοῖς προφήταις οἱ πατέρες ὑμῶν (*Pan.* 42.11.6 ς (6); 42.11.17 Σχ. ς (6); 42.11.17 Ἐλ. ς (6); Roth 6.4.10). Instead of Tertullian's "their" / *eorum*, the possessive "your" / ὑμῶν used by Epiphanius likely reflects the earlier tradition, given its difference from LkR2 and uniqueness in the mss tradition. The variation between "the same things" / τὰ αὐτὰ (Epiphanius) and "these things" / ταῦτα (Tertullian) is pervasive in the mss: the former appears in 𝔓75, B, and D, whereas the latter appears in, ℵ, A, and early Latin manuscript families *f¹* and *f¹³*. Eventually rigorous analysis may make one alternative more likely than the other, but for now we treat it as a toss-up and provisionally opt for "these things" / ταῦτα, the earliest attestation. LkR2 synthesizes the Qn beatitude conclusion ("these same/very things their fathers did to the prophets") with the Mt1 tradition ("rejoice and be glad, for great is your reward in the heavens") to yield a new synthesis ("rejoice in that day and leap for joy, for behold your reward is great in the heaven. For these same things their fathers did to the prophets.")

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A079. Curses[131]	6.24–26	6.24–26

Parallel Verses for Signals Tracing: GMarc 6.24–26

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 6.24. οὐαὶ τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν[132]	Lk2 6.24. πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. [QnLk1·Lk2]
QnLk1 6.25. οὐαὶ οἱ ἐμπεπλησμένοι ὅτι πεινάσετε οὐαί οἱ γελῶντες νῦν ὅτι πενθήσετε καὶ κλαύσετε[133]	Lk2 6.25. οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαί, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. [QnLk1·Lk2]
QnLk1 6.26. οὐαὶ ὅταν ὑμᾶς καλῶς ⸀ἐροῦσιν⸀ οἱ ἄνθρωποι κατὰ ταῦτα ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν[134]	Lk2 6.26. οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν. [QnLk1·Lk2]

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[131] On a general note, in the absence of a rival Matthean text here, LkR2 copies the QnLk1 woes nearly verbatim and does not engage in any significant expansion. Tertullian confirms the transition in Lk1 to a section of woes: "Behold he shifts to cursing... For he speaks woe" / *ecce enim demutat in maledictionem ... vae enim dicit* (*Marc.* 4.15.3; Roth 5.16); as does Eznik (*de deo* 405; Roth 8.7).

[132] Tertullian quotes Lk1 6.24 verbatim: "They ascribe 'woe to the rich because,' he says, 'you have received your encouragement'" / *vae divitibus adscribunt quoniam inquit recepistis advocationem vestram* (*Marc.* 4.15.9; Roth 5.16). The words "however" / πλὴν and "to you" / ὑμῖν are included by Roth (p. 415) but removed here because of their absence from Tertullian's verbatim quotation. Both likely reflect LkR2 redaction, the first a highly characteristic LkR2 transitional term to smoothen the shift from the beatitudes to the curses, and the second a limitation of the curse to a specific group of the wealthy to temper the more radical revolutionary salvo of Qn. Among Luke mss, πλὴν is uniquely absent in Λ.

[133] Lk1 6.25 is closely paraphrased by Tertullian, "He casts woe indeed on the full, because they will go hungry, and now on those laughing, because they will mourn" / *ingerit vae etiam saturatis, quia esurient, etiam ridentibus nunc, quia lugebunt* (*Marc.* 4.15.13; Roth 4.4.12). Again, the instances of "to you" / ὑμῖν in Roth's edition (p. 415) are omitted here because they were absent from Tertullian's verbatim quotation and likely reflect the LkR2 tendency to generalize the beatitudes and woes for a mixed socio-economic audience, while QnLk1 sounds a prophetic-revolutionary call inverting and demolishing socioeconomic divides. The term ὑμῖν also happens to be absent in some Luke mss: K L f[13] 579. The concluding words "and weep" / καὶ κλαύσετε are not in evidence in Tertullian's quotation nor in the paraphrase in *Jejun.* 15.6. However, Tertullian may hint at their presence in a later restatement where he sets up an intertext with Ps 126.5: "they will indeed weep who now laugh" / *utique ploraturi, qui nunc ridetis* (*Marc.* 4.15.13). The lemma for weeping is used above in 6.21b and in secure attestations of Qn (e.g., 7.13, 38), and LkR2 is typically quite faithful to QnLk1 in the absence of a rival Matthean tradition, thus I concur with Roth in retaining it.

[134] Lk1 6.26 is quoted verbatim by Tertullian: "Woe when people speak well to you just as their fathers did these things to the false prophets" / *vae cum vobis benedixerint homines secundum haec faciebant et pseudoprophetis patres illorum* (*Marc.* 4.15.14; Roth 5.17). The terms ὑμῖν and γὰρ, which Roth considered uncertain (5.17, p. 415), are removed for the same reasons as stated in the last two notes. Based on Tertullian again using *haec*, I agree with Roth to opt for ταῦτα over LkR2 τὰ αὐτὰ. As with 6.23, here also the Luke mss are thoroughly divided between ταῦτα and τὰ αὐτὰ. In keeping with Tertullian's future indicative verb, "they speak well" / *benedixerint,* the first verb is emended to a future indicative (ἐροῦσιν) instead of the subjunctive (εἴπωσιν), as in Lk2 and Roth.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A080. Love enemies	6.27–30a, 31, 34a, 35b–36	5.39, 40, 42, 48; 7.12	6.27–36

Parallel Verses for Signals Tracing: GMarc 6.27–29

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.27. ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν QnLk1 6.28. ⟨καὶ⟩ εὔχεσθε περὶ τῶν διωκόντων ὑμᾶς[135]	Mt1 5.43. ἠκούσατε ὅτι ἐρρέθη· ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. Mt1 5.44a. ἐγὼ δὲ <u>λέγω ὑμῖν</u>· <u>ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν</u> [QnLk1·Mt1] 5.44b. καὶ <u>προσεύχεσθε</u> ὑπὲρ <u>τῶν διωκόντων ὑμᾶς</u> [QnLk1·Mt1]	Lk2 6.27. <u>ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν</u>, καλῶς ποιεῖτε τοῖς **μισοῦσιν** ὑμᾶς [QnLk1Mt1·ːLk2] Lk2 6.28. <u>εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς</u>, **προσεύχεσθε** <u>περὶ τῶν ἐπηρεαζόντων ὑμᾶς.</u> [QnLk1Mt1·ːLk2]
QnLk1 6.29. ⟨ἐάν τις σὲ ῥαπίσῃ εἰς⟩ ⌜τὴν σιαγόνα ⌜παράθες⌝⌝ ⟨αὐτῷ⟩ καὶ τὴν ἄλλην ⟨ἐάν τις⟩ ⌜σου ⌜ἄρῃ⌝⌝ τὸ ἱμάτιον ⌜⌜πρόσθες⌝ αὐτῷ καὶ⌝ τὸν χιτῶνά[136]	Mt1 5.39. ὅστις σε <u>ῥαπίζει</u> εἰς τὴν δεξιὰν <u>σιαγόνα</u>, <u>στρέψον</u> <u>αὐτῷ καὶ τὴν ἄλλην</u>· Mt1 5.40. καὶ τῷ θέλοντί σοι κριθῆναι <u>καὶ τὸν χιτῶνά</u> σου λαβεῖν, <u>ἄφες αὐτῷ καὶ τὸ ἱμάτιον·</u> [QnLk1·Mt1] Mt1 5.41. καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ᾽ αὐτοῦ δύο.	Lk2 6.29. <u>τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς.</u> [QnLk1ːLk2]

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[135] The reconstruction of Lk1 6.27–28 draws both on Tertullian (*Marc.* 4.16.1) and *Adamantius Dialogue* (26.19–21) but favors the latter at points of disagreement. The opening is from Tertullian: "'But I say to you,' he says, 'who hear'" / *sed vobis dico, inquit, qui auditis*. The enemy-love command overlaps perfectly between Tertullian and *Adamantius Dialogue*: "love your enemies" / *diligite inimicos vestros* / ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν. But the briefer version of 6.28 in *Adamantius Dialogue* is taken as the earlier tradition and Tertullian's rendering is dismissed as following LkR2 rather than Lk1 here. Compare: "and pray for those who persecute you" / καὶ εὔχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς with "and bless those who hate you, and pray for those who misrepresent you" / *et benedicite eos qui vos oderunt, et orate pro eis qui vos calumniantur*. Compare Roth (4.4.13, 7.4.4, p. 415), who dismisses any possible commonalities with Matthew and thus retroactively imposes LkR2 elements: εὐλογεῖτε τοὺς μισοῦντας ὑμᾶς καὶ προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. QnLk1 curses the privileged elite and was unlikely to exhibit the politically savvy public rhetoric entailed in the LkR2 command to "speak well of those who hate you," a phrase that should be investigated for Second Sophistic parallels.

[136] For Lk1 6.29, the opening explicit restoration, upgrade and correction all follow *Adamantius Dialogue* (32.4–6 (1.15)) and Harnack's reconstruction over Roth (p. 415), who claims Matthean influence and thus opts for the LkR2 term πάρεχε as a reverse translation of the Greek text from Tertullian's Latin attestations of *offerre/praebere*. Tertullian restates this Lk1 verse twice (*Marc.* 4.16.2, 4.16.6; Roth 4.4.14), but neither provides any basis to adjust or correct the Greek attestations in *Adamantius Dialogue*. The former is the closest restatement: "on the contrary ordering that the other cheek be offered, and beyond the coat to relinquish the cloak also" / *alteram amplius maxillam offerri iubens, et super tunicam pallio quoque cedi*. The two concluding upgrades and corrections follow *Adamantius Dialogue* (38.2–3 (1.18; Roth 7.4.5).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.30a. παντὶ αἰτοῦντί σε δίδου[137] 6.30b. not present in QnLk1[138]	Mt1 5.42. τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς. [QnLk1·Mt1]	Lk2 6.30. παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει. [QnLk1Mt1·:Lk2]
QnLk1 6.31. καὶ καθὼς ὑμῖν γίνεσθαι θέλετε παρὰ ἀνθρώπων ⸂οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς⸃[139]	Mt1 7.12. πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται. [QnLk1·Mt1]	Lk2 6.31. καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι ποιεῖτε αὐτοῖς ὁμοίως. [QnLk1˙Lk2]
6.32–33 not present in QnLk1[140]	Mt1 5.45. [see below] Mt1 5.46. ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; Mt1 5.47. καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;	Lk2 6.32. καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. [Mt1·Lk2] Lk2 6.33. καὶ [γὰρ] ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. [Mt1·Lk2]

[137] Lk1 6.30a is quoted verbatim multiple times by Tertullian: twice complete, "give to everyone who asks you" / *omni petenti te dato* (*Marc.* 4.16.8, *Bapt.* 18.1); once without "you" / *te* (*Marc.* 4.27.1); and once with the future instead of the imperative: *dabis* (*Mon.* 11.2).

[138] Lk2 6.30b is unattested according to Roth (p. 415), but it was likely not present in Lk1, which has a single, simple teaching on lending in 6.43a. Mt1 links the forthcoming Qn teaching about lending to this Qn saying about giving. Essentially, MtR1 groups financial *mitzvot* into a single topical *halakhic* lesson. LkR2 restates this Mt1 financial parallelism, turning it from a willingness to lend money, "[o]ne who wishes to borrow from you, don't turn away" (Mt1 5.42), into forgiveness for cases of taxation/tribute and/or theft, "From the one who takes what is yours, do not demand" (Lk2 6.30b).

[139] The text of and upgrade to Lk1 6.31 follow Harnack based on Tertullian's multiple attestations (*Marc.* 4.16.13, 16; *Scorp.* 10.3). The first is the closest verbatim quotation: "And just as you wish to have done to you by people, thus also you must do for them" / *et sicut vobis fieri vultis ab hominibus, ita et vos facite illis* (*Marc.* 4.16.13). Instead of reading Tertullian here as a reliable witness to Lk1 and Lk1 as a regular source for Mt1, Roth (4.4.16) downgrades the final clause as if Tertullian had "slipped into the Matthean version."

[140] Lk2 6.32–33 go unattested for Lk1 according to Roth (p. 415). They were most likely not present and reflect LkR2 elaborations of the Mt1 *midrash halakhah* on loving enemies, a lesson that started in Mt1 5.43–44 by drawing on Qn, but then went well beyond Qn. Later LkR2 found some value in part of this Mt1 lesson and circled back around to quote 5.46–47. Notice that the focus on different implications of loving one's enemies is concentrated in Mt1, yet redundant and out of order here in Lk2. The sequence and content of Qn *halakhic* sayings, as is typical of the whole text, prove simple, linear and generally lacking in redundancy. The word "grace" / χάρις, repeated twice here across two verses in Lk2, is missing from all strata of Mark and Matthew, yet is frequently used in Lk2-Ac.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.34a. καὶ ἐὰν ⸢δανίσητε⸣ παρ' ὧν ἐλπίζετε ⸢ὑμεῖς⸣ ἀπολαβεῖν ποία χάρις ἐστιν ὑμῖν;[141] 6.34b–35b not present in QnLk1[142]	Mt1 5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς Mt1 5.44. ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς	Lk2 6.34. <u>καὶ ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις</u>; <u>καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα</u>. [QnLk1˙Lk2] Lk2 6.35a–b. πλὴν ***ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν*** καὶ ἀγαθοποιεῖτε καὶ ***δανίζετε*** μηδὲν ἀπελπίζοντες· καὶ ἔσται ***ὁ μισθὸς ὑμῶν πολύς*** [Mt1·Lk2]
QnLk1 6.35c–d. καὶ ἔσεσθε υἱοὶ ⸢θεοῦ⸣ ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς[143]	Mt1 5.45. ὅπως γένησθε <u>υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς</u>, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ <u>πονηροὺς</u> καὶ <u>ἀγαθοὺς</u> καὶ βρέχει ἐπὶ <u>δικαίους</u> καὶ <u>ἀδίκους</u>. [QnLk1·Mt1]	Lk2 6.35c. <u>καὶ ἔσεσθε υἱοὶ **ὑψίστου**, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς</u>. [QnLk1Mt1·:Lk2]
QnLk1 6.36. γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ⸢⸢οἰκτίρμων⸣ ὑμᾶς⸣[144]	Mt1 5.48. <u>ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν</u>. [QnLk1·Mt1]	Lk2 6.36. <u>γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων **ἐστίν**</u>. [QnLk1˙Lk2] [QnLk1Mt1·:Lk2?]

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[141] The confirmation of and upgrades to Lk1 6.34a follow Harnack based on Tertullian, "And if you lend to those from whom you hope to receive, what grace is that for you?" / *et si feneraveritis a quibus speratis vos recepturos, quae gratia est vobis?* (*Marc.* 4.17.1; Roth 5.18). While A, D and other mss have the present tense verb for "lend" / δανίζετε, Tertullian's future perfect reflects the earlier tradition, followed later by LkR2, 𝔓75, B and most mss.

[142] Lk2 6.34b–35a is unattested for Lk1 according to Roth (p. 415), but it was likely not present. The language is characteristic of LkR2, particularly the plural form of "sinners" / ἁμαρτωλ- and "doing good" / ἀγαθοποι-. The idea of a future "reward" / μισθὸς for doing right is borrowed from Mt1, where it is a characteristic feature. While "love your enemies" is original and authentic to Qn (see 6.27 above), its repetition here reflects LkR2 using Qn both directly and as appropriated by Mt1. Essentially, 6.34b–35a represent LkR2 engaging in a bit of *halakhic* elaboration and repetition following Mt1 precedent.

[143] The confirmation of and upgrade to Lk1 6.35c is based on Tertullian's verbatim quotation: "You will be sons of god" / *eritis filii dei* (*Marc.* 4.17.5; Roth 5.19). While the reference to "god" / θεοῦ here is, as Harnack and Roth noted, unrepresented among Luke mss, that need not make it an alteration by Tertullian, especially since the signal cascade reflects a pattern toward divine circumlocution. Within the same *midrash halakhah* as described above, MtR1 here provides thematic illustrations, elaborates on the theme of divine sonship, and engages in a typical MtR1 circumlocution of the divine title by referring to god as "our father in the heavens" / πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς (cf. A185). While LkR2 sticks close to the Qn text here, it does apparently pick up a weak signal of MtR1 divine circumlocution, deployed using its characteristic term "most high" / ὑψίστου. The dependent clause concluding the verse in 6.35d is quoted by Tertullian: "Because he... is gratifying to the graceless and evil" / *quia ipse... suavis est adversus ingrates et malos* (*Marc.* 4.17.6; Roth 5.19).

[144] Lk1 6.36 is confirmed and corrected based on Tertullian: "'Be merciful just as your father is merciful to you'" / *estote... misericordes sicut pater vester misertus est vestri* (*Marc.* 4.17.8; Roth 5.20). Harnack's "had mercy" / ᾤκτειρεν as an alternative reverse translation of Tertullian's *misertus est* is followed by Roth (p. 415), but it is idiosyncratic and lacks any support in the Lukan mss traditions.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)
A081. Judging	6.37–40, 42d–e	4.24c	7.1–5, 15.14	13.16, 15.20	6.37–42	10.24–25

Parallel Verses for Signals Tracing: GMarc 6.37–39

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 6.37. μὴ κρίνετε ἵνα μὴ κριθῆτε μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε[145]	-----	Mt1 7.1. μὴ κρίνετε, ἵνα μὴ κριθῆτε· [QnLk1·Mt1]	Lk2 6.37. καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· [QnLk1˙Lk2]
QnLk1 6.38. δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον καὶ ὑπερεχχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν τῷ αὐτῷ ᾧ μετρεῖτε μέτρῳ ἀντιμετρηθήσεται ὑμῖν[146]	Mk1 4.24c. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν. [Qn·Mk1]	Mt1 7.2. ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν **ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.** [QnMk1·:Mt1]	Lk2 6.38. δίδοτε καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεχχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. [QnLk1˙Lk2]
QnLk1 6.39. ⟨εἶπεν δὲ καὶ παραβολὴν αὐτοῖς⟩ ⟨τυφλὸς δὲ τυφλὸν ὁδηγεῖ εἰς βόθυνον⟩[147]	-----	Mt1 15.14. ἄφετε αὐτούς· τυφλοί εἰσιν ὁδηγοὶ [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. [QnLk1˙Mt1]	Lk2 6.39. εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ **ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;** [QnLk1Mt1·:Lk2]

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[145] Lk1 6.37 is quoted verbatim by Tertullian, "Do not judge, lest you be judged. Do not condemn, lest you be condemned. Forgive and you will be forgiven" / *nolite iudicare, ne iudicemini; nolite condemnare, ne condemnemini; dimittite et dimittemini* (*Marc.* 4.17.9; Roth 4.4.17, p. 415). Tertullian's restatements and paraphrases elsewhere (*Or.* 7.3; *Pat.* 10.7, 12.3; *Pud.* 2.2) do not merit any alteration to his clear, primary quotation of Lk1.

[146] Lk1 6.38 is quoted verbatim in *Adamantius Dialogue* (32.16–18 (1.15); Roth 7.4.6), replicated in the QnLk1 6.38 box above. It is also quoted verbatim by Tertullian: "Give and it will be given to you. A good measure, pressed and overflowing they will give into your bosom. With that measure with which you measure it will be measured back to you" / *date et dabitur vobis. mensuram bonam, pressam ac fluentem dabunt in sinum vestrum. eadem qua mensi eritis mensura remetietur vobis* (*Marc.* 4.17.9; Roth 5.21). The unique word order (relative pronoun, verb, noun) in *Adamantius Dialogue* (ᾧ μετρεῖτε μέτρῳ), confirmed by Tertullian (*eadem qua mensi eritis mensura*), is preserved in favor of its rearrangement (relative pronoun, noun, verb) in Mk1 and its later heirs (Mt1 and Lk2).

[147] Regarding the opening explicit restoration to Lk1 6.39, Braun (*Contre Marcion IV*, 222n5) says that Tertullian is "without a doubt" referring to "now he spoke a comparison to them" / εἶπεν δὲ καὶ παραβολὴν αὐτοῖς when he says "he allegorized to the men" / *in homines allegorizavit* (*Marc.* 4.17.12). Regarding the second explicit restoration, we have another case where an abundance of evidence surprisingly leads Roth to give up on any reconstruction and instead declare that "no insight into wording can be gained" (4.4.18, p. 415). Tertullian recalls the verse no fewer than four times (!): "A blind person [led] by a blind person falls into the same pit" / *caecus a caeco in eandem decidit foveam* (*Marc.* 3.7.1); "now a blind person leads a blind person into a pit" / *sed caecus caecum ducit in foveam* (*Marc.* 4.17.12); "so indeed the blind person must lead the blind" / *sic enim caecus caecum deducere solet* (*Marc.* 4.36.12); "[i]t is necessary that a blind person be led by a blind person into a pit" / *caecus a caecis in foveam deducaris necesse est* (*Praescr.* 14.8). We note that *none* of the four attestations have the word "both" and three of the four lack the word "fall," thus removing those words from the reconstruction. Tertullian uses the lemma for "lead" / *duc*– in the present tense twice (one active and one infinitive) but in the passive only once, leading me to opt for a present tense verb as more likely. All of Tertullian's attestations are closer to the Matthean declarative than the Lukan rhetorical question, yet *none* have the plural for "blind person" or "guides" as in the first statement in Mt1 15.14. So, through a process of logical deduction, we have a reconstruction identical to the quotation in *Marc.* 4.17.12: "now a blind person leads a blind person into a pit" / *sed caecus caecum ducit in foveam* / τυφλὸς δὲ τυφλὸν ὁδηγεῖ εἰς βόθυνον.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)
QnLk1 6.40. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον[148] 6.41–42c not present in QnLk1[149] QnLk1 6.42d–e. ⟨ἔκβαλε ἐκ τοῦ ὀφθαλμοῦ⟩ ⟨⟨σοῦ⟩⟩ ⟨τὴν δοκόν⟩ ⟨⟨καὶ⟩⟩ ⟨τότε⟩ ⟨⟨διαβλέψεις ἐκβαλεῖν⟩⟩ ⟨τὸ κάρφος⟩ ⟨⟨ἐκ τοῦ⟩⟩ ⟨ὀφθαλμοῦ⟩ ⟨⟨τοῦ ἀδελφοῦ σου⟩⟩	Mt1 7.3. τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; Mt1 7.4. ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ; Mt1 7.5. ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. [QnLk1·Mt1]	Jn2 13.16. ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. [QnLk1Mt1·:Jn2] Jn2 15.20. μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. [QnLk1Mt1·:Jn2]	Lk2 6.40. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. [QnLk1Mt1·:Lk2] Lk2 6.41. τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; [Mt1¨Lk2] Lk2 6.42. πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. [QnLk1Mt1·:Lk2]	Mt2 10.24. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. [QnLk1Lk2·:Mt1] Mt2 10.25. ἀρχετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. [QnLk1Lk2·:Mt1]

[148] Lk1 6.40a is multiply attested according to Roth (4.4.19, p. 415), all by Tertullian (*Marc.* 1.14.4, 4.4.5, 4.17.12; see also *An.* 55.2, *Praescr.* 34.5, *Scorp.* 9.6, *Val.* 33.1). Roth omits Lk1 6.40b as unattested (p. 415), and BeDuhn similarly bypasses it (p. 103). Outside of his running commentary on Marcion's *Gospel*, Tertullian clearly quotes the content of Mt2 10.24 twice, and a third citation gives the same basic content: "But you, disciple, above the master and a servant above the master" / *at tu si super magistrum discipulus et servus super dominum* (*Marc.* 1.14.4); "a disciple is not above a teacher… nor his servant above the master" / *non est discipulus super magistrum . . . nec servus super dominum suum* (*Scorp.* 9.6); "servants above a master and disciples above a teacher" / *servi super dominum et discipuli super magistrum* (*An.* 55.2). None of this clearly attests to Lk1, and Tertullian's habit of using sarcasm and invective elsewhere (such as in *Marc.* 4.4.5 or *Praescr.* 34.5) makes those citations irrelevant as well. Lk2 6.40a borrows the content of QnLk1 6.40 but expands it into a parallelism in Lk2 6.40b about christlikeness, a characteristic theme of LkR2. As part of its discourse on persecutions (Mt2 10.17–25, see A100 and 198), MtR2 10.24 first repeats the opening from Lk2 6.40 and adds the "servant… master" theme it gleaned elsewhere from Lk2. Then MtR2 20.15 restates Lk2 6.40b and finally doubles its "slave… master" saying to expand Lk2 6.40b.

[149] Lk2 6.41–42 is attested "but no insight into wording can be gained" according to Roth (p. 415), but 6.41–42c was most likely not present and 6.42d–e was most likely present in Lk1, and several words are in fact attested. The main assurance of the presence of some of this content is that Tertullian refers to it shortly after attesting to Lk1 6.40a (*Marc.* 4.17.11–12). Complicating the reconstruction is that Tertullian's attestation here takes the form of an insult to Marcion: "Let the heretic remove the log from his eye, then he can disprove if there is any straw in a Christian's eye" / *eximat et de oculo suo trabem haereticus, tunc in oculo Christiani si quam putat stipulam revincat* (*Marc.* 4.17.12 in Roth 4.4.19 but *Marc.* 4.17.11 in Evans). Despite its insulting tone and tenor, Tertullian's attestation still provides for the explicit restoration of "remove from the eye" / ἔκβαλε ἐκ τοῦ ὀφθαλμοῦ, "the log" / τὴν δοκόν, "then" / τότε , "the straw" / τὸ κάρφος and a second occurrence of "eye" / ὀφθαλμοῦ. The improvised restorations are based on D, as well as Mt1 and Lk2 as independent receptors of QnLk1, while also omitting the redactional tendencies of MtR1 and LkR2. The rhetoric and vocabulary of most of Mt1 7.3–5 // Lk2 6.41–42 are characteristic of MtR1 (rhetorical questions, "hypocrite," etc.) and uncharacteristic of QnLk1. Notice how closely LkR2 6.41–42c follows Mt1, showing by relief the lack of an earlier/rival QnLk1 tradition for much of this content.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A082. Tree known by fruit	6.43, 45	7.16–18, 12.33–35	6.43–45	7.20–21	7.16–18, 12.33–35, 15.19

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 6.43. ⟨οὐ δύναται⟩ δένδρον καλὸν ⟨καρπὸν σαπρὸν ποιεῖν οὐδὲ⟩ δένδρον σαπρὸν ⟨καρπὸν καλὸν ποιεῖν⟩[150] 6.44 not present in QnLk1[151] QnLk1 6.45. ⸀ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ⸀ἀγαθὰ⸀ καὶ ὁ πονηρὸς⸀ (ἄνθρωπος) ⸀ἐκ τοῦ πονηροῦ⸀ ⟨θησαυροῦ⟩ ⸀προφέρει ⸀πονηρά⸀⸀ ⟨ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί⟩[152]	Mt1 7.16. ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; Mt1 7.17. οὕτως πᾶν <u>δένδρον ἀγαθὸν</u> <u>καρποὺς καλοὺς</u> <u>ποιεῖ</u>, τὸ δὲ <u>σαπρὸν</u> <u>δένδρον</u> <u>καρποὺς</u> <u>πονηροὺς</u> <u>ποιεῖ</u>. [QnLk1·Mt1] Mt1 7.18. <u>οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ</u> <u>δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν</u>. [QnLk1·Mt1] Mt1 12.33. ἢ ποιήσατε τὸ <u>δένδρον καλὸν</u> καὶ <u>τὸν καρπὸν αὐτοῦ</u> <u>καλόν</u>, ἢ ποιήσατε τὸ <u>δένδρον σαπρὸν</u> καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. [QnLk1·Mt1] Mt1 12.34. γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; <u>ἐκ γὰρ τοῦ</u> <u>περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ</u>. QnLk1·Mt1] Mt1 12.35. <u>ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ</u> ἐκβάλλει <u>ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει</u> <u>πονηρά</u>. [QnLk1·Mt1]	Lk2 6.43. οὐ γάρ ἐστιν <u>δένδρον καλὸν</u> **ποιοῦν** καρπὸν **σαπρόν**, οὐδὲ πάλιν δένδρον σαπρὸν **ποιοῦν** καρπὸν καλόν. [QnLk1Mt1·:Lk2] Lk2 6.44. **ἕκαστον** γὰρ **δένδρον ἐκ τοῦ** ἰδίου **καρποῦ γινώσκεται**· οὐ γὰρ **ἐξ ἀκανθῶν** **συλλέγουσιν** **σῦκα** οὐδὲ ἐκ βάτου **σταφυλὴν** τρυγῶσιν. [Mt1·Lk2] Lk2 6.45. <u>ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ</u> <u>πονηρόν· ἐκ γὰρ</u> <u>περισσεύματος</u> <u>καρδίας λαλεῖ τὸ στόμα</u> αὐτοῦ. [QnLk1·Lk2]	Mk2 7.20. ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. Mk2 7.21. ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ <u>διαλογισμοὶ</u> οἱ <u>κακοὶ</u> <u>ἐκπορεύονται</u>, πορνεῖαι, κλοπαί, φόνοι [QnLk1·Mk2]	Mt2 7.16–18 same as Mt1 Mt2 12.33–35 same as Mt1 Mt2 15.19. <u>ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί</u>, **φόνοι**, μοιχεῖαι, **πορνεῖαι**, **κλοπαί**, ψευδομαρτυρίαι, βλασφημίαι. [QnLk1Mk2·:Mt2]

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[150] Lk1 6.43 is deemed largely irretrievable by Roth *because of* its abundance of witnesses, including "Tertullian, Hippolytus, Origen, Pseudo-Tertullian, and Philastrius" (7.4.7; see also 4.4.20, 8.8). Tertullian's closest attestation is, "Hence even a good tree would not bring forth bad fruit, because truth does not [bring forth] heresy, nor a bad [tree] good [fruit], because heresy does not [bring forth] truth" / *proinde et arbor bona non proferat malum fructum, quia nec veritas haeresim, nec mala bonum, quia nec haeresis veritatem* (*Marc.* 4.17.11), though he references similar content elsewhere (*Marc.* 1.2.1, 2.4.2, 2.24.3; *An.* 21.4, 21.5; *Herm.* 13.1; Roth 4.4.20). Additional quotations and/or paraphrases abound (Roth 8.8): Latin Origen, "It is written that a good tree cannot make bad fruits, nor can a bad tree make good fruits; from the fruit indeed a tree is recognized" / *scriptum est quia non potest arbor bona malos fructus facere, neque arbor mala bonos fructus facere; ex fructu enim arbor cognoscitur* (*Princ.* 2.5.4); Hippolytus of Rome, "A good tree cannot make bad fruits and so on" / οὐ δύναται δένδρον καλὸν καρποὺς πονηροὺς ποιεῖν καὶ τὰ ἐξῆς (*Haer.* 10.19.3); Pseudo-Tertullian, "Every good tree makes good fruits, but a bad [tree makes] bad [fruits]" / *omnis arbor bona bonos fructas facit, mala autem malos* (*Haer.* 6.2); Philastrius, "It is not a good tree that makes bad fruit, nor a bad tree that makes good fruit" / *non est arbor bona quae facit malum fructum, neque arbor mala quae faciat bonum fructum* (*Diversarum hereseon* 45.2). The inverted order in *Adamantius Dialogue* is a complete outlier and suggests a later redaction to Lk1: "a rotten tree cannot yield lovely fruits nor a lovely tree yield bad fruits" / οὐ δύναται δένδρον σαπρὸν καρποὺς καλοὺς ἐνεγκεῖν οὐδὲ δένδρον καλὸν καρποὺς κακοὺς ἐνέγκαι (56,14-16 (1.28), slightly modified in 58,11-13 (1.28) by use of the verbal prefix προσ- / *pros*-). The opening explicit restoration is corroborated by Hippolytus and *Adamantius Dialogue* as well as Mt1 7.18 as earliest receptor. The singular for "fruit" follows Tertullian's consistent usage (Roth 7.4.7), Philastrius, and the LkR2 receptor over against the plural form found in Hippolytus, Latin Origen, Pseudo-Tertullian, *Adamantius Dialogue*, and Mt1. The verb choice ("make" / ποιεῖν) follows Mt1 as this QnLk1 signal's earliest receptor, a verb also confirmed by Hippolytus in the infinitive, but rendered in the active by Pseudo-Tertullian and Philastrius, and preferred, albeit in an uncertain form, by Roth (p. 415). Tertullian may have changed the verb to "bring forth" / ἐνεγκεῖν / *proferat* (*Marc.* 4.17.11) for polemical purpose, or both Tertullian and *Adamantius Dialogue* may simply attest a different, later form of the text.

[151] Lk2 6.44 is unattested according to Roth (p. 416), but it was probably not present in Lk1. Instead, it was originally an emphatic Mt1 halakhic elaboration in 7.16 (doubled in 12.33) later copied closely yet just a single time by LkR2.

[152] The upgrades, emendations, and explicit restorations to Lk1 6.45 all follow *Adamantius Dialogue* (58,20–24 (1.28); Roth 7.4.8). Its content is also briefly alluded to as part of Tertullian's running commentary sequence: "Thus Marcion has not brought forth anything good from the treasure of Cerdo, nor Apelles from that of Marcion" / *sic nec Marcion aliquid boni de thesauro Cerdonis malo protulit, nec Appelles de Marcionis* (*Marc.* 4.17.12; Roth 5.23). A Latin translation of Origen also quotes it: "a good man out of the good treasure of his heart brings forth good, and the evil from an evil [heart] brings forth evil" / *bonus homo de bono thesauro cordis sui profert bonum, et malus de malo profert malum* (*Princ.* 2.5.4; Roth 8.9). Despite these multiple witnesses, the verse is still considered by Roth to be dubious and *Adamantius Dialogue* is specifically dismissed as "not attesting Marcion's text" because of similarities with Matthew (Roth 5.23). Reflecting late strata, Mt2 15.1–20 and Mk3 7.1–23 are very closely related in their respective sections on defilement, but here MtR1 follows QnLk1 6.45 rather than Mk1 7.20–21.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A083a. Master master	6.46	7.21	6.46	7.21–23
A083b. House built on rock	––––––	7.24–27	6.47–49	7.24–27

Parallel Verses for Signals Tracing: GMarc 6.46, 47–49

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 6.46. τί ⸀δέ⸉ με καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω;[153]	Mt1 7.21. 《τί δέ με καλεῖτε· κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;》 [QnLk1·Mt1] 7.22–23 not present in Mt1	Lk2 6.46. τί δέ με καλεῖτε· κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; [QnLk1¨Lk2]	Mt2 7.21. οὐ πᾶς ὁ λέγων μοι· κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ᾿ ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. [QnLk1Mt1¨Mt2] Mt2 7.22. πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; [QnLk1Mt1¨Mt2] Mt2 7.23. καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ᾿ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
6.47–49 not present in QnLk1[154] Lk1 8.21. 《ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει》 τίς ἐστιν μήτηρ ⸀μου⸉ καὶ τίνες εἰσὶν ἀδελφοί ⸀μου⸉ εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς;	Mt1 7.24. πᾶς οὖν <u>ὅστις ἀκούει</u> <u>μου</u> <u>τοὺς λόγους</u> τούτους καὶ <u>ποιεῖ</u> <u>αὐτούς</u>, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν· [QnLk1·Mt1] Mt1 7.25. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. Mt1 7.26. καὶ πᾶς <u>ὁ ἀκούων</u> <u>μου</u> <u>τοὺς λόγους</u> τούτους <u>καὶ μὴ</u> <u>ποιῶν</u> <u>αὐτοὺς</u> ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον· [QnLk1·Mt1] Mt1 7.27. καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.	Lk2 6.47. <u>πᾶς</u> ὁ ἐρχόμενος πρός με καὶ <u>ἀκούων</u> <u>μου</u> <u>τῶν</u> <u>λόγων</u> <u>καὶ</u> <u>ποιῶν</u> <u>αὐτούς</u>, ὑποδείξω ὑμῖν <u>τίνι ἐστὶν ὅμοιος·</u> [Lk1Mt1·Lk2] Lk2 6.48. <u>ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς</u> <u>ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν·</u> <u>πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ</u> <u>ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς</u> <u>οἰκοδομῆσθαι αὐτήν.</u> [Mt1·Lk2] Lk2 6.49. <u>ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ</u> <u>οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ</u> <u>προσέρηξεν ὁ ποταμός, καὶ</u> εὐθὺς <u>συνέπεσεν</u> καὶ <u>ἐγένετο τὸ</u> <u>ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.</u> [Lk1Mt1·Lk2]	Mt2 7.24–27 same as Mt1

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[153] Tertullian clearly quotes Lk1 6.46, albeit split into two parts: "If that is so, who seemed to say: 'Why do you call me, 'master, master'?" / *si ita est, quis videbitur dixisse: quid voca<ti>s, domine, domine?* (*Marc.* 4.17.13); "Who besides could suggest: 'And do not do what I say'?" / *quis item adiecisse potuisset: et non facitis quae dico?* (*Marc.* 4.17.14; Roth 5.24). δέ is upgraded based on nearly universal attestation in Luke mss, with f[13] and 1424 being exceptions. MtR2 7.22–23 later added an eschatological judgment scene that has in the background the LkR2/Acts language/conceptuality of the disciples having extensive delegated authority to do "powers in your name."

[154] Lk2 6.47–49 are unattested (Roth, p. 416), but they were almost certainly not present in Lk1. These verses represent an extensive MtR1 *aggadah*, a sermonic grand *finalé* that LkR2 opted to retell closely to conclude its sermon on the plain as a rival to the homiletic feat of the Mt1 sermon on the mount. About the phrasing in Lk1 8.21 being absent from Qn yet *based on and distinctive from* Mk1, see parallel set A135.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)	Mt2 (140s)
A085. Centurion	7.1–3, 6–7, 9[155]	8.5–8, 10	4.46b–54	7.1–10	8.5–13

Parallel Verses for Signals Tracing: GMarc 7.1–3, 4–5

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)
QnLk1 7.1. 《καὶ ἐγένετο ὅτε ἐτέλεσεν ταῦτα τὰ ῥήματα λαλῶν ἦλθεν εἰς Καφαρναούμ》 QnLk1 7.2. 《καὶ προσῆλθεν αὐτῷ》 ⸉ἑκατόνταρχος⸊ QnLk1 7.3. 《καὶ λέγει ὁ παῖς μου ἐν τῇ οἰκίᾳ παραλυτικός》[156] 7.4–5 not present in QnLk1[157]	Mt1 8.5a. εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ [‡QnLk1·:Mt1] Mt1 8.5b. προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν [‡QnLk1·:Mt1] Mt1 8.6. καὶ λέγων· κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. [‡QnLk1·:Mt1]	Jn1 4.46b. ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ. [‡QnLk1·:Jn1] Jn1 4.47. οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν, ἤμελλεν γὰρ ἀποθνῄσκειν. [‡QnLk1·:Jn1]	Lk2 7.1. ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. [‡QnLk1·:Lk2] Lk2 7.2. ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. [‡QnLk1Jn1·:Lk2] Lk2 7.3. ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. [‡QnLk1Jn1·:Lk2] Lk2 7.4. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο· [‡QnLk1Mt1·:Lk2] Lk2 7.5. ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν.
QnLk1 7.6a. 《καὶ λέγει αὐτῷ ἐγὼ ἐλθὼν θεραπεύσω αὐτόν》[158]	Mt1 8.7. καὶ λέγει αὐτῷ· ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. [QnLk1·Mt1]	Jn1 4.48. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.	Lk2 7.6a. ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.

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[155] This overall passage is clearly and multiply attested for Lk1 (Roth 4.4.21, 6.4.11), but the specific wording for most verses (7.1, 3–8, 10) is not (Roth p. 416). Tertullian provides a succinct summary with some wording for 7.9: "So then it is unbelievable if, in extolling the centurion's faith, it is declared to one who did not hold Israel's faith that he had not found such faith in Israel" / *proinde extollenda fide centurionis incredibile, si is professus est talem se fidem nec in Israële invenisse ad quem non pertinebat fides Israëlis* (*Marc.* 4.18.1). The following few sentences in *Marc.* 4.18.1 continue to expound on the passage, but the sentiments are too argumentative to be of benefit for the purpose of retrieving and reconstructing specific words. Tertullian's brief statement elsewhere, "if even a centurion believed" / *si etiam centurio crediderat* (*Idol.* 19.3), may have some reconstructive value, while *Val.* 28.1 is too vague to be of any benefit. As seen below, Epiphanius clearly and repeatedly quotes Lk1 7.9. For these reasons, our maximalist improvised restoration represents an eclectic combination of elements of D as well as Mt1, Jn1, Jn2, and Lk2 as receptors of QnLk1, while also seeking to exclude the redactional tendencies of later strata.

[156] The restorations to Lk1 7.1–3 largely follow Mt1 as the earliest and simplest QnLk1 receptor, wherein the centurion makes a direct plea to Joshua. It is likely that the centurion in Qn was a known, named person, just as Cornelius in Acts 10 was known and frequently named. The name Pantera, well-evidenced in Rabbinic literature, should be considered as one possibility, as should Longinus, but it is also entirely possible that the name is lost to history. In the Qn narrative, this centurion was apparently Joshua's first follower, perhaps even his protector or body man. The erasure of his identity and effort to distance him from Jesus across later strata points to a deliberate, cascading pattern of suppressing a relationship later seen as problematic, whether because of the implications of violence, Roman support for an insurrection, homoeroticism, or all of these factors. D has a particularly oblique reference to the centurion and his slave: "a certain person of a certain centurion" / ἑκατοντάρχου δέ τινος τις. The slave's affliction is described in different ways in Mt1, Jn1, and Lk2, but Mt1 as the closest receptor provides the most reasonable basis for reconstructing QnLk1, that the slave was "paralyzed" / παραλυτικός. JnR1 exaggerated the infirmity ("he was about to die" / ἤμελλεν γὰρ ἀποθνῄσκειν) to set the stage for Jesus producing a sign demonstrating his power of resurrection, and LkR2 later followed suit ("he was about to die" / ἤμελλεν τελευτᾶν), consistent with its penchant for making Elijah-Jesus parallels.

[157] Lk2 7.4–5 is unattested (Roth p. 416) and likely not present in QnLk1. Instead, these verses reflect a later tendency to distance Jesus and the centurion by having them talk through proxies, a tendency first evidenced in Jn1 then expanded in Lk2 with dramatization, collective speech, and Jewish synagogue piety.

[158] For Lk1 7.6a, the Matthean strata here are closest to the earliest signal in Qn, showing the proximity and direct communication between Joshua and the centurion likely present in the earliest stratum. Codex Bezae (D) incorporates the late LkR2 redactional tendencies to distance Jesus and the centurion geographically and socially via emissaries.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100-110)	Lk2 (117–138)	Mt2 (140s)
QnLk1 7.6b. 《καὶ λέγει ὁ ἑκατόνταρχος κύριε οὐ γὰρ ἱκανός εἰμι ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς》 QnLk1 7.7 《ἀλλὰ εἰπὲ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου》 7.8 not present in QnLk1[159]	Mt1 8.8. καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· κύριε, <u>οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς</u>, ἀλλὰ μόνον εἰπὲ λόγῳ, <u>καὶ ἰαθήσεται ὁ παῖς μου</u>. [QnLk1·Mt1] 8.9 not present in Mt1	Jn1 4.49. λέγει πρὸς αὐτὸν ὁ βασιλικός· κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. [‡QnLk1·:Jn1] (see Qn 7.2 above)	Lk2 7.6b. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ· κύριε, μὴ σκύλλου, <u>οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς</u>. [‡QnLk1·:Lk2] Lk2 7.7. διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν· <u>ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου</u>. [‡QnLk1·:Lk2] Lk2 7.8. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ.	Mt2 8.8 same as Mt1 Mt2 8.9. <u>καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ</u>. [Lk2·Mt2]
QnLk1 7.9. 《λέγει αὐτῷ ὁ Ἰησοῦς》 λέγω ⟨δὲ⟩ ὑμῖν ⸢τοσαύτη⸣ πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον[160]	Mt1 8.10. 《λέγει αὐτῷ ὁ Ἰησοῦς》 <u>λέγω ὑμῖν, παρ’ οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον</u>. [QnLk1·Mt1]	Jn1 4.50. <u>λέγει αὐτῷ ὁ Ἰησοῦς· πορεύου, ὁ υἱός σου ζῇ</u>. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. [‡QnLk1·Jn1]	Lk2 7.9. ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν· <u>λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον</u>. [QnLk1·Lk2]	Mt2 8.10. <u>ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν</u> καὶ εἶπεν <u>τοῖς ἀκολουθοῦσιν</u>· ἀμὴν λέγω ὑμῖν, παρ’ οὐδενὶ τοσαύτην <u>πίστιν ἐν τῷ Ἰσραὴλ εὗρον</u>. [QnLk1Lk2·:Mt2]
7.10 not present in QnLk1[161]	8.11–13 not present in Mt1	Jn1 4.51. ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῇ. Jn1 4.52. ἐπύθετο οὖν τὴν ὥραν παρ’ αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. Jn1 4.53. ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὁ υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. Jn1 4.54. τοῦτο δὲ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.	Lk2 7.10. καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν <u>δοῦλον</u> ὑγιαίνοντα. [Jn1·Lk2?]	Mt2 8.11. λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, Mt2 8.12. οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Mt2 8.13. καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· ὕπαγε, ὡς <u>ἐπίστευσας</u> γενηθήτω σοι. καὶ ἰάθη <u>ὁ παῖς</u> [αὐτοῦ] ἐν <u>τῇ ὥρᾳ ἐκείνῃ</u>. [Jn1·Mt2]

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[159] Lk2 7.8 is unattested according to Roth (p. 416), but it was likely not present in Lk1. The centurion's extended speech reflects the LkR2 tendencies toward character development, expanded dialogue, delegated authority, aristocratic matters, slave-owner concerns, and sympathetic portrayal of Roman civic and military authorities.

[160] Lk1 7.9 is quoted twice by Epiphanius, "Now I tell you, such faith I have not seen in Israel" / Λέγω δὲ ὑμῖν, τοσαύτην πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον (*Pan.* 42.11.6 ζ (7); *Pan.* 42.11.17 Σχ. ζ (7); Roth 6.4.11). Epiphanius also paraphrases the verse: Εἰ οὐδὲ ἐν τῷ Ἰσραὴλ τοιαύτην πίστιν εὗρεν ὡς ἐν τῷ ἀπὸ ἐθνῶν ἐλθόντι ἑκατοντάρχῃ, ἆρα οὐ ψέγει τὴν τοῦ Ἰσραὴλ πίστιν (42.11.17 Ἐλ. ζ (7)). Tertullian also quotes this verse: "So then it is unbelievable if in extolling the centurion's faith, it is declared to one who did not hold Israel's faith that he had not found such faith in Israel.... Because if that were so, he would have said that such faith had never existed in Israel, saying instead that such faith should have been found in Israel" / *proinde extollenda fide centurionis incredibile, si is professus est talem se fidem nec in Israële invenisse ad quem non pertinebat fides Israëlis... quoniam si ita esset, talem fidem nec in Israhele umquam fuisse. ceterum dicens talem fidem debuisse inveniri in Israhele* (*Marc.* 4.18.1; Roth 4.4.21). The opening improvised restoration is from Jn1 as QnLk1 receptor, "Jesus says to him" / λέγει αὐτῷ ὁ Ἰησοῦς, a simpler introductory formula than that used by LkR2, "I tell you" / λέγω ὑμῖν.

[161] Lk2 7.10 is unattested (Roth, p. 416), but it was likely not present. The earliest conclusions to this story in QnLk1 and Mt1 apparently ended in Lk1 7.9 with a climactic pronouncement, a characteristic typical of QnLk1 storytelling. JnR1 narrates a conclusion to the story highlighting the role of the emissaries to the royal beneficiary of this resurrection miracle and noting this episode as the "second sign" / δεύτερον σημεῖον Jesus performed. Influenced by this longer conclusion in Jn1, MtR2 turned the conclusion into a contrast of the forthcoming doom for the children of Abraham and their displacement by foreigners, accompanied by a second climactic pronouncement with assurance of healing.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A086. Widow's son raised[162]	7.12–16	7.11–17

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
7.11 not present in QnLk1[163]	Lk2 7.11. καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναῒν καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολύς.
QnLk1 7.12. 《καὶ ἐγένετο》 ⟨τεθνηκὼς υἱὸς⟩ 《τῇ μητρὶ αὐτοῦ》 ⟨χήρα⟩ 《οὔσῃ καὶ πολύς ὄχλος συνεληλύθι αὐτῇ》[164]	Lk2 7.12. ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ <u>ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ</u> καὶ αὐτὴ <u>ἦν χήρα</u>, <u>καὶ ὄχλος</u> τῆς πόλεως ἱκανὸς <u>ἦν σὺν αὐτῇ</u>. [‡QnLk1·Lk2]
QnLk1 7.13. 《ἰδὼν δὲ ὁ Ἰησοῦς ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ λέγει αὐτῇ μὴ κλαῖε》	Lk2 7.13. καὶ <u>ἰδὼν</u> αὐτὴν <u>ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ· μὴ κλαῖε</u>. [‡QnLk1·Lk2]
QnLk1 7.14. 《νεανίσκε νεανίσκε σοὶ λέγω ἐγέρθητι》	Lk2 7.14. <u>καὶ προσελθὼν ἥψατο</u> τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, <u>καὶ εἶπεν· νεανίσκε, σοὶ λέγω, ἐγέρθητι</u>. [‡QnLk1·Lk2]
QnLk1 7.15. 《καὶ ἀνεκάθισεν ὁ νεκρὸς》	Lk2 7.15. <u>καὶ ἀνεκάθισεν ὁ νεκρὸς</u> καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. [‡QnLk1·Lk2]
QnLk1 7.16. 《ἔλαβεν δὲ φόβος πάντας καὶ》 ἐδόξαζον τὸν θεὸν ὅτι μέγας προφήτης ⌐ἐγήγερται⌐ ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ	Lk2 7.16. <u>ἔλαβεν δὲ φόβος πάντας καὶ ἐδόξαζον τὸν θεὸν</u> λέγοντες ὅτι <u>προφήτης μέγας ἠγέρθη ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ</u>. [QnLk1·Lk2]
7.17 not present in QnLk1	Lk2 7.17. καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

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[162] Tertullian clearly attests to this overall episode and quotes verbatim from Lk1 7.16: "He also revived the widow's dead son... so that all returned glory to the creator, saying, 'A great prophet has gone forth among us, and god has considered his people'" / *resuscitavit et mortuum filium viduae... ut omnes illic creatori gloriam retulerint, dicentes: magnus prophetes prodiit in nobis, et respexit deus populum suum* (*Marc.* 4.18.2; Roth 5.25).

[163] Lk2 7.11 and 17 are both unattested (Roth p. 416), but they were both likely not present in Lk1. They were instead characteristic LkR2 redactions, including a place name (Nain) as well as implicit extensive travel and/or geographical confusion in placing this episode in Judea when the previous and closely related story of the centurion had taken place in Capernaum in Galilee.

[164] The Qn and Lk1 strata, which otherwise no or little LXX devotion, were probably missing this episode's careful imitations of LXX 1 Kgs 17.9–24, including tell-tale phrases such as "gate of the town" (1 Kgs 17.10 // Lk2 7.12) and "gave him to his mother" (1 Kgs 17.23 // Lk2 7.15). These are instead reflections of LkR2 creativity and well-sourced storytelling. Thus the reconstruction of Lk1 7.12-15 largely follows D, which differs considerably from Lk2 at points, while also removing references to the LXX as well as to cities. The term "only-begotten" / μονογενὴς is only found elsewhere in Lk2 8.42 and Lk2 9.38. While that term could be LkR2 redaction adding dramatization to the episode, it could also be original to QnLk1 and part of the inspiration of later stories in Lk2 and perhaps even Jn1 4.46b–54.

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

Parallel Verses for Signals Tracing: GMarc 7.18–20, ~~21~~

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.18. ⟨ἀκούσας⟩ ⟪Ἰωάννης⟫ ⟨γὰρ ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ ἔπεμψε τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν⟩ QnLk1 7.19. ⟨λέγων⟩ σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;[165] QnLk1 7.20. ⟪καὶ παραγενόμενοι οἱ ἄνδρες πρὸς αὐτὸν εἶπαν Ἰωάννης ἀπέσταλκεν ἡμᾶς πρὸς σὲ λέγων⟫ ⟨σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;⟩[166]	Mt1 11.2. ὁ δὲ Ἰωάννης <u>ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ</u> πέμψας διὰ τῶν μαθητῶν αὐτοῦ [QnLk1·Mt1] Mt1 11.3. εἶπεν αὐτῷ· <u>σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν</u>; [QnLk1·Mt1]	Lk2 7.18. καὶ <u>ἀπήγγειλαν Ἰωάννῃ</u> οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς **τῶν μαθητῶν αὐτοῦ** ὁ Ἰωάννης [QnLk1Mt1·:Lk2] Lk2 7.19. <u>ἔπεμψεν</u> πρὸς τὸν κύριον λέγων· <u>σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν</u>; [QnLk1˙Lk2] Lk2 7.20. παραγενόμενοι δὲ <u>πρὸς αὐτὸν</u> οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων· <u>σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν</u>; [QnLk1Mt1·:Lk2]
7.21 not present in QnLk1[167]	——	Lk2 7.21. ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν.

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[165] The text of Lk1 7.18–19 follows the extended, verbatim quotation in *Adamantius Dialogue* (50.12–14 (1.26); Roth 7.4.9): "hearing in prison the works of Christ, sent his disciples to him saying, 'Are you the one to come, or should we await another?'" / ἀκούσας γὰρ ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ ἔπεμψε τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν λέγων σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν. The one substitution is ἄλλον in place of ἕτερον, given that the former is more characteristic of QnLk1 and the latter is a reasonable redaction to a later version of GMarc. Roth dismisses (for Lk1 7.18) and partly downgrades (for Lk1 7.19) this attestation based on the assumption that the text of Lk1 being quoted here was influenced by Matthew rather than comprising an earlier source used by Mt1. Tertullian corroborates Lk1 7.18 and its explicit mention of John when saying that "John was scandalized when hearing of the powerful deeds of Christ" / *scandalizatur Iohannes auditis virtutibus Christi* (*Marc.* 4.18.4; Roth 4.4.22). LkR2 radically displaces the tradition of John's imprisonment by narrating it briefly as part of its baptism (Lk2 3.20).

[166] Lk1 7.20 is attested "but no insight into wording can be gained" according to Roth (p. 416). On the contrary, Tertullian clearly repeats the inquiry in 7.19–20 twice, mirroring the redundancy of the delivered message: "'Are you,' he asks, 'the one who is coming, or should we await another?'—simply inquiring whether the one he was awaiting had come. 'Are you the one who is coming'—that is, the one who is to come—'or should we await another?'" / *hoc igitur metu et Ioannes, tu es, inquit, qui venis, an alium expectamus? simpliciter inquirens an ipse venisset quem expectabat. tu es qui venis, id est qui venturus es, an alium expectamus?* (*Marc.* 4.18.6; Roth 4.4.22). Except for the Lk2 title "the Baptist," a titular or appellative custom not elsewhere in evidence in Qn, the remainder of the opening of Lk1 7.20 is restored from D, which varies little from LkR2. MtR1 apparently ignored the content in QnLk1 7.20 because of the obvious redundancy.

[167] Lk2 7.21 is unattested according to Roth (p. 415), but most likely not present. Given the multiple attestations of the surrounding verses by a host of witnesses (Tertullian, *Adamantius Dialogue*, Epiphanius, Eznik), the isolated absence of this verse is telling. The language of 7.21 is more characteristic of LkR2 than Qn, particularly "evil spirits" / πνευμάτων πονηρῶν and "graced" / ἐχαρίσατο (cf. 7.42–73), expressions that do not appear in Qn or Lk1 elsewhere. Essentially, LkR2 has Jesus produce miracles on the spot to convince the people sent by John, quite in keeping with the penchant throughout Lk2 and Acts to describe miracles/signs as leading to faith/conversion. While Tertullian in *Marc.* 4.18.6 could be referring back to 7.21, it is more likely that his reference to "aforementioned works" / *praedicatis operationibus* links Lk1 7.22 back to Lk1 7.18. See Tertullian's full quotation in the footnote on Lk1 7.22 below.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 7.22. 《καὶ》 〈ἀποκριθεὶς〉 《εἶπεν αὐτοῖς πορευθέντες ἀπαγγείλατε》 〈Ἰωάννῃ〉 《ἃ ἀκούετε καὶ βλέπετε》 ⸤τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν⸥ 〈λεπροὶ καθαρίζονται〉 ⸤νεκροὶ ἐγείρονται⸥[168]	Mt1 11.4. <u>καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε·</u> [‡QnLk1·Mt1] Mt1 11.5. <u>τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται</u> καὶ κωφοὶ ἀκούουσιν, καὶ <u>νεκροὶ ἐγείρονται</u> καὶ πτωχοὶ εὐαγγελίζονται· [QnLk1·Mt1]	Lk2 7.22. <u>καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ</u> εἴδετε <u>καὶ</u> ἠκούσατε <u>τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται</u> **καὶ κωφοὶ ἀκούουσιν,** <u>νεκροὶ ἐγείρονται,</u> **πτωχοὶ εὐαγγελίζονται·** [QnLk1Mt1·:Lk2]
QnLk1 7.23. μακάριός ⸤ἐστιν⸥ ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί[169]	Mt1 11.6. καὶ <u>μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.</u> [QnLk1·Mt1]	Lk2 7.23. <u>καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.</u> [QnLk1·Lk2]

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[168] The opening of Lk1 7.22 is omitted by Roth (p. 416) but clearly attested by Tertullian, albeit in a generalizing or summarizing way: "the lord returned answer to John that the one whom they should have recognized through the aforementioned works is recognized through those very works" / *quem et praedicatis operationibus agnovisse debuerant, ut dominus per easdem operationes agnoscendum se nuntiaverit Ioanni* (*Marc.* 4.18.6). D has some unique expressions that apparently elaborate on LkR2 7.21, which as discussed above was missing from Lk1. Mt1 and Lk2 are highly similar here as independent receptors of QnLk1, but the Mt1 present tense verbs and order ("hear and see" / ἀκούετε καὶ βλέπετε) are likely closer to QnLk1 than are the aorist verbs and inverted order of LkR2 ("saw and heard" / εἴδετε καὶ ἠκούσατε). For the second part of Lk1 7.22, the text represents a combination of upgrades, explicit restorations, and improvised restorations to Roth (4.4.22, p. 416) based on Mt1 and Lk2 as reliable yet independent sources of QnLk1. Tertullian mentions this verse outside of his treatise against Marcion, thus probably reflecting Lk2 rather than Lk1: "he cleanses lepers, he enlightens the blind, renews the paralytic, resuscitates the dead" / *leprosam emaculat, caecam reluminat, paralyticam redintegrat... mortuam resuscitat* (*Carn. Chr.* 4.4). Eznik provides direct confirmation of three elements of the Lk1 7.22 miracle catalog, albeit in a different order: "their lepers, and give life to their dead, and open their blind" (*de deo* 358; Roth 8.10). The QnLk1 phrase "the blind see again" / τυφλοὶ ἀναβλέπουσιν for MtR1 evoked LXX Isa 61.1 and its phrase, "new sight for the blind" / τυφλοῖς ἀνάβλεψιν, an intertext deepened by its addition of "heralding good news to the poor" / εὐαγγελίσασθαι πτωχοῖς.

[169] Lk1 7.23 is multiply attested. Ephrem references this verse three times, consistently attesting to the conditional clause (*Against Marcion* 1.39/86; Roth 8.11). Epiphanius excludes ἐστιν and twice has οὐ (*Pan.* 42.11.6 η (8) and 42.11.17 Σχ. η (8)) in place of ἐὰν, but he still attests to ἐὰν (42.11.17 Ἔλ. η (8)), matching both Mt1 and LkR2 as QnLk1 receptors (Roth 6.4.12). Tertullian briefly restates the verse: "who will not be scandalized by Christ" / *qui non fuerit scandalizatus in Christum* (*Marc.* 4.18.8; Roth 4.4.22).

SQE. Shorthand	Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A107. Identity of John	7.24b–c, 25b, 26b–c, 28a	7.24b–c, 25b, 26b–28	11.7–11, 16–19	7.24–35	11.7–11, 16–19, 21.31b–32

Parallel Verses for Signals Tracing: GMarc 7.~~24a~~, 24b–c, ~~25a~~, 25b, ~~25c–26a~~, 26b–c

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
7.24a not present in QnLk1 QnLk1 7.24b–c. περὶ Ἰωάννου τί ἐξήλθατε θεάσασθαι εἰς τὴν ἔρημον; ⟪κάλαμον ὑπὸ ἀνέμου σαλευόμενον;⟫[170] 7.25a not present in QnLk1[171] QnLk1 7.25b. ⟪ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον;⟫ 7.25c–7.26a not present in QnLk1 QnLk1 7.26b–c. προφήτην; ναὶ ⟪λέγω ὑμῖν⟫ καὶ περισσότερον ⟨προφήτου⟩[172]	Mt1 11.7. τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; [QnLk1·Mt1] Mt1 11.8. ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. [QnLk1·Mt1] Mt1 11.9. ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. [QnLk1Lk2·:Mt2] [QnLk1·Mt1]	Lk2 7.24. <u>ἀπελθόντων</u> δὲ τῶν <u>ἀγγέλων</u> Ἰωάννου <u>ἤρξατο λέγειν πρὸς τοὺς ὄχλους</u> περὶ Ἰωάννου· <u>τί ἐξήλθατε εἰς τὴν ἔρημον</u> θεάσασθαι; <u>κάλαμον ὑπὸ ἀνέμου σαλευόμενον;</u> [QnLk1Mt1·:Lk2] Lk2 7.25. <u>ἀλλὰ τί ἐξήλθατε ἰδεῖν;</u> ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; <u>ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ</u> καὶ τρυφῇ <u>ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν</u>. [QnLk1Mt1·:Lk2] Lk2 7.26. <u>ἀλλὰ τί ἐξήλθατε ἰδεῖν;</u> προφήτην; ναὶ <u>λέγω ὑμῖν</u>, καὶ περισσότερον προφήτου. [QnLk1Mt1·:Lk2]

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[170] Lk1 7.24b is clearly attested by Tertullian, both as a summation and quotation: "and if he bears witness to John" / *si et testimonium Iohanni perhibet* (*Marc.* 4.18.7; Roth 5.26); "What did you go out to see in the wilderness?" / *quid existis videre in solitudinem?* (*Marc.* 4.18.8; Roth 5.26). Harnack reconstructed the opening, "he began to speak"/ ἤρξατο λέγειν as possible, but Roth is probably correct to omit it (p. 416). The opening of Lk2 7.24 exudes characteristic LkR2 transitional phrasing and vocabulary, including the distinctive term "messengers" / ἀγγέλων and the abrupt introduction of "crowds" / ὄχλους. The quotation in Lk1 7.24b reads smoothly as a continuation of the saying in Lk1 7.23. The rhetorical question about "a reed shaken by the wind" / κάλαμον ὑπὸ ἀνέμου σαλευόμενον in 7.24 is not clearly attested for Lk1, but it was likely present. The symbol of the reed was well known from the first coins minted by Herod Antipas; see G. Theissen, *The Gospels in Context: Social and Political History in the Synoptic Tradition* (new ed; London: T&T Clark, 2004), 26–41. In addition to being a political commentary on Herod Antipas and making an ethical/social/political contrast between Herod Antipas and John the baptizer, this reed logion could also be an Aesopian reference and turn of phrase; S. Reece, "'Aesop', 'Q' and 'Luke'," *NTS* 62 (2016) 357–77 at 373–75. Reece finds a "genetic relationship" between Aesop's fable of the Oak and Reed, preserved in ms Parisinus 105, given its quick sequential use of the same three lemmata found condensed in the rhetorical question in Luke 7.24c: "reed" / κάλαμ-, "wind" / ἀνέμ-, and "shaken" / σαλευόμεν-. The fable illustrates how a strong oak is uprooted by a strong wind, while a reed can endure it. This Q/Aesop tradition is also preserved in GTom 78, including the reference to "a man wearing soft garments" in Luke 7.25b. Such a reference here fits perfectly with the overall Aesopian framing of Qn at its beginning and end. The aphorism may imply that John is the oak who was destroyed by Herod, while Miryam is the reed who flexibly adapts to follow Joshua.

[171] Lk1 7.25 is unattested according to Roth (p. 416), but it was likely present in a simple form. In particular, as indicated in the footnote above, the question about "a man wearing soft garments" / ἄνθρωπον ἐν μαλακοῖς ἱματίοις is corroborated by GTom 78. The repetition of the introductory rhetorical question, "what did you go out to see?" for a second time is probably LkR2 clarifying redaction followed by MtR2 and not original to QnLk1.

[172] Tertullian restates Lk1 7.26b–c: "Christ confirms him a prophet, and even more, like an angel" / *Christus propheten eum confirmans immo et supra ut angelum* (*Marc.* 4.18.7; Roth 4.4.23). The repetition of the opening rhetorical question for a third time in Lk2 7.26a is taken as LkR2 clarifying redaction followed by MtR2 and not original to QnLk1. The improvised restoration of "I tell you" / λέγω ὑμῖν after the word "yes" / ναὶ is based on this formula of emphasis being attested elsewhere in Qn (12.5). The concluding explicit restoration of "than a prophet" / προφήτου is consistent with Mt1 and Lk2 and is apparently attested by Tertullian: "who is greater than every prophet" / *sit maior tanto propheta* (*Marc.* 4.18.7-8; Roth 4.4.25), in a passage quoted more fully on the next page.

Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
7.27 not present in Qn	Lk1 7.27. ⌜οὗτός⌝ ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου[173]	Mt1 11.10. <u>οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.</u> [Lk1·Mt1]	Lk2 7.27. <u>οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου</u> **ἔμπροσθέν σου**. [Lk1Mt1·:Lk2]	Mt2 11.10 same as Mt1
Qn 7.28. μείζων ⌜ἐν γεννητοῖς⌝ γυναικῶν Ἰωάννου ⌜ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν⌝	Lk1 7.28. μείζων ⌜ἐν γεννητοῖς⌝ γυναικῶν Ἰωάννου ⌜ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν⌝[174] [Qn·Lk1]	Mt1 11.11. ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται <u>ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.</u> [QnLk1·:Mt1]	Lk2 7.28. **λέγω ὑμῖν,** μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν. [Qn Lk1Mt1·:Lk2]	Mt2 11.11. ***ἀμὴν λέγω ὑμῖν· οὐκ ἐγήγερται*** <u>ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.</u> [QnLk1Mt1·:Mt2]

[173] Lk1 7.27 is quoted by *Adamantius Dialogue*, Epiphanius, and Tertullian. *Adamantius Dialogue* includes "before you" / ἔμπροσθέν σου (98.11–13 (2.18); Roth 7.4.10) at the end of the Mal 3.1 quotation, but this is missing from the quotations by Epiphanius (42.11.6 θ (9); 42.11.17 Σχ. θ (9); 42.11.17 Ἐλ. θ (9)) and Tertullian (*Marc.* 4.18.7; Roth 4.4.24). The upgrade to the opening word "this one" / οὗτός is based on *Adamantius Dialogue* and the third quotation by Epiphanius (42.11.17 Ἐλ. θ (9)), which notably differs from his use of "he himself" / αὐτός in his first two quotations. Given that Qn does not elsewhere quote the LXX, I read the quotation of LXX Mal 3.1 as an addition by LkR1 (80s) and posit that originally in Qn the "prophet, and more than a prophet" (7.26) was a reference to Miryam, perhaps together with John. The unusual expression in the next verse can be translated in different ways, e.g.: "John was the greatest of those born of women" or "the greatest of those born of John's women." However it is translated, given its surrounding context, QnLk1 7.27–28 likely implicates Miryam, whether she was depicted as a prophet herself or as the companion of John as a prophet, whether she was depicted as a woman who birthed (i.e., sponsored) John's rise or whether she herself was "the greatest" among John's female patron entourage. Subsequent to John's imprisonment (QnLk1 7.18), this saying may introduce Miryam as she is about to transfer her political loyalty and mating availability to Joshua as her chosen male rival to Herod Antipas (QnLk1 7.36ff). All of this befits commonplace primate/human social, political and military behavior patterns known from evolutionary biology and evolutionary psychology. The later belief that the historical Joshua was a celibate, childless male leader—all the while surrounded by an entourage of wealthy, politically connected women who were personally and financially invested in his ascendancy as a leader and even dynastic ruler (QnLk1Lk2 8.2–3)—should be dismissed as unscientific, anachronistic, and even absurd.

[174] Confirmation and upgrades to Lk1 7.28 based on Tertullian's various quotations and paraphrases of all elements of this verse: "The precursor... was... greater indeed than everyone born of women, but the reason he is beneath the one who is least in the kingdom of god is not as if he belongs to the kingdom of another god in which everyone little is greater than John, while John who is greater than everyone born of women belongs to another (god). For whether he speaks of someone small through humility, or speaks of himself because he was held as lesser than John, inasmuch as everyone was running together to the wilderness to John more than to Christ... just as much it relates to the creator whose John is greater than those born of women, and whether it is Christ or someone small, who will likewise be greater than John in the creator's kingdom, and who is greater than every prophet, who was not scandalized by Christ, which had at that time diminished John" / *praecursore... erat... maior quidem omnibus natis mulierum: sed non ideo subiecto ei qui minor fuerit in regno dei, quasi alterius sit dei regnum in quo modicus quis maior erit Ioanne, alterius Iohannes qui omnibus natis mulierum maior sit. sive enim de quocumque dicit modico per humilitatem, sive de semetipso quia minor Ioanne habebatur, omnibus scilicet in solitudinem concurrentibus ad Ioannem potius quam ad Christum... tantundem et creatori competit et Ioannem ipsius esse maiorem natis mulierum, et Christum vel quemque modicum, qui maior Ioanne futurus sit in regno aeque creatoris, et qui sit maior tanto propheta, qui non fuerit scandalizatus in Christum, quod tunc Ioannem minuit* (*Marc.* 4.18.7–8; see also *Bapt.* 12.5; Roth 4.4.25). I agree with Roth and Tsutsui that *omnibus* (used in two of Tertullian's four quotations) does not merit Harnack's addition of πάντων but instead reflects Tertullian's own clarification or exaggeration.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
		Lk2 7.29. καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου·	Mt2 21.31b. λέγει αὐτοῖς ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν ὅτι <u>οἱ τελῶναι</u> καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.
7.29–32 not present in QnLk1[175]		Lk2 7.30. οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς μὴ βαπτισθέντες ὑπ' αὐτοῦ.	Mt2 21.32. ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ <u>οὐκ ἐπιστεύσατε αὐτῷ</u>, <u>οἱ</u> δὲ <u>τελῶναι</u> καὶ αἱ πόρναι <u>ἐπίστευσαν αὐτῷ</u>· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.
	Mt1 11.16. τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις	Lk2 7.31. <u>τίνι</u> οὖν <u>ὁμοιώσω</u> τοὺς ἀνθρώπους <u>τῆς γενεᾶς ταύτης</u> καὶ τίνι εἰσὶν <u>ὅμοιοι</u>; [Mt1·Lk2]	
	Mt1 11.17. λέγουσιν· ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.	Lk2 7.32. <u>ὅμοιοί εἰσιν παιδίοις</u> τοῖς ἐν ἀγορᾷ <u>καθημένοις</u> καὶ <u>προσφωνοῦσιν ἀλλήλοις</u> ἃ λέγει· <u>ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε</u>. [Mt1·Lk2]	
QnLk1 7.33. 《ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων καὶ λέγουσιν δαιμόνιον ἔχει》	Mt1 11.18. ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν· δαιμόνιον ἔχει.	Lk2 7.33. <u>ἐλήλυθεν γὰρ Ἰωάννης</u> ὁ βαπτιστὴς <u>μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον</u>, καὶ <u>λέγετε· δαιμόνιον ἔχει</u>. [Mt1·Lk2]	Mt2 11.16–19 same as Mt1
QnLk1 7.34. 《ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης》	Mt1 11.19. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.	Lk2 7.34. <u>ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν</u>. [Mt1·Lk2]	
QnLk1 7.35. 《καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς》		Lk2 7.35. <u>καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς</u>. [Mt1·Lk2]	

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[175] 7.29–35 is entirely unattested according to Roth (p. 416), which leads us to start from a place of rigorous skepticism about whether any of its content was in Qn. For now we provisionally bracket out much of this section as not present as we continue to define typical MtR1 and LkR2 linguistic, thematic, and grammatical characteristics that can be stripped away to reveal possibly original Qn signals underneath. The Aesopian allusion in Lk2 7.32 // Mt1 11.17 deserves further consideration. The son of man saying in Mt1 11.19 and Lk2 7.34–35, together with the necessary contrast with John in Lk2 7.33, certainly merits an exception to our fourth hypothesis. Its vocabulary and expressions are typically found elsewhere in Qn, and its description of Joshua as a "glutton and drunkard" / φάγος καὶ οἰνοπότης exemplifies the criterion of embarrassment. On its presence in Q and value as a uniquely reliable, early datum about the historical Jesus, see T. E. Phillips, "'Will the Wise Person Get Drunk?' The Background of the Human Wisdom in Luke 7:35 and Matthew 11:19," *JBL* 127.2 (2008 Summer) 385–396. Such embarrassment provided more than sufficient reason for Tertullian and other GMarc witnesses to avoid quoting or commenting on this material. It should be kept in mind that the increasingly elaborate focus of MtR1 and LkR2 on John the baptizer in this portion of the narrative may have represented a concerted effort to displace Miryam as the female precursor and leader of the Joshua movement.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A114. Anointing	7.36–38, 44–46, 50	11.1–2	11.1–2, 12.1–8	7.36–50	26.6–13	14.3–9

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 7.36. καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη[176] QnLk1 16.20. Λάζαρος	Jn1 11.1. ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. [QnLk1·Jn1]	Jn2 11.1 same as Jn1 Jn2 12.1. ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς **Βηθανίαν**, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. [QnLk1Jn1·:Jn2] Jn2 12.2. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ.	Lk2 7.36. ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ᾽ αὐτοῦ, <u>καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη</u>. [QnLk1·Lk2]	Mt2 26.6. τοῦ δὲ Ἰησοῦ γενομένου <u>**ἐν Βηθανίᾳ**</u> <u>ἐν οἰκίᾳ</u> Σίμωνος τοῦ λεπροῦ [QnLk1Jn1·:Mt2]	Mk3 14.3a. καὶ ὄντος αὐτοῦ <u>***ἐν Βηθανίᾳ***</u> ἐν τῇ οἰκίᾳ <u>***Σίμωνος τοῦ λεπροῦ***</u>, κατακειμένου αὐτοῦ [QnLk1Lk2Mt2·:Mk3]
QnLk1 7.37–38. ⟨ἡ δὲ⟩ γυνὴ στᾶσα ὀπίσω ⟨ἡ⟩ ἁμαρτωλός παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας ⟨καὶ⟩ ταῖς θριξὶν ἐξέμασσεν ⟨καὶ⟩ ἤλειφεν ⟨καὶ⟩ κατεφίλει[177]	Jn1 11.2. ἦν δὲ Μαριὰμ ἡ <u>ἀλείψασα</u> τὸν κύριον μύρῳ καὶ <u>ἐκμάξασα</u> <u>τοὺς πόδας</u> αὐτοῦ <u>ταῖς θριξὶν</u> αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. [QnLk1·Jn1]	Jn2 11.2 same as Jn1 Jn2 12.3. ἡ οὖν Μαριὰμ λαβοῦσα λίτραν **μύρου** νάρδου πιστικῆς πολυτίμου <u>ἤλειψεν</u> <u>τοὺς πόδας</u> τοῦ Ἰησοῦ καὶ <u>ἐξέμαξεν</u> <u>ταῖς θριξὶν</u> αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. [QnLk1Jn1·:Jn2]	Lk2 7.37. καὶ ἰδοὺ <u>γυνὴ</u> ἥτις ἦν ἐν τῇ πόλει <u>ἁμαρτωλός</u>, καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου [QnLk1Jn1Jn2·:Lk2] Lk2 7.38. καὶ <u>στᾶσα ὀπίσω</u> <u>παρὰ τοὺς πόδας</u> αὐτοῦ κλαίουσα <u>τοῖς δάκρυσιν</u> ἤρξατο <u>βρέχειν</u> <u>τοὺς πόδας</u> αὐτοῦ <u>καὶ ταῖς θριξὶν</u> τῆς κεφαλῆς αὐτῆς <u>ἐξέμασσεν καὶ κατεφίλει</u> **τοὺς πόδας αὐτοῦ** <u>καὶ ἤλειφεν</u> **τῷ μύρῳ**. [QnLk1Jn1Jn2·:Lk2]	Mt2 26.7. προσῆλθεν αὐτῷ γυνὴ ἔχουσα <u>***ἀλάβαστρον μύρου***</u> **βαρυτίμου** καὶ κατέχεεν ἐπὶ <u>**τῆς κεφαλῆς**</u> αὐτοῦ ἀνακειμένου [QnLk1Lk2·:Mt2]	Mk3 14.3b–c. ἦλθεν <u>γυνὴ</u> ἔχουσα <u>***ἀλάβαστρον μύρου***</u> νάρδου <u>**πιστικῆς**</u> πολυτελοῦς συντρίψασα τὴν <u>***ἀλάβαστρον***</u> κατέχεεν αὐτοῦ <u>**τῆς κεφαλῆς**</u> [QnLk1Jn1Jn2 Lk2Mt2·:Mk3]

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[176] Lk1 7.36 is quoted verbatim twice by Epiphanius (*Pan.* 42.11.6 ι (10) and 42.11.6 Σχ. ι (10); Roth 6.4.14). Jn1 (the Signs Gospel) is here the first receptor of the QnLk1 substratum, a receptor that confirms Miryam as the female protagonist in the QnLk1 episode who had *previously* anointed Jesus in a text/tradition *external to* Jn1. The mention of Miryam's previous anointing of Jesus here just before its climactic seventh sign of the resurrection of Lazarus transforms Miryam's reputation from an independent, financially powerful and politically connected prostitute who sponsored Joshua's political rise to a good family woman who induced Jesus to heal her brother. JnR2 dramatizes and upgrades the lavish quality, public largesse, and domestic setting of the hospitality that Miryam and her family had offered Jesus in Bethany. Note that JnR2 had previously asserted (in Jn2 1.28) that John performed baptisms in Bethany, effectively linking together the ministries of John and Miryam as two baptizers, as it were. Note also that JnR1 and JnR2 follow Lk1 in not accepting the MkR1/MtR1 tradition that Jesus was baptized by John, insisting instead like Qn and Lk1 that Miryam alone is the one who anointed Jesus. LkR2 draws mainly on QnLk1, adding a formal invitation in keeping with its characteristic hospitality protocols: "a certain one of the Pharisees asked him to eat with him" / ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ᾽ αὐτοῦ. Mt2 and Mk3 here carry briefer signals, which is atypical for later strata, but they are conceptually dense and linguistically ranging, and their signal expansions are clearly seen on the following pages. Their simplicity here in regard to the anointing scene itself exemplifies the historically late, early orthodox effort to clean up the earlier embarrasing tradition of Jesus being anointed messiah by a prostitute.

[177] Lk1 7.37–38 is quoted both by Epiphanius and Tertullian. The reconstruction here follows the wording in Epiphanius (*Pan.* 42.11.6 ι (10) and 42.11.6 Σχ. ι (10); Roth 6.4.14) while retaining "she wiped with her braids" / ταῖς θριξὶν ... ἐξέμασσεν as found in Roth (p. 417) and confirmed by Tertullian (*Marc.* 4.18.9; see the note below on Lk1 7.44–46). The unusual wording here in QnLk1 may have mating and/or sexual connotations: "the woman standing behind, a sinner at his feet" / γυνὴ στᾶσα ὀπίσω ⟨ἡ⟩ ἁμαρτωλός παρὰ τοὺς πόδας. Cf. Ruth 3.4–14 in regard to a woman uncovering a man's feet as an obvious sexual euphemism. Epiphanius either modifies the quote or uses a version of GMarc that had been sanitized to remove the additionally erotic and/or elite mention of braids. One wonders whether LXX Gen 1.2 may have provided some of the inspiration for this story. Note that LkR2 here adds yet another reference to a "city" as the setting.

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
7.39–43 not present in QnLk1[178]	Jn2 12.4. λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἷς [ἐκ] τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι· Jn2 12.5. διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; Jn2 12.6. εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν. Jn2 12.7. εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό· Jn2 12.8. τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.	Lk2 7.39. ἰδὼν δὲ ὁ <u>Φαρισαῖος</u> ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι <u>ἁμαρτωλός</u> ἐστιν. Lk2 7.40. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ· διδάσκαλε, εἰπέ, φησίν. Lk2 7.41. δύο χρεοφειλέται ἦσαν δανιστῇ τινι· ὁ εἷς ὤφειλεν <u>δηνάρια</u> πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. Lk2 7.42. μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν; Lk2 7.43. ἀποκριθεὶς Σίμων εἶπεν· ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· ὀρθῶς ἔκρινας. Lk2 7.44a–b. καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· βλέπεις ταύτην τὴν γυναῖκα;	Mt2 26.8. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες· εἰς τί ἡ ἀπώλεια αὕτη; Mt2 26.9. ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς. Mt2 26.10. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ· Mt2 26.11. πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε·	Mk3 14.4. ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς· εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; Mk3 14.5. ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. Mk3 14.6. ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί. Mk3 14.7. πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

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[178] Lk2 7.39–43 happens to be entirely unattested for Lk1 (Roth p. 417), but this cluster of verses was most likely not present. As the earliest form of the messianic anointing tradition, QnLk1 lacked this bevy of LkR2 characteristic features, including: complaints against Jesus as the protagonist, financial/accounting concerns, philosophical/ethical dialogue, the Johannine denigration of Judas and addition of new named characters (Mary, Martha, Lazarus), and the additions of a new named character (Simon the Pharisee), story within a story, and synkrisis focused on piety. The location of the story at the start of the ministry of Jesus—a location preserved by LkR2—also reflects the earliest tradition, which JnR1 displaced to the end of the ministry of Jesus as a way of subordinating Miryam to the traditional role of a female mourner, with MtR1 and to a lesser extent JnR2 following suit. The mention of burial preparation in Jn2 12.7 depends on Mk1 14.8 (below).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 7.44–46. 《εἶπεν δὲ ὁ Ἰησοῦς》 ⟨καὶ πάλιν αὕτη τοῖς δάκρυσιν⟩ ἔβρεξέν τοὺς πόδας μου ⟨καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν καὶ⟩ ἤλειψεν ⟨καὶ⟩ ʽκατεφίλειʼ[179]	Lk2 7.44c–d. εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν. Lk2 7.45. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας. Lk2 7.46. ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου. [QnLk1Mt1·:Lk2] [see Mt 26.7 for κεφαλῆς]	Mk1 14.8. ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν	Mt1 26.12. βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. [QnMk1·:Mt1]
—————	—————	Mk1 14.9. ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.	Mt1 26.13. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς. [Mk1·Mt1]
7.47–49 not present in QnLk1[180] QnLk1 7.50. 《εἶπεν δὲ πρὸς τὴν γυναῖκα》 ἡ πίστις σου σέσωκέν σε[181]	Lk2 7.47. οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. Lk2 7.48. εἶπεν δὲ αὐτῇ· ἀφέωνταί σου αἱ ἁμαρτίαι. Lk2 7.49. καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; Lk2 7.50. εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. [QnLk1˙Lk2]	—————	—————

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[179] Lk1 7.44–46 are clearly attested both by Epiphanius and Tertullian. While Roth says that Epiphanius "summarizes," the excerpts convey a repetitive, verbatim quotation: "and again she flooded with her tears my feet and anointed and kissed" / καὶ πάλιν αὕτη τοῖς δάκρυσιν ἔβρεξέν τοὺς πόδας μου καὶ ἤλειψεν καὶ κατεφίλει (*Pan.* 42.11.6 ια (11); 42.11.17 Σχ. ια (11); Roth 6.4.15). Epiphanius either modifies the quotation or uses a different and/or later version of Lk1 that lacked the erotic mention of braids, present in Tertullian: "We have spoken about the forgiveness of sins. Yet the proof of that sinful woman pertains to it, that when she fastened the lord's feet with kisses, flooded with tears, wiped with braids, induced with ointment… and that a sinful woman's repentance merited forgiveness… through repentance having been justified by faith, she heard from him, 'Your faith has saved you'" / *diximus de remissa peccatorum. illius autem peccatricis feminae argumentum eo pertinebit, ut cum pedes domini osculis figeret, lacrimis inundaret, crinibus detergeret, unguento perduceret … et ut peccatricis paenitentia … merverit veniam … per paenitentiam ex fide iustificatam ab eo audiit: fides tua te salvam fecit* (*Marc.* 4.18.9; Roth 5.27).

[180] Lk2 7.47–48 is attested "but no insight into wording can be gained" and Lk2 7.49 unattested according to Roth (5.27, p. 417), but all of this material was most likely not present in Lk1. Tertullian's summary in the note above certainly frames the Lk1 passage as about repentance and forgiveness, but these themes probably represent Tertullian imposing his own framing, derived from the LkR2 stratum. Note that all clear mentions of Jesus forgiving sins in Lk1 come from Mk1 as a source and not from Qn.

[181] Lk1 7.50 is clearly attested by Tertullian: "she heard, 'Your faith has saved you'" / *audiit: fides tua te salvam fecit* (*Marc.* 4.18.9; Roth 5.27). The opening improvised restoration is a necessary narrative transitional statement based on D, LkR2, and nearly universal Luke mss agreement.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A098. Harvest is great	–––––	–––––	–––––	8.1, 10.2	6.34	9.35–38
A115. Women patrons	8.2–3	15.40–41, 16.2	27.55–56	8.2–3	16.9	

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
8.1 not present in QnLk1[182]	–––––	–––––	Lk2 8.1. καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ Lk2 10.2 see A177	Mk2 6.34. καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.	Mt2 9.35. καὶ περιῆγεν ὁ Ἰησοῦς τὰς <u>πόλεις</u> πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ <u>κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας</u> καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [Lk2¨Mt2?] Mt2. 9.36. <u>ἰδὼν</u> δὲ τοὺς <u>ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν</u> ἐσκυλμένοι καὶ ἐρριμμένοι <u>ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα</u>. [Mk2·Mt2] Mt2 9.37–38 see A177
QnLk1 8.2. 《καὶ》 γυναῖκές 《τινες Μαρία》 QnLk1 8.3. 《καὶ Ἰωάννα》 γυνὴ 《Χουζᾶ》 ἐπιτρόπου Ἡρῴδου 《καὶ Σουσάννα》 διηκόνουν ʿαὐτῷʾ ἀπὸ τῶν ὑπαρχόντων αὐταῖς[183]	Mk1 15.40. ἦσαν δὲ καὶ <u>γυναῖκες</u> ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη [‡Qn·Mk1] Mk1 15.41. αἳ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ <u>διηκόνουν αὐτῷ</u>, καὶ <u>ἄλλαι πολλαὶ</u> αἱ συναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα. [Qn·Mk1] Mk1 16.2. καὶ λίαν πρωῒ τῇ μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου.	Mt1 27.55. ἦσαν δὲ ἐκεῖ <u>γυναῖκες</u> πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, <u>αἵτινες ἠκολούθησαν</u> τῷ Ἰησοῦ <u>ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ</u>· [QnMk1·:Mt1] Mt1 27.56. ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴφ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.	Lk2 8.2. καὶ <u>γυναῖκές</u> τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, <u>Μαρία ἡ καλουμένη Μαγδαληνή</u>, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει [‡QnLk1·:Lk2] Lk2 8.3. καὶ <u>Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου</u> [QnLk1¨Lk2] <u>καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς</u>. [QnLk1¨Lk2]	Mk2 16.9. ἀναστὰς δὲ <u>πρωῒ</u> πρώτῃ <u>σαββάτου</u> ἐφάνη πρῶτον <u>Μαρίᾳ τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια</u>. [Mk1Lk2·:Mk2]	

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[182] While Lk2 8.1 is unattested according to Roth (p. 417), the most likely scenario is that verse simply was not present and instead represents the transitional narrative work of LkR2: "and then it happened when he travelled by city and town preaching and heralding good news of the kingdom of god and the twelve with him" / καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ καὶ οἱ δώδεκα σὺν αὐτῷ.

[183] Tertullian paraphrases Lk1 8.2–3: "wealthy women clung to Christ, who also were ministering to him from their own resources, among whom was even a wife of the king's procurator" / *divites Christo mulieres adhaerebant, quae et de facultatibus suis ministrabant ei, inter quas et uxor regis procuratoris* (*Marc.* 4.19.1; Roth 5.28). While Tertullian does not attest any specific names, it is likely that Mk1 15.40-41, Mt1 27.55-56, and Lk2 8.2–3 were all receptors of the Qn text here. All of these receptors confirm that Miryam (the "Mary" who is only clearly identified as "Magdalene" in Mk1 and subsequent strata) was mentioned in this list. Joanna is the most likely option for the woman whom Tertullian identifies as "wife of the king's procurator." Note the cascading demonization of the women in Lk2, Mk3, D, etc. Mk1 displaces these Qn female mating and patron traditions by moving them to funerary roles, changing the names, and associating them with other male disciples and husbands. The Mt1 dependence on Mk1 is based on surrounding content and particularly the placement of this notice about the women followers of Jesus after the passion, rather than early in the ministry of Jesus.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A122. Sower fable	8.4–8	4.2–9	13.2–9	8.4–8

Parallel Verses for Signals Tracing: GMarc 8.4–5

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.4. 《ἔλεγεν》 ⸀παραβολὴν⸣ 《τοιαύτην πρὸς αὐτοὺς》[184]	Mk1 4.2. καὶ ἐδίδασκεν <u>αὐτοὺς</u> <u>ἐν παραβολαῖς</u> πολλὰ καὶ <u>ἔλεγεν</u> <u>αὐτοῖς</u> ἐν τῇ διδαχῇ αὐτοῦ· [Qn·Mk1]	Mt1 13.2. καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει. Mt1 13.3a. καὶ ἐλάλησεν αὐτοῖς πολλὰ **ἐν παραβολαῖς** λέγων [QnMk1·:Mt1]	Lk2 8.4. _**συνιόντος δὲ ὄχλου πολλοῦ**_ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων **πρὸς αὐτὸν** εἶπεν _διὰ παραβολῆς_· [QnLk1Mt1·:Lk2]
QnLk1 8.5. 《ἐξῆλθεν ὁ σπείρων σπεῖραι τὸν σπόρον αὐτοῦ καὶ ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό》	Mk1 4.3. ἀκούετε. ἰδοὺ <u>ἐξῆλθεν ὁ σπείρων σπεῖραι</u>. Mk1 4.4. καὶ ἐγένετο <u>ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό</u>. [‡Qn·Mk1]	Mt1 13.3b. <u>ἰδοὺ ἐξῆλθεν ὁ σπείρων</u> <u>τοῦ σπείρειν</u>. Mt1 13.4. <u>καὶ ἐν τῷ σπείρειν</u> αὐτὸν <u>ἃ</u> μὲν <u>ἔπεσεν παρὰ τὴν ὁδόν</u>, <u>καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά</u>. [‡Qn¨Mt1]	Lk2 8.5. _<u>ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι</u>_ τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν **αὐτὸν** ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. [‡QnLk1Mt1·:Lk2]

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[184] This fable is probably attested when Tertullian twice quotes 8.8b (see below), yet its color and detail are unattested. BeDuhn (p. 104) likewise found these verses meriting reconstruction. We here undertake our own thorough restoration of 8.5–8, partly based on unique features in D and partly on improvising a simpler stratum that could have been a source for Mk1 and Mt1 yet devoid of typical MkR1, MtR1 and LkR2 redactional features. Tertullian (*Marc.* 4.19.2) attests that Jesus spoke "through comparisons" / *de parabolis* as a general statement, not a confirmation (as Roth in 5.29 takes it) of the formulation used in LkR2, διὰ παραβολῆς, not least because the Greek is singular where Tertullian's Latin is plural. Note that the previous passages have followed the Lukan order, drawing on Qn rather than Mk1 as the source. I read this section as a continuation of Qn and posit that the earliest form of the fable of the sower belongs to Qn rather than Mk1, that Qn (whose order is preserved in Lk1Lk2) placed this fable after the list of women patrons, and that Mk1 expanded and retold it to be expressly about Torah/Gospel and to sidestep connotations involving female fertility, human reproduction, and the populating of a rival political dynasty.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.6. 《καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν καὶ ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς》	Mk1 4.5. <u>καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν</u>, <u>καὶ</u> εὐθὺς <u>ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς</u>· Mk1 4.6. καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. [‡Qn·Mk1]	Mt1 13.5. <u>ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν</u>, <u>καὶ</u> **εὐθέως** <u>ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς</u>· Mt1 13.6. **ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη**. [‡QnMk1·:Mt1]	Lk2 8.6. <u>καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα</u>. [‡QnLk1·:Lk2]
QnLk1 8.7. 《καὶ ἄλλο ἔπεσεν μέσον τῶν ἀκανθῶν καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό》	Mk1 4.7. <u>καὶ ἄλλο ἔπεσεν</u> εἰς <u>τὰς ἀκάνθας</u>, <u>καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό</u>, καὶ καρπὸν οὐκ ἔδωκεν. [‡Qn·Mk1]	Mt1 13.7. <u>ἄλλα δὲ ἔπεσεν</u> **ἐπὶ** <u>τὰς ἀκάνθας</u>, <u>καὶ ἀνέβησαν αἱ ἄκανθαι καὶ</u> ἔπνιξαν αὐτά. [‡QnMk1·:Mt1]	Lk2 8.7. <u>καὶ ἕτερον ἔπεσεν</u> ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι <u>αἱ ἄκανθαι</u> ἀπέπνιξαν αὐτό. [‡QnLk1·:Lk2]
QnLk1 8.8a. 《καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπόν》	Mk1 4.8. <u>καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν</u> ἀναβαίνοντα καὶ αὐξανόμενα καὶ ἔφερεν ἓν τριάκοντα καὶ ἓν ἑξήκοντα καὶ ἓν ἑκατόν. [‡Qn·Mk1]	Mt1 13.8. <u>ἄλλα δὲ ἔπεσεν</u> **ἐπὶ** <u>τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπόν</u>, ὃ μὲν **ἑκατόν**, ὃ δὲ **ἑξήκοντα**, ὃ δὲ **τριάκοντα**. [‡QnMk1·:Mt1]	Lk2 8.8a. <u>καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν</u> ἀγαθήν καὶ φυὲν ἐποίησεν καρπὸν **ἑκατονταπλασίονα**. [‡QnMk1·:Lk2]
QnLk1 8.8b. ὁ ἔχων ὦτα ἀκουέτω[185]	Mk1 4.9. καὶ ἔλεγεν· <u>ὃς ἔχει ὦτα</u> ἀκούειν <u>ἀκουέτω</u>. [Qn·Mk1]	Mt1 13.9. <u>ὁ ἔχων ὦτα ἀκουέτω</u>. [QnLk1·Mt1]	Lk2 8.8b. ταῦτα λέγων ἐφώνει· <u>ὁ ἔχων ὦτα</u> ἀκούειν <u>ἀκουέτω</u>. [QnMk1·:Lk2]

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[185] Lk1 8.8b is quoted twice by Tertullian: "the one who has ears, hear!" / *qui habet aures, audiat* (*Marc.* 4.19.2; Roth 5.29).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A123. Reason for comparisons	------	8.9–10	4.10–12	13.10–17

Parallel Verses for Signals Tracing: GMarc 8.9–10

Qn (65-69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
8.9–10 not present in QnLk1[186]	Lk2 8.9. ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή. Lk2 8.10. ὁ δὲ εἶπεν· ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.	Mk2 4.10. καὶ ὅτε ἐγένετο κατὰ μόνας, <u>ἠρώτων</u> <u>αὐτὸν</u> <u>οἱ</u> περὶ αὐτὸν σὺν τοῖς <u>δώδεκα</u> <u>τὰς</u> <u>παραβολάς.</u> [Lk2·Mk2] Mk2 4.11. καὶ ἔλεγεν αὐτοῖς· <u>ὑμῖν</u> <u>τὸ</u> <u>μυστήριον</u> δέδοται <u>τῆς</u> <u>βασιλείας</u> <u>τοῦ</u> <u>θεοῦ.</u> <u>ἐκείνοις</u> δὲ τοῖς ἔξω <u>ἐν</u> <u>παραβολαῖς</u> τὰ πάντα γίνεται [Lk2·Mk2] Mk2 4.12. <u>ἵνα</u> <u>βλέποντες</u> <u>βλέπωσιν</u> καὶ <u>μὴ</u> <u>ἴδωσιν,</u> καὶ <u>ἀκούοντες</u> ἀκούωσιν καὶ <u>μὴ</u> <u>συνιῶσιν,</u> μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς. [Lk2·Mk2]	Mt2 13.10. καὶ προσελθόντες <u>οἱ μαθηταὶ</u> εἶπαν αὐτῷ· διὰ τί <u>**ἐν παραβολαῖς**</u> λαλεῖς αὐτοῖς; [Lk2Mk2·:Mt2] Mt2 13.11. <u>ὁ δὲ</u> ἀποκριθεὶς <u>εἶπεν</u> **αὐτοῖς**· ὅτι <u>ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν,</u> **ἐκείνοις δὲ** οὐ δέδοται. [Lk2Mk2·:Mt2] Mt2 13.12. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. [¦QnMk1Mt1¨Mt2] [see A125] Mt2 13.13. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι <u>βλέποντες</u> <u>οὐ</u> <u>βλέπουσιν</u> <u>καὶ</u> <u>ἀκούοντες</u> <u>οὐκ</u> ἀκούουσιν οὐδὲ <u>συνίουσιν,</u> [Lk2¨Mt2] Mt2 13.14. καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἠσαΐου ἡ λέγουσα· **ἀκοῇ ἀκούσετε καὶ** οὐ **μὴ συνῆτε,** καὶ **βλέποντες βλέψετε καὶ** οὐ **μὴ ἴδητε.** [Mk2·Mt2] Mt2 13.15. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς. Mt2 13.16. ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν. [see A181] Mt2 13.17. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. [see A181]

[186] Lk2 8.9–15 is entirely unattested according to Roth (p. 417), but Lk2 8.9–10 in particular was probably not present in Lk1. At this point in the compilation, LkR1 is still apparently working from the Qn source, which apparently only contained a brief version of the fable of the sower, not the extended Mk2 section about speaking in parables generally and interpreting the fable of the sower in particular. Lk1 does return to the Mk1 source in the next passage. For readers curious about our use of the English words "comparison" or "fable" to translate the Greek παραβολή and Latin *parabola*, please see the work of Justin D. Strong, including his presentations, "How to Interpret Parables in Light of the Fable: Lessons from the Promythium and Epimythium," "*MYTHOS*: A Survey of the Fable in the Gospel of Mark," and his book, *The Fables of Jesus in the Gospel of Luke: A New Foundation for the Study of Parables,* SCCB 5 (Leiden: Brill, 2021). Strong's work provides an essential corrective to the nearly ubiquitous fundamentalist bias within Biblical Studies that employs the term "parable" as if it were a genre, one assumed to tend toward greater historicity or historical reliability. A "parable" in the gospels is simply a comparison; in terms of genre, such comparisons include aphorisms, riddles, fables, and other types of speech acts. The fear and reluctance against using the word "fable" to describe the fables of Jesus is an exercise in fundamentalist bias that has served to isolate and innoculate Biblical Studies from Classical Studies.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A124. Sower fable meaning	------	8.11–15	13.18–23	4.13–20

Qn (65-69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
8.11–15 not present in QnLk1[187]	Lk2 8.11. ἔστιν δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. Lk2 8.12. οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. Lk2 8.13. οἱ δὲ ἐπὶ τῆς πέτρας οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. Lk2 8.14. τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν. Lk2 8.15. τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.	Mt2 13.18. ὑμεῖς οὖν ἀκούσατε <u>τὴν παραβολὴν τοῦ σπείραντος</u>. [Lk2·Mt2] Mt2 13.19. παντὸς <u>ἀκούοντος</u> τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος <u>ἔρχεται ὁ πονηρὸς</u> καὶ <u>ἁρπάζει</u> τὸ ἐσπαρμένον <u>ἐν τῇ καρδίᾳ αὐτοῦ</u>, οὗτός ἐστιν ὁ <u>παρὰ τὴν ὁδόν</u> σπαρείς. [Lk2·Mt2] Mt2 13.20. ὁ <u>δὲ ἐπὶ τὰ πετρώδη</u> σπαρείς, οὗτός ἐστιν ὁ <u>τὸν λόγον</u> ἀκούων καὶ εὐθὺς <u>μετὰ χαρᾶς</u> <u>λαμβάνων αὐτόν</u>, [Lk2·Mt2] Mt2 13.21. <u>οὐκ ἔχει</u> δὲ <u>ῥίζαν</u> ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, <u>γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται</u>. [Lk2·Mt2] Mt2 13.22. ὁ <u>δὲ εἰς τὰς ἀκάνθας</u> <u>σπαρείς</u>, <u>οὗτός ἐστιν ὁ</u> τὸν λόγον <u>ἀκούων</u>, <u>καὶ ἡ μέριμνα</u> τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ <u>πλούτου</u> <u>συμπνίγει</u> τὸν λόγον καὶ <u>ἄκαρπος γίνεται</u>. [Lk2·Mt2] Mt2 13.23. ὁ <u>δὲ ἐπὶ τὴν καλὴν γῆν</u> σπαρείς, <u>οὗτός ἐστιν ὁ</u> τὸν λόγον <u>ἀκούων</u> καὶ συνιείς, ὃς δὴ <u>καρποφορεῖ</u> καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα. [Lk2·Mt2]	Mk3 4.13. καὶ λέγει αὐτοῖς· οὐκ οἴδατε <u>τὴν παραβολὴν</u> ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; [Mt2·Mk2] Mk3 4.14. <u>ὁ σπείρων</u> τὸν λόγον σπείρει. [Lk2Mt2·:Mk2] Mk3 4.15. οὗτοι <u>δέ</u> εἰσιν <u>οἱ παρὰ τὴν ὁδόν·</u> ὅπου σπείρεται ὁ λόγος καὶ ὅταν <u>ἀκούσωσιν</u>, εὐθὺς <u>ἔρχεται ὁ σατανᾶς καὶ αἴρει τὸν λόγον</u> τὸν <u>ἐσπαρμένον εἰς αὐτούς</u>. [Lk2Mt2·:Mk2] Mk3 4.16. καὶ οὗτοί εἰσιν οἱ <u>ἐπὶ τὰ πετρώδη</u> σπειρόμενοι, οἳ <u>ὅταν ἀκούσωσιν</u> τὸν λόγον **εὐθὺς** <u>μετὰ χαρᾶς</u> **λαμβάνουσιν αὐτόν**, [Lk2Mt2·:Mk2] Mk3 4.17. καὶ <u>οὐκ ἔχουσιν</u> ῥίζαν <u>ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν</u>, εἶτα <u>γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται</u>. [Lk2Mt2·:Mk2] Mk3 4.18. καὶ ἄλλοι εἰσιν οἱ <u>εἰς τὰς ἀκάνθας</u> **σπειρόμενοι·** οὗτοί εἰσιν οἱ <u>τὸν λόγον ἀκούσαντες</u>, [Lk2Mt2·:Mk2] Mk3 4.19. καὶ <u>αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου</u> καὶ αἱ περὶ τὰ λοιπὰ <u>ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν</u> <u>τὸν λόγον καὶ ἄκαρπος γίνεται</u>. [Lk2Mt2·:Mk2] Mk3 4.20. καὶ ἐκεῖνοί εἰσιν οἱ <u>ἐπὶ τὴν γῆν</u> τὴν <u>καλὴν σπαρέντες</u>, οἵτινες <u>ἀκούουσιν</u> <u>τὸν λόγον</u> καὶ παραδέχονται καὶ <u>καρποφοροῦσιν</u> ἐν **τριάκοντα** καὶ ἐν **ἑξήκοντα** καὶ ἐν **ἑκατόν**. [Lk2Mt2·:Mk2]

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[187] Lk2 8.9–15 is entirely unattested according to Roth (p. 417), but Lk2 8.11–15 in particular was probably not present in Lk1. Mk3 appears to be the latest stratum here, adding new content and harmonizing the plural formulations of Lk2 with the vocabulary of Mt2. Note the clearer labeling in Mk3 of transitional terms ("these… these… others… those" / οὗτοί… οὗτοί… ἄλλοι… ἐκεῖνοί). A logos theology is evident across these later strata, suggesting John 1 may be in the background, and perhaps a proximity to Justin Martyr and his *logoi spermatikoi* theology.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (75–80)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)
A125. Disclosure	8.16–18	4.21–25	5.15, 7.2, 10.26, 13.12	—––—	—––—	8.16–18	5.15, 7.2, 10.26, 13.12
A053. World's light	8.16	4.21	5.14–16	8.12	8.12	8.16	5.14–16

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)
QnLk1 8.16. λύχνον ⸀οὐδὲ⸀ καλύπτει «ἀλλ' ἐπὶ τὴν λυχνίαν τεθῇ ἵνα λάμπη πᾶσιν»[188] QnLk1 8.17. ⟨οὐ γάρ ἐστιν⟩ κρυπτὸν ⟨ὃ οὐ⟩ φανερὸν ⸀ἔσται⸀[189] QnLk1 11.33. λύχνον ⟨οὐδὲ καλύπτει ἀλλ'⟩ ἐπὶ τὴν λυχνίαν ⟨τεθῇ⟩ ⸀ἵνα λάμπη πᾶσιν⸀	Mk1 4.21. καὶ ἔλεγεν αὐτοῖς· μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; [Qn·Mk1] Mk1 4.22. οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθη εἰς φανερόν. [Qn·Mk1] [cf. A196]	Mt1 5.14. ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· Mt1 5.15. οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. [QnMk1Lk1·:Mt1] Mt1. 5.16. οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Mt1 10.26. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. [QnMk1Lk1·:Mt1]	8.12. αὐτοῖς οὖν ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγώ εἰμι τὸ φῶς τοῦ κόσμου [Mt1·Jn1]	8.12. πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήση ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς. [Mt1Jn1·Jn2]	Lk2 8.16. οὐδείς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. [QnMk1Mt1·:Lk2] Lk2 8.17. οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθη. [QnMk1Lk1Mt1·:Lk2]	5.14–16 same as Mt1 10.26 same as Mt1
QnLk1 8.18. βλέπετε πῶς ἀκούετε ὃς ⸀ἔχει⸀ δοθήσεται αὐτῷ ⸀καὶ⸀ ὃς ⸀οὐκ ἔχει⸀ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ[190]	Mk1 4.23. εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω. [Qn·Mk1] [see QnLk1 8.8 above] Mk1 4.24a-b. καὶ ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε. [Qn·Mk1] 4.24c see A081 Mk1 4.25. ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. [Qn·Mk1]	Mt1 7.2 see A081 Mt1 13.12. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. [QnMk1·:Mt1]	_____	_____	Lk2 8.18. βλέπετε οὖν πῶς ἀκούετε· ὃς ἂν γὰρ ἔχη, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχη, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ. [QnMk1·:Lk2]	Mt2 13.12. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. [QnMk1Mt1˙Mt2] [see A123]

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[188] Lk1 8.16 is paraphrased by Tertullian, "how he can say that a light cannot be hidden" / *cum lucernam negat abscondi solere* (*Marc.* 4.19.5; Roth 5.30). See also parallel set A192 below for the apparently redundant statement in Lk1 11.33 (*Marc.* 4.27.1; Roth 4.4.55). The οὐδὲ + impersonal construction found in both the Mk1 and Mt1 receptors seem the likeliest options for the Qn source, rather than the later LkR2 "(no one)" / (οὐδείς) formulation tentatively adopted by Roth (5.30, p. 417). The Mk1 stratum apparently expanded, illustrated, and clarified this Qn aphorism with the pithy addition of the "bushel-basket" / μόδιον. Mt1 first introduces the image of people "lighting" a lamp, which LkR2 follows yet rewords. The verbal form τίθι in D appears nowhere in the *TLG*; I read it as an itacism of τιθῇ.

[189] Lk1 8.17 is briefly restated by Tertullian: "everything secret is guaranteed to be opened" / *omnia de occulto in apertum repromittit* (*Marc.* 4.19.5; Roth 4.4.26). Tertullian's "all" / *omnia* provides sufficient attestation to restore its impersonal negative counterpart: "for there is nothing... that [will] not" / οὐ γάρ ἐστιν ... ὃ οὐ, a construction confirmed both by Mt1 and Lk2 as independent QnLk1 receptors. D again attests to Lk1 having a unique, likely earlier tradition than LkR2, particularly in the simpler/earlier verb "will be" / ἔσται over the LkR2 "will become" / γενήσεται as restored by Roth (4.4.26, p. 417). As in 8.16, in 8.17 we also see that Qn has an earlier and simpler form of the signal than Mk1, which apparently expanded Qn by creating an aphoristic parallelism ("hidden... revealed"... "covered... manifest").

[190] The opening phrase of Lk1 8.18 is twice repeated by Tertullian: "watch how you hear... watch how you hear" / *videte quomodo audiatis ... videte quomodo audiatis* (*Marc.* 4.19.3; Roth 4.4.27). He immediately proceeds to quote the next portion of the verse: "The thought that follows indeed proves this: 'If anyone has it will be given, but from him who does not have even what he thinks he has will be taken from him'" / *hoc probat etiam subiacens sensus: ei qui habet dabitur, ab eo autem qui non habet etiam quod habere se putat auferetur ei* (*Marc.* 4.19.4; Roth 4.4.27). *Fug.* 11.2 has a slightly different formulation: "And indeed he who has, it will be given him; yet from him who does not have, even what he seems to have will be taken" / *etenim qui habet, dabitur ei; ab eo autem, qui non habet, etiam quod videtur habere auferetur*. This only strengthens the underlying Greek δοκεῖ, which can be translated alternatively as *se putat* or *videtur*. Tertullian's use of the indicative *habet* is more consistent with ἔχει in Mk1 and Mt1 than with the LkR2 subjunctive ἔχη used by Roth (p. 417) and Harnack.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (75–80)	Js
A057. Oaths	———	5.33–37	5.12

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Js
———	Mt1 5.33. πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου. Mt1. 5.34. ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ, Mt1 5.35. μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ, μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως, Mt1 5.36. μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. Mt1 5.37. ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν.	Js 5.12. πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὒ οὔ, ἵνα μὴ ὑπὸ κρίσιν πέσητε.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A135. Real family[191]	3.32–33	8.20–21	12.46, 48	8.19–21	3.31–35	12.46–50

Parallel Verses for Signals Tracing: GMarc 8.20

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
3.31 not present in Mk1 Mk1 3.32. καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε.	8.19 not present in Lk1[192] Lk1 8.20. ἀπηγγέλη ⟪δὲ⟫ αὐτῷ ⟨ἰδοὺ⟩ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ⌜ζητοῦντές⌝ σε[193] [Mk1·Lk1]	Mt1 12.46. ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ **εἱστήκεισαν** ἔξω ζητοῦντες αὐτῷ λαλῆσαι. [Mk1Lk1·:Mt1] Mt1 12.47 not present in Mt1	Lk2 8.19. παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ <u>αὐτοῦ</u> καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. [Mk1Mt1·:Lk2] Lk2 8.20. **ἀπηγγέλη δὲ αὐτῷ·** ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου **ἑστήκασιν** ἔξω ἰδεῖν θέλοντές σε. [Mk1Lk1·:Lk2]	Mk2 3.31. καὶ ***ἔρχεται*** ἡ μήτηρ αὐτοῦ καὶ **οἱ ἀδελφοὶ αὐτοῦ** καὶ ἔξω **στήκοντες** ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. [Mk1Lk1Mt1Lk2·:Mk2] Mk2 3.32. <u>καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου</u> [καὶ αἱ ἀδελφαί σου] ἔξω ζητοῦσίν σε. [Mk1¨Mk2]	Mt2 12.46 same as Mt1 Mt2 12.47. [εἶπεν δέ τις αὐτῷ· <u>ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω</u> ***ἑστήκασιν ζητοῦντές*** <u>σοι</u> ***λαλῆσαι.***] [Mk1Lk1Mt1·:Mt2]

[191] To be perfectly honest, while I reconstruct this passage as originally Mk1, I see it as a near toss-up about whether these signals first broadcast from Qn or Mk1. That decision has truly enormous implications for our understanding of the historical Joshua, whether he was a legitimate child or not, whether he had a contemporaneous living mother or not, and whether he had biological brothers or not. The passage's originality to Qn can be supported from the fact that the surrounding passages in Mk1 (A117 and A118 before, and A122 after) are likely from Qn, and that the preceding passages in Lk1 (A122, A125) are also likely Qn. MkR1 is also clearly far more apt to reorder Qn passages than LkR1 is to reorder Mk1 passages. On the other side of the argument, the passages that follow in Lk1 (A136–A138, A142–A143, A146, A158–A160) are all from Mk1, suggesting that this may be the start of the second Mk1 source section in Lk1. Also in favor of its Mk1 originality is the general tendency toward christological heightening. It seems more likely that MkR1, noticing the lack of Jesus having legitimate parentage in Qn, invented a mother and brothers for him, rather than MkR1 merely flatly preserving a tradition confirming his legitimacy. The mention a few passages before in Mk1 (A116) about the family of Jesus trying to seize him for having gone insane complicates the picture further. The vocabulary also seems more in keeping with LkR1 than Qn. This will be an important and vital scholarly debate about Qn.

[192] Lk2 8.19 is unattested according to Roth (p. 417, 6.4.16), but it was likely not present in Lk1. Note the simple introductory statement in Lk1 8.20 and Mt1 12.46, revealing the earliest tradition. Following Mk1, Lk1 narrates an opening announcement with direct speech, which MtR1 transformed into an opening setting. LkR2 harmonized the Mk1/Lk1 and Mt1 traditions to create a doubled introduction, perhaps following aristocratic hospitality decorum: the family arrives, then the family is announced. MkR2 followed this doubling while expanding the opening to include delegated speech, a characteristic LkR2 feature. Given the manuscript variants in Mt2 12.27, the MtR2 attempt to transform the Matthean introduction from a simple into a doubled reference apparently was not consistently accepted.

[193] Lk1 8.20 is clearly attested by Tertullian, Epiphanius, and Ephrem. The quick impersonal introduction befits Lk1 here, given the lack of any prior introduction of crowds or Jesus' family here. The explicit restoration of "behold" / ἰδοὺ is based on four Greek quotations of Epiphanius (*Pan.* 30.14.5, 78.9.2, 78.9.4, 78.10.7; Roth 6.4.16) and Ephrem (*Diat. com.* 11.9; Roth 8.12). The correction of "seeking you" / ζητοῦντές σε instead of "wishing to see you" / ἰδεῖν θέλοντες σε / *quaerentes videre eum* is based on Epiphanius' twofold Greek attestation (*Pan.* 78.9.2, 78.9.4; Roth 6.4.16) and D over Tertullian's Latin (*Marc.* 4.19.7; Roth 4.4.28) and Lk2. The former is more in keeping with Mk1 as Lk1 source and Mt1 as Lk1 receptor, whereas the latter is more in keeping with LkR2 civil decorum. Tertullian may have carried it over from his version of Lk2 to Lk1.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 3.33. καὶ ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί; 3.34–35 not present in Mk1	Lk1 8.21. ⟪καὶ <u>ἀποκριθεὶς</u> <u>αὐτοῖς</u> <u>λέγει</u>⟫ <u>τίς</u> ⟨ἐστιν⟩ <u>μήτηρ</u> ⸀μου⸀ <u>καὶ</u> τίνες εἰσὶν <u>ἀδελφοί</u> ⸀μου⸀ εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτοὺς;[194] [Mk1·Lk1]	Mt1 12.48. <u>ὁ δὲ ἀποκριθεὶς</u> εἶπεν τῷ λέγοντι αὐτῷ· <u>τίς ἐστιν ἡ μήτηρ μου καὶ</u> τίνες εἰσὶν <u>οἱ ἀδελφοί</u> μου; [‡Mk1Lk1·:Mt1] 12.49–50 not present in Mt1	Lk2 8.21. <u>ὁ δὲ ἀποκριθεὶς</u> <u>εἶπεν</u> πρὸς αὐτούς· <u>μήτηρ μου καὶ ἀδελφοί</u> <u>μου</u> οὗτοί εἰσιν <u>οἱ τὸν λόγον τοῦ θεοῦ</u> <u>ἀκούοντες καὶ ποιοῦντες</u>. [Mk1Lk1·:Lk2]	Mk2 3.33 <u>καὶ ἀποκριθεὶς αὐτοῖς λέγει· τίς ἐστιν ἡ</u> <u>μήτηρ μου καὶ οἱ ἀδελφοί</u> [μου]; [Mk1¨Mk2] Mk2 3.34. καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει· ἴδε <u>ἡ μήτηρ μου καὶ</u> οἱ <u>ἀδελφοί μου</u>. [Mk1Lk1Lk2·:Mk2] Mk2 3.35. ὃς [γὰρ] ἂν <u>**ποιήσῃ**</u> τὸ θέλημα τοῦ θεοῦ, οὗτος <u>ἀδελφός</u> μου καὶ ἀδελφὴ καὶ <u>μήτηρ</u> <u>ἐστίν</u>. [Lk1Lk2·:Mk2]	Mt2 12.48 same as Mt1 Mt2 12.49. καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· <u>**ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου**</u>. [Mk1Lk1Mk2·Mt2] Mt2 12.50. <u>**ὅστις**</u> γὰρ <u>**ἂν ποιήσῃ τὸ**</u> <u>**θέλημα τοῦ**</u> πατρός μου τοῦ ἐν οὐρανοῖς αὐτός <u>μου **ἀδελφὸς καὶ**</u> <u>**ἀδελφὴ καὶ μήτηρ ἐστίν**</u>. [Lk1Lk2Mk2·:Mt2]

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[194] For Lk1 8.21, Roth (4.4.29) notes a "curious combination of Matthean/Markan and Lukan elements," something we should expect as normal for a stratum recorded in the 80s that has Mk1 as a source and Mt1 and Lk2 as receptors. The restored opening is from Mk1, which LkR2 adapts. While Tertullian regularly opts for the dative *mihi* (*Marc.* 4.19.6, 4.19.10, 4.19.11; *Carn. Chr.* 7.1, 7.10), this does not merit Roth's preference for the Greek dative (μοι) when the Greek genitive is consistent across all strata. In all of the above citations, Tertullian corroborates Lk1 using the Markan question formulation, though Tertullian is less reliable than the Markan and Matthean parallels in regard to precise word order and the presence of verbs of being (ἐστιν, εἰσὶν). Tertullian does, however, provide secure wording for the second part of the verse: "Only those who hear my words and do them" / *nisi qui audiunt verba mea et faciunt ea* (*Marc.* 4.19.11; Roth 4.4.29). MtR1 apparently took inspiration from the Lk1 formulation here, "those who hear my words and do them," for the grand finalé of the sermon on the mount (Mt1 7.24–27). LkR2 inserts LXX devotion ("the word of god") in place of the words of Jesus ("my words").

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A136. Storm stilled	4.35, 37–39, 41	8.22–25	8.23–27	8.22–25	4.35–41

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 4.35. καὶ λέγει αὐτοῖς· διέλθωμεν εἰς τὸ πέραν. 4.36 not present in Mk1	Lk1 8.22. 《καὶ εἶπεν πρὸς αὐτούς》 διέλθωμεν εἰς τὸ πέραν[195] [Mk1·Lk1]	Mt1 8.23. καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. [Mk1¨Mt1]	Lk2 8.22. ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν πρὸς αὐτούς· διέλθωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνήχθησαν. [‡Mk1Lk1·:Lk2]	Mk3 4.35. καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης· διέλθωμεν εἰς τὸ πέραν. [Mk1Lk2·:Mk2] Mk3 4.36. καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ᾽ αὐτοῦ.
Mk1 4.37. καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου	Lk1 8.23. πλεόντων δὲ αὐτῶν ἀφύπνωσεν 《καὶ γίνεται》 ⸂λαῖλαψ ἀνέμου⸃ ⟨πολλὴ⟩[196] [Mk1·Lk1]	Mt1 8.24a–b. καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, [Mk1Lk1·:Mt1]	Lk2 8.23. πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνευον. [Lk1¨Lk2]	Mk3 4.37 καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον. [Mk1Mt1·:Mk2]

[195] The main portion of Lk1 8.22 is attested by Tertullian: "for when he crosses over..." / *nam cum transfretat* (*Marc.* 4.20.3; Roth 5.31), reasonably establishing "let us cross to the other side" / διέλθωμεν εἰς τὸ πέραν, which perfectly matches the Mk1 source. The opening improvised restoration is from D, which works nicely as an intermediate tradition between the Mk1 source and Mt1 and Lk2 as independent receptors.

[196] The first part of Lk1 8.23 is quoted verbatim twice by Epiphanius: "As they sailed he fell asleep" / πλεόντων αὐτῶν ἀφύπνωσεν (42.11.6 ιγ (13); 42.11.17 Σχ. ιγ (13); Roth 6.4.17). The first improvised restoration ("and it happened" / καὶ γίνεται) is pulled from Mk1. The first upgrade to Roth (p. 417) is based on Tertullian's "winds by which it was disquieted" / *ventis quibus inquietabatur* being suggestive of a "windstorm" / λαῖλαψ ἀνέμου (*Marc.* 4.20.3; Roth 5.31). From D comes the word "much" / πολλὴ, closely corresponding to the Mk1 term "great" / μεγάλη. The phrase "on the lake" / εἰς τὴν λίμνην in Roth's reconstruction is removed, partly based on Tertullian—who consistently opts for the term "sea" (*mari* in *Marc.* 4.20.1, *marinae* in 4.20.2 and *mare* in. 4.20.3) rather than "lake" / *stagnum*—and partly based on references to the sea of Galilee as a lake as characteristic of the international geographical interest and style of LkR2 (cf., 5.1, 5.2, 8.22, 8.33). The final two lemmata are also characteristic LkR2 and not likely in Lk1: "be swamped" / συμπληρόω and "be in danger" / κινδυνεύω (DD 1.1). Given the presence of the latter verb in LXX Jon 1.4, LkR2 was perhaps making an intertextual allusion so that Jesus recalls, inverts, and surpasses the story of Jonah's near death at sea.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
Mk1 4.38. καὶ αὐτὸς 《ἐκάθευδεν》 καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ 《κύριε》 ἀπολλύμεθα Mk1 4.39. καὶ 《ἐγερθείς》 ἐπετίμησεν τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ καὶ ἐγένετο γαλήνη μεγάλη. 4.40 not present in Mk1	Lk1 8.24. 《προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες κύριε κύριε ἀπολλύμεθα》 ὁ δὲ ⌜ἐγερθείς⌝ ἐπετίμησε τῷ ἀνέμῳ καὶ ⌜τῇ θαλάσσῃ⌝ 《καὶ ἐγένετο γαλήνη μεγάλη》[197] [Mk1·Lk1]	Mt1 8.24c. αὐτὸς δὲ ἐκάθευδεν. Mt1 8.25. καὶ _προσελθόντες ἤγειραν αὐτὸν λέγοντες· κύριε_, σῶσον, ἀπολλύμεθα. [‡Mk1Lk1·:Mt1] Mt1 8.26b–c. τότε _ἐγερθεὶς ἐπετίμησεν_ τοῖς ἀνέμοις _καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη._ [Mk1Lk1·:Mt1]	Lk2 8.24. _προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ_ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο _καὶ ἐγένετο γαλήνη._ [Mk1Lk1·:Lk2] Lk2 8.25a. εἶπεν δὲ αὐτοῖς· ποῦ ἡ πίστις ὑμῶν;	Mt2 8.24c-25 same as Mt1 Mt2 8.26a. καὶ _λέγει αὐτοῖς·_ τί δειλοί ἐστε, _ὀλιγόπιστοι;_ [Lk2·Mt2] Mt2 8.26b–c same as Mt1	Mk3 4.38. _καὶ αὐτὸς_ ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον _καθεύδων. καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ·_ διδάσκαλε, οὐ μέλει σοι ὅτι _ἀπολλύμεθα;_ [Mk1¨Mk2] Mk3 4.39. καὶ _διεγερθεὶς_ ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ· σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος καὶ _ἐγένετο γαλήνη μεγάλη._ [Mk1Lk2·:Mk3] Mk3 4.40. _καὶ εἶπεν αὐτοῖς· τί δειλοί ἐστε, οὔπω_ ἔχετε _πίστιν;_ [Lk2Mt2·:Mk3]
Mk1 4.41. καὶ 《φοβηθέντες》 ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;	Lk1 8.25. 《_φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους_》 τίς ⌜ἄρα⌝ οὗτός ἐστιν 《ὅτι》 ⌜καὶ⌝ τοῖς ἀνέμοις ⌜καὶ τῇ θαλάσσῃ⌝ ἐπιτάσσει[198] [Mk1·Lk1]	Mt1 8.27. οἱ _δὲ_ ἄνθρωποι _ἐθαύμασαν λέγοντες·_ ποταπός ἐστιν οὗτος ὅτι καὶ _οἱ ἄνεμοι_ καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν; [Mk1Lk1·:Mt1]	Lk2 8.25b–d. _φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ_ τοῖς ἀνέμοις _ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν_ αὐτῷ; [Mk1Lk1Mt1·:Lk2]	Mt2 8.27 same as Mt1	Mk3 4.41. _καὶ ἐφοβήθησαν_ φόβον μέγαν καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ; [Mk1¨Mk3]

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[197] The opening restoration of Lk1 8.24 is based on D, whose "master master" / κύριε κύριε formulation fits very nicely as an earlier tradition received and transformed in different ways by MtR1, "master" / κύριε, and LkR2, "manager manager" / ἐπιστάτα ἐπιστάτα. Epiphanius does mention an intriguing alternative: "manager, save" / ἐπιστάτα, σῶσον (*Ancor.* prooemium; Roth 6.4.17). The core of the verse is securely attested by Epiphanius, who provides repeated verbatim quotations: "now rising he censored the wind and the sea" / ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ (*Pan.* 42.11.6 ιγ (13); 42.11.17 Σχ. ιγ (13); Roth 6.4.17). Epiphanius elsewhere summarizes this portion, but the summaries vary considerably in order from each other: "censoring the wind and the wave and the sea" / ἀνέμῳ μὲν ἐπιτιμῶν καὶ κλύδωνι καὶ θαλάσσῃ (*Pan.* 76.39.7); "he censors the wave and the winds and the sea" / ἐπιτιμᾷ μὲν κλύδωνι καὶ τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ (*Pan.* 77.28.4). The closing restoration is drawn from a variant present in a sizeable minority of Luke mss (Κ Λ Θ Π Ψ f¹ 28 118 124 157 656 1424), together with Mk1 as Lk1 source and Mt1 and Lk2 as independent Mk1 and Lk1 receptors. Tertullian provides a creative summary of this verse (*Marc.* 4.20.3; Roth 5.31), but as a series of formulas introducing a catena of OT prooftexts, it is of little value for reconstructing precise language. Several features in Mark 4.38–40 evidence late redaction: uncommon lemmata such as "stern" / πρύμνα (only elsewhere in the NT in Ac 27.29, 41) and "pillow" / προσκεφάλαιον (an NT *hapax legomenon*); an additional quotation with magical overtones attributes to Jesus, the doubled emphasis on silence ("be silent" / σιώπα and "be muzzled" / πεφίμωσο in Mk3 4.39); and a synthesis of Lk2 and Mt2 elements in Mk3 4.40.

[198] The opening restoration of Lk1 8.25 is based on D, which reads well as based on Mk1, as containing characteristic LkR1 vocabulary ("amaze" / θαυμάζω), and as received nearly verbatim in LkR2. The main portion follows Roth (p. 417) and Harnack (p. 199*) overall, based on the verbatim quotation by Tertullian: "Yet who is this who commands the winds and sea?" / *quis autem iste est qui ventis et mari imperat?* (*Marc.* 4.20.1; Roth 5.31). Harnack was probably correct to posit ἄρα in keeping with Mk1, LkR2, and universal Luke mss; this contrasts with Roth who reads Tertullian's *autem* as sufficient basis to render δὲ instead.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A137. Graveyard demoniac	5.2, 7, 9–13a	8.27–28, 30–32	8.28–34	8.26–39	8.28–34	5.1–20

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
5.1. not present in Mk1 Mk1 5.2. 《ἄνθρωπος ἐκ τῶν μνημείων ὃς εἶχεν》 δαιμόνια 5.3 not present in Mk1	8.26 not present in Lk1[199] Lk1 8.27. ⸀ἄνθρωπος⸀ 《ἐκ τῶν μνημείων ὃς εἶχεν》 δαιμόνια[200] [Mk1·Lk1]	Mt1 8.28a. δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι [Mk1¨Mt1]	Lk2 8.26. <u>καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν</u>, ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας. [Mk1¨Lk2] Lk2 8.27. ἐξελθόντι δὲ αὐτῷ **ἐπὶ τὴν γῆν** ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως **ἔχων δαιμόνια** καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν. [Mk1Lk1·:Lk2]	8.28. καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν **εἰς τὴν χώραν τῶν Γαδαρηνῶν** **ὑπήντησαν** αὐτῷ <u>δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι</u>, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. [Mk1Lk1Mt1Lk2·:Mt2]	Mk3 5.1. **_καὶ ἦλθον εἰς τὸ πέραν_** τῆς θαλάσσης <u>εἰς τὴν χώραν τῶν Γερασηνῶν</u>. [Lk2Mt2·:Mk3] Mk3 5.2. καὶ **_ἐξελθόντος αὐτοῦ_ ἐκ τοῦ πλοίου** εὐθὺς **_ὑπήντησεν_** αὐτῷ <u>ἐκ τῶν μνημείων ἄνθρωπος</u> ἐν πνεύματι ἀκαθάρτῳ, [Mk1Lk1Lk2·:Mk3] Mk3 5.3a. <u>ὃς τὴν κατοίκησιν εἶχεν</u> **ἐν τοῖς μνήμασιν** [Mk1Lk1Lk2·:Mk3]

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[199] Lk1 8.26 is unattested according to Roth (p. 417), but it was likely not present. The compound lemma "sailed down" / καταπλέω is LXX/NT *hapax*, and the root lemma "sail" / πλέω is highly characteristic of LkR2 (DD 1.2: '*πλέω@*': Qn #0, Lk2 #2, Ac 15). Note also the characteristic LkR2 geographical notice in Lk2 8.26, "which is opposite of Galilee," and its reference to the demoniac being beyond the pale of hospitality in Lk2 8.27.

[200] Reading Lk1 as closer to its Mk1 source and the Mt1 reception than to LkR2, and reading several phrases in Lk2 as LkR2 redactions: "out of the city" / ἐκ τῆς πόλεως; "for a long time he had not worn clothes" / χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον; "in a house he did not live" / ἐν οἰκίᾳ οὐκ ἔμενεν. Where Roth (p. 417) reconstructs the LkR2 "man/male" / ἀνήρ for Lk1, the Mk1 "man/human" / ἄνθρωπος is more likely, given Tertullian's phrase "in one human" / *in uno homine* (*Marc.* 4.20.4). The combination "unclean" and "spirit" (DD 1.2: 'ἀκάθαρτος@* *1 πνεῦμα@* or 'πνεῦμα@* *1 ἀκάθαρτος@a*) seen in Mk3 5.2 is highly characteristic of later gospel strata.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
5.6 not present in Mk1 Mk1 5.7. καὶ κράξας λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς. Mk1 1.24. τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; 5.8 not present in Mk1	Lk1 8.28. 《καὶ <u>κράξας λέγει τί ἐμοὶ καὶ σοί</u>》 <u>Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς</u>[201] [Mk1·Lk1]	Mt1 8.29. <u>καὶ ἰδοὺ ἔκραξαν λέγοντες· τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ</u>; ἦλθες ὧδε πρὸ καιροῦ <u>βασανίσαι ἡμᾶς</u>; [Mk1·Mt1]	Lk2 15.20. … μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν… Lk2 8.28. <u>ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας</u> προσέπεσεν αὐτῷ <u>**καὶ φωνῇ μεγάλη εἶπεν**· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου</u>; δέομαί σου, <u>μή με βασανίσῃς</u>. [Mk1Lk1·:Lk2]	Mk3 5.6. καὶ <u>ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν</u> καὶ ***προσεκύνησεν αὐτῷ*** [Mt1Lk2·:Mk3] Mk3 5.7. καὶ κράξας **φωνῇ μεγάλη** λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ <u>τοῦ ὑψίστου; ὁρκίζω σε τὸν θεόν</u>, μή με βασανίσῃς. [Mk1Lk1Mt1Lk2·:Mk3] Mk3 5.8. ἔλεγεν γὰρ αὐτῷ· ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.
5.3b–5 not present in Mk1	8.29 not present in Lk1[202]	not present in Mt1	Lk2 8.29. παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν καὶ ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις φυλασσόμενος καὶ διαρρήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.	Mk3 5.3b. καὶ <u>οὐδὲ ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι</u> [Lk2·Mk3] Mk3 5.4. διὰ τὸ αὐτὸν <u>πολλάκις πέδαις</u> καὶ <u>ἁλύσεσιν δεδέσθαι</u> καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς <u>ἁλύσεις</u> καὶ <u>τὰς πέδας συντετρῖφθαι</u>, καὶ οὐδεὶς <u>*ἴσχυεν*</u> αὐτὸν δαμάσαι· [Lk2·Mk3] Mk3 5.5. καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας <u>**ἐν τοῖς μνήμασιν**</u> καὶ <u>**ἐν τοῖς ὄρεσιν**</u> ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. [Lk2·Mk3]

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[201] Tertullian summarizes Lk1 8.28, 30–31: "So of which god did the legion testify that Jesus is the son? Without a doubt the one whose torments and abyss they knew and feared" / *cuius autem dei filium Iesum legio testatus est? sine dubio cuius tormenta et abyssum noverant et timebant* (*Marc.* 4.20.5; Roth 5.32). Numerous features point to a MkR3 redaction based on Mt1 and Lk2: echoes of the fable of the Prodigal Son (esp. Lk2 15.20); worshipping Jesus (originally in Lk2 24.52 then in Mt2 2.2, Mt2 2.8, Mt2 20.20); the phrase "loud voice" / φωνῇ μεγάλη echoing the synoptic crucifixions and last sayings (Mark 15.34, 37; Matt 27.46, 50; Lk2 23.46); the LkR2 characteristic association of Jesus with god as "most high" / ὑψίστου, and a magical oath formula ("I bind you" / δέομαί σου).

[202] Luke 8.29 is unattested according to Roth (p. 417), but most likely it was not present in Lk1. The reading from D does differ from LkR2 but does not reflect an earlier, simpler tradition here, but instead supplies an involved character description of the demoniac as in LkR2. MtR1 has the earliest description of a threat posed: the two demoniacs are a threat to travelers. This threat is expanded and dramatized significantly by LkR2 with a ranging vocabulary. As we see here (5.3–5) and elsewhere, MkR3 turns the episode into a pastiche of Mt1 and especially Lk2 themes. This episode is similar to A046 (Plucking Grain on Sabbath), where Mk1 contains the earliest/simplest signals and Mk3 the last, most synthesized signals. This late redaction only strengthens the case to read the final form of the Markan story as enacting an imitation of Homer's story of Odysseus and Polyphemus similar to its imitation by Philostratus; see A. Busch, "Scriptural Revision in Mark's Gospel and Philostratus's *Life of Apollonius*," in *Classical Greek Models of the Gospels and Acts*, ed. M. G. Bilby, M. Kochenash, and M. Froelich, Claremont Studies in New Testament and Christian Origins 3 (Claremont: Claremont Press, 2018), 71–112. It also appears, based on the sequence in Lk1, that MkR3 shifted the order so that the characterization of the demoniac (Mk3 5.3b–5) would appear before Jesus began the exorcism, rather than the identity being revealed as a consequence of the exorcism as in Lk1, Mt1, and Lk2.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 5.9. καὶ ἐπηρώτα αὐτόν· τί ὄνομά σοι; καὶ λέγει αὐτῷ· λεγιὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν.	Lk1 8.30. 《ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς》 τί σοι ἐστιν ὄνομά; ὁ δὲ εἶπε λεγεὼν 《ὄνομά μοι ὅτι》 πολλὰ 《γὰρ ἦσαν》 δαιμόνια[203] [Mk1·Lk1]	————	Lk2 8.30. ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς· τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν· λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν. [Mk1Lk1·:Lk2]	Mk3 5.9 same as Mk1
Mk1 5.10. καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.	Lk1 8.31. 《καὶ》 παρεκάλουν 《αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς》 εἰς τὴν ἄβυσσον 《ἀπελθεῖν》[204] [Mk1·Lk1]	————	Lk2 8.31. καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. [Mk1Lk1·:Lk2]	Mk3 5.10 same as Mk1
Mk1 5.11. ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη· Mk1 5.12. καὶ παρεκάλεσαν αὐτὸν λέγοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. Mk1 5.13. καὶ ἐπέτρεψεν αὐτοῖς.	Lk1 8.32. 《ἦν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη ἐν τῷ ὄρει παρεκάλουν δὲ αὐτὸν εἰς τοὺς χοίρους εἰσέλθωσιν ὁ δὲ》 ⸢ἐπέτρεψεν αὐτοῖς⸣[205] [Mk1·Lk1] 8.33 not present in Lk1[206]	Mt1 8.30. ἦν δὲ μακρὰν ἀπ᾽ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. [Mk1¨Mt1] Mt1 8.31. οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. [Mk1¨Mt1] Mt1 8.32. καὶ εἶπεν αὐτοῖς· ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν τοῖς ὕδασιν. [Mk1¨Mt1]	Lk2 8.32. ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς. [Mk1Lk1·:Lk2] Lk2 8.33. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. [Mt1·Lk2]	Mk3 5.11–12 same as Mk1 Mk3 5.13. καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. [Mk1Mt1Lk2·:Mk3]

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[203] Lk1 8.30 is partly quoted in *Adamantius Dialogue*: "The messiah said to the chief-demon, 'What is your name?' Then he said, 'Legion'" / ὁ Χριστὸς παρὰ τοῦ ἀρχιδαίμονος λέγων τί σοί ἐστιν ὄνομα; ὁ δέ φησιν εἶπε Λεγεών / *quomodo interrogat Iesus daemonem: quod tibi nomen est? et ille respondit: legio* (36,19–22 (1.17); Roth 7.4.11). Tertullian also summarizes: "When you find in one man a multitude of demons, professing itself legion… so it was he himself who was to contend with the legion of demons" / *cum invenis in uno homine multitudinem daemonum, legionem se professam… atque ita ipsum esse qui cum legione quoque daemonum erat dimicaturus* (*Marc.* 4.20.4; Roth 5.32).

[204] Tertullian summarizes Lk1 8.31: "They did not indeed request from another that which they remembered to ask from the creator himself, even pardon from the creator's abyss" / *non enim depetunt ab alio quod meminissent petendum sibi a creatore, veniam scilicet abyssi creatoris* (*Marc.* 4.20.6; Roth 5.32).

[205] The success of the request in Lk1 8.32 is paraphrased by Tertullian: "Finally they obtained their request… they had known him to be the god of the abyss" / *denique impetraverunt… deum abyssi et suum cognoverant* (*Marc.* 4.20.7; Roth 5.32).

[206] Lk2 8.33 is unattested for Lk1 along with 8.33–42a according to Roth (p. 418), but all of these verses were likely not present. Mk1 5.13a is the end of the earliest version of the graveyard demoniac story, an ending followed by Lk1 8.32. BeDuhn (p. 105) also reads 8.32 as the end of this story in Lk1. MtR1 is the first to expand the story's conclusion, followed by LkR2, then MkR3. See the note on Lk1 8.27 about the characteristically late combination of the lemmata for "unclean" and "spirit" seen previously in Mk3 5.2 and here again in Mk3 5.13.

Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
8.34–39 not present in Lk1[207]	Mt1 8.33. οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. Mt1 8.34. καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.	Lk2 8.34. ἰδόντες δὲ <u>οἱ βόσκοντες</u> τὸ γεγονὸς <u>ἔφυγον</u> καὶ <u>ἀπήγγειλαν εἰς τὴν πόλιν</u> καὶ εἰς τοὺς ἀγρούς. [Mt1·Lk2] Lk2 8.35. <u>ἐξῆλθον</u> δὲ ἰδεῖν τὸ γεγονὸς καὶ <u>ἦλθον πρὸς τὸν Ἰησοῦν</u> καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ᾽ οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. [Mt1·Lk2] Lk2 8.36. ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς. Lk2 8.37. καὶ <u>ἠρώτησεν αὐτὸν</u> ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν <u>ἀπελθεῖν ἀπ᾽ αὐτῶν</u>, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. [Mt1·Lk2] Lk2 8.38. ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ᾽ οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων· Lk2 8.39. ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν καθ᾽ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.	Mk3 5.14. καὶ <u>οἱ βόσκοντες</u> αὐτοὺς <u>ἔφυγον</u> <u>καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς</u>· καὶ <u>ἦλθον ἰδεῖν</u> τί ἐστιν <u>τὸ γεγονὸς</u> [Mt1Lk2·:Mk3] Mk3 5.15. <u>καὶ ἔρχονται πρὸς τὸν Ἰησοῦν</u> καὶ θεωροῦσιν <u>τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ σωφρονοῦντα</u>, τὸν ἐσχηκότα τὸν λεγιῶνα, <u>καὶ ἐφοβήθησαν</u>. [Mt1Lk2·:Mk3] Mk3 5.16. καὶ <u>διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς</u> ἐγένετο <u>τῷ δαιμονιζομένῳ</u> καὶ περὶ τῶν χοίρων. [Lk2·Mk3] Mk3 5.17. καὶ ἤρξαντο <u>παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν</u>. [Mt1Lk2·:Mk3] Mk3 5.18. καὶ <u>ἐμβαίνοντος αὐτοῦ εἰς</u> τὸ <u>πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ᾽ αὐτοῦ ᾖ</u>. [Lk2·Mk3] Mk3 5.19. καὶ <u>οὐκ ἀφῆκεν αὐτόν</u>, ἀλλὰ <u>λέγει αὐτῷ· ὕπαγε εἰς τὸν οἶκόν σου</u> πρὸς τοὺς σοὺς καὶ <u>ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν</u> καὶ ἠλέησέν σε. [Lk2·Mk3] Mk3 5.20. <u>καὶ ἀπῆλθεν</u> καὶ ἤρξατο <u>κηρύσσειν</u> ἐν τῇ Δεκαπόλει <u>ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς</u>, καὶ πάντες ἐθαύμαζον. [Lk2·Mk3]

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[207] See note above on Lk1 8.33.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A138. Hemorrhage healed	5.24b–25, 27, 30–32, 34	8.42b–46, 48	9.18–26	8.40–56	5.21–43

Parallel Verses for Signals Tracing: GMarc 40–42a, 42b–43

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
5.21–24a not present in Mk1 Mk1 5.24b. καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν. Mk1 5.25. καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος	8.40–42a not present in Lk1[208] Lk1 8.42b. ⌐ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτούς⌐ ⌐συνέπνιγον αὐτόν οἱ ὄχλοι⌐[209] [Mk1·Lk1] Lk1 8.43. γυνὴ ⌐οὖσα ἐν ῥύσει αἵματος⌐[210] [Mk1·Lk1]	Mt1 9.18. ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἷς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. Mt1 9.19. καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. Mt1 9.20a. καὶ ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη [Mk1·Mt1]	Lk2 8.40. ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. [Mk1Lk1·:Lk2] Lk2 8.41. καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάϊρος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ [Mt1·Lk2] Lk2 8.42a. ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκεν. [Mt1·Lk2] Lk2 8.42b. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. [Lk1·Lk2] Lk2 8.43a. καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα [Mk1Mt1·:Lk2]	Mk3 5.21. καὶ διαπεράσαντος τοῦ Ἰησοῦ [ἐν τῷ πλοίῳ] πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν. [Mt1Lk2·:Mk2] Mk3 5.22. καὶ ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάϊρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ [Mt1Lk2·:Mk2] Mk3 5.23. καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ ἵνα σωθῇ καὶ ζήσῃ. [Mt1Lk2·:Mk2] Mk3 5.24. καὶ ἀπῆλθεν μετ' αὐτοῦ. καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν. [Mk1Mt1Lk2·:Mk2] Mk3 5.25. καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη [Mk1Mt1·:Mk2]

[208] Lk2 8.40–42a is unattested for Lk1 along with all of 8.33–42a according to Roth (p. 418), but all of this material was likely not present. Specific to this passage, the story of the daughter of Jairus was absent from Mk1 and Lk1. MtR1 first invented this supplemental story, effectively as a doublet and *inclusio*, later expanded by LkR2 and then MkR3. Note that the name Jairus first appears in Lk2, and that the father's identity goes from "ruler" in Mt1 (9.18) to "synagogue ruler" in Lk2 (8.41), to "one of the synagogue rulers" in Mk3 (5.22). Also note the characteristic LkR2 features in these missing Lk1 verses: the public role of Jesus as benefactor in 8.40, the formal hospitality invitation in 8.41, and the Elijah parallel in 8.42 (wherein the daughter actually died). Note also how LkR2 adds that the daughter was "twelve years old" in 8.42a to stitch together the Mt1 doublet.

[209] Upgrades to Lk1 8.42b based on two verbatim quotations by Epiphanius: "Now it happened as they left, the crowds pressed upon him" / ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτούς συνέπνιγον αὐτὸν οἱ ὄχλοι (*Pan.* 42.11.6 ιδ (14); 42.11.17 Σχ. ιδ (14); Roth 6.4.18), an effective transition from the Lk1 Gerasene demoniac story.

[210] Upgrade to Lk1 8.43 based on Tertullian, "He is touched by a woman who had a flow of blood" / *tangitur a femina, quae sanguine fluitabat* (*Marc.* 4.20.8; Roth 5.33), which neatly matches the Mk1 source, LkR2, and all Luke mss. Epiphanius' uses of the Matthean participle "hemorrhaging (woman)" / αἱμορροούσης in *Ancoratus* (31.4, 38.1; Roth 6.4.18) are not quotations or rival attestations of Lk1, and this term is absent across all Luke mss. Tertullian and Epiphanius make no mention of the "twelve year" tradition about the woman, leading me to read it as original to Mt1 before it was passed along to Lk2 and Mk3.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
5.26 not present in Mk1 Mk1 5.27. ἥψατο τοῦ ἱματίου αὐτοῦ· 5.28–29 not present in Mk1	Lk1 8.44a. ἥψατο τοῦ ἱματίου αὐτοῦ²¹¹ [Mk1·Lk1] Lk1 8.44b. 《καὶ》 ⸆ἰάθη⸅ τοῦ αἵματος ⸆²¹²	Mt1 9.20b. προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· [Mk1¨Mt1] Mt1 9.21. ἔλεγεν γὰρ ἐν ἑαυτῇ· ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.	Lk2 8.43b. ἥτις [ἰατροῖς προσαναλώσασα ὅλον τὸν βίον] οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι Lk2 8.44a. προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ [Mk1Mt1·:Lk2] Lk2 8.44b. καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. [Lk1¨Lk2]	Mk3 5.26. καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα [Mt1Lk2·:Mk2] Mk3 5.27. ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ· [Mk1Mt1·:Mk2] Mk3 5.28. ἔλεγεν γὰρ ὅτι ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι. [Mt1¨Mk2] Mk3 5.29. καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. [Lk1Lk2·:Mk2]

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²¹¹ Epiphanius summarizes Lk1 8.44a by referring to the woman twice as "a woman who touched him" / γυνὴ ἁψαμένη αὐτοῦ (*Pan.* 42.11.6 ιδ (14); 42.11.17 Σχ. ιδ (14); Roth 6.4.18). Tertullian further confirms: "He is touched by a woman who had a flow of blood" / *tangitur a femina, quae sanguine fluitabat* (*Marc.* 4.20.8; Roth 5.33). Later, Tertullian notes that she touched his "clothing": "when his clothing is touched" / *dum tangitur vestimentum eius* (*Marc.* 4.20.13).

²¹² While Tertullian moves directly from the woman touching Jesus to Jesus asking who touched him (*Marc.* 4.20.8; Roth 5.33), Epiphanius twice explicitly describes the woman's healing immediately after noting that she touched Jesus *yet before* noting that Jesus posed a question: "And a woman who touched him was healed from blood" / καὶ γυνὴ ἁψαμένη αὐτοῦ ἰάθη τοῦ αἵματος (*Pan.* 42.11.6 ιδ (14); 42.11.17 Σχ. ιδ (14); Roth 6.4.18). Epiphanius' phrase "was healed from blood" / ἰάθη τοῦ αἵματος is the basis of the emendation and upgrade to Roth (p. 418).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
Mk1 5.30. καὶ εὐθὺς ὁ Ἰησοῦς ἔλεγεν· τίς μου ἥψατο; Mk1 5.31. καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε Mk1 5.32. καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.	Lk1 8.45. <u>καὶ εἶπεν ὁ ᵕἸησοῦς⸀ τίς μου ἥψατο</u> 《καὶ ἔλεγον αὐτῷ》 ⸀οἱ μαθηταὶ⸀ ⟨βλέπεις⟩ ⸀⸀τὸν ὄχλον συνθλίβοντά⸀ σε⸀²¹³ [Mk1·Lk1] Lk1 8.46. 《καὶ εἶπεν ὁ Ἰησοῦς》 ἥψατό μού τις γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ²¹⁴ [Mk1·Lk1]	—————	Lk2 8.45. <u>καὶ εἶπεν ὁ Ἰησοῦς· τίς</u> ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων εἶπεν ὁ Πέτρος· ἐπιστάτα, <u>οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν.</u> [Mk1Lk1·:Lk2] Lk2 8.46. <u>ὁ δὲ</u> **Ἰησοῦς εἶπεν· ἥψατό μού τις**, ἐγὼ **γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ᾽ ἐμοῦ**. [Lk1·Lk2]	Mk3 5.30. <u>καὶ εὐθὺς ὁ Ἰησοῦς</u> **ἐπιγνοὺς** ἐν ἑαυτῷ τὴν **ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν** ἐπιστραφεὶς ἐν τῷ ὄχλῳ <u>ἔλεγεν· τίς μου ἥψατο</u> τῶν ἱματίων; [Mk1Lk1·:Mk3] Mk3 5.31. <u>καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε</u> καὶ λέγεις· **τίς μου ἥψατο**; [Mk1Lk1·:Mk3] Mk3 5.32 same as Mk1
5.33 not present in Mk1 Mk1 5.34. ὁ δὲ 《ἰδὼν αὐτὴν ἔλεγεν》 αὐτῇ ἡ πίστις σου σέσωκέν σε	8.47 not present in Lk1²¹⁵ Lk1 8.48. 《ὁ δὲ ἰδὼν αὐτὴν》 ⟨εἶπεν⟩ ἡ πίστις σου σέσωκέν σε²¹⁶ [Mk1·Lk1]	Mt1 9.22. <u>ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν</u>· θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. [Mk1·Mt1]	Lk2 8.47. <u>ἰδοῦσα</u> δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, **τρέμουσα** ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι᾽ ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα. [Mk1Mt1·:Lk2] Lk2 8.48. <u>ὁ δὲ</u> **εἶπεν αὐτῇ· θυγάτηρ, ἡ πίστις σου σέσωκέν σε**· πορεύου εἰς εἰρήνην. [Mk1Mt1·:Lk2]	Mk3 5.33. *ἡ* δὲ *γυνὴ* **φοβηθεῖσα** καὶ **τρέμουσα**, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ **προσέπεσεν αὐτῷ** καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. [Mt1Lk2·:Mk3] Mk3 5.34. <u>ὁ δὲ **εἶπεν αὐτῇ** θυγάτηρ, ἡ πίστις σου σέσωκέν σε</u> **ὕπαγε εἰς εἰρήνην** καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου. [Mk1Mt1Lk2·:Mk3]

²¹³ Tertullian alternates between quoting and paraphrasing Lk1 8.45–46: "He is touched by a woman who had a flow of blood, and he did not know by whom. 'Who touched me?' he asks. Even when his disciples make excuses he persists in a voice of ignorance, 'Someone touched me," which he confirms with an argument, 'I indeed felt power coming forth from me'" / *tangitur a femina, quae sanguine fluitabat, et nescivit a qua. quis me, inquit, tetigit? etiam excusantibus discipulis perseverat in ignorantiae voce: tetigit me aliquis, idque de argumento adfirmat: sensi enim virtutem ex me profectam* (*Marc.* 4.20.8). Roth (5.33, p. 418) hesitates between the LkR2 version wherein Peter speaks as the representative of the disciples and the Markan version wherein the disciples speak together. In my view, the Mk1 source ("the disciples") is the closest to Lk1 as Tertullian knew it, whereas LkR2 later changes the focus to Peter. Note that Lk1, likely reflecting Mk1, only has the rhetorical question, "Who touched me?", not "Who touched my garments?" as in Mk3.

²¹⁴ Lk1 8.46 is quoted verbatim twice by Epiphanius, "And again, 'Someone touched me,' and, 'For I know power has gone out from me'" / καὶ πάλιν ἥψατό μού τις. καὶ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ (*Pan.* 42.11.6 ιδ (14); 42.11.17 Σχ. ιδ (14); Roth 6.4.18). Note the chiastic genitive modifier in MkR3 5.30 and the frequent use of that syntactical construction in 1 Peter, another mid-second century composition. Other scholars should consider undertaking a careful mmatical and stylistic comparison of MkR3 and MkR3 redactions with 1 Peter.

²¹⁵ Lk2 8.47 is unattested for Lk1 according to Roth (p. 418), but it was likely not present in Lk1. The elaboration of the woman's emotional state, motivation, declaration "before the whole people," and prostrating at the feet of Jesus are all characteristic LkR2 redaction, adapted and reworded in Mk3. Note that MtR1's brief use of "take courage" / θάρσει apparently opened the door to a vivid and growing elaboration of the woman's fear in Lk2 and Mk3.

²¹⁶ The secure portion and clearly attested restoration for Lk1 8.48 are based on Tertullian, "He said, 'Your faith has saved you'" / *dixit: fides tua te salvam fecit* (*Marc.* 4.20.9). The initial improvised restoration to Lk1 and Mk1 is based on Mt1 attesting to what is apparently the earliest tradition, that Jesus saw and identified the woman, rather than the later tradition of the woman voluntarily disclosing herself and the miracle, as in Lk2 and Mk3. The reference to the woman as "daughter" / θύγατερ, while universally attested in Luke mss, likely first originated in Mt1 as part of its doublet tying together the stories of the younger and older woman.

Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
8.49–56 not present in Lk1[217]	Mt1 9.23. καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον Mt1 9.24. ἔλεγεν· ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. Mt1 9.25. ὅτε δὲ ἐξεβλήθη ὁ ὄχλος εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. Mt1 9.26. καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.	Lk2 8.49. ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι τέθνηκεν ἡ θυγάτηρ σου· μηκέτι σκύλλε τὸν διδάσκαλον. Lk2 8.50. ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθήσεται. Lk2 8.51. ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. [Mt1·Lk2] Lk2 8.52. ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει. [Mt1·Lk2] Lk2 8.53. καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν. [Mt1·Lk2] Lk2 8.54. αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· ἡ παῖς, ἔγειρε. [Mt1·Lk2] Lk2 8.55. καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. Lk2 8.56. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.	Mk3 5.35. ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον; [Lk2·Mk3] Mk3 5.36. ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ· μὴ φοβοῦ, μόνον πίστευε. [Lk2·Mk3] Mk3 5.37. καὶ οὐκ ἀφῆκεν οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. [Lk2·Mk3] Mk3 5.38. καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά, [Mt1Lk2·:Mk3] Mk3 5.39. καὶ εἰσελθὼν λέγει αὐτοῖς· τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει. [Mt1Lk2·:Mk3] Mk3 5.40. καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον. [Mt1Lk2·:Mk3] Mk3 5.41. καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ· ταλιθα κουμ, ὅ ἐστιν μεθερμηνευόμενον· τὸ κοράσιον, σοὶ λέγω, ἔγειρε. [Mt1Lk2·:Mk3] Mk3 5.42. καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν [εὐθὺς] ἐκστάσει μεγάλῃ. [Mt1Lk2·:Mk3] Mk3 5.43. καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν. [Lk2·Mk3]

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[217] 8.49–56 is unattested according to Roth (p. 418), but it, together with 8.33–42a, was likely not present in Lk1. The story of Jairus' daughter, an *inclusio* built around the story of the hemorrhaging woman, is completely absent from Lk1, likely reflecting its initial absence from Mk1 as well. We again see numerous characteristic LkR2 features in these verses: the technical term "synagogue-ruler" / ἀρχισυναγώγου (Lk2 8.49), hospitality decorum and filial/family piety (Lk2 8.51), the introduction of a female counterpart to the main male character (Lk2 8.51), the reference to a person's "spirit" / πνεῦμα (Lk2 8.55), the lemma "return" / ἐπιστρέφ- (Lk2 8.55), the phrase "what happened" / τὸ γεγονός (Lk2 8.56), and obvious indebtedness upon Mt1. MtR1 has Jesus expel the mourning crowd from the house, whereas LkR2 has Jesus only allowing a privileged group of disciples and both parents enter the house to witness the miracle, while MkR3 elaborately harmonizes and expands Mt1 and Lk2 as its two sources, characteristically introduces and translates a novel Aramaicism ("*talitha koum*, which is translated, little girl" / ταλιθα κουμ, ὅ ἐστιν μεθερμηνευόμενον; Mk3 5.41), allows additional witnesses to accompany the family, and pictures the privileged miracle happening in a specific room within the house, apparently picturing it as a large house with multiple rooms and corresponding to the rise of the *domus ecclesiae* in Christian social organization.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138) & Acts	Mk2 (140s)	Mt2 (140s)
A142. Twelve sent[218]	6.7a, 8, 11	9.1–3, 5–6	10.1, 7, 9–12, 14	9.1–6	6.7–13	10.1, 5–14

Parallel Verses for Signals Tracing: GMarc 9.1–2

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 6.7. καὶ προσκαλεῖται τοὺς δώδεκα	Lk1 9.1. ˹συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν˺[219] [Mk1·Lk1]	Mt1 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ [Mk1˙Mt1]	Lk2 9.1 same as Lk1 Lk2 10.1. … καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο]	Mk2 6.7. καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων [Mk1Lk2·:Mk2]	Mt2 10.1. καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [Mk1Mt1Lk2Mk2·:Mt2]
_____	Lk1 9.2. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι[220] QnLk1 7.22. … ˹λεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται˺ QnLk1 10.9. ἡ βασιλεία τοῦ θεοῦ ἤγγικεν	Mt1 10.5–6 not present in Mt1 Mt1 10.7. πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. [QnLk1·:Mt1] 10.8 not present in Mt1	Lk2 9.2 same as Lk1 Lk2 10.9. καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε αὐτοῖς· ἤγγικεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ	_____	Mt2 10.5. τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων· εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε· Mt2 10.6. πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. Mt2 10.7 same as Mt1 Mt2 10.8. ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. [QnLk1Mt1·:Mt2]

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[218] In Matthew, the passage of the Twelve sent (A142) follows directly after the Harvest is great (A098). The corresponding verses of that parallel set (Lk2 8.1, 10.2) are both missing from Lk1, indicating that 9.37 was originally created in Mt1 then copied in Lk2 10.2. Note that Mt1 is unique in placing the naming of the twelve (Mt1 10.2–6) within this sending narrative (see A099). Also note there is a lot of overlap between the signal transmissions in this parallel set and the Seventy sent (A177). The sending of the seventy was the actually the earlier tradition, appearing in Qn before MkR1 picked it up and turned it to grand salvation-history purpose in the commissioning of the twelve as the heads of new eschatological tribes of Israel.

[219] The upgrade to all of Lk1 9.1 is based on the verbatim attestation of the entire verse in *Adamantius Dialogue* (82,2–5 (2.12); Roth 7.4.12).

[220] Lk1 9.2 is quoted verbatim in *Adamantius Dialogue* (82,2–5; 2.12; Roth 7.4.12). Additional confirmation is provided by Tertullian, "He sent the disciples to preach the kingdom of god" / *dimittit discipulos ad praedicandum dei regnum* (*Marc.* 4.21.1; Roth 5.34).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 6.8. καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν [see A177 for earliest signals in Qn] 6.9 not present in Mk1	Lk1 9.3. 《καὶ εἶπεν πρὸς αὐτούς μηδὲν αἴρετε εἰς τὴν ὁδόν》 〈μήτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν, μήτε πήραν, μήτε ῥάβδον, μήτε δύο χιτῶνας, μήτε χαλκὸν ἐν ταῖς ζώναις ὑμῶν〉²²¹ [Mk1·Lk1] Lk1 10.4. 〈παρήγγειλεν〉 《δὲ αὐτοῖς ἵνα αἴρωσιν》 μηδὲν ῥάβδον μὴ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε [¦QnMk1·:Lk1] [see A178]	Mt1 10.9. 《καὶ εἶπεν πρὸς αὐτούς μηδὲν αἴρετε μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν》 [‡Mk1Lk1·:Mt1] Mt1 10.10a. μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον [Mk1Lk1·:Mt1]	Lk2 9.3. καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε [ἀνὰ] δύο χιτῶνας ἔχειν. [Mk1Lk1·:Lk2] Lk2 10.4. μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. [¦QnMk1Mt1Dx·:Lk2] [see A178] Ac 3.6. εἶπεν δὲ Πέτρος· ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι [¦MkLk1Mt1Dx·:Ac] [see A178]	Mk2 6.8 same as Mk1 Mk2 6.9. ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας. [Lk1¨Mk2]	Mt2 10.9. μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν [Mk1Lk1Mt1Lk2·:Mt2] Mt2 10.10a. μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον. [Mk1Lk1Mt1·:Mt2] Mt2 10.10b see A177
6.10 not present in Mk1	9.4 not present in Lk1²²² QnLk1 10.5. εἰς ἣν 《δ’》 ἂν εἰσέλθητε οἰκίαν λέγετε εἰρήνη τῷ οἴκῳ τούτῳ	Mt1 10.11. εἰς ἣν δ’ ἂν εἰσέλθητε, κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. [QnLk1·Mt1] Mt1 10.12. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· [QnLk1·Mt1] 10.13 not present in Mt1	Lk2 9.4. καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. [QnLk1Mt1·:Lk2] Lk2 10.8. καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν [¦QnLk1¨Lk2] [see A178]	Mk2 6.10. καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. [QnLk1Lk2·:Mk2]	Mt2 10.11. εἰς ἣν δ’ ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. [¦QnLk1Mt1Lk2·:Mt2] [see A178] Mt2 10.12 same as Mt1 Mt2 10.13 see A177

²²¹ Lk1 9.3 is attested "but no insight into wording can be gained" according to Roth (p. 418). On the contrary, it is quoted verbatim in *Adamantius Dialogue* (22,5–9 (1.10)), which Roth (7.4.13) unnecessarily dismissed as "harmonized to Matt... [and] Mark." With Tsutsui (*Auseinadersetzung*, 155), I restore "nor a staff" / μήτε ῥάβδον to this Greek quotation, based among other reasons on its presence in Rufinus' Latin (*neque virga*). Tertullian provides additional, general confirmation of these travel instructions: "He forbids them to bring anything for food or clothing on the road" / *prohibet eos victui aut vestitui quid in viam ferre* (*Marc.* 4.21.1; Roth 5.34). The opening improvised restoration is a transitional necessity based on D together with universal Luke mss attestation.

²²² Lk2 9.4 is unattested according to Roth (p. 418), but it was likely not present in Lk1. Its absence amidst the abundance of attestation of the surrounding verses by both Tertullian and *Adamantius Dialogue* is notable. Lk2 9.4 displays a characteristic LkR2 focus on hospitality and warning against transience, perhaps inspired by the hospitality protocols of *Didache* (e.g., 11.4–5, 12.3, 13.1). See parallel set A177 below for details.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 6.11. <u>καὶ ὃς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν</u> ⟪<u>κονιορτὸν</u>⟫ <u>τῶν ποδῶν ὑμῶν εἰς μαρτύριον</u>. [Qn·Mk1] [see A177 for Qn as earliest signals in sending of 70]	Lk1 9.5. ⟪<u>καὶ ὅσοι ἂν</u>⟫ <u>μὴ</u> ⌜⌜<u>δέχωνται</u>⌝⌝ <u>ὑμᾶς τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν</u> ⌜⌜<u>ἐκτινάξατε</u>⌝⌝ <u>εἰς μαρτύριον</u> ⟪<u>αὐτοῖς</u>⟫[223] [QnMk1Lk1·:Mt1] QnLk1 10.10–11 ⟪<u>καὶ ὅσοι ἂν</u>⟫ <u>μὴ</u> δέχωνται ὑμᾶς ⌜⌜<u>λέγετε</u>⌝⌝ πλὴν γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ ⟪<u>καὶ</u>⟫ ⌜⌜<u>ἐκτινάξατε</u>⌝⌝ <u>τὸν κονιορτὸν</u> ⟪<u>τῶν ποδῶν ὑμῶν</u>⟫ ⟨<u>εἰς μαρτύριον</u>⟩	Mt1 10.14. <u>καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἐκτινάξατε</u> **<u>τὸν κονιορτὸν</u>** <u>τῶν ποδῶν ὑμῶν</u>. [QnMk1Lk1·:Mt1]	Lk2 9.5. <u>καὶ **ὅσοι** ἂν μὴ **δέχωνται** ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης **τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν** ἀποτινάσσετε εἰς μαρτύριον ἐπ᾽ αὐτούς.</u> [Mk1Lk1·:Lk2]	Mk2 6.11. <u>καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, **ἐκπορευόμενοι ἐκεῖθεν** ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον **αὐτοῖς**.</u> [QnMk1Lk1Lk2·:Mk2]	Mt2 10.14. <u>καὶ ὃς ἂν μὴ δέξηται ὑμᾶς **_μηδὲ ἀκούσῃ_** τοὺς λόγους _ὑμῶν_, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ **τῆς πόλεως ἐκείνης** ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.</u> [QnMk1Mt1Lk2Mk2·:Mt2]
6.12–13 not present in Mk1	Lk1 9.6. <u>ἐξερχόμενοι δὲ διήρχοντο ⌜κατὰ πόλεις καὶ κώμας⌝ εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ</u>[224]	—————	Lk2 9.6. <u>ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.</u> [Lk1·Lk2]	Mk2 6.12. <u>καὶ ἐξελθόντες ἐκήρυξαν</u> ἵνα μετανοῶσιν, Mk2 6.13. καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ **ἤλειφον ἐλαίῳ** πολλοὺς ἀρρώστους καὶ ἐθεράπευον. [Lk1Js·:Mk2]	—————

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[223] Tertullian provides the only attestation to Lk1 9.5: "And when he orders them to shake off the dust from their feet on those who did not accept them, he also mandates this be done as a witness" / *at cum iubet pulverem excutere de pedibus in eos a quibus excepti non fuissent, et hoc in testimonium mandat fieri* (*Marc.* 4.21.1; Roth 5.34). The restoration of "and as many as" / καὶ ὅσοι is based on universal Luke mss attestation and reasonable proximity to Lk1 as source of Lk1 and of Mt1 as receptor of Mk1 and Lk1. Mk3 6.11 apparently picks up from Lk2 9.4 the theme of departing and the word "from there" / ἐκεῖθεν.

[224] The upgrade to and overall confirmation of Lk1 9.6 is based on the verbatim quotation in *Adamantius Dialogue* (82,5–7 (2.12); Roth 7.4.14). For the Mk2 signal (Lk1Js·:Mk2), the verse from James is 5.14.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (75–80)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)
A143. Herod hears of Jesus	6.14–16	9.7–9	14.1–2	1.25	9.7–9	14.1–2

Parallel Verses for Signals Tracing: GMarc 9.7–9

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 6.14. καὶ ἤκουσεν ὁ Ἡρῴδης ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν Mk1 6.15. ἄλλοι δὲ ἔλεγον ὅτι Ἠλίας ἐστίν. ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς εἷς τῶν προφητῶν.	Lk1 9.7. 《《ἤκουσεν》》 ὁ Ἡρῴδης ὑπό τινος ⌜ὅτι⌝ Ἰωάννης ⌜ἐκ νεκρῶν ἀνέστη⌝ [Mk1·Lk1] Lk1 9.8. 《《ἄλλοι δὲ ἔλεγον ὅτι》》 Ἠλίας 《《ἐστίν》》 〈ἄλλοι〉 《《δὲ ἔλεγον》》 ⌜ὅτι⌝ προφήτης 〈τις〉 εἷς τῶν ἀρχαίων 〈προφητῶν〉²²⁵ [Mk1·Lk1]	Mt1 14.1. ἤκουσεν Ἡρῴδης τὴν ἀκοὴν Ἰησοῦ	Jn2 1.21. καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὔ. [Mk1·Jn2] [see A016] Jn2 1.25. καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης; [Mk1·Jn2] [see A016]	Lk2 9.7. ἤκουσεν δὲ Ἡρῴδης ὁ τετραάρχης τὰ γινόμενα πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν [Mk1·Lk2] Lk2 9.8. ὑπό τινων δὲ ὅτι Ἠλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. [Mk1Lk1·:Lk2] Ac 12.1. κατʼ ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.	Mk2 6.14. καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάννης ὁ βαπτίζων ἐγήγερται ἐκ νεκρῶν καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. Mk2 6.15 same as Mk1	Mt2 14.1. ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρῴδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ [Mk1Mt1Lk2Ac·:Mt2]
Mk1 6.16. ἀκούσας δὲ ὁ Ἡρῴδης ἔλεγεν· ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη.	Lk1 9.9. 《《ἔλεγεν δὲ Ἡρῴδης ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην οὗτος ἠγέρθη》》²²⁶ [‡Mk1·Lk1]	Mt1 14.2. καὶ εἶπεν οὗτός ἐστιν Ἰωάννης· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν [Mk1·Mt1]	———	Lk2 9.9. εἶπεν δὲ Ἡρῴδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν. [Mk1Lk1·:Lk2]	Mk2 6.16 same as Mk1	Mt2 14.2. καὶ εἶπεν τοῖς παισὶν αὐτοῦ οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. [Mk1Mt1Lk2·:Mt2]

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²²⁵ Lk1 9.7–8 are clearly summarized by Tertullian: "That general opinion declared it was no new god commended by Christ, because some warned Herod that Christ Jesus was John, some Elijah, and some a certain one of the old prophets. Whichever of these he was, he was certainly not raised on account of this, to proclaim another god after resurrection" / *nullum deum novum a Christo probatum illa etiam opinio omnium declaravit, quia Christum Iesum alii Iohannem, alii Heliam, alii unum aliquem ex veteribus prophetis Herodi adseverabant. ex quibus quicumque fuisset, non utique hoc est suscitatus ut alium deum post resurrectionem praedicaret* (Marc. 4.21.2; Roth 5.35). Tertullian's attestation generally runs closer to Mk1 than Lk2, particularly in the use of active verbs and the lack of any explicit mention of the prophets being "raised," though Tertullian does apparently attest to the LkR2 adjective "old" / ἀρχαίων. The end verb in 9.7 follows the unique reading in D of ἀνέστη over the Lk2 ἠγέρθη. MtR1 or MtR2 omitted the competing theories proposed to Herod about the identity of Jesus, perhaps reflecting competition with the Pharisees.

²²⁶ Lk2 9.9–11 is unattested according to Roth (p. 418), but it is more likely than not that Lk1 9.9 was present, given its close following of the Mk1 source in this section. The Luke mss, including D, are virtually identical, thus the Mk1 source is the optimal basis for the restoration. The combination of the lemmata "power" / δύναμ- and "operating" / ἐνεργ- in Mk2 6.14 and Mt2 14.2 is characteristically Deutero-Pauline (see Eph 1.19, 3.7, 3.20; Col. 1.29).

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100-110)	Jn2 (110-117)	Lk2 (117–138)	Mk2 (140s)
A145. Apostles return	———	———	———	———	———	9.10a	6.30–31
A146. Five thousand fed	6.32–44	9.10b–14, 16–17	14.13b–21	6.1–5, 7–14	6.1–15	9.10b–17	6.32–44

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110) Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
6.30–31 not present in Mk1 6.32. καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ᾽ ἰδίαν.	9.10a not present in Lk1 9.10b. 《καὶ παραλαβὼν αὐτοὺς ἀνεχώρησεν》 〈εἰς ἔρημον τόπον〉 《κατ᾽ ἰδίαν》[227] [Mk1·Lk1]	Mt1 14.12b. καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ Mt1 14.13a. ἀκούσας δὲ ὁ Ἰησοῦς <u>ἀνεχώρησεν</u> ἐκεῖθεν <u>ἐν πλοίῳ εἰς ἔρημον τόπον κατ᾽ ἰδίαν·</u> [Mk1Lk1·:Mt1]	Jn1 6.1. μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.	Lk2 9.10a. καὶ ὑποστρέψαντες οἱ ἀπόστολοι <u>διηγήσαντο αὐτῷ</u> ὅσα ἐποίησαν. Lk2 9.10b. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν <u>κατ᾽ ἰδίαν εἰς</u> <u>πόλιν</u> καλουμένην <u>Βηθσαϊδά.</u> [Mk1Lk1·:Lk2]	Mk3 6.30. καὶ <u>συνάγονται</u> <u>οἱ ἀπόστολοι</u> πρὸς τὸν Ἰησοῦν καὶ <u>ἀπήγγειλαν</u> <u>αὐτῷ</u> πάντα <u>ὅσα ἐποίησαν</u> καὶ ὅσα ἐδίδαξαν. [Mt1Lk2·:Mt2] Mk3 6.31. καὶ λέγει αὐτοῖς· δεῦτε ὑμεῖς αὐτοὶ <u>κατ᾽ ἰδίαν</u> εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. [Mt1Lk2·:Mt2] Mk3 6.32 same as Mk1
6.33. καὶ 《εἶδεν》 αὐτοὺς 《ὁ ὄχλος καὶ ἠκολούθει δὲ αὐτῷ》 6.34. καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτούς	9.11 《καὶ εἶδεν αὐτοὺς ὁ ὄχλος καὶ ἠκολούθει δὲ αὐτῷ καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτούς》 [‡Mk1·Lk1] QnLk1 6.10. ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ	Mt1 14.13b. καὶ ἀκούσαντες <u>οἱ ὄχλοι ἠκολούθησαν αὐτῷ</u> πεζῇ ἀπὸ τῶν πόλεων. Mt1 14.14. <u>καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτοῖς</u> καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. Mt1 5.1. ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος, καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Mt1 9.36. ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.	Jn1 6.2. <u>ἠκολούθει δὲ αὐτῷ ὄχλος πολύς</u>, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. Jn1 6.3. <u>ἀνῆλθεν δὲ</u> <u>εἰς τὸ ὄρος</u> Ἰησοῦς καὶ ἐκεῖ <u>ἐκάθητο</u> μετὰ <u>τῶν μαθητῶν αὐτοῦ</u>. [Mk1Mt1·:Jn1] Jn1 6.4. ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. Jn1 6.5a. <u>ἐπάρας</u> οὖν <u>τοὺς ὀφθαλμοὺς</u> ὁ Ἰησοῦς καὶ <u>θεασάμενος</u> ὅτι <u>πολὺς ὄχλος</u> ἔρχεται πρὸς αὐτὸν [Mk1Mt1·:Jn1]	Lk2 9.11. <u>οἱ δὲ ὄχλοι</u> γνόντες <u>ἠκολούθησαν αὐτῷ</u>· καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, <u>καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο</u>. [Mk1Mt1·:Lk2]	Mk3 6.33. <u>καὶ εἶδον αὐτοὺς</u> ὑπάγοντας καὶ <u>ἐπέγνωσαν</u> πολλοὶ καὶ <u>πεζῇ ἀπὸ</u> πασῶν <u>τῶν πόλεων</u> συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς. [Mk1Mt1Lk2·:Mk3] Mk3 6.34. <u>καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτούς</u> ὅτι <u>ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα</u>, καὶ <u>ἤρξατο διδάσκειν αὐτοὺς πολλά</u>. [Mk1Mt1Lk2·:Mk3]

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[227] 9.10–11 is unattested according to Roth (p. 418), but 9.10a was likely absent and 9.10b–11 were likely present in Lk1, all in keeping with Mk1. While Roth takes Tertullian's brief notice that Jesus "feeds the people in the wilderness" / *pascit populum in solitudine* (*Marc.* 4.21.3; Roth 5.36) as confirmation of Lk1 9.12, it more likely attests to the location mentioned in Lk1 9.10b and summarizes the entire episode. Improvised restorations here and below based on D, with occasional modifications based on Mk1 as source and Mt1 and Lk2 as receptors. For 9.10b, D and Θ both attest the unique reading "village" / κώμην, an alternative to "desert place" as original to Lk1. In that case, the LkR2 "city" modifies the earlier Lk1 "village." Numerous other manuscripts harmonize the Markan/Matthean "desert place" / ἔρημον τόπον and Lk2 "city" / πόλιν into the combination "lonely place of a city" / ἔρημον τόπον πόλεως (A Δ 124 *f*[13] 565). LkR2 9.10a adds the transition about the apostles' return, which Mk3 6.31 elegantly expands and knits together with the feeding miracle, enhancing its eucharistic imagery as apostolic sustenance spoken with words of comfort by Jesus himself. The mention of Bethsaida in Lk2 9.10b is the first in its narrative (Lk2 10.13 is a curse statement later followed by Mt2 11.21), though the city had already appeared in the strata of Mk1 (8.22, blind man healed) and Jn1 (1.44 as the city of Philip).

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Mk1 6.35. καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι ἔρημός ἐστιν ὁ τόπος καὶ ἤδη ὥρα πολλή· Mk1 6.36. ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς «τὰς» κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν.	Lk1 9.12. «καὶ ἤδη ὥρα πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι» ⸆ἔρημός⸌ «ἐστιν ὁ τόπος καὶ ἤδη ὥρα πολλή ἀπόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν»[228] [Mk1·Lk1]	Mt1 14.15. ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες· ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. [Mk1῎Mt1]	Jn1 6.5b. λέγει πρὸς Φίλιππον· πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι; [Mk1῎Jn1] 6.6 not present in Jn1	Jn2 6.5b same as Jn1 Jn2 6.6. τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ἤδει τί ἔμελλεν ποιεῖν.	Lk2 9.12. ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ· ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. [Mk1Lk1῎Lk2]	Mk3 6.35 same as Mk1 Mk3 6.36. ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. [Mk1Lk2·:Mk3]
Mk1 6.37. ὁ δὲ «λέγει» αὐτοῖς· δότε αὐτοῖς ὑμεῖς φαγεῖν. Mk1 6.38. «οἱ δὲ» λέγουσιν «ἔχομεν ὧδε» πέντε «ἄρτους» καὶ δύο ἰχθύας.	Lk1 9.13. «ὁ δὲ εἶπεν αὐτοῖς δότε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ λέγουσιν ἔχομεν ὧδε πέντε» ⸆ἄρτους⸌ καὶ «δύο» ⸆ἰχθύας⸌[229] [Mk1·Lk1]	Mt1 14.16. ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς· οὐ χρείαν ἔχουσιν ἀπελθεῖν, δότε αὐτοῖς ὑμεῖς φαγεῖν. [Mk1῎Mt1] Mt1 14.17. οἱ δὲ λέγουσιν αὐτῷ· οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. [Mk1῎Mt1]	Jn1 6.7. ἀπεκρίθη αὐτῷ [ὁ] Φίλιππος· διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχύ [τι] λάβῃ. Jn1 6.8. λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου· Jn1 6.9. ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους; [Mk1῎Jn1]	Jn2 6.7–9 same as Jn1	Lk2 9.13. εἶπεν δὲ πρὸς αὐτούς· δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν· οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. [‡Mk1Lk1Mt1·:Lk2]	Mk3 6.37. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ· ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώσομεν αὐτοῖς φαγεῖν; [Mk1Lk2·:Mk3] Mk3 6.38. ὁ δὲ λέγει αὐτοῖς· πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν· πέντε, καὶ δύο ἰχθύας.

[228] Lk1 9.12 is minimally attested at best, but it was likely present. As noted above, Tertullian briefly notes that Jesus "feeds the people in the wilderness" / *pascit populum in solitudine* (*Marc.* 4.21.3; Roth 5.36), which could attest the word "desert" / ἔρημός. The reconstruction follows Mk1 as a source distilled in keeping with Mt1 and Jn1 as independent Mk1 receptors, though "the crowd" / τὸν ὄχλον is borrowed from LkR2. The Lukan manuscripts are largely without substantive variations that would point to earlier textual traditions. The hospitality- and travel-related word choices about how the people should "secure lodgings and find provisions" / καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν are characteristic LkR2. Given their absence in Mt1 and Jn1, the words "surrounding" / κύκλῳ and "fields" / ἀγροὺς likely entered the transmission cascade at Lk2 before being picked up by MkR3.

[229] For Lk1 9.13, Tertullian briefly recounts "loaves of bread and fish" / *panis et piscis* (*Marc.* 4.21.3; Roth 5.36), together with a basic dialogue between Jesus and anonymous disciples as best evidenced in Matthew. Improvised restorations are largely from Mk1 as source and Mt1 as independent Mk1 and Lk1 receptor. The idea of the people buying food for themselves apparently first appeared in Mk1 6.36 and Lk1 9.12, but Lk2 9.13 transferred that responsibility over to the disciples. Thereafter this idea is problematized and expanded in Mk3, which adds accounting details to show the absurdity of the disciples buying food for the crowd. Mk3 also adds more dialogue and internal character knowledge not seen in earlier strata.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110) Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Mk1 6.39. καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι ἐπὶ τῷ χόρτῳ. Mk1 6.40. καὶ ἀνέπεσαν《ἄνδρες ὡς πεντακισχίλιοι》	Lk1 9.14. 《καὶ ἐπέταξεν αὐτοῖς <u>ἀνακλῖναι ἐπὶ τῷ χόρτῳ καὶ ἀνέπεσαν</u>》 ἄνδρες 〈ὡς〉 <u>πεντακισχίλιοι</u>[230] [Mk1·Lk1] 9.15 not present in Lk1[231]	Mt1 14.18. ὁ δὲ εἶπεν· φέρετέ μοι ὧδε αὐτούς. Mt1 14.19a. <u>καὶ</u> κελεύσας τοὺς ὄχλους <u>ἀνακλιθῆναι ἐπὶ τοῦ χόρτου</u> [Mk1˙Mt1]	Jn1 6.10. εἶπεν ὁ Ἰησοῦς· ποιήσατε τοὺς ἀνθρώπους <u>ἀναπεσεῖν</u>. ἦν δὲ <u>χόρτος</u> πολὺς ἐν τῷ τόπῳ. <u>ἀνέπεσαν</u> οὖν οἱ <u>ἄνδρες</u> τὸν ἀριθμὸν <u>ὡς πεντακισχίλιοι</u>. [Mk1˙Jn1]	Lk2 9.14. ἦσαν γὰρ ὡσεὶ <u>ἄνδρες πεντακισχίλιοι</u>. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· **κατακλίνατε αὐτοὺς κλισίας** [ὡσεὶ] ἀνὰ πεντήκοντα. [Mk1Jn1·:Lk2] 9.15. καὶ **ἐποίησαν** οὕτως καὶ <u>κατέκλιναν</u> ἅπαντας. [Mk1Jn1·:Lk2]	Mk3 6.39. <u>καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι</u> πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. [Mk1˙Mk3] Mk3 6.40. <u>καὶ ἀνέπεσαν</u> πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ **πεντήκοντα**. [Mk1Jn1Lk2·:Mk3]
Mk1 6.41. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς	Lk1 9.16. 《<u>λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας</u>》 <u>ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν</u> ἐπ' αὐτούς 《<u>καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς</u> παραθεῖναι τοῖς ὄχλοις》[232] [Mk1·Lk1]	Mt1 14.19b. <u>λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν</u> καὶ <u>κλάσας ἔδωκεν τοῖς μαθηταῖς</u> τοὺς ἄρτους, οἱ δὲ μαθηταὶ **τοῖς ὄχλοις**. [‡Mk1Lk1·:Mt1]	Jn1 6.11. <u>ἔλαβεν</u> οὖν <u>τοὺς ἄρτους</u> ὁ Ἰησοῦς καὶ <u>εὐχαριστήσας διέδωκεν</u> τοῖς ἀνακειμένοις ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. [Mk1˙Jn1]	Lk2 9.16. <u>λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν</u> **αὐτοὺς** καὶ <u>κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς</u> **παραθεῖναι τῷ ὄχλῳ**. [Mk1Lk1·:Lk2]	Mk3 6.41. <u>καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς</u> [αὐτοῦ] ἵνα παρατιθῶσιν αὐτοῖς καὶ <u>τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν</u>. [Mk1Jn1·:Mk3]

[230] Regarding Lk1 9.14, Tertullian explicitly mentions "about five-thousand men" / *quinque circiter … milia hominum* (*Marc.* 4.21.3; Roth 5.36), leading to the explicit restoration of ὡς to Lk1. In my view, MkR1 likely mentioned the "five-thousand men" / ἄνδρες πεντακισχίλιοι, explaining its presence in Jn1 and Lk2 as independent Mk1 receptors, and thus supporting its presence in Lk1. The verb "they reclined" / ἀνέπεσαν in Jn1 also confirms its presence in Mk1, and likely Lk1 as well. Mt1 bypassed the first Mk1 mention of the five thousand because of its doubling in Mk1 6.44, and MkR3 followed the example of Mt1 to edit its earlier version accordingly. Mt1 is alone in filling the gap of having the disciples bring the food to Jesus. Jn1 is apparently the first stratum wherein Jesus delegates to the disciples the task of making the five thousand sit down, and LkR2 picks up and expands on this delegation scenario. The focus on numbers intensifies and expands across the later strata, with JnR1 first mentioning the word "number" / ἀριθμὸν, LkR2 evoking groups of "about fifty" / ἀνὰ πεντήκοντα, and finally MkR3 elaborately describing "symposia upon symposia" / συμπόσια συμπόσια, "groups upon groups" / πρασιαὶ πρασιαὶ of "a hundred" / ἑκατὸν and "fifty" / πεντήκοντα, and even adding a touch of color to the "green" / χλωρῷ grass.

[231] Lk2 9.15 is unattested according to Roth (p. 418), but it was likely not present in Lk1. The verse is LkR2 expanding the Jn1 notion of Jesus delegating authority to the apostles to have the men sit down by adding a description of the success of this delegatory effort (Lk2 9.15), quite befitting the LkR2 characteristic tendency for Jesus to communicate through emissaries.

[232] Lk1 9.16 is quoted verbatim three times by Epiphanius: "Looking up to the heaven he said a blessing over them" / ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ' αὐτούς (*Pan.* 42.11.6 ιε (15); 42.11.17 Σχ. ιε (15); 42.11.17 Ἔλ. ιε (15); Roth 6.4.19). The latter two quotations use the plural form of "heavens" / οὐρανοὺς, but this form is not likely representative of Lk1. *Adamantius Dialogue* also quotes this verse, and while using the singular for "heaven," it opts for the more formal verb for eucharist, "he gives thanks" / εὐχαριστεῖ (108,23–25 (2.20); Roth 7.4.15). The improvised restorations to Lk1 are based on common elements from Mk1 and Lk2, largely corroborated by Mt1 as independent receptor of Mk1 and Lk1. D supplies the reference to "the crowds" / τοῖς ὄχλοις, later copied in Mt1. Lk2 slightly modifies Lk1 by saying that Jesus "blessed them" / εὐλόγησεν αὐτοὺς, i.e., blessed the bread and fish directly, perhaps evoking early orthodox *epiklêsis* in the eucharistic ritual. The lack of any mention of the fish in Lk1 attestation and Mt1 suggests this gap extended back to Mk1; it was first filled in Jn1, then later in Mk3.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
Mk1 6.42. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν	Lk1 9.17a. 《καὶ ἔφαγον πάντες καὶ χορτάσθησαν》[233] [‡Mk1·Lk1]	Mt1 14.20a. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν [Mk1¨Mt1]	Jn1 6.12a. ὡς δὲ ἐνεπλήσθησαν [Mk1¨Jn1]	Jn2 6.12a same as Jn1	Lk2 9.17a. καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες [Mk1¨Lk2]	Mk3 6.42 same as Mk1
Mk1 6.43. καὶ ἦραν κλάσματα δώδεκα κοφίνων πληρώματα	Lk1 9.17b. 《καὶ ἤρθη》 τὸ ⸀περίσσευμα⸀ 《τῶν κλασμάτων κόφινοι δώδεκα》[234] [Mk1·Lk1]	Mt1 14.20b. καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις. [Mk1Lk1·:Mt1]	Jn1 6.12b. λέγει τοῖς μαθηταῖς αὐτοῦ· συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται. [Mk1Lk1Mt1·:Jn1] Jn1 6.13. συνήγαγον οὖν καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν. [Mk1Lk1Mt1·:Jn1]	Jn2 6.12a–13 same as Jn1	Lk2 9.17b. καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα. [Mk1Lk1·:Lk2]	Mk3 6.43. καὶ ἦραν κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων. [Mk1¨Mk3]
Mk1 6.44. καὶ ἦσαν οἱ φαγόντες πεντακισχίλιοι ἄνδρες.	see Lk1 9.14 above	Mt1 14.21. οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων. [Mk1¨Mt1]	see Jn1 6.10 above	see Jn1 6.10 above	see Lk2 9.14 above	Mk3 6.44. καὶ ἦσαν οἱ φαγόντες [τοὺς ἄρτους] πεντακισχίλιοι ἄνδρες. [Mk1¨Mk3]
_____	_____	_____	Jn1 6.14. οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. 6.15 not present in Jn1	Jn2 6.14 same as Jn1 Jn2 6.15. Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.	_____	_____

[233] Lk1 9.17a is not clearly attested, but it was likely present, based on this signal spanning all strata with minimal modifications. The specific word order for Mk1, restored Lk1, and Mt1 appears in several Luke mss (N Ψ 579 f[13]).

[234] Tertullian paraphrases Lk1 9.17b: "That he wished to bless in keeping with the ancient example, and not to let a paucity of sustenance suffice" / *ut et pabuli exiguitatem non tantum sufficere, verum etiam exuberare de pristino voluerit exemplo* (*Marc.* 4.21.4; Roth 5.36). Note that JnR1 again has Jesus delegate responsibility to the disciples, this time to manage the food collection. Note also that MkR3 fills the gap of what happened to the divided fish.

SQE. Shorthand	Lk1 (80s)	Jn1 (100-110)	Mk2 (140s)	Mt2 (140s)
A147. Walking on water	------	6.16–21	6.45–52	14.22–33

Lk1 (80s)	Jn1 (100–110)	Mk2 (140s)	Mt2 (140s)
		Mk2 6.45. καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.	Mt2 14.22. καὶ <u>εὐθέως</u> <u>**ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν**</u> αὐτὸν <u>**εἰς τὸ πέραν**</u>, <u>**ἕως**</u> οὗ <u>**ἀπολύσῃ τοὺς ὄχλους.**</u> [Mk2·Mt2]
		Mk2 6.46. καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.	Mt2 14.23. καὶ <u>**ἀπολύσας τοὺς ὄχλους**</u> ἀνέβη <u>**εἰς τὸ ὄρος**</u> κατ' ἰδίαν <u>**προσεύξασθαι.**</u> <u>**ὀψίας**</u> δὲ <u>**γενομένης μόνος**</u> ἦν ἐκεῖ. [Mk2·Mt2]
	Jn1 6.16. ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν	Mk2 6.47. καὶ <u>ὀψίας γενομένης</u> ἦν τὸ πλοῖον ἐν μέσῳ τῆς <u>θαλάσσης</u>, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. [Jn1·Mk2]	Mt2 14.24. τὸ δὲ πλοῖον ἤδη <u>σταδίους</u> <u>πολλοὺς</u> ἀπὸ τῆς γῆς ἀπεῖχεν <u>**βασανιζόμενον**</u> ὑπὸ τῶν κυμάτων, ἦν γὰρ <u>**ἐναντίος ὁ ἄνεμος.**</u> [Jn1Mk2·:Mt2]
	Jn1 6.17. καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὔπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,	Mk2 6.48. καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ <u>ἄνεμος</u> ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς <u>νυκτὸς</u> ἔρχεται <u>πρὸς αὐτοὺς</u> <u>περιπατῶν ἐπὶ τῆς θαλάσσης</u> καὶ ἤθελεν παρελθεῖν αὐτούς. [Jn1·Mk2]	Mt2 14.25. <u>**τετάρτῃ**</u> δὲ <u>**φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν.**</u> [Jn1Mk2·:Mt2]
	Jn1 6.18. ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.		Mt2 14.26. <u>οἱ δὲ</u> μαθηταὶ <u>**ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμά ἐστιν**</u>, καὶ <u>ἀπὸ τοῦ φόβου</u> <u>**ἔκραξαν.**</u> [Jn1Mk2·:Mt2]
passage not present in Lk1[235]	Jn1 6.19. ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.	Mk2 6.49. οἱ δὲ <u>ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα</u> ἔδοξαν ὅτι φάντασμά ἐστιν, καὶ ἀνέκραξαν· [Jn1·Mk2]	Mt2 14.27. εὐθὺς δὲ <u>ἐλάλησεν</u> [ὁ Ἰησοῦς] <u>αὐτοῖς λέγων·</u> <u>**θαρσεῖτε, ἐγώ εἰμι·**</u> <u>μὴ φοβεῖσθε.</u> [Jn1Mk2·:Mt2]
	Jn1 6.20. ὁ δὲ λέγει αὐτοῖς· ἐγώ εἰμι· μὴ φοβεῖσθε.	Mk2 6.50. πάντες γὰρ αὐτὸν <u>εἶδον</u> καὶ <u>ἐταράχθησαν.</u> ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ <u>λέγει αὐτοῖς·</u> <u>θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε.</u> [Jn1·Mk2]	Mt2 14.28. ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν· κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρός σε ἐπὶ τὰ ὕδατα.
			Mt2 14.29. ὁ δὲ εἶπεν· ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου [ὁ] Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν.
			Mt2 14.30. βλέπων δὲ τὸν ἄνεμον [ἰσχυρὸν] ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων· κύριε, σῶσόν με.
			Mt2 14.31. εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ· ὀλιγόπιστε, εἰς τί ἐδίστασας;
	Jn1 6.21. ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.	Mk2 6.51. καὶ ἀνέβη πρὸς αὐτοὺς <u>εἰς τὸ πλοῖον καὶ</u> ἐκόπασεν ὁ ἄνεμος, καὶ λίαν [ἐκ περισσοῦ] ἐν ἑαυτοῖς ἐξίσταντο. [Jn1·Mk2]	Mt2 14.32. <u>**καὶ ἀναβάντων αὐτῶν**</u> <u>εἰς τὸ πλοῖον</u> <u>**ἐκόπασεν ὁ ἄνεμος.**</u> [Jn1Mk2·:Mt2]
		Mk2 6.52. οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη.	Mt2 14.33. οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες· ἀληθῶς θεοῦ υἱὸς εἶ.

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[235] The story of Jesus walking on water does not appear in any first century strata. The earliest form of the tradition belongs to Jn1. MkR2 retells the story, adding many details for dramatization, as well as an introduction and conclusion linking it back more securely to the feeding of the five thousand. MtR2 finally combines and expands the Jn1 and Mk2 accounts, all the while adding a completely new mini-saga about Peter walking on water in Mt2 14.28–31.

SQE. Shorthand	Lk1 (80s)	Jn2 (110–117)	Mt2 (140s)	Mk2 (140s)
A148. Healings at Gennesaret	––––	6.22–25	14.34–36	6.53–56

Lk1 (80s)	Jn2 (110–117)	Mt2 (140s)	Mk3 (140s)
not present in Lk1[236]	Jn2 6.22. τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· Jn2 6.23. ἄλλα ἦλθεν πλοι[άρι]α ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου. Jn2 6.24. ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν. Jn2 6.25. καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ· ῥαββί, πότε ὧδε γέγονας;	Mt2 14.34. καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ. Mt2 14.35. καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας Mt2 14.36. καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.	Mk3 6.53. <u>καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρὲτ</u> καὶ προσωρμίσθησαν. [Mt2·Mk3] Mk3 6.54. καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς <u>ἐπιγνόντες αὐτὸν</u> [Mt2·Mk3] Mk3 6.55. περιέδραμον <u>ὅλην τὴν χώραν ἐκείνην</u> καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις <u>τοὺς κακῶς ἔχοντας</u> περιφέρειν ὅπου ἤκουον ὅτι ἐστίν. [Mt2·Mk3] Mk3 6.56. καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας καὶ <u>παρεκάλουν αὐτὸν</u> <u>ἵνα</u> κἂν <u>τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι</u> ἂν <u>ἥψαντο</u> αὐτοῦ <u>ἐσῴζοντο</u>. [Mt2·Mk3]

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[236] This parallel set are conclusions to the previous, respective stories of Jesus walking on water. MacDonald (p. 186n39) and von Wahlde conclude these verses are not part of Jn1. The synoptic traditions here have no clear relationship to the Johannine tradition, where the crowds serve to verify the previous miracle, go on a quest to find Jesus, and get on boats themselves to do so. Mt2 contains the earliest and simplest form of the synoptic signals, which are extensively quoted verbatim and significantly expanded in Mk3.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A158. Peter's confession	8.27–30	9.18–21	16.13–16, 20	9.18–21	8.27–30	16.13–20

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 8.27. καὶ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;	Lk1 9.18. 《καὶ ἐπηρώτησεν τοὺς μαθητὰς λέγων》 ⸆τίνα με λέγουσιν οἱ ἄνθρωποι, τὸν υἱὸν τοῦ ἀνθρώπου;⸇[237] [Mk1·Lk1]	Mt1 16.13. ἠρώτα 《δὲ》 τοὺς μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἄνθρωποι εἶναι **τὸν υἱὸν τοῦ ἀνθρώπου;** [Mk1Lk1·:Mt1]	Lk2 9.18. **καὶ ἐγένετο ἐν τῷ εἶναι** αὐτὸν προσευχόμενον **κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων·** τίνα με λέγουσιν οἱ ὄχλοι εἶναι; [Mk1Lk1·:Lk2]	Mk2 8.27. καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; [Mk1˙Mk2]	Mt2 16.13. *ἐλθὼν* δὲ *ὁ Ἰησοῦς εἰς* τὰ μέρη *Καισαρείας τῆς Φιλίππου* ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; [MkMt1Lk1Mk2·:Mt2]
Mk1 8.28. οἱ δὲ εἶπαν αὐτῷ λέγοντες [ὅτι] Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι Ἠλίαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν.	Lk1 9.19. ⸂οἱ δὲ εἶπαν ⸄αὐτῷ λέγοντες⸅⸃ Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλίαν ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη[238] [Mk1·Lk1]	Mt1 16.14. οἱ δὲ εἶπαν· οἱ μὲν Ἰωάννην τὸν βαπτιστήν, **ἄλλοι δὲ** Ἠλίαν, **ἕτεροι δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν.** [Mk1Lk1·:Mt1]	Lk2 9.19. οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστήν, **ἄλλοι δὲ** Ἠλίαν, **ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.** [Mk1Lk1·:Lk2]	Mk2 8.28 same as Mk1	Mt2 16.14 same as Mt1

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[237] The upgrade to Lk1 9.18 in Roth (p. 418) follows the verbatim quotation in *Adamantius Dialogue*: "Whom do people say that I am, the son of man?" / τίνα με λέγουσιν οἱ ἄνθρωποι, τὸν υἱὸν τοῦ ἀνθρώπου; (84,1–5 (2.13); Roth 7.4.16). The opening improvised upgrade is based on Mk1 as source and Mt1 as independent receptor of Mk1 and Lk1. D apparently attests to an earlier textual tradition that lacked the LkR2 emphasis on Jesus "praying" / προσευχόμενον in between the feeding of the 5000 and Peter's confession. Perhaps influenced by the Lk2 preoccupation with travel in other passages and its Emmaus Road peripatetic dialogue motif, MkR2 apparently introduces the theme of travel into this signal cascade, adding a place name for this signature moment ("Caesarea Philippi" / Καισαρείας τῆς Φιλίππου) and even having Jesus start the dialogue "on the road" / ἐν τῇ ὁδῷ. Note that Mk2 8.27 and Mt2 16.13 are the only mentions of "Caesarea Philippi" in the gospels, while "Caesarea" is mentioned frequently in Acts (8.40, 9.30, 10.1, 24, 11.11, 12.19, 18.22, 21.8, 16, 23.23, 33, 25.1, 4, 6, 13).

[238] The bulk of the verse is quoted verbatim in *Adamantius Dialogue* (84,1–5 (2.13)). The improvised restoration is based on its explicit mention that "the disciples" / οἱ μαθηταί gave the response, while the specific wording comes from Mk1 as Lk1 source, confirmed by Mt1 as independent Mk1 and Lk1 receptor. D attests to a tradition identical to the Matthean strata ("one of the prophets" / ἕνα τῶν προφητῶν), a simpler tradition that deserves consideration as a possible rival/alternative to *Adamantius Dialogue*, which may have superimposed the LkR2 term "ancient" / ἀρχαίων.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 8.29. 《λέγει αὐτοῖς》 ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός.	Lk1 9.20. 《λέγει αὐτοῖς》 ⸀ὑμεῖς δὲ τίνα⸍ ⟨με λέγετε εἶναι⟩ ἀποκριθεὶς ⸀δὲ⸍ Πέτρος ⸀εἶπεν⸍ σὺ εἶ ὁ χριστός[239] [Mk1·Lk1]	Mt1 16.15. λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; [Mk1¨Mt1] Mt1 16.16. ἀποκριθεὶς **δὲ** Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς [Mk1¨Mt1]	Lk2 9.20. εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος **δὲ** ἀποκριθεὶς **εἶπεν**· τὸν χριστὸν τοῦ θεοῦ. [Mk1¨Lk2]	Mk2 8.29. καὶ αὐτὸς ἐπηρώτα αὐτοὺς ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός. [Mk1¨Mk2]	Mt2 16.15. λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; [Mk1¨Mt1] Mt2 16.16. ἀποκριθεὶς **δὲ** Σίμων Πέτρος εἶπεν· σὺ εἶ ὁ χριστὸς ὁ υἱὸς **τοῦ θεοῦ** τοῦ ζῶντος. [Mk1Mt1Lk2·:Mt2]
		16.17–19 not present in Mt1			Mt2 16.17. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ’ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Mt2 16.18. κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρα οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾄδου οὐ κατισχύσουσιν αὐτῆς. Mt2 16.19. δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. [cp. Mt2 18.18 in A230]
Mk1 8.30. καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.	Lk1 9.21. 《καὶ》 ⸀ἐπετίμησεν⸍ ⟨αὐτοῖς ἵνα⟩ μηδενὶ λέγειν τοῦτο[240] [Mk1·Lk1]	Mt1 16.20. 《καὶ ἐπετίμησεν αὐτοῖς》 ἵνα μηδενὶ εἴπωσιν 《**τοῦτο**》 [‡Mk1Lk1·:Mt1]	Lk2 9.21. ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ **λέγειν τοῦτο** [‡Mk1Lk1·:Lk2]	Mk2 8.30 same as Mk1	Mt2 16.20. τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ **εἴπωσιν** ὅτι αὐτός ἐστιν ὁ χριστός. [Mt1¨Mt2]

[239] Lk1 9.20 is attested by Tertullian (*Marc.* 4.21.6; Roth 5.37) and *Adamantius Dialogue* (84,1–5 (2.13); Roth 7.4.16). Tertullian indicates that Jesus asked this question of the disciples, "when the lord asked who he seemed (to be) to them" / *interroganti domino quisnam illis videretur* (Roth 5.37), which is consistently attested across all strata. The explicit restoration is based on that same attestation by Tertullian, for while he paraphrases the question, he attests to a complete question about the identity of Jesus, and the other early strata (Mk1, Mt1) are uniform on the construction of the question. The improvised restoration in the opening is necessitated by the narrative and is pulled from Mt1, which seems to reflect the simplest version of the speech introduction signal.

[240] Tertullian closely paraphrases Lk1 9.21: "and indeed commands silence... Yet he warns them not to tell this to anyone" / *immo et silentium indicens... ille autem praecepit ne cui hoc dicerent* (*Marc.* 4.21.6; Roth 5.37). The Mk1 active verb ("he censured" / ἐπετίμησεν) is preferable to the Lk2 participial form ("censuring" / ἐπιτιμήσας); there is no good reason to impose the LkR2 verb choice ("he commanded" / παρήγγειλεν) of Harnack and by Roth (p. 419), especially since LkR2 attests to the Mk1 verb in participial form and then adds παρήγγειλεν as a verbal doubling. Tertullian's attestation, divided here by ellipses, more likely reflects his own restatement rather than a confirmation of the Lk2 verbal doubling in Lk1.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A159. Passion prediction	8.31	9.22	16.21	9.22	8.31–33	16.21–23

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 8.31. ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ⟨ἐγερθῆναι⟩	Lk1 9.22. ⟨ὅτι⟩ δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι[241] [Mk1·Lk1]	Mt1 16.21. ὅτι δεῖ ⟨τὸν υἱὸν τοῦ ἀνθρώπου⟩ πολλὰ παθεῖν *ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων* καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. [Mk1Lk1·:Mt1]	Lk2 9.22. εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι *ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων* καὶ ἀποκτανθῆναι καὶ *τῇ τρίτῃ ἡμέρᾳ* ἐγερθῆναι. [Mk1Lk1Mt1·:Lk2]	Mk2 8.31. καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι [Mk1¨Mk2]	Mt2 16.21. *ἀπὸ τότε ἤρξατο* ὁ Ἰησοῦς *δεικνύειν τοῖς μαθηταῖς αὐτοῦ* ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ *πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.* [Mk1Lk1Mt1Mk2·:Mt2]
8.32–33 not present in Mk1	—————	16.22–23 not present in Mt1	—————	Mk2 8.32. καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. Mk2 8.33. ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει· ὕπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.	Mt2 16.22. *καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ* λέγων· ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. [Mk2·Mt2] Mt2 16.23. *ὁ δὲ στραφεὶς* εἶπεν τῷ Πέτρῳ· *ὕπαγε ὀπίσω μου, σατανᾶ·* σκάνδαλον εἶ ἐμοῦ, *ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.* [Mk2·Mt2]

[241] For Lk1 9.22, the explicit restoration of ὅτι and confirmation of the rest of the verse based on Tertullian, "But he spoke another reason for silence, because it was necessary for the son of man to suffer many things, and to be rejected by the elders and scribes and priests, and to be killed, and to rise after the third day" / *sed aliam silentii causam edixit, quia oporteret filium hominis multa pati, et reprobari a presbyteris et scribis et sacerdotibus, et interfici, et post tertium diem resurgere* (*Marc.* 4.21.7; Roth 4.4.30). Note that "because" / ὅτι appears in all strata, strengthening its case for Lk1, which leads Tertullian aptly to read this passage as a continuation of the last. The verse is also quoted verbatim in Greek in *Adamantius Dialogue*: δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ σταυρωθῆναι καὶ μεθ' ἡμέρας τρεῖς ἀναστῆναι (198,1–4 (5.12); Roth 7.4.17). Note that *Adamantius Dialogue* changes the verb from "be killed" / ἀποκτανθῆναι to "be crucified" / σταυρωθῆναι, probably reflecting a later tradition or edit to Lk1. *Adamantius Dialogue* is preferable to Tertullian, however, in the order of the list of those who reject Jesus. Like Mk1, Mt1, and Lk2, *Adamantius Dialogue* has "elders and priests and scribes," whereas Tertullian rearranges the last two in his list: "elders and scribes and priests."

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A160. Call of discipleship	8.35, 38	9.24, 26	16.25, 27	8.51–52	9.23–27	8.34–9.1	16.24–28

Parallel Verses for Signals Tracing: GMarc 9.~~23~~, 24, ~~25~~

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
8.34 not present in Mk1	9.23 not present in Lk1[242]	16.24 not present in Mt1	Lk2 9.23. ἔλεγεν δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ᾽ ἡμέραν καὶ ἀκολουθείτω μοι.	Mk2 8.34. καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς· εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. [Lk2·Mk2]	Mt2 16.24. τότε ὁ Ἰησοῦς *εἶπεν τοῖς μαθηταῖς αὐτοῦ·* εἴ τις θέλει ὀπίσω μου *ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.* [Lk2Mk2·:Mt2]
Mk1 8.35. ὃς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ σώσει αὐτήν.	Lk1 9.24. ὃς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ⌜ὃς ⌜δ᾽⌝ ⟨ἂν⟩ ἀπολέση ⟨τὴν ψυχὴν⟩ ⌜αὐτοῦ⌝ ἕνεκεν ἐμοῦ σώσει αὐτήν[243] [Mk1·Lk1]	Mt1 16.25. ὃς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν *ἀπολέση* τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. [Mk1¨Mt1]	Lk2 9.24. ὃς γὰρ ἂν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν *ἀπολέση* τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν. [Mk1¨Lk2]	Mk2 8.35. ὃς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν. [Mk1¨Mk2]	Mt2 16.25 same as Mt1
8.36–37 not present in Mk1	9.25 not present in Lk1[244]	16.26 not present in Mt1	Lk2 9.25. τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;	Mk2 8.36. τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; Mk2 8.37. τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;	Mt2 16.26. *τί γὰρ ὠφεληθήσεται ἄνθρωπος* ἐὰν *τὸν κόσμον ὅλον κερδήση τὴν* δὲ *ψυχὴν αὐτοῦ ζημιωθῇ*; ἢ *τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ*; [Lk2Mk2·:Mt2]

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[242] 9.23 is unattested according to Roth (p. 419), but likely not present. Lk2 contains the earliest, simplest form of the signal. The idea that the followers of Jesus would follow him to be crucified themselves—essentially made martyrs as victims of capital punishment—makes little sense in the first century, but it is quite fitting within an early- to mid-second century historical context, in the same neighborhood as the early orthodox Ignatius of Antioch and Rabbinic tales of Tannaitic leaders such as Haninah ben Teradion being killed for non-violent civil disobedience when defying Hadrian's anti-Jewish legislation by continuing to study Torah. That early- to mid-second century Christian and Rabbinic Jewish valorization of non-violent persons being executed voluntarily is what inspired Lucian's satirized Peregrinus as well as the critique of Christians by the Stoic philosopher-emperor Marcus Aurelius.

[243] Lk1 9.24 is quoted verbatim by Tertullian: "'He who wishes,' he said, 'to make safe his soul must lose it, and he who loses it for my sake makes it safe'" / *qui voluerit, inquit, animam suam salvam facere, perdet illam, et qui perdiderit eam propter me, salvam faciet eam* (*Marc.* 4.21.8; Roth 4.4.31). See also Tertullian's paraphrase, comparing noble death for Jesus to that of a soldier: "But that noble [death] even for military fidelity, in which one loses his own soul for god's sake, protects it" / *sed illa* [death] *insignis et pro fide militaris, in qua qui animam suam propter deum perdit, servat illam* (*Marc.* 4.21.9). Tertullian refers to the Matthean tradition ("he will find" / *inveniet*) in *Scorp.* 11.1 (Roth 4.4.31), reinforcing the uniqueness and reliability of his Lk1 attestations. The explicit restoration of "his soul" / τὴν ψυχὴν αὐτοῦ in place of Roth's "it" / αὐτήν, is based on "his own soul" / *animam suam propter* in *Marc.* 4.21.9, taking "it" / *illam* in *Marc.* 4.21.8 as a minor abridgement to his quotation. That restoration also puts Lk1 into alignment with all other strata. While later strata expand this saying to be about martyrdom, the earlier strata may well elaborate the community's core teaching of divestment and almsgiving, as well as the call to revolution and the glory to come even from noble defeat in battle.

[244] 9.25 is unattested according to Roth (p. 419), but likely not present.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Mk1 8.38. ὃς γὰρ ἐὰν ἐπαισχυνθῇ με, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν	Lk1 9.26. ὃς γὰρ ἂν ἐπαισχυνθῇ με 《καὶ ὁ υἱὸς τοῦ ἀνθρώπου》 ⸂ἐπαισχυνθήσεται αὐτόν⸃245 [Mk1·Lk1]	Mt1 16.27. μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. [Mk1¨Mt1]	————	Lk2 9.26. ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.	Mk2 8.38. ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ **τοὺς ἐμοὺς λόγους** ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, **ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς** αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. [Mk1Lk2·:Mk2]	Mt2 16.27 same as Mt1
9.1 not present in Mk1	9.27 not present in Lk1246	16.28 not present in Mt1	Jn2 8.51. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Jn2 8.52b. ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα.	Lk2 9.27. λέγω δὲ ὑμῖν ἀληθῶς, εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. [Jn2·Lk2]	Mk2 9.1. καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι **εἰσίν τινες** ὧδε **τῶν ἑστηκότων** οἵτινες οὐ μὴ γεύσωνται θανάτου **ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ** ἐληλυθυῖαν ἐν δυνάμει. [Jn2Lk2·:Mk2]	Mt2 16.28. ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες τῶν ὧδε ἑστώτων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ. [Jn2Lk2Mk2·:Mt2]

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245 Tertullian quotes Lk1 9.26: "Whoever is embarrassed,' he says, 'of me, I also will be embarrassed of him'" / *qui confusus, inquit, mei fuerit, et ego confundar eius* (*Marc.* 4.21.10; Roth 4.4.32). He restates the first part of it again in *Marc.* 4.21.12. Tertullian elsewhere refers to the verse as loose paraphrases of Lk1 and/or as references to Lk2 or other synoptic texts: *Carn. Chr.* 5.3; *Fug.* 7.1; *Idol.* 13.6; *Scorp.* 9.13. While Roth renders the crasis "I also" / κἀγὼ in place of "the son of man" / ὁ υἱὸς τοῦ ἀνθρώπου based on Tertullian's, "and I" / *et ego*, the consistent presence of the latter phrase in all strata before and after Lk1 make it more likely that Tertullian was engaging in christological heightening, closing any possible identity gap between Jesus and the Danielic/Enochic son of man. Furthermore, crasis is characteristic of late gospel strata, especially Lk2, and the particular crasis "I also" / κἀγὼ is not attested here in any mss of Luke.

246 Lk2 9.27 is unattested according to Roth (p. 419), but likely not present in Lk1. The Mt1 "truly I tell you" formulation and Jn2 topic of "not tasting death" are LkR2 redactions.

SQE. Shorthand	Qn (65-69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A161. Transfiguration	9.28–31a, 32–35	9.2–5, 7	17.1–5	9.28–36	9.2–10	17.1–9

Parallel Verses for Signals Tracing: GMarc 9.28–29

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 9.28. ⸌παραλαβὼν⸍ ⟨τρεῖς τῶν μαθητῶν⟩ ⟨ὑπεχώρει⟩ εἰς τὸ ὄρος[247]	Mk1 9.2. καὶ μετὰ ἡμέρας ἓξ <u>παραλαμβάνει</u> ὁ Ἰησοῦς τὸν <u>Πέτρον</u> καὶ τὸν <u>Ἰάκωβον</u> καὶ τὸν <u>Ἰωάννην</u> καὶ ἀναφέρει αὐτοὺς <u>εἰς ὄρος</u> ὑψηλὸν κατ᾽ ἰδίαν μόνους [Qn·Mk1]	Mt1 17.1. <u>καὶ μεθ᾽ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην</u> τὸν ἀδελφὸν αὐτοῦ <u>καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ᾽ ἰδίαν.</u> [Mk1·Mt1]	Lk2 9.28. ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ [καὶ] <u>παραλαβὼν</u> Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. [QnLk1˙Lk2]	Mk2 9.2 same as Mk1
QnLk1 9.29. ⟪καὶ τὸ πρόσωπον αὐτοῦ⟫ καὶ ὁ ἱματισμὸς λευκὸς ⸂ἔλαμψεν⸃[248]	Mk1 9.2b. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν Mk1 9.3. <u>καὶ τὰ ἱμάτια αὐτοῦ</u> ἐγένετο στίλβοντα <u>λευκὰ</u> λίαν [Qn·Mk1]	Mt1 17.2. <u>καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν</u>, καὶ ἔλαμψεν <u>τὸ πρόσωπον αὐτοῦ</u> ὡς ὁ ἥλιος, <u>τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ</u> ὡς τὸ φῶς. [Mk1·Mt1]	Lk2 9.29. καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν <u>τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον</u> καὶ ὁ <u>ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων</u>. [QnLk1˙Lk2]	Mk2 9.2b same as Mk1 Mk2 9.3. <u>καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν</u> οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι. [Mk1˙Mk2]

[247] The transfiguration is one of the most repeatedly and thoroughly attested passages for Lk1 (Roth 4.4.30–35; 6.4.20–21; 8.13). This episode was likely original to Qn rather than Mk1 for a variety of reasons. Qn apparently resumes here not long after the introduction of the women patrons (A115, Qn 8.2–3), its sower fable (A122, Qn 8.4-8), and a brief teaching about light not being hidden (A125, Qn 8.16–17), all of which transitions quite smoothly into the transfiguration. Based on the evidence we have, at this point in the Qn narrative no male disciples have yet been called, which suggests that the Qn transfiguration is itself the first calling of male disciples. It is suggestive that Tertullian describes Jesus in this episode being entrusted with Moses and Elijah as "new disciples" / *discipulos novos*: "Thus the father handed over to the son new disciples, first by displaying Moses and Elijah with him in his prerogative of glory, and then by dismissing them, as if now having discharged their office and dignity" / *tradidit igitur pater filia discipulos novos, ostensis prius cum illa Moyse et Helia in claritatis praerogativa, atque ita dimissis, quasi iam et officio et honore dispunctis* (*Marc.* 4.22.12). Contrary to Roth's reconstructed text (p. 419) and BeDuhn's translation (p. 107), none of the numerous attestations to Lk1 by Tertullian, Epiphanius, or Ephrem refer specifically to James and John being on the mountain with Jesus. As Harnack noted (p. 202*), Tertullian does refer to "three disciples": "He took three from the disciples eyewitnesses of the coming vision and voices... He withdraws into a mountain" / *tres de discentibus arbitros futurae visionis et vocis adsumit... in montem secedit* (*Marc.* 4.22.7). Later Tertullian specifically mentions Peter: "Peter recognized" / *Petrus... agnoscens* the companions of Jesus as Moses and Elijah (*Marc.* 4.22.4). Epiphanius does briefly mention Peter (and only Peter) accompanying Jesus, but not in a section of the *Panarion* directly commenting on Lk1: "When he went up on the mountain with Peter, both Moses and Elijah were seen by him" / ὅτε εἰς τὸ ὄρος ἀνέβη μετὰ Πέτρου, καὶ τὸ Μωυσέως καὶ τὸ Ἡλίου τῶν ὀφθέντων αὐτῷ (*Pan.* 64.17.10). Ephrem mentions "disciples" (*Against Marcion* 92, lines 92–93), but this refers to Moses and Elijah as disciples of the Jewish god as creator and stranger (Roth 8.13). Out of deference to the ambiguity of Lk1 witnesses and concern about gender bias in later strata and reconstructions, I render "three of the disciples" for QnLk1 directly from Tertullian's attestation rather than assuming specific male names. I also reconstruct "he withdraws" / ὑπεχώρει instead of the LkR2 "he went up" / ἀνέβη based on Tertullian twice using the root *secedere* (*secessu* in *Marc.* 4.22.1 and *secedit* in 4.22.7). Given the broader narrative and social context of Qn, it makes sense that Qn had Jesus entering (rather than ascending) a mountain, i.e., going into a cave. We should not rule out that female disciples may have implicitly been part of the group that entered. The conclusion of Qn (24.10) has women standing outside the empty tomb/cave and met by two men (Qn 24.4, probably Moses and Elijah), suggesting that the Qn transfiguration was the start of an *inclusio* of female-led and/or female-born revolution.

[248] Lk1 9.29 is clearly attested by Tertullian, who mentions Jesus, including his clothes, glowing: "even his clothing flashed back" / *etiam vestitus eius refulsit* (*Marc.* 4.22.13). Tertullian's translation is insufficient to establish the Lk2 NT *hapax legomenon* ἐξαστράπτω. References to "lightning" are characteristic of LkR2 (DD 1.1: ἀστραπή, ἀστράπτω, ἐξαστράπτω). D has a unique textual tradition, "and the appearance of his face was othered" / καὶ ἡ ἰδέα τοῦ προσώπου αὐτοῦ ἠλλοιώθη, but this is less likely an early tradition as much as a reference to Daniel (e.g., LXX 3.19, 5.6, Th 3.19, 5.6, 5.9). The verb "became other" / ἠλλοιώθη also appears here in codex Koridethi (Θ).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.30. καὶ ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῷ Ἡλίας καὶ Μωϋσῆς[249]	Mk1 9.4. καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωϋσεῖ καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. [Qn·Mk1]	Mt1 17.3. καὶ ἰδοὺ ὤφθη αὐτοῖς Μωϋσῆς καὶ Ἡλίας συλλαλοῦντες μετ᾿ αὐτοῦ. [QnMk1·:Mt1]	Lk2 9.30. καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἡλίας, [QnLk1˙Lk2]
QnLk1 9.31a. ἐν δόξῃ ⟨οἳ⟩ ⸀ὀφθέντες⸀ ⟪ἔλεγον τὴν ἔξοδον αὐτοῦ⟫[250] 9.31b not present in QnLk1	——————	——————	Lk2 9.31. οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ. [QnLk1˙Lk2]
9.32. not present in QnLk1[251]	——————	——————	Lk2 9.32. ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. [QnLk1˙Lk2]

[249] Lk1 9.30 is quoted twice verbatim and restated a third time by Epiphanius (*Pan.* 42.11.6 ζ (17); 42.11.17 Σχ. ιζ(17); 42.11.17 ῎Ελ. ξγ (63); Roth 6.4.21) exactly as rendered above. The ordering of the names (Elijah first, Moses second) by Epiphanius is probably correct for Lk1, followed by the Mk1 receptor, whereas Mt1 and Lk2 invert the order, perhaps for historiographical reasons; Roth instead retroactively applies the Lk2 order into Lk1 (p. 419). Tertullian also confirms this verse, noting that Jesus "was speaking with them" / *illis loqui* (*Marc.* 4.22.3; Roth 4.4.35).

[250] For Lk1 9.31, Epiphanius multiply attests the phrase "in glory" / ἐν δόξῃ following immediately after "Moses" in the verse above (*Pan.* 23.6.2; 42.11.6 ζ (17); 42.11.17 Σχ. ιζ(17); 42.11.17 ῎Ελ. ξγ (63); Roth 6.4.21). The formulation "they were seen" / οἳ ὀφθέντες is multiply attested. Epiphanius renders it in different forms: ὀφθέντων (*Pan.* 42.11.6 ζ (17); 64.17.10); ὤφθησαν (42.11.17 ῎Ελ. ξγ (63)). Tertullian clearly notes that "Moses and Elijah... were seen" / *Moyse et Helia ... conspici* (*Marc.* 4.22.1). While the reference to Jesus' "exodus" or "departure" / ἔξοδον is not attested for Lk1, it was likely present in QnLk1, followed by LkR2 but ignored by MkR1 and MtR1 as an embarrassingly violent tradition about a failed slave revolt, something the early orthodox were inclined not to mention. In keeping with its customary focus on place names, travel, and historiographical references, the second century Lk2 concludes this verse with a nostalgic, romanticized reference to Jerusalem as the doomed city where the exodus/departure of Jesus came to its fulfillment as a pilgrimage or epic journey.

[251] According to Roth, Lk1 9.32 is multiply attested, both by Tertullian and Ephrem (4.4.35, 8.13), leading to the following reconstruction: "they saw his glory... standing with him" / εἶδον τὴν δόξαν αὐτοῦ... συνεστῶτας αὐτῷ (Roth, p. 419). On the contrary, this verse was likely not present in Lk1. The complete absence of this material from Mk1 and Mt1 is telling. Furthermore, the potentially relevant attestations to 9.32 likely apply to Lk1 9.31a and/or 9.33. Tertullian mentions that Jesus "shared with them his glory" / *eis gloriam suam communicare* (*Marc.* 4.22.3). While "his glory" could attest that precise phrase in 9.32, it also befits Lk1 9.31a. Tertullian also says that "Peter recognized... Christ's companionship/cohabitation" / *Petrus... contubernium Christi... agnoscens* (*Marc.* 4.22.4), but this more likely refers to Lk1 9.33. Near the close of his extensive treatment of the Lk1 transfiguration, Tertullian uses the term "stand" three times in quick succession: "For even if Marcion does not want him shown conversing with the lord, but only standing, nevertheless even standing mouth to mouth he was standing face to face" / *nam et si Marcion noluit eum conloquentem domino ostensum, sed stantem, tamen et stans os ad os stabat et faciem ad faciem* (*Marc.* 4.22.16). However, this is less likely an explication of Lk1 9.32 or attestation of the LkR2 participle "standing" / συνεστῶτας (as in Harnack, 202* and Roth) than a reading of the transfiguration as a fulfillment of Num 12.6–8, which Tertullian quoted just before this. Ephrem's testimonies evince a similar pattern and are easily explained as references to Lk1 9.31 and 9.33 (*Against Marcion I* xxxix/87, xlii/91; Roth 8.13). All of Lk2 9.32 reads well as LkR2 redaction. Its reference to Peter is redundant with 9.33, and while Qn hardly ever mentioned Peter, LkR2 makes concerted efforts to add him as a central, representative figure for the community. Its theme of being "weighed down with sleep" / βεβαρημένοι, never mentioned by witnesses to Lk1, is seen clearly in Ac 20.9. The compound lemma "keep awake" / διαγρηγορέω is an NT *hapax legomenon* nowhere found even in the LXX, and the simpler root lemma γρηγορέω is only found elsewhere in Luke in Lk2 12.37. The verb "commend/present" / συνίστημι, not to mention its participial intransitive form (συνεστῶτας / "standing"), is a gospel *hapax legomenon*.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 9.33. 《καὶ》 ὁ Πέτρος 《λέγει》 καλόν ἐστιν ὧδε ἡμᾶς εἶναι καὶ ποιήσωμεν ὧδε τρεῖς σκηνὰς μίαν σοὶ καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν μὴ εἰδὼς ὃ λέγει[252]	Mk1 9.5. καὶ ἀποκριθεὶς <u>ὁ Πέτρος</u> λέγει τῷ Ἰησοῦ· ῥαββί, <u>καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν.</u> [Qn·Mk1] 9.6 not present in Mk1	Mt1 17.4. <u>**ἀποκριθεὶς**</u> δὲ <u>ὁ Πέτρος</u> εἶπεν <u>**τῷ Ἰησοῦ· κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι·**</u> εἰ θέλεις, <u>ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν.</u> [QnMk1·:Mt1]	Lk2 9.33. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ <u>**εἶπεν**</u> ὁ Πέτρος **πρὸς τὸν Ἰησοῦν· ἐπιστάτα,** <u>**καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν**</u> σκηνὰς τρεῖς, <u>μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἠλίᾳ, μὴ εἰδὼς ὃ λέγει.</u> [QnLk1Mk1Mt1·:Lk2]	Mk2 9.5 same as Mk1 Mk2 9.6. οὐ γὰρ ᾔδει τί ἀποκριθῇ, ἔκφοβοι γὰρ ἐγένοντο.
QnLk1 9.34. 《καὶ ἐγένετο》 νεφέλη 《καὶ》 ⌜ἐπεσκίαζεν αὐτούς⌝[253]	Mk1 9.7a. καὶ ἐγένετο <u>νεφέλη ἐπισκιάζουσα</u> αὐτοῖς [Qn·Mk1]	Mt1 17.5a. ἔτι αὐτοῦ λαλοῦντος ἰδοὺ <u>νεφέλη</u> φωτεινὴ <u>ἐπεσκίασεν αὐτούς</u> [QnLk1¨Mt1]	Lk2 9.34. ταῦτα δὲ <u>**αὐτοῦ λέγοντος**</u> ἐγένετο <u>νεφέλη</u> καὶ <u>ἐπεσκίαζεν αὐτούς·</u> ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. [QnLk1Mt1·:Lk2]	Mk2 9.7a same as Mk1
QnLk1 9.35. 《καὶ》 ⌜ἐγένετο⌝ ἐκ τῆς νεφέλης φωνὴ οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς αὐτοῦ ἀκούετε[254]	Mk1 9.7b. καὶ ἐγένετο <u>φωνὴ ἐκ τῆς νεφέλης· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ.</u> [Qn·Mk1]	Mt1 17.5b. καὶ ἰδοὺ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ <u>φωνὴ ἐκ τῆς νεφέλης</u> λέγουσα· <u>οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· <u>**ἀκούετε αὐτοῦ.**</u> [QnMk1·:Mt1]	Lk2 9.35. καὶ <u>φωνὴ</u> ἐγένετο <u>ἐκ τῆς νεφέλης</u> **λέγουσα·** <u>οὗτός ἐστιν ὁ υἱός μου ὁ</u> **ἐκλελεγμένος,** <u>αὐτοῦ ἀκούετε.</u> [QnLk1Mk1Mt1·:Lk2]	Mk2 9.7b same as Mk1

[252] Lk1 9.33 is summarized and quoted by Tertullian: "Peter suggested a council: 'It is good for us to be here... and let us make three tabernacles, one for you, and one for Moses, and one for Elijah.' But he did not know what he was saying" / *eius suggerit consilium: bonum est hic nos esse... et faciamus hic tria tabernacula, unum tibi, et Moysi unum, et Heliae unum. sed nesciens quid diceret* (*Marc.* 4.22.4; Roth 5.38). The motif of Moses and Elijah starting "to take leave" / διαχωρίζεσθαι, and of Peter choosing that precise specific moment to insist on them staying, is unattested by Lk1 witnesses and likely reflects the focus of LkR2 on hospitality decorum and protocols. The compound lemma διαχωρίζω is NT *hapax legomenon*, and the root lemma χωρίζω is nowhere else found in Luke but is found three times in Acts (Ac 1.4, 18.1–2).

[253] Lk1 9.34 is paraphrased by Tertullian: "and beneath that same covering of cloud" / *sub eodem etiam ambitu nubis* (*Marc.* 4.22.7; Roth 5.38).

[254] Lk1 9.35 is twice quoted verbatim by Epiphanius: "from the cloud a voice, 'This is my son the beloved'" / ἐκ τῆς νεφέλης φωνὴ οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός (*Pan.* 42.11.6 ιη (18); 42.11.17 Σχ. ιη (18); Roth 6.4.22). While the command "listen to him" / αὐτοῦ ἀκούετε is not in evidence in those two quotations, it does appear regularly elsewhere in Epiphanius (*Pan.* 51.20.6, 57.3.8, 76.39.12). Tertullian also repeatedly confirms it: *hunc audite* (*Marc.* 4.22.1, 4.22.10, 4.22.12, etc.; Roth 4.4.36). Tertullian does refer to the voice coming not from a cloud but "from heaven" / *de caelo* (*Marc.* 4.22.1, 4.22.8) or being "heavenly" / *caelestis* (*Marc.* 4.22.12), but this may well reflect Tertullian reading the word "cloud" as metonymy or divine titular circumlocution.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
9.36 not present in QnLk1[255]	Lk2 9.36. καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.	Mk2 9.8. καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι <u>οὐδένα</u> εἶδον ἀλλὰ τὸν <u>Ἰησοῦν μόνον</u> μεθ' ἑαυτῶν. [Lk2·Mk2] Mk2 9.9. καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα <u>μηδενὶ ἃ εἶδον διηγήσωνται</u>, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. [Lk2·Mk2] Mk2 9.10. καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι.	Mt2 17.6. καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. Mt2 17.7. καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἁψάμενος αὐτῶν εἶπεν· ἐγέρθητε καὶ μὴ φοβεῖσθε. Mt2 17.8. ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν <u>οὐδένα εἶδον</u> εἰ μὴ αὐτὸν <u>Ἰησοῦν μόνον</u>. [Lk2Mk2·:Mt2] Mt2 17.9. <u>καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς</u> ὁ Ἰησοῦς λέγων· <u>μηδενὶ εἴπητε</u> τὸ ὅραμα <u>ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ</u>. [Lk2Mk2·:Mt2]

[255] Lk2 9.36 is unattested along with all of Lk2 9.36–39 according to Roth (p. 419), but it was likely not present. The powerful pronouncement of the *bat kol* in QnLk1 9.35 was apparently a sufficient climactic ending for the transfiguration, that is, until LkR2 saw a gap that needed filling and an opportunity for christological heightening, clarifying that Jesus was alone when the heavenly pronouncement was made. The early orthodox could not allow divine sonship to be shared with Moses and Elijah, after all! LkR2 also took this as an opportunity to add an explanation as to why the unique divine sonship of Jesus was not immediately disclosed by his first followers. MkR2 saw in the LkR2 expansion an opportunity for further dramatization: having the disciples look around to see that Moses and Elijah had disappeared, narrating their descent from the mountain, turning the silence of the disciples into an express commandment from Jesus and a temporary arrangement intended to end after the resurrection, and depicting the disciples as contemplatives pondering the word of Jesus. MtR2 expanded further by having the disciples expressly worship Jesus in fear, having Jesus touch and reassure them, and rephrasing the Mk2 descriptions of the disciples seeing no one else on the mountain, descending together, and being commanded by Jesus to keep this revelation a secret until after the resurrection.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A163. Faithless generation	9.14, 17–19	9.37–41	17.14–18	9.37–43a	9.14–29	17.14–21

Parallel Verses for Signals Tracing: GMarc 9.37–41

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
Mk1 9.14. 《καὶ ἐλθόντων πρὸς τὸν ὄχλον》 9.15–16 not present in Mk1 Mk1 9.17. 《καὶ ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν》 Mk1 9.18a. καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν	Lk1 9.37. 《ἐγένετο δὲ τῆς ἡμέρας κατελθόντα αὐτὸν ἀπὸ τοῦ ὄρους συνελθεῖν αὐτῷ ὄχλον πολὺν》 [Mk1·Lk1] Lk1 9.38. 《καὶ ἄνθρωπος λέγει ἐλέησόν μου τὸν υἱόν》 [Mk1·Lk1] Lk1 9.39. 《λαμβάνει γὰρ πνεῦμα αὐτόν καὶ ῥήσσει αὐτόν》[256] [Mk1·Lk1]	Mt1 17.14. καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν [Mk1¨Mt1] Mt1 17.15. καὶ λέγων· κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. [Mk1¨Mt1]	Lk2 9.37. ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ <u>κατελθόντων αὐτῶν **ἀπὸ τοῦ ὄρους** **συνήντησεν αὐτῷ** ὄχλος πολύς</u>. [Mk1Lk1·:Lk2] Lk2 9.38. καὶ ἰδοὺ <u>ἀνὴρ</u> ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· <u>διδάσκαλε</u>, δέομαί σου ἐπιβλέψαι ἐπὶ <u>τὸν υἱόν μου</u>, ὅτι μονογενής μοί ἐστιν, [Mk1¨Lk2] Lk2 9.39. καὶ ἰδοὺ <u>πνεῦμα **λαμβάνει** αὐτὸν</u> καὶ ἐξαίφνης κράζει καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ ἀπ᾽ αὐτοῦ συντρῖβον αὐτόν· [Mk1Lk1¨Lk2]	Mk2 9.14. καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συζητοῦντας αὐτούς. [Mk1¨Mk2] Mk2 9.15. καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν καὶ προστρέχοντες ἠσπάζοντο αὐτόν. Mk2 9.16. καὶ ἐπηρώτησεν αὐτούς· τί συζητεῖτε πρὸς αὐτούς; Mk2 9.17. καὶ ἀπεκρίθη αὐτῷ εἷς <u>**ἐκ τοῦ ὄχλου**</u>· <u>διδάσκαλε</u>, ἤνεγκα τὸν υἱόν μου πρός σέ, ἔχοντα πνεῦμα ἄλαλον· [Mk1Lk2·:Mk2] Mk1 9.18a. <u>καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν, καὶ **ἀφρίζει** καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται</u> [Mk1Lk2·:Mk2]
Mk1 9.18b. καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν. Mk1 9.19. ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με.	Lk1 9.40. 《καὶ》 ἐδεήθην <u>τῶν μαθητῶν σου</u> 《καὶ》 ⸂οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτὸ⸃ [Mk1·Lk1] Lk1 9.41. 《ὁ δὲ ἀποκριθεὶς》 πρὸς αὐτοὺς 《εἶπεν》 ὦ γενεὰ ἄπιστος ἕως πότε ἔσομαι πρὸς ὑμᾶς; <u>ἕως πότε ἀνέξομαι ὑμῶν;</u> [Mk1·Lk1]	Mt1 17.16. καὶ **προσήνεγκα** αὐτὸν τοῖς μαθηταῖς σου, καὶ <u>**οὐκ ἠδυνήθησαν**</u> αὐτὸν θεραπεῦσαι. [Mk1Lk1·:Mt1] Mt1 17.17. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ᾽ ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. [Mk1¨Mt1]	Lk2 9.40. <u>καὶ **ἐδεήθην τῶν μαθητῶν σου** ἵνα ἐκβάλωσιν</u> αὐτό, καὶ <u>**οὐκ ἠδυνήθησαν**</u>. [Mk1Lk1·:Lk2] Lk2 9.41. <u>ἀποκριθεὶς δὲ *ὁ Ἰησοῦς* **εἶπεν**·</u> ὦ γενεὰ ἄπιστος *καὶ διεστραμμένη*, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε *ὧδε* τὸν υἱόν σου. [Mk1Lk1Mt1·:Lk2]	Mk2 9.18b–19 same as Mk1

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[256] Lk2 9.37–39 are unattested along with all of Lk2 9.36–39 according to Roth (p. 419). Nevertheless, Lk1 9.37–39 was likely present in a simple form as part of the generally attested healing narrative, the clear attestation of Lk1 9.40–41 as unintroduced direct speech, which reads as a request on behalf of another person. Along similar lines, BeDuhn (p. 107) provides a modest reconstruction that avoids introducing the character of the son or his specific condition, "they had come down from the mountain... a man... saying, '... [... a spirit ...]'." My improvised maximalist restoration, based on the likely existence of an underlying Mk1 source, is drawn from an eclectic combination of elements from Mk1, Mt1 as independent receptor of Mk1 and Lk1, as well as D. Occasionally unique elements in D are corroborated by various other manuscripts: e.g., the Markan word "throws down" / ῥήσσει appears not only in D, but also in א, Θ, f¹, 157, 579. The word "eight" / ἑξῆς in Lk2 9.37 is a characteristic LkR2 redaction, one absent from D and 𝔓⁴⁵.

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
9.20–27 not present in Mk1	9.42 not present in Lk1[257]	Mt1 17.15· … πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. Mt1 17.18. <u>καὶ ἐπετίμησεν</u> αὐτῷ ὁ Ἰησοῦς καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον <u>καὶ ἐθεραπεύθη ὁ παῖς</u> ἀπὸ τῆς ὥρας ἐκείνης. [Mk1¨Mt1] 17.19–20 not present in Mt1	Lk2 9.42. ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· <u>ἐπετίμησεν</u> δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ καὶ <u>ἰάσατο τὸν παῖδα</u> καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. [Mk1¨Lk2] Lk2 9.43a. <u>ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.</u> [Lk1·Lk2] Ac 14.23 προσευξάμενοι μετὰ νηστειῶν	Mk2 9.20. καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν <u>τὸ πνεῦμα</u> εὐθὺς <u>συνεσπάραξεν</u> αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. [Lk2·Mk2] Mk2 9.21. καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπεν· ἐκ παιδιόθεν· Mk2 9.22. καὶ <u>πολλάκις</u> καὶ <u>εἰς πῦρ</u> αὐτὸν ἔβαλεν καὶ <u>εἰς ὕδατα</u> ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνῃ, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. [Mt1¨Mk2] Mk2 9.23. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τὸ εἰ δύνῃ, πάντα δυνατὰ τῷ πιστεύοντι. Mk2 9.24. εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν· πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. Mk2 9.25. ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. [Mt1¨Mk2] Mk2 9.26. καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρός, ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν. Mk2 9.27. ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη. Mk2 9.28. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς <u>οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό</u>; [Lk1·Mk2] [see Lk1 9.40] Mk2 9.29. καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.	Mt2 17.18 same as Mt1 Mt2 17.19. τότε <u>προσελθόντες</u> οἱ μαθηταὶ τῷ Ἰησοῦ <u>κατ' ἰδίαν</u> εἶπον· <u>διὰ τί ἡμεῖς</u> οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [Lk1Mk2·:Mt2] [see Lk1 9.40] Mt2 17.20. ὁ δὲ <u>λέγει αὐτοῖς</u>· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς <u>κόκκον σινάπεως</u>, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. [QnMk2·:Mt2] Mt2 17.21. [τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν <u>προσευχῇ καὶ νηστείᾳ</u>] [AcMk2·:Mt2]
9.28–29 not present in Mk1 Mk 4.31 κόκκῳ σινάπεως	9.43a not present in Lk1[258] QnLk1 13.19 κόκκῳ σινάπεως				

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[257] 9.42–43 are unattested according to Roth (p. 419), but they were likely not present. The above narrative and Markan source (depending on how Mk1 is reconstructed) could point to some version of a healing or exorcism being present, but BeDuhn (p. 107) was probably correct to omit these verses and transition directly from the exasperated pronouncement in Lk1 9.41 to the next saying in Lk1 9.44. The intervening material reads well as LkR2 redaction, exhibiting characterstics such as the combination of "unclean" and "spirit," . Lk1 apparently followed Mk1 9.19 in not having any healing-exorcism response to the father's plea. Mt1 filled the gap of the unresolved request by adding a simple exorcism-healing tradition partly expanded and dramatized in Lk2, then elaborately expanded and dramatized in Mk2 with lots of added dialogue and intertextual references (Mt1, Elijah, etc.).

[258] Lk2 9.43a evinces LkR2 redactional work, particularly in the use of a lemma otherwise absent from the Gospels but present in Acts: "greatness" / μεγαλειότης (Ac 19.27; 2 Pet 1.16; cf. the NT *hapax* μεγαλεῖος in Ac 2.11). LkR2 is also evidently the earliest/simplest signal here. Mk2 instead repurposes a phrase from Lk1 9.40 as part of a private dialogue between Jesus and the disciples about their inability to cast out the demon and the importance of prayer. MtR2 ultimately turns this private dialogue into an emphatic exhortation to faith with numerous intertexts and some samples of bold, magical speech-acts.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A164. Son of man given over	9.31	9.44	17.22–23	9.43b–45	9.30–32

Parallel Verses for Signals Tracing: GMarc 9.43b̶, 44, 45

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
9.30 not present in Mk1	9.43b not present in Lk1[259]	Mt1 17.22a. συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς·	Lk2 9.43b. πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ·	Mk3 9.30. κἀκεῖθεν ἐξελθόντες <u>παρεπορεύοντο</u> διὰ <u>τῆς Γαλιλαίας</u>, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ· [Mt1˙Mk3]
Mk1 9.31. ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων	Lk1 9.44. <u>ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων</u>[260] [Mk1·Lk1]	Mt1 17.22b. <u>**μέλλει** ὁ υἱὸς τοῦ ἀνθρώπου **παραδίδοσθαι** εἰς χεῖρας ἀνθρώπων</u> [Mk1Lk1·:Mt1] Mt1 17.23a. καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.	Lk2 9.44. θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους. <u>**ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων**</u>. [Mk1Lk1˙Lk2]	Mk3 9.31. ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, <u>**καὶ ἀποκτενοῦσιν αὐτόν**</u>, καὶ ἀποκτανθεὶς <u>**μετὰ τρεῖς ἡμέρας ἀναστήσεται**</u>. [Mk1Mt1·:Mk3]
9.32 not present in Mk1	9.45 not present in Lk1[261]	Mt1 17.23b. καὶ ἐλυπήθησαν σφόδρα.	Lk2 9.45. οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἴσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.	Mk3 9.32. <u>**οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι**</u>. [Lk2·Mk3]

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[259] Lk2 9.43 is unattested according to Roth (p. 419), but likely not present. MtR1 was apparently the first to create distance between the last episode and this saying by invoking travel and time passed. LkR2 takes a different tack, highlighting the amazement of the crowd yet contrasting it with Jesus' private teaching to the disciples about his coming arrest. Without clearly attesting to LkR2 language, MkR3 apparently combines the MtR1 motif of traveling to Galilee with the LkR2 theme of private or secret communication with the disciples.

[260] Quoted verbatim twice by Epiphanius (*Pan.* 42.11.6 κ (20); 42.11.17 Σχ. κ (20); Roth 6.4.24). BeDuhn (p. 107) restores the phrase, "put these words into your ears," but it is missing from Lk1 witnesses and likely represents LkR2 redaction. The Lk2 introductory saying about speaking "words into the ears" has the ring of LXX and Acts intertexts (Deut 31.28, 32.44; 1 Sam 11.4; Jer 33.15, 35.7; Ac 11.22).

[261] Lk2 9.45 is unattested according to Roth (p. 419), but likely not present in Lk1. After adding the motif of execution and resurrection to the prediction, MtR1 further elaborates on the disciples being "greatly pained" or "exceedingly distressed" / ἐλυπήθησαν σφόδρα by this news. In Lk2 this brief Mt1 notice is transformed and expanded so that the disciples "do not understand" / ἠγνόουν this prediction, which "had been hidden" / παρακεκαλυμμένον by divine plan so as "not to be understood" / μὴ αἴσθωνται by the disciples, who thus "were afraid to speak about this word" / ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου, all of which exudes characteristic LkR2 vocabulary and themes (cf. esp. the Lk2 Emmaus Road story and its imitations of Euripides' *Iphigenia in Tauris*), succinctly quoted and restrated by MkR3. The ἦν + participle formula (DD 1.2: 'εἰμί@* *@vp*) is used frequently by LkR2 (Lk2 #27, Ac #25), yet is nowhere found in GMarc. The lemma "to understand" / αἰσθάνομαι is *NT hapax legomenon*. The lemma "be ignorant" / ἀγνοέω only occurs in the canonical gospels here in Lk2 9.45 and Mk3 9.32.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A166. True greatness	9.34, 36–37	9.46–48	18.1–3, 5	9.46–48	9.33–37	18.1–5

Parallel Verses for Signals Tracing: GMarc 9.46–48

Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
9.33 not present in Mk1 Mk1 9.34. 《οἱ μαθηταὶ τῷ Ἰησοῦ λέγουσιν》 τίς μείζων 9.35 not present in Mk1 Mk1 9.36. καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ εἶπεν αὐτοῖς· Mk1 9.37. ὃς ἂν 《τὸ παιδίον》 δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·	Lk1 9.46. 《εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς τίς》 <u>μείζων</u>[262] [Mk1·Lk1] Lk1 9.47. 《ὁ δὲ Ἰησοῦς <u>ἐπιλαβόμενος</u> <u>παιδίον ἔστησεν αὐτὸ παρ' ἑαυτῷ》</u> [‡Mk1·Lk1] Lk1 9.48. 《καὶ εἶπεν <u>ὃς ἂν δέξηται</u> τοῦτο》 <u>παιδίον</u> 《<u>ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται》</u> [Mk1·Lk1]	Mt1 18.1. ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον <u>οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· τίς ἄρα μείζων</u> ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; [Mk1¨Mt1] Mt1 18.2. καὶ προσκαλεσάμενος <u>παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν</u> [Mk1¨Mt1] Mt1 18.3. καὶ εἶπεν 18.4 not present in Mt1 Mt1 18.5. <u>ὃς ἐὰν δέξηται</u> ἓν <u>παιδίον</u> τοιοῦτο <u>ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται</u> [Mk1¨Mt1]	Lk2 9.46. <u>εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν.</u> [Mk1Lk1¨Lk2] Lk2 9.47. <u>ὁ δὲ Ἰησοῦς</u> εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, <u>ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτῷ</u> [Mk1Lk1¨Lk2] Lk2 9.48. <u>καὶ εἶπεν</u> αὐτοῖς· <u>ὃς ἐὰν δέξηται</u> **τοῦτο** <u>τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· **καὶ** ὃς ἂν</u> ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας. [Mk1Lk1·:Lk2]	Mk2 9.33. καὶ ἦλθον εἰς Καφαρναούμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς· τί ἐν τῇ ὁδῷ διελογίζεσθε; Mk2 9.34. οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων. Mk2 9.35. καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. Mk2 9.36. <u>καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ</u> ἐναγκαλισάμενος <u>αὐτῶν εἶπεν αὐτοῖς·</u> [Mk1¨Mk2] Mk2 9.37. <u>ὃς ἂν</u> **ἓν** τῶν τοιούτων παιδίων <u>δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·</u> **καὶ ὃς ἂν ἐμὲ δέξηται**, οὐκ ἐμὲ <u>**δέχεται**</u> ἀλλὰ <u>**τὸν ἀποστείλαντά με**</u>. [Mk1Mt1Lk2·:Mk2]	Mt2 18.1–2 same as Mt1 Mt2 18.3. καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Mt2 18.4. ὅστις οὖν **ταπεινώσει ἑαυτὸν** ὡς **τὸ παιδίον** τοῦτο, οὗτός ἐστιν ὁ **μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν**. [Mk1Mt1·:Mt2] Mt2 18.5. καὶ <u>ὃς</u> **ἐὰν** <u>δέξηται</u> **ἓν παιδίον** τοιοῦτο <u>ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται</u>. [Mk1Mt1¨Mt2]

[262] Tertullian gives a passing, meager summary of this passage in Lk1, noting its contrast with an antithesis of Marcion's claimed disdain for children: "Yet behold, the messiah loves the little ones, teaching that those who always wish to be greater should be like them" / *sed ecce Christus diligit parvulos, tales docens esse debere qui semper maiores velint esse* (*Marc.* 4.23.4; Roth 5.40). Based on this, Roth (p. 420) only lists "greater" / μείζων in 9.46 and "the child" / τὸ παιδίον in 9.48 as secure. My improvised reconstruction is based on an eclectic combination of elements from Mk1 as source, Mt1 and Lk2 as independent Mk1 and Lk1 receptors, typical LkR1 redactional tendencies (e.g., the language of "dispute" / διαλογισμὸς), and elements of D, all set within a mapping of the gradual evolution of this cascade. The earliest form of the signal apparently only mention "the child" / τὸ παιδίον (Lk1/Lk2) or "one child" / ἓν παιδίον (Mt1), whereas Mk2 pictures a group of children. The unique LkR2 note about "the smallest" / ὁ... μικρότερος may pull from Lk1 7.28 // Mt1 11.11 ("least in the kingdom of god/heaven"), or perhaps from the earlier references to the mustard seed as the "smallest" (Mk1 4.31, Mt1 13.31–32). LkR2 also apparently adds the detail of Jesus knowing "the disputes of their hearts" / εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν (Lk2 9.47). MkR2 expands the narrative by adding introductory travel and hospitality details in Mk2 9.33–34, perhaps alluding to the LkR2 Emmaus Road story when Jesus asks, "What were you disputing on the road?" / τί ἐν τῇ ὁδῷ διελογίζεσθε. MkR2 also changes the focus to be about being "the first" / πρῶτος and may allude to the Johannine foot-washing traditions about Jesus being "servant of all," while also adding a bit of warmth by having Jesus hold the child. MtR2 transforms the teaching into a question and answer dialogue between the disciples and Jesus, emphatically stating that being childlike is a requirement of discipleship and future beatitude, while blending in other intertexts about humbling oneself (Mt2 23.12; Lk2 14.11, 18.14) and being greatest/least "in the kingdom of heaven" (Lk1 7.28 // Mt1 11.11).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A167. Strange exorcist	––––––	9.49–50	9.38–41	10.42

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
9.49–50 not present in QnLk1[263]	Lk2 9.49. ἀποκριθεὶς δὲ Ἰωάννης εἶπεν· ἐπιστάτα, εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ᾽ ἡμῶν. Lk2 9.50. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ᾽ ὑμῶν, ὑπὲρ ὑμῶν ἐστιν.	Mk2 9.38. ἔφη αὐτῷ ὁ Ἰωάννης· διδάσκαλε, εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν. [Lk2·Mk2] Mk2 9.39. ὁ δὲ Ἰησοῦς εἶπεν· μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογῆσαί με· [Lk2·Mk2] Mk2 9.40. ὃς γὰρ οὐκ ἔστιν καθ᾽ ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. [Lk2·Mk2] Mk2 9.41 [see A179]	Mt2 10.42 [see A179]

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A174. Bound for Jerusalem	—––—	9.51
A175. Samaritan rejection	9.52–55	9.52–56

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
9.51 not present in Lk1[264]	Lk2 9.51. ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ.
QnLk1 9.52. 《καὶ πορευθέντες εἰσῆλθον εἰς》 〈κώμην Σαμαριτῶν〉[265]	Lk2 9.52. καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. <u>καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν</u> ὡς ἑτοιμάσαι αὐτῷ· [†QnLk1·Lk2]
QnLk1 9.53. 《καὶ οὐκ ἐδέξαντο αὐτόν》[266]	Lk2 9.53. <u>καὶ οὐκ ἐδέξαντο αὐτόν</u>, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ. [‡QnLk1·Lk2]
QnLk1 9.54. 〈οἱ μαθηταὶ〉 《εἶπαν》 〈πῦρ〉 《καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;》[267]	Lk2 9.54. ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν· κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς; [†QnLk1·Lk2]
QnLk1 9.55. 《καὶ》 〈ἐπετίμησεν αὐτοῖς〉[268]	Lk2 9.55. στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. [†QnLk1·Lk2]
9.56 not present in QnLk1[269]	Lk2 9.56. καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

[264] Lk2 9.49–53 are together unattested according to Roth (p. 420); Lk2 9.51 in particular was likely not present in Lk1. Its vocabulary and images are characteristic LkR2, evoking imperial majesty and ascension tropes: "now it happened when the days of his ascension were brought to fullness" / ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ. Compare the highly similar construction in Acts 2.1 "and when the day of Pentecost was brought to fullness" / καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς. Qn elsewhere attests once to the verb "set" / στηρίζ- (Qn 16.26), but there it is applied to the divine order, the chasm "fixed" between the rich and poor in the afterlife, and not to a person's "fixed" decision or direction, the latter pointing to yet another LkR2 word choice. The word for "face/presence" / πρόσωπον as used of Jesus or any person is extremely rare if not absent in Qn (possibly 9.29). The quick threefold repetition of that term here (9.51, 52, 53), without any clear attestation by Lk1 witnesses, evokes an imperial entourage and procession far more likely representing LkR2 redaction than Qn or LkR1. The notices in Mk2 10.1 and Mt2 19.1–2 about Jesus going to "the region of Judea" may have been inspired by Lk2 9.51, but the texts are sufficiently distinct as not to necessitate their inclusion in this parallel set.

[265] Lk1 9.52 is considered unattested by Roth (p. 420), who claims that "no insight into wording can be gained" for the whole passage of 9.52–56. On the contrary, Tertullian does explicitly attest the phrase "village of the Samaritans" in his extended summary: "The creator exhibits a plague of fire on that false prophet at Elijah's request. I note a judge's severity and by contrast Christ's same censure on the disciples when targeting that village of Samaritans" / *repraesentat creator ignium plagam Helia postulante in illo pseudopropheta. agnosco iudicis severitatem, e contrario Christi <lenitatem, increpantis> eandem animadversionem destinantes discipulos super illum viculum Samaritarum* (*Marc.* 4.23.7; Roth 5.41). The opening phrase, "and he sent messengers/angels before his presence" / καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ, is likely LkR2 redaction exhibiting the diplomatic preparations and political decorum befitting a royal visit.

[266] Lk1 9.53 is unattested according to Roth (p. 420), but its refusal to show hospitality in Lk1 is probably implied by Tertullian and appears clearly shortly after this passage in the sending of the seventy (Qn 10.10–11). The historical-political reason given for this lack of hospitality exhibits characteristic LkR2 vocabulary, grammatical/syntactical constructions, and themes: "because his presence was going to Jerusalem" / ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.

[267] Lk1 9.54 is attested "but no insight into wording can be gained" according to Roth (p. 420). On the contrary, Tertullian explicitly attests "disciples" / *discipulos* and "fire" / *ignium* in *Marc.* 4.23.7 as quoted above. The improvised restorations are warranted as necessary to the narrative and as implied by Tertullian in the above quotation of *Marc.* 4.23.7. The addition of two specific names (James and John)—the same two who in Mk2 3.17 happen to hold the epic/mythical title "sons of thunder"—is likely LkR2 redaction. The disciples pausing to ask Jesus a question starting with "do you want" / θέλεις is likely LkR2 redaction (cf. the similar formulations in Lk2 18.41, 22.9) intended to remove an embarrassing detail about the disciples actually invoking divine wrath.

[268] For Lk1 9.55, that Jesus "censured" / *animadversionem destinantes* the disciples is explicitly attested by Tertullian in *Marc.* 4.23.7 as quoted above. However, the lemma "turn" / στρέφω is characteristic LkR2 (DD 1.1: Lk2 #7, Ac #3), nowhere else evidenced in GMarc, and is thus removed.

[269] Lk2 9.56 is unattested for Lk1 according to Roth (p. 420). That the theme of homelessness appears immediately after this in QnLk1 9.58 makes for a smooth transition in QnLk1 and suggests that 9.56 likely reflects the LkR2 emphases on travel and hospitality. Also note the proclivity for LkR2 to use the lemma "village" / κώμη- as a standard element of narrative redactional framing (Lk2 8.1, 10.38, 17.12, 24.13, 24.28).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)
A176. Following Joshua	9.57–62	8.18–22	1.43b	9.57–62

Parallel Verses for Signals Tracing: GMarc 9.57–58

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 9.57. 《εἶπέν τις πρὸς αὐτόν》 ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ[270]	Mt1 8.18. ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. Mt1 8.19. καὶ προσελθὼν εἷς γραμματεὺς <u>εἶπεν αὐτῷ·</u> διδάσκαλε, <u>ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ</u>. [QnLk1·Mt1]	Lk2 9.57. καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ <u>εἶπέν τις πρὸς αὐτόν·</u> <u>ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ</u>. [QnLk1¨Lk2]
QnLk1 9.58. 《καὶ λέγει αὐτῷ ὁ Ἰησοῦς αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ》[271]	Mt1 8.20. <u>καὶ λέγει αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ</u>. [QnLk1·Mt1]	Lk2 9.58. <u>καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ</u>. [QnLk1¨Lk2]

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[270] The main portion of Lk1 9.57 is quoted verbatim by Tertullian: "But why does the most humane god refuse him who offers himself to him as an inseparable companion? Perhaps because he had spoken proudly or from hypocrisy, 'I will follow you wherever you go.' Therefore in judging pride or hypocrisy, he was governing as a judge" / *at enim humanissimus deus cur recusat eum qui se tam individuum illi comitem offert? si quia superbe vel ex hypocrisi dixerat: sequar te quocumque ieris, ergo aut superbiam aut hypocrisim recusandam iudicando iudicem gessit* (*Marc.* 4.23.9; Roth 4.4.37). The opening improvised restoration is based on D, essentially corroborated both by Mt1 and Lk2 as independent QnLk1 receptors. MtR1 8.18 adds clarifications and formalities about a "scribe" being the questioner and addressing Jesus as "teacher," as well as an opening justification for the question, that Jesus himself had "commanded the crowd to leave."

[271] While the explicit wording of Lk1 9.58 is indeed unattested (Roth 4.4.37, p. 420), the refusal of Jesus is clearly attested in general in the above quotation by Tertullian (*Marc.* 4.23.9). Thus it is reasonable to attempt to reconstruct the text of QnLk1 based on Mt1 and Lk2 as independent yet virtually identical receptors.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)
QnLk1 9.59. εἶπεν δὲ ⟨τῷ Φιλίππῳ⟩ ⟪ἀκολούθει μοι ὁ δὲ εἶπεν ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ⟫ θάψαι τὸν πατέρα μου²⁷²	Mt1 8.21. ἕτερος <u>δὲ</u> τῶν μαθητῶν [αὐτοῦ] <u>εἶπεν</u> αὐτῷ· κύριε, <u>ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ</u> <u>θάψαι τὸν πατέρα μου</u>. [QnLk1·Mt1]	1.43b. εὑρίσκει <u>Φίλιππον</u>. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· <u>ἀκολούθει μοι</u>. [QnLk1˙Jn1]	Lk2 9.59. <u>εἶπεν δὲ πρὸς</u> **ἕτερον**· <u>ἀκολούθει μοι</u>. <u>ὁ δὲ εἶπεν</u>· [**κύριε**] <u>ἐπίτρεψόν</u> <u>μοι ἀπελθόντι</u> πρῶτον <u>θάψαι τὸν πατέρα μου</u>. [QnLk1Mt1·:Lk2]
QnLk1 9.60. ⟪εἶπεν δὲ αὐτῷ⟫ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς σὺ δὲ ⸂πορευθεὶς⸃ διάγγελλε τὴν βασιλείαν τοῦ θεοῦ²⁷³	Mt1 8.22. ὁ δὲ Ἰησοῦς λέγει <u>αὐτῷ</u>· <u>ἀκολούθει μοι</u> καὶ <u>ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς</u>. [QnLk1·Mt1]		Lk2 9.60. <u>εἶπεν δὲ αὐτῷ</u>· <u>ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ</u> <u>ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ</u>. [QnLk1Mt1·:Lk2]

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²⁷² Lk1 9.59 is quoted by Clement of Alexandria with the disciple Phillip as the interlocutor. Speaking of heretics such as Marcion, he says, "And they furnish an answer together in the lord's voice, who says to Phillip, 'Let the dead bury their own dead, but you follow me'" / κἂν συγχρήσωνται τῇ τοῦ κυρίου φωνῇ λέγοντος τῷ Φιλίππῳ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀκολούθει μοι (*Strom.* 3.4.25.3; Roth 8.14). Without any stated reason, Harnack (p. 202*) dismisses this as "nicht sicher" and Roth follows suit, that such a clear reference to Phillip was "not likely" to have been "drawn from Marcion's Gospel" (8.14). BeDuhn is of the same opinion yet attempts to explain the identification of Phillip as "part of the legendary material that Clement sometimes draws on to fill out gospel episodes and characters" (p. 153). Given the complete lack of attestation of Phillip here in Lukan mss and the tendency of the early orthodox to clean up and elevate authorized apostolic reputations, the unflattering mention of Phillip here is best considered a unique, yet highly credible attestation to the earliest textual tradition of QnLk1 as well as the textual precursor to and inspiration for Jn1 1.43 and its separate account of the calling of Phillip, which otherwise has no parallel in the early gospel strata. Note also that MtR1 8.21 keeps the disciple's identity anonymous: "another of the disciples" / ἕτερος... τῶν μαθητῶν. LkR2 9.59 reads as an even more emphatic attempt at anonymizing: "to another" / πρὸς ἕτερον. This cascade of increasing anonymization suggests that the earliest tradition was embarrassing and/or problematic, whether because Phillip was rebuked by Jesus or because his calling came too late in the QnLk1 narrative for the taste of later gospel compilers, especially given how Philip was included among the twelve in Mk1 3.18 and its later heirs.

²⁷³ Lk1 9.60 is clearly summarized and quoted by Tertullian: "But when to the one who made an excuse of his father's burial he responds: 'Let the dead bury their own dead, but you go and proclaim the kingdom of god'" / *illi autem causato patris sepulturam cum respondet: sine mortui sepeliant mortuos suos, tu autem vade et adnuntia regnum dei* (*Marc.* 4.23.10; Roth 4.4.37). Given the above cited corroboration of Clement of Alexandria, as well as Mt1 and Lk2 as Lk1 receptors, Tertullian's felicitous placement of the possessive after the participle (or substantive adjective) in Latin does not warrant Roth's (p. 420) relocation of the participial phrase's intervening possessive "their own" / ἑαυτῶν after "dead" / νεκρούς. The word "go" / πορευθεὶς, unique to D among Luke mss, is closer to Tertullian's *vade*, carrying an earlier tradition than Lk2, "depart" / ἀπελθὼν, which Roth uses as a basis to reconstruct ἄπελθε (p. 420).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Jn1 (100–110)	Lk2 (117–138)
QnLk1 9.61. 《εἶπεν δὲ τις ἀκολουθήσω σοι πρῶτον δὲ ἐπίτρεψόν μοι》 ἀποτάξασθαι ⌜τοῖς ⌜ἰδίοις⌝⌝²⁷⁴ QnLk1 9.62. 《εἶπεν δὲ ὁ Ἰησοῦς》 〈μὴ〉 ⌜βλέψῃς⌝ εἰς τὰ ὀπίσω	—――――	—――――	Lk2 9.61. <u>εἶπεν δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· <u>πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.</u> [QnLk1˙Lk2] Lk2 9.62. <u>εἶπεν δὲ</u> [πρὸς αὐτὸν] <u>ὁ Ἰησοῦς·</u> οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ᾽ ἄροτρον καὶ <u>βλέπων εἰς τὰ ὀπίσω</u> εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ. [QnLk1˙Lk2]

²⁷⁴ Lk1 9.61–62 is clearly paraphrased by Tertullian: "Indeed when he prohibits that third one from looking back who first prepared to farewell his own" / *cum vero et tertium illum prius suis valedicere parantem prohibet retro respectare* (*Marc.* 4.23.11; Roth 4.4.37). The improvised restoration fills in a necessary dialogical gap and draws on Lk2 as a partly faithful receptor of Lk1 here, especially given that no rival Matthean tradition exists. The formal address of Jesus as "master" / κύριε in 9.61 (as also possibly in 9.59) is likely LkR2 redaction, as is the agricultural metaphor or aphorism about "putting the hand on the plow" / ἐπιβαλὼν τὴν χεῖρα ἐπ᾽ ἄροτρον, a metaphor completely absent from Tertullian's close paraphrase. The Lk2 word "plow" / ἄροτρον is an NT *hapax legomenon* and the word "useful" / εὔθετός is a rare word characteristic of LkR2 redaction. The phrase "in my house" / εἰς τὸν οἶκόν μου is also omitted as another characteristic LkR2 phrase (cf. 5.24, 8.39, 11.24), and instead corrected with a literal translation from Tertullian's "his own" / *suis* / ἰδίοις. The explicit restoration and emendation of "do not look" / μὴ βλέψῃς is based on Tertullian saying that Jesus "prohibits" / *prohibet*. The prohition thus stated may be reminiscent of LXX Gen 19.17.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A177. Seventy sent[275]	10.1, 4–5, 7b, 9–11	6.7–8, 11	10.1, 7, 9–12, 14, 16	11.6, 12.3c, 13.1	10.1–12	6.7–13	9.37–38; 10.7–16
A178. Cities cursed	——	——	——	——	10.13–15	——	11.20–24

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 10.1. ⸢⸢ἐκλεξάμενος⸣⸣ 《δὲ》 ⸢ἄλλους⸣ ἑβδομήκοντα ⟨ἀποστόλους⟩ ἀπέστειλεν εἰς ⸢πόλεις⸣276	Mk1 6.7. καὶ προσκαλεῖται τοὺς δώδεκα καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων	Mt1 10.1. <u>καὶ προσκαλεσάμενος τοὺς δώδεκα</u> μαθητὰς αὐτοῦ **ἔδωκεν** <u>αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων</u> ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. [¦Mk1Lk1·:Mt1] [see A049]	Lk2 10.1. μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος <u>ἑτέρους</u> <u>ἑβδομήκοντα</u> [δύο] καὶ <u>ἀπέστειλεν</u> αὐτοὺς ἀνὰ δύο [δύο] πρὸ προσώπου αὐτοῦ <u>εἰς</u> πᾶσαν <u>πόλιν</u> καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι. [Lk1·:Lk2]	Mk2 6.7. <u>καὶ προσκαλεῖται τοὺς δώδεκα</u> καὶ ἤρξατο αὐτοὺς **ἀποστέλλειν** **δύο** **δύο** <u>καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων</u> [QnMk1Lk2·:Mk2]

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[275] See A142 (Twelve commissioned) above for additional notes and indirect parallels. This specific QnLk1 passage is well attested overall by Tertullian (Roth 4.4.38, 5.42).

[276] Lk1 10.1 is clearly referenced by Tertullian: "He chooses seventy other apostles on top of the twelve" / *adlegit et alios septuaginta apostolos super duodecim* (*Marc.* 4.24.1). The emendation to "others" / ἄλλους for QnLk1 in place of the Lk2 "others" / ἑτέρους is based on their respective typical word choice. The lemma ἀναδείκνυμι in Lk2 10.1 is likely LkR2 redaction, matching with its appearance in Acts 1.24, also about the selection of apostles. Given that, rather than defaulting to LkR2 "revealed" / ἀνέδειξεν as do Harnack and Roth (5.42), I translate Tertullian's word choice *adlegit* / "he chose" as ἐκλεξάμενος, the same term that already appeared in Lk1 6.13 and its "choosing" of the "twelve apostles" without any precedent in the Mk1 source for that term, supporting the conclusion that both terms ("choose" and "twelve") first appeared here in Qn 10.1. In regard to Tertullian's notice that the seventy "were being sent into cities" / *in civitates mittebantur*, the plural "into cities" / εἰς πόλεις is preferable to the singular "into a city" / εἰς πόλιν as in Harnack and Roth (5.42), who both simply take the LkR2 formula and remove "every" / πᾶσαν. Note that the choosing of the twelve disciples/apostles was not in Qn, but it did appear in Lk1 thanks to its Mk1 source. At this point in the Qn narrative, Joshua has certainly attracted "disciples" (Qn 9.40), including "Peter" (Qn 9.33) and apparently "Phillip" (Qn 9.59), but the word "apostles" / ἀποστόλους has not yet appeared until now. In other words, the selection of "seventy other apostles" in Qn is *not* in addition to "the twelve," but only in addition to those previously mentioned. Note also that the selection of seventy apostles here in Qn follows immediately after the above section on following Joshua, and just before that, the start of his journey to Jerusalem. Note also that LkR2, with its vested interest in defending the Mk1/Mt1 tradition of twelve and only twelve apostles here and in Acts, removes the term "apostles" here in the sending of the seventy. Following from the biased and invalid assumption that Lk1 is derivative of Lk2, Roth (5.42) follows Harnack in omitting "apostles" here in Lk1 despite its clear attestation in Tertullian. The expression "before his presence" / πρὸ προσώπου αὐτοῦ in Lk2 10.1 is likely LkR2 redaction that was not original to Qn; see the footnotes above on Lk2 9.51–53.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
10.2–3 not present in QnLk1[277]	9.37–38 not present in Mt1 Mt1 10.16. ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.	Lk2 10.2. ἔλεγεν δὲ πρὸς αὐτούς· ὁ μὲν <u>θερισμὸς</u> πολύς, οἱ δὲ ἐργάται ὀλίγοι. δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. [Jn2·Lk2] Lk2 10.3. ὑπάγετε· <u>ἰδοὺ</u> <u>ἀποστέλλω ὑμᾶς ὡς</u> <u>ἄρνας</u> <u>ἐν μέσῳ λύκων</u>. [Mt1·Lk2]	Mt2 9.37. τότε <u>λέγει</u> <u>τοῖς μαθηταῖς αὐτοῦ</u>· <u>ὁ μὲν θερισμὸς</u> <u>πολύς, οἱ δὲ ἐργάται ὀλίγοι</u>· [Jn2Lk2·:Mt2?] Mt2 9.38. <u>δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως</u> <u>ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ</u>. [Jn2Lk2·:Mt2?] Mt2 10.16 same at Mt1

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[277] Lk2 10.2–3 are unattested according to Roth (p. 420), but for now provisionally bracketed as not present in Lk1. Lk2 10.2–3 reflects a clear and clever synthesis by LkR2 of the beginning and end of the Mt1 redaction of the choosing/sending of the twelve. Note the slight shift from "sheep" / πρόβατα in Mt1 to "lambs" / ἄρνας in Lk2, which could have christological significance as well as pacifist import, given that the group of seventy (likely armed) men in Qn had obvious implications for banditry and/or zealotry. Note also that the signals about the "harvest" are completely absent from the Markan strata, except perhaps the brief mention of the "harvest" in the later neglected Mk1 fable of the secret seed (4.26–29), which in its original context was likely about dynastic infanticide, rather than a metaphor for proselytizing. The latter sense of the "harvest" probably first appeared in Jn2 4.35 as its earliest textual stratum: "Do you all not say, 'Four months and the harvest is coming'? Behold I tell you, lift up your eyes and see the fields that they are white for harvest" / οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν. While there is little linguistic correspondence between Jn2 4.35 and Lk2 10.2, the Johannine image of the harvest as a proselytizing opportunity may have inspired its inclusion in Lk2 and Mt2.

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Qn 10.4. 《ἔλεγεν δὲ πρὸς αὐτούς ἵνα μηδὲν αἴρωσιν εἰ》 ⸉⸀μὴ⸊ ῥάβδον⸌ ⸉μὴ⸊ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε²⁷⁸	Mk1 6.8. καὶ <u>παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον</u> μόνον, 《μὴ ὑποδήματα,》 μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν [Qn·Mk1] 6.9 not present in Mk1	Lk1 9.3. 《<u>καὶ εἶπεν πρὸς αὐτούς μηδὲν αἴρετε εἰς τὴν ὁδόν</u>》 ⟨μήτε ὑποδήματα ἐν τοῖς ποσὶν ὑμῶν, μήτε <u>πήραν</u>, μήτε <u>ῥάβδον</u>, μήτε δύο χιτῶνας, μήτε <u>χαλκὸν ἐν ταῖς ζώναις ὑμῶν</u>⟩ [¦Mk1·Lk1] [see A142] Lk1 10.4. ⟨<u>παρήγγειλεν</u>⟩ 《<u>δὲ αὐτοῖς ἵνα αἴρωσιν</u>》 μηδὲν <u>ῥάβδον</u> μὴ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε [QnMk1·:Lk1]	Mt1 10.9. 《<u>καὶ εἶπεν πρὸς αὐτούς μηδὲν αἴρετε</u> μηδὲ <u>χαλκὸν εἰς τὰς ζώνας ὑμῶν</u>》 [¦‡Mk1Lk1·:Mt1] [see A142] Mt1 10.10a. <u>μὴ πήραν εἰς ὁδὸν</u> <u>μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον</u> [QnMk1Lk1·:Mt1]	Dx 11.6. ἐξερχόμενος δὲ ὁ <u>ἀπόστολος</u> <u>μηδὲν</u> λαμβανέτω εἰ <u>μὴ ἄρτον</u> ἕως οὗ αὐλισθῇ ἐὰν δὲ <u>ἀργύριον</u> ψευδοπροφήτης ἐστί [QnMk1Mt1·:Dx] [see QnLk 10.1 above for ἀποστόλους]	Lk2 9.3. <u>καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν</u> μήτε ἄρτον <u>μήτε</u> ἀργύριον <u>μήτε</u> [ἀνὰ] <u>δύο χιτῶνας</u> ἔχειν. [¦Mk1Lk1·:Lk2] [see A142] Lk2 10.4. <u>μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.</u> [QnMk1Mt1Dx·:Lk2] Ac 3.6. εἶπεν δὲ Πέτρος· <u>ἀργύριον</u> καὶ χρυσίον οὐχ ὑπάρχει μοι [Mk1Lk1Mt1Dx·:Ac]	Mk2 6.8 same as Mk1 Mk2 6.9. ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε <u>δύο χιτῶνας</u>. [¦Lk1¨Mk2] [see A142]	Mt2 10.9. μὴ κτήσησθε <u>χρυσὸν</u> μηδὲ <u>ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν</u> [¦Mk1Lk1Mt1DxLk2·:Mt2] [see A142] Mt2 10.10a same as Mt1

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²⁷⁸ Lk1 10.4 is thoroughly described and partly quoted by Tertullian: "Yet Christ ordered his disciples not to carry a staff on the road… the latter were being sent into cities" / *Christus autem nec virgam discipulis in viam ferre praescripsit… hi autem in civitates mittebantur* (*Marc.* 4.24.2); "The former he had forbidden even to carry shoes… 'No one,' he said, 'greet on the road'" / *etiam calciamenta portare vetuit illos… neminem, inquit, in via salutaveritis* (*Marc.* 4.24.3; Roth 5.42). The seventy apostles were apparently armed in Qn 10.4, reflected in its earliest reception in Mk1 6.8, which has "only/except a staff" / εἶ μὴ ῥάβδον. In keeping with its penchant for *Heilsgeschichte*, MkR1 replaced the Qn sending of the seventy apostles with the sending of the twelve while borrowing from Qn its phrasing and motif of being armed with staffs, which weapons are perhaps reconfigured and reimagined in MkR1 as a sign of patriarchal authority instead of physical danger from a large gang. Based on Tertullian using the word "ordered" / *praescripsit*, Lk1 probably had the term "ordered" / παρήγγειλεν, perhaps from Mk1 instead of from Qn. For the earliest signal here, I opt for "said" / ἔλεγεν in keeping with typical Qn verbs of speaking, confirmed (though transitioned to the aorist εἶπεν) in the independent receptions of Qn in Lk1 9.3 and Mt1 10.9. In keeping with its early orthodox tendency to self-distance from violent Jewish revolts, LkR2 removed "staff" / ῥάβδον and focused on voluntary poverty ("carry no purse, no pouch" / μὴ βαστάζετε βαλλάντιον, μὴ πήραν) in keeping both with its emphasis on hospitality and on the standard in *Didache* 11.6 about true apostles not asking for money. MkR2 overturns all prior strata about the shoeless disciples and apostles, elevating the social status of the twelve from the implied poverty and mendicant lifestyle of the leaders of previous generations. There is also a synthetic progression and growing concern regarding carrying money while traveling: Qn 10.4 says nothing about it, Mk1 6.8 (in regard to the twelve) says "nor money in your belts" and Lk1 9.3 and Mt1 10.9 follow suit. The *Didache* next specifically mentions that an apostle who asks for "silver" / ἀργύριον is a false prophet. In Lk2 suddenly "silver" / ἀργύριον now shows up in the instructions for the seventy, while in Ac 3.6 Peter says he does not have "silver and gold" / ἀργύριον καὶ χρυσίον. This ultimately leads MtR2 to adjust the commissioning of the twelve: "Do not procure silver or gold" / μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 10.5. εἰς ἣν ἂν εἰσέλθητε οἰκίαν λέγετε εἰρήνη ⸀τῷ οἴκῳ τούτῳ⸳[279] 10.6 not present in QnLk1[280] 10.7ac not present in QnLk1[281] QnLk1 10.7b. ἄξιος [γὰρ] ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ[282] 10.8 not present in QnLk1[283]	Mt1 10.11. εἰς ἣν δ' ἂν εἰσέλθητε, κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. [¦QnLk1·Mt1] [see A142] Mt1 10.12. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν [¦QnLk1·Mt1] [see A142] 10.13 not present in Mt1 Mt1 10.10b. ἄξιος γὰρ ὁ ἐργάτης ⟪τοῦ μισθοῦ⟫ αὐτοῦ. [QnLk1·Mt1]	Dx 11.4. πᾶς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς κύριος [QnLk1˙Dx] Dx 11.5. οὐ μένει δὲ εἰ μὴ ἡμέραν μίαν ἐὰν δὲ ᾖ χρεία καὶ τὴν ἄλλην τρεῖς δὲ ἐὰν μείνῃ ψευδοπροφήτης Dx 12.3. εἰ δὲ θέλει πρὸς ὑμᾶς καθῆσθαι τεχνίτης ὢν ἐργαζέσθω καὶ φαγέτω Dx 13.1. πᾶς δὲ προφήτης ἀληθινὸς θέλων καθῆσθαι πρὸς ὑμᾶς ἄξιός ἐστι τῆς τροφῆς αὐτοῦ [QnMt1·Dx]	Lk2 10.5. εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν, **πρῶτον** λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ. [QnLk1Mt1·:Lk2] Lk2 10.6. καὶ ἐὰν ἐκεῖ ᾖ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν **ἡ εἰρήνη** ὑμῶν· εἰ δὲ μή γε, ἐφ' ὑμᾶς ἀνακάμψει. [QnLk1Jn1·:Lk2] Lk2 10.7ac. **ἐν αὐτῇ** δὲ **τῇ οἰκίᾳ μένετε** ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν... μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. [Mt1Dx·:Lk2] Lk2 10.7b. ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. [QnLk1˙Lk2] Lk2 10.8. καὶ εἰς ἣν ἂν πόλιν **εἰσέρχησθε** καὶ **δέχωνται ὑμᾶς**, ἐσθίετε τὰ παρατιθέμενα ὑμῖν [QnLk1Mt1·:Lk2]	Mk2 6.10. καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. [¦QnLk1Lk2·Mk2] [see A142 and Lk2 9.4 for ἐκεῖθεν]	Mt2 10.11. εἰς ἣν δ' ἂν **πόλιν** ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν **κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε**. [QnLk1Mt1Lk2·:Mt2] Mt2 10.12 same as Mt1 Mt2 10.13. καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν, ἐὰν δὲ μὴ ᾖ **ἀξία**, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. [QnJn1Lk2·:Mt2] Mt2 10.10b. ἄξιος γὰρ ὁ ἐργάτης **τῆς τροφῆς** αὐτοῦ. [QnLk1Mt1Dx·:Mt2]

[279] Lk1 10.5 is clearly paraphrased by Tertullian: "So also the lord <commanded> that into whatever house they enter, to speak peace to it" / *sic et dominus ut in quam introissent domum <praescribat> pacem ei dicere* (*Marc.* 4.24.4; Roth 5.42). To recount the signals sequentially: QnLk1 calls for a customary greeting ("peace be to this house"), MtR1 tempers the greeting ("greet it"), LkR2 repeats the QnLk1 formulation, and finally MtR2 10.11 instructs to "find someone in it [i.e., the city] who is worthy," which effectively expands on the forthcoming Lk2 (10.8, 10, 12) intertexts with Gen 19 and reflects even deeper LXX knowledge and appropriation. Notice specifically that LkR2 10.8 has "into whatever city" / εἰς ἣν δ' ἂν πόλιν, which MtR2 expands to "into whatever city or village" / εἰς ἣν δ' ἂν πόλιν ἢ κώμην.

[280] Lk2 10.6 is unattested (Roth, p. 420), but it was likely not present in Lk1, its conspicuous absence from all strata of Mark providing corroboration. The repeated Jn1 trope (20.19, 21, 26) about Jesus saying "peace be with you" and even conveying the spirit directly (20.21–22) as well as the Mt1 5.9 beatitude that "peacemakers" are "sons of god" may together have inspired the unique formulation in Lk2 10.6, which MtR2 10.13 echoes and expands in further in keeping with Jn1. Note that the word "peace" is rare in Matthew (5.9, 10.13x2, 10.34x2), whereas it is highly prevalent in Luke (14 occurrences), mostly concentrated in the Lk2 stratum, further supporting MtR2 depending on LkR2 here.

[281] Lk1 10.7 is attested according to Roth (p. 420), but that only applies to the phrase in 10.7b (see below). LkR2 once again adds express hospitality protocols: "eating and drinking what is [put] before them" and in its discouragement of transience may answer to the specific hospitality and travel ethics of the *Didache*, which may well have been a pivotal text between the strata of QnLk1/Mt1 and Lk2/Mt2 in its instructions about how long traveling apostles could stay in a house: "Let every apostle who comes to you be welcomed as the master. Now one does not stay more than a day or one more if there is need. But if one stays three days, that is a false prophet" (11.4–5); "Now if one wants to remain with you as a craftsperson, let that person work and eat" (12.3). The unique description about whether a "house" is "worthy" "or not" in Mt2 may reflect the early- to mid-second century rise of the "house church" / *domus ecclesiae* as a distinctive form of Christian social organization and ritual space outside of the purview of the synagogue or other fora of Greco-Roman philosophy and cultus. The LkR2 and MtR2 preoccupation with finding houses overseen by like-minded patrons suggests there had now arisen rival houses to which devotees might associate.

[282] Lk1 10.7b is quoted by Tertullian: "Yet the worker is worthy of his wage" / *dignus autem operarius mercede sua* (*Marc.* 4.24.5; Roth 5.42). MtR2 apparently borrows from *Didache* 13.2, "the worker is worthy of his food" / ἄξιος ... ὁ ἐργάτης τῆς τροφῆς αὐτοῦ τροφῆς, while changing the order in QnLk1Lk2, which happened to correspond perfectly with Tertullian's order in *Marc.* 4.24.4. While Jn2 4.36 ("The one who harvests receives a wage" / ὁ θερίζων μισθὸν λαμβάνει) is not included here in its own column, it could well have been inspired by QnLk1 and Mt1.

[283] Lk1 10.8 is considered attested according to Roth (5.42, p. 420), but only for the word "received" / δέχωνται. On the contrary, Tertullian's attestation of that term more likely applies to Lk1 10.10 (see below). Lk2 10.8 was likely not present in Lk1 and instead reflects the LkR2 doubling of the previous, simpler Qn/LkR1 tradition, which only pertained to the seventy apostles finding refuge in houses. In Lk2, the seventy enter not only "into whichever house" / εἰς ἣν δ' ἂν... οἰκίαν (10.5) but also "into whichever city" / εἰς ἣν ἂν πόλιν, a characteristic LkR2 word and setting. Notice the doubling of "into whichever" / εἰς ἣν ἂν between 10.5 and 10.8. As we will see in Lk2 10.12, the "city" setting anticipates an explicit intertext with the Gen 19 story of the inhospitality of Sodom and Gomorrah to the angels/messengers. Notice also that Lk2 10.8 uniquely evidences the characteristic LkR2 emphasis on hospitality, "eat whatever is set before you" / ἐσθίετε τὰ παρατιθέμενα ὑμῖν.

Qn (65–69)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
Qn 7.22. … ⌜λεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται⌝ Qn 10.9. ⌜λέγετε αὐτοῖς⌝ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ[284]	Lk1 7.22 same as Qn Lk1 9.2. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι Lk1 10.9 same as Qn	Mt1 10.7. πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι <u>ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν</u>. [QnLk1·Mt1] 10.8 not present in Mt1	Lk2 9.2 same as Lk1 Lk2 10.9. καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε αὐτοῖς· ἤγγικεν ἐφ᾽ ὑμᾶς <u>ἡ βασιλεία τοῦ θεοῦ</u>	Mt2 10.7 same as Mt1 Mt2 10.8. <u>***ἀσθενοῦντας*** **θεραπεύετε**</u>, <u>νεκροὺς ἐγείρετε</u>, <u>λεπροὺς καθαρίζετε</u>, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. [QnLk1Mt1·:Mt2]

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[284] Lk1 10.9 is closely paraphrased by Tertullian: "The kingdom of god… he commands it be proclaimed as having drawn near" / *regnum dei … illud iubet adnuntiari adpropinquasse* (*Marc.* 4.24.6; Roth 5.42). While "command" / *iubet* might call for a different Greek word, the LkR2 imperative "tell" / λέγετε is the best option in view of the available evidence and universal Luke mss attestation. While Roth (p. 420) tentatively puts the verb "has come near" / ἤγγικεν at the end of 10.9, it fits better at the start of the kerygma, matching both Tertullian's verbatim quotation of Lk1 10.10–11 in *Marc.* 4.24.7 (see below) as well as the Mt1 and Lk2 strata for this signal transmission. Note that the presence of the apostles' *kerygma* first in Qn—a text where John the baptizer is a marginal figure—entails that its verbatim repetition in later strata (Mk2 1.15; Mt2 3.2) about John anachronistically portrayed him as an apostle of Jesus! Note also that MtR2 anachronistically places this kerygma in the mouth of Jesus from the start of his ministry (Mt2 4.17), aligning the messages of John and Jesus, and perhaps spiritualizing and obscuring the revolutionary implication of Jesus first mentioning this kerygma in the QnLk1 sending of the seventy.

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
Qn 10.10–11. 《καὶ ὅσοι ἂν》 μὴ δέχωνται ὑμᾶς ⌜⌜λέγετε⌝⌝ γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ 《καὶ》 ⌜⌜ἐκτινάξατε⌝⌝ τὸν κονιορτὸν 《τῶν ποδῶν ὑμῶν》 ⟨εἰς μαρτύριον⟩²⁸⁵	Mk1 6.11. καὶ ὃς ἂν μὴ δέξηται ὑμᾶς ἐκτινάξατε τὸν 《κονιορτὸν》 τῶν ποδῶν ὑμῶν εἰς μαρτύριον. [¦Qn·Mk1] [see A142]	Lk1 9.5. 《καὶ ὅσοι ἂν》 μὴ ⌜δέχωνται⌝ ὑμᾶς τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ⌜ἐκτινάξατε⌝ εἰς μαρτύριον 《αὐτοῖς》 [¦Qn˙Lk1] [see A142] Lk1 10.10–11 same as Qn	Mt1 10.14. καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [¦QnMk1Lk1·:Mt1] [see A142]	Lk2 10.10. εἰς ἣν δ᾽ ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε· [QnLk1˙Lk2] Lk2 10.11. καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. [QnLk1˙Lk2]	Mk2 6.11. καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. [¦QnMk1Lk1Lk2·:Mk2] [see A142]	Mt2 10.14. καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [¦QnMk1Mt1Lk2Mk2·:Mt2] [see A142]

²⁸⁵ Lk1 10.10–11 is clearly attested by Tertullian with a mix of quotation and paraphrase. "He also added that they should say to those who had not received them: 'Know nevertheless that the kingdom of god has drawn near'... He also thus commands to shake off dust upon them, for a testimony" / *etiam adicit ut eis qui illos non recepissent dicerent: scitote tamen adpropinquasse regnum dei... sic et pulverem iubet excuti in illos, in testificationem* (*Marc.* 4.24.7; Roth 5.42). This reconstruction follows Tertullian's order so that the apostles' speech-act about the kingdom of god comes before the wiping off of dust and keeps the wiping of dust as a command, whereas LkR2 makes it part of the apostles' speech-act. Roth (p. 420) anachronistically applies to Lk1 the conflated LkR2 speech-act with its more erudite and dramatic first person middle, "we wipe clean" / ἀπομασσόμεθα in 10.11, instead of the cruder second person imperative "shake off" / ἐκτινάξατε used in early and all strata of Mark and Matthew, which prove closer to Tertullian's paraphrase. In keeping with customary QnLk1 linguistic patterns, the present tense "speak" / λέγετε is more likely than Roth's use of the LkR2 aorist εἴπατε. The phrase "as a witness" / εἰς μαρτύριον is an explicit restoration based on *in testificationem* in *Marc.* 4.24.7. The opening improvised restoration is based on a combination of the formulation in Mk1 and Mt1 ("and whoever" / καὶ ὃς ἂν), the similarly reconstructed phrase in Lk1 9.5, and Tertullian here using the plural for "them who did not receive" / *illos non recepissent*; thus we have "and whosoever" / καὶ ὅσοι ἂν. The closing improvised restoration "of your feet" / τῶν ποδῶν ὑμῶν is based on its presence in all other synoptic strata, albeit in a slightly modified form in Lk2 because of its inclusion there in the main speech act. Note the dense and numerous characteristic LkR2 references missing from Lk1, including descriptors of the Hellenistic *polis*: "city" / πόλιν and "streets" / πλατείας, in 10.10, and then heightened dramatization in 10.11 in a speech act delivered to the *entire city*: "the dust that clings to our feet from your city we wipe clean on you" / τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν. The lemma "wipe clean" / ἀπομάσσω is an NT *hapax legomenon*. The opening of Lk2 10.10 repeats the same introductory formula from Qn 10.5. The word "however" / πλὴν is removed from Roth's reconstruction because it is a highly characteristic LkR2 term; Tertullian's use of *tamen* may well reflect his own transitional phrasing.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
10.12–15 not present in QnLk1[286]	Lk2 10.12. λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. Lk2 10.13. οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν. Lk2 10.14. πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. Lk2 10.15. καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ᾅδου καταβήσῃ.	Mt2 10.15. ἀμὴν <u>λέγω ὑμῖν</u>, <u>ἀνεκτότερον ἔσται</u> γῇ <u>Σοδόμων</u> καὶ Γομόρρων <u>ἐν ἡμέρᾳ</u> κρίσεως <u>ἢ τῇ πόλει ἐκείνῃ</u>. [Lk2·Mt2] Mt2 11.20. τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν· Mt2 11.21. <u>οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι</u> ἐγένοντο <u>αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ</u> <u>μετενόησαν</u>. [Lk2·Mt2] Mt2 11.22. <u>πλὴν</u> λέγω ὑμῖν, <u>Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται</u> ἐν <u>ἡμέρᾳ</u> κρίσεως <u>ἢ ὑμῖν</u>. [Lk2·Mt2] Mt2 11.23. <u>καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾅδου καταβήσῃ</u>· ὅτι εἰ ἐν Σοδόμοις <u>ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί</u>, ἔμεινεν ἂν μέχρι τῆς σήμερον. [Lk2·Mt2] Mt2 11.24. <u>πλὴν λέγω ὑμῖν</u> ὅτι γῇ <u>Σοδόμων</u> <u>ἀνεκτότερον ἔσται</u> ἐν <u>ἡμέρᾳ</u> κρίσεως ἢ σοί. [Lk2·Mt2]

[286] Lk2 10.12–15 is entirely unattested according to Roth (p. 420), but all of this content was likely not present in Lk1. Lk2 10.12 continues and expands the LkR2 redactions made in Lk2 10.1, making an entire city an object of divine punishment all the while adding an HB/LXX allusion to Gen 19. The comparative "more bearable" / ἀνεκτότερον reflects LkR2 erudition, a form appearing only here in this parallel set within the whole NT and nowhere in the LXX. The subsequent set of oracles against Chorazin, Bethsaida, and Capernaum in Lk2 10.13–15 were original to LkR2 then copied and expanded by MtR2, along with a nice little transitional statement in Mt2 11.20. LkR2 characteristic features include numerous place names, cities as direct addressees, and a rhetorical question asked and answered (10.15). Characteristic LkR2 vocabulary includes: "repent" / μετανοέω and "powers" / δυνάμεις. The reference to LXX Isa 14.13–15 in Lk2 10.15 is also a characteristic LkR2 feature, here imitated by MtR2, and is not attributable to Q (Fleddermann, p. 97).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A179. Representation	10.16	13.20	10.16	9.41	10.40–42

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1· 10.16. ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ 《ἐμοῦ ἀκούων ἀκούει τοῦ ἀποστείλαντος》[287]	Jn2 13.20. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με. [‡QnLk1·Jn2]	Lk2 10.16. ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με. [QnLk1Jn2·:Lk2]	Mk2 9.41. ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.	Mt2 10.40. ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. [QnLk1Jn2Lk2·:Mt2] Mt2 10.41. ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται. Mt2 10.42. καὶ ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. [Mk2·Mt2]

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[287] Tertullian quotes the first part verbatim: "Whoever spurns you, spurns me" / *qui vos spernet, me spernet* (*Marc.* 4.24.8; Roth 5.43, following Harnack). The improvised restoration is from D, which here has a unique tradition that reads the hearing statement as a continuation of the spurning statement: "Whoever spurns you spurns me, hearing me he hears the one who sent." The presence of the "the one who sent" / ἀποστείλαντος in QnLk1 may explain how "the one who sent" / πέμψαντά came to be in Jn2 13.20. Note that f[13] and other Western tradition witnesses also have the spurning and hearing sayings inverted, apparently stemming from QnLk1. Jn2 may also have been inspired by the theme in QnLk1 12.12 about spirit-guided speech, especially its Mk1 13.13 and Mt1 10.20 formulation about how "you will not be the ones speaking but instead the spirit" / οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα. Compare parallel set A198.

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
10.17–18 not present in QnLk1[288]	Lk2 10.17. ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα [δύο] μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. Lk2 10.18. εἶπεν δὲ αὐτοῖς· ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. Ac 2.11. ... λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις... Ac 2.43. ... σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο. Ac 4.30. ... σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. Ac 10.46. ... αὐτῶν λαλούντων γλώσσαις... Ac 19.6. ... ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευον.	Mk3 16.17. <u>σημεῖα</u> δὲ <u>τοῖς πιστεύσασιν</u> ταῦτα παρακολουθήσει· <u>ἐν τῷ ὀνόματί μου</u> <u>δαιμόνια</u> ἐκβαλοῦσιν, <u>γλώσσαις λαλήσουσιν καιναῖς</u> [Lk2Ac·:Mk3]

[288] Lk2 10.17–18 are unattested (Roth, p. 420), but they were likely not present in Lk1. In John, Jesus often performs "signs" / σημεῖα, but nowhere else in the synoptics except the longer ending of Mk3 is it said expressly that believers will do "signs." That explicit claim, however, suffuses Acts (Ac 2.43, 4.30, 5.12, 6.8, 8.6, 8.13, 14.3, 15.12). The theme in Lk2 10.18 of satan's fall is similarly entirely absent elsewhere in the gospels but clearly present in Rev 12.9. In Qn, there is no return of the seventy, thus the renaming of this parallel set. Apparently the seventy in Qn are sent ahead to prepare for the revolt/revolution as Joshua makes his way toward Jerusalem. LkR2, however, in keeping with its characteristic development of *exitus-reditus* journey narratives, makes the return of the seventy here the closure of its unique narrative *inclusio*.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 10.19. ⸢⸢δώσω⸣⸣ τὴν ἐξουσίαν πατεῖν ἐπάνω ὄφεων καὶ σκορπίων[289]	Lk1Lk2 4.35. τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν. Lk1Lk2 4.40b. ... τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. Lk2 10.19. ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. [QnLk1·Lk2] Ac 9.12. ... ἐπιθέντα αὐτῷ [τὰς] χεῖρας ὅπως ἀναβλέψῃ. Ac 28.8. ... ἐπιθεὶς τὰς χεῖρας αὐτῷ ἰάσατο αὐτόν.	Mk2 6.13. καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον. [¦Lk1Js·:Mk2] [see A142] Mk3 16.18. [καὶ ἐν ταῖς χερσὶν] ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν. [QnLk1Lk2Ac·:Mk2]
10.20 not present in QnLk1[290]	Lk2 10.20. πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς.	—————

[289] Lk1 10.19 is both restated and paraphrased by Tertullian: "Who now will give the power of trampling upon serpents and scorpions?" / *quis nunc dabit potestatem calcandi super colubros et scorpios?* (*Marc.* 4.24.9); "Then he subordinated even scorpions and serpents to his [the creator's] saints" / *tunc et scorpios et serpentes sanctis suis subdidit* (*Marc.* 4.24.12; Roth 4.4.39). Roth points out that Tertullian's future tense verb ("will give" / *dabit*) does not clarify which verb (the perfect tense "I have given" / δέδωκα or the present tense "I give" / δίδωμι) is preferable between the two major variants among Luke mss. There is a third option that makes more sense: Tertullian's future verb is a faithful reflection of a future verb in Greek ("I will give" / δώσω), transitioning perfectly into the prayer in the next passage! LkR2 thus transforms the future verb to present or perfect to aver that the disciples had already received this authority. The genitive definite article + infinitive formulation, "of the stepping" / τοῦ πατεῖν, is characteristic of LkR2 (#20 Lk2, #18 Ac; DD 1.2 'ó@dg* *@vn*), so the definite article is removed from the reconstruction here. Tertullian's genitive participle "of trampling" / *calcandi* does not require it. The word formula "authority" / ἐξουσία + infinitive is present elsewhere in QnLk1 in 12.5. Note that the last half of the verse has the characteristic LkR2 term "power" / δύναμιν and also an implicit cosmology of satan as "the enemy" / τοῦ ἐχθροῦ; cf. Ac 13.10, "devil's son, enemy of all righteousness" / υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, likely influenced by Mt1 and Revelation. Elsewhere in Luke, enemies are human, not spiritual entities, and are usually described in the plural. The devil being pictured as an "enemy who sows" (Mt 13.39, see also 13.25, 13.28) is closely related.

[290] Lk2 10.20 is unattested (p. 420), but it was likely not present in Lk1. The vocabulary and themes are characteristic of LkR2, including the transitional term "however" / πλὴν, the mention of "the spirits" / τὰ πνεύματα and the lemma "submit" / ὑποτάσσω. The grandiose claim, "your names have been inscribed in the heavens," may echo the LkR2 heavenly celebratory themes appended to the fables of the Lost sheep (Lk2 15.7, "there will be joy in heaven" / χαρὰ ἐν τῷ οὐρανῷ ἔσται) and Lost coin ("there will be joy in the presence of angels of god" / γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ (Lk2 15.10). It also likely alludes to that theme in Revelation (Rev 3.5, 13.8, 17.8, and 20.15).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A181. Thanksgiving	10.21–24	10.21–24	11.25–27; 13.16–17
A110. Invitation	———	———	11.28–30

Parallel Verses for Signals Tracing: GMarc 10.21

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 10.21. εὐχαριστῶ σοι καὶ ἐξομολογοῦμαί κύριε τοῦ οὐρανοῦ ὅτι κρυπτὰ ⌜ταῦτα ἀπὸ σοφῶν⌝ καὶ ⌜συνετῶν⌝ ἀπεκάλυψας νηπίοις ναὶ ὁ πατήρ[291]	Lk2 10.21. ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο [ἐν] τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν· ἐξομολογοῦμαί <u>σοι</u>, πάτερ, <u>κύριε τοῦ οὐρανοῦ</u> καὶ τῆς γῆς, <u>ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν</u> καὶ <u>ἀπεκάλυψας</u> αὐτὰ <u>νηπίοις· ναὶ ὁ πατήρ</u>, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. [QnLk1·Lk2]	Mt2 11.25. <u>**ἐν ἐκείνῳ τῷ καιρῷ**</u> ἀποκριθεὶς ὁ Ἰησοῦς <u>**εἶπεν· ἐξομολογοῦμαί σοι, πάτερ**</u>, κύριε τοῦ οὐρανοῦ **καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις**· [QnLk1Lk2·:Mt2] Mt2 11.26. <u>ναὶ ὁ πατήρ</u>, <u>**ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου**</u>. [QnLk1Lk2·:Mt2]

[291] Both Tertullian and Epiphanius clearly quote Lk1 10.21: "Who is the lord of heaven invoked who is not shown previously as maker? 'Thanks indeed,' he says, 'I give, and I confess, lord of heaven, because what things have been hidden from the wise and prudent, you have revealed to infants'" / *quis dominus caeli invocabitur qui non prius factor ostenditur? gratias enim, inquit, ago, et confiteor, domine caeli, quod ea quae erant abscondita sapientibus et prudentibus, revelaveris parvulis* (*Marc.* 4.25.1; Roth 4.4.40); "'I thank you, lord of heaven. He does not have 'and the earth,' nor does he have 'father'" / εὐχαριστῶ σοι, κύριε τοῦ οὐρανοῦ. οὐκ εἶχεν δὲ καὶ τῆς γῆς, οὔτε πάτερ εἶχεν. ἐλέγχεται δέ κάτω γὰρ εἶχεν ναὶ, ὁ πατήρ (*Pan.* 42.11.6 κβ (22); 42.11.17 Σχ. κβ (22); Roth 6.4.25). Both confirm (Epiphanius explicitly and Tertullian tacitly) that "father" / πάτερ and "of the earth" / καὶ τῆς γῆς were absent from the opening of the prayer in Lk1. While "I give thanks" / εὐχαριστῶ is absent from LkR2 and MtR2, Roth (p. 420) and Harnack (p. 205*) were correct to keep it as a distinctive tradition, given that both Tertullian and Epiphanius attest to it. While Harnack (p. 206*) and Roth (p. 420) reconstruct dative forms for "the wise and prudent" / σοφοῖς καὶ συνετοῖς, Tertullian was almost certainly using the ablative case here, which fully supports the ablative constructions already found in LkR2 and MtR2: ἀπὸ σοφῶν καὶ συνετῶν. I also differ from Harnack and Roth by opting for the LkR2 and MtR2 "these things" / ταῦτα as sufficiently confirmed by Tertullian, without need for the more complicated relative clause "whatever things were" / ἅτινα ἦν. The opening and closing phrases are characteristic LkR2: "he rejoiced in the holy spirit" and "because thus it was pleasing before you." This set continues the MtR2 section in the parallel set above.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 10.22. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός οὐδεὶς γινώσκει τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱός καὶ τίς ἐστιν ὁ υἱός εἰ μὴ ὁ πατήρ καὶ ᾧ ἐὰν ὁ υἱὸς ⌜ἀποκαλύψῃ⌝[292]	Lk2 10.22. <u>πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός</u> μου, καὶ <u>οὐδεὶς γινώσκει τίς ἐστιν</u> ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. [QnLk1·Lk2]	Mt2 11.27. <u>πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός</u> **μου, καὶ** οὐδεὶς **ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ**, οὐδὲ **τὸν πατέρα τις** ἐπιγινώσκει **εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.** [QnLk1Lk2·:Mt2] Mt2 11.28. δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. Mt2 11.29. ἄρατε τὸν ζυγόν μου ἐφ᾽ ὑμᾶς καὶ μάθετε ἀπ᾽ ἐμοῦ, ὅτι πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· Mt2 11.30. ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

[292] The opening clause of Lk1 10.22 is restated in the third person by Tertullian: "Everything has been given over to him by the father, he says" / *omnia sibi tradita dicit a patre* (*Marc.* 4.25.7; Roth 4.4.41). I concur with Roth here on several nuances of the reconstruction. 1) The word "my" / μου is unattested and probably best omitted. 2) The first statement has an inverse order compared to Lk2 and Mt2: "no one knows who the father is except the son and who is the son except the father." *Adamantius Dialogue* confirms this order: "No one knows the father except the son, nor does anyone know the son except the father" / οὐδεὶς ἔγνω τὸν πατέρα εἰ μὴ ὁ υἱός, οὐδὲ τὸν υἱόν τις γινώσκει εἰ μὴ ὁ πατήρ (42,30–44, 2 (1.23); Roth 7.4.18). So does the Latin translation of Irenaeus: "No one has known the father except the son, nor the son except the father, and to whom the son has chosen to reveal" / *nemo cognovit patrem nisi filius, nec filium nisi pater, et cui voluerit filius revelare* (*Haer.* 4.6.1; Roth 8.15). So does Tertullian, who gives the most accurate and thorough quotation: "But no one knows who the father is, except the son, and who the son is, except the father and to whomever the son reveals" / *sed nemo scit qui sit pater, nisi filius, et qui sit filius, nisi pater et cuicumque filius revelaverit* (*Marc.* 4.25.10; Roth 4.4.41). 3) The word "chooses" / βούληται should indeed be omitted in view of Tertullian's attestation, which makes the corresponding infinitive form "to reveal" / ἀποκαλύψαι unnecessary. The Latin transition of Irenaeus likely reflects a later edition of Lk1 and/or a quotation conflated with Lk2 and/or Mt2.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 10.23. μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε	Lk2 10.23. καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν· <u>μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε</u>. [QnLk1·Lk2]	Mt2 13.16. <u>ὑμῶν</u> δὲ <u>μακάριοι οἱ ὀφθαλμοὶ</u> ὅτι <u>βλέπουσιν</u> καὶ τὰ ὦτα ὑμῶν ὅτι <u>ἀκούουσιν</u>. [QnLk1Lk2·:Mt2]
QnLk1 10.24. λέγω γὰρ ὑμῖν ὅτι ῾προφῆται οὐκ εἶδαν ἃ ὑμεῖς βλέπετε᾽[293]	Lk2 10.24. <u>λέγω γὰρ ὑμῖν ὅτι</u> πολλοὶ <u>προφῆται</u> καὶ βασιλεῖς ἠθέλησαν ἰδεῖν <u>ἃ ὑμεῖς βλέπετε</u> καὶ <u>οὐκ εἶδαν</u>, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. [QnLk1·Lk2]	Mt2 13.17. ἀμὴν <u>γὰρ</u> <u>λέγω</u> <u>ὑμῖν ὅτι</u> <u>πολλοὶ</u> <u>προφῆται</u> καὶ δίκαιοι <u>**ἐπεθύμησαν**</u> <u>**ἰδεῖν**</u> <u>**ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν**</u>. [QnLk1Lk2·:Mt2]

[293] Tertullian clearly quotes Lk1 10.23–24 verbatim in sequence: "Blessed are the eyes that see what you see, for I tell you that prophets have not seen what you see" / *beati oculi qui vident quae videtis: dico enim vobis quia prophetae non viderunt quae vos videtis* (*Marc.* 4.25.12; Roth 5.44). The latter part of this quotation merits the upgrade. The additions in Lk2 are characteristic LkR2 redactions: "turning" / στραφεὶς to the disciples, having a private audience with them, gratuitous references to royalty, expression of character motivation with the lemma "want/desire" / θέλω, and the Mt1 focus on hearing divine words. MtR2 takes the LkR2 additions (esp. the private communication to the disciples and expansion to include auditory and not just visual terms) and reconfigures them into an exclusive statement of beatitude. MtR2 replaces the LkR2 "kings" / βασιλεῖς with "righteous" / δίκαιοι.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A182. Shema	10.25–28	22.34–40	10.25–28	12.28–34

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 10.25. ⟨ἰδοὺ⟩ νομικός ⟨ἀνέστη⟩ ⸀ἐκπειράζων αὐτὸν⸣ τί ποιήσας ζωὴν κληρονομήσω;²⁹⁴ QnLk1 10.26. εἶπεν ἐν τῷ νόμῳ τί γέγραπται;²⁹⁵	Mt1 22.34. οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό, Mt1 22.35. καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν [νομικὸς] <u>πειράζων αὐτόν·</u> [QnLk1·Lk2] Mt1 22.36. διδάσκαλε, ποία ἐντολὴ μεγάλη <u>ἐν τῷ νόμῳ</u>; [QnLk1·Lk2]	Lk2 10.25. καὶ <u>ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν</u> λέγων· **διδάσκαλε**, <u>τί ποιήσας ζωὴν</u> αἰώνιον <u>κληρονομήσω</u>; [QnLk1Mt1·:Lk2] Lk2 10.26. ὁ δὲ <u>εἶπεν</u> πρὸς αὐτόν· <u>ἐν τῷ νόμῳ τί γέγραπται</u>; πῶς ἀναγινώσκεις; [QnLk1˙Lk2]	Mk3 12.28. καὶ προσελθὼν <u>**εἷς**</u> τῶν γραμματέων <u>**ἀκούσας**</u> αὐτῶν συζητούντων, <u>**ἰδὼν ὅτι**</u> καλῶς ἀπεκρίθη αὐτοῖς <u>**ἐπηρώτησεν**</u> αὐτόν· <u>**ποία**</u> ἐστὶν <u>**ἐντολὴ πρώτη πάντων**</u>; [QnLk1Mt1Lk2·:Mk3]

²⁹⁴ For Lk1 10.25, Tertullian and Epiphanius both confirm "doctor of law" / *nomikos*, rather than "one of" / εἷς ἐξ the Matthean "Pharisees" / Φαρισαῖοι or Markan "scribes" / γραμματέων. See the note on the next verse for the Epiphanius quotation. Tertullian gives the most complete description and quotation of this verse, specifically noting the absence of the word "eternal" / αἰώνιον in contrast to Lk2: "In the true gospel a doctor of the law assails the lord: 'By doing what,' he says, 'will I attain eternal life?' In the heretical [gospel], life is cited alone, without mention of 'eternal'" / *in evangelio veritatis legis doctor dominum adgressus: quid faciens, inquit, vitam aeternam consequar? in haeretico vita solummodo posita est, sine aeternae mentione* (*Marc.* 4.25.15; Roth 4.4.42). Tertullian had previously quoted the opening of the verse outside of the flow of his running commentary: "Behold a doctor of the law rose up testing him" / *ecce legis doctor adsurrexit temptans eum* (*Marc.* 4.19.7). Note that the MtR1 receptor uses the term "testing" / πειράζων, providing additional confirmation of ἐκπειράζων in Lk1. The order of the opening and the improvised restoration of δὲ are based on D, which here, like Lk1, is missing the formal/respectful address "teacher" / διδάσκαλε seen in Lk2 and all Markan and Matthean strata; its absence likely reflects an early textual tradition.

²⁹⁵ Epiphanius summarizes and quotes: "He said to the doctor of law, 'What has been written in the law?'" / εἶπεν τῷ νομικῷ ἐν τῷ νόμῳ τί γέγραπται; (*Pan.* 42.11.6 κγ (23); 42.11.17 Σχ. κγ (23); Roth 6.4.26).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 10.27. 《ὁ δὲ ἀποκριθεὶς εἶπεν》 ἀγαπήσεις κύριον τὸν θεόν σου ⸂ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ὅλης τῆς ἰσχύος⸃ ⟨σου⟩[296]	Mt1 22.37. ὁ δὲ ἔφη αὐτῷ· <u>ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ</u> ἐν ὅλῃ τῇ διανοίᾳ σου· Mt1 22.38. αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. Mt1 22.39. δευτέρα δὲ ὁμοία αὐτῇ· ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Mt1 22.40. ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.	Lk2 10.27. ὁ δὲ ἀποκριθεὶς εἶπεν· <u>ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης [τῆς] καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ</u> σου καὶ <u>ἐν ὅλῃ</u> τῇ ἰσχύϊ σου καὶ <u>ἐν ὅλῃ τῇ διανοίᾳ σου</u>, καὶ <u>τὸν πλησίον σου ὡς σεαυτόν</u>. [QnMk1·:Lk2]	Mk3 12.29. <u>***ἀπεκρίθη***</u> ὁ Ἰησοῦς ὅτι <u>***πρώτη ἐστίν***</u>· ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστιν, Mk3 12.30. καὶ <u>ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου</u> <u>**καὶ ἐξ ὅλης τῆς διανοίας**</u> <u>σου</u> <u>καὶ ἐξ ὅλης τῆς ἰσχύος σου</u>. [QnMt1·:Mk3] Mk3 12.31. <u>***δευτέρα αὕτη***· ***ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν***</u>. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.
QnLk1 10.28. 《εἶπεν δὲ αὐτῷ》 ὀρθῶς ⸀εἶπες⸀ τοῦτο ποίει καὶ ζήσῃ[297]	_____	Lk2 10.28. <u>εἶπεν</u> δὲ αὐτῷ· <u>ὀρθῶς ἀπεκρίθης</u>· <u>τοῦτο ποίει καὶ ζήσῃ</u>. [QnLk1·Lk2]	Mk3 12.32. καὶ εἶπεν αὐτῷ ὁ γραμματεύς· καλῶς, <u>**διδάσκαλε**</u>, <u>ἐπ᾽ ἀληθείας εἶπες</u> ὅτι εἷς ἐστιν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· [Qn·Mk1] Mk3 12.33. καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν. Mk3 12.34. καὶ ὁ Ἰησοῦς ἰδὼν [αὐτὸν] ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ· οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

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[296] Regarding Lk1 10.27, in Tertullian's telling, as in the Markan and Matthean strata, it was Jesus himself who quotes the *shema* (Deut. 6.5) whereas in Lk2 and (implicitly) Epiphanius, it is the lawyer who gives the main answer. "As the doctor appeared to inquire about that long life that is promised in the law by the creator, so also the lord has given a response to him in keeping with the law: 'Love the lord your god from your whole heart and from your whole soul and with all your strength,' because he was questioned about the law of life" / *ut doctor de ea vita videatur consuluisse quae in lege promittitur a creatore longaeva [aeterna], et dominus ideo illi secundum legem responsum dedisse: diliges dominum deum tuum ex toto corde tuo et ex tota anima tua et totis viribus tuis, quoniam de lege vitae sciscitabatur* (*Marc.* 4.25.15; Roth 4.4.43). Tertullian could be misreading Lk1 here or conflating it with other strata. The summary of Epiphanius specifically mentions that Jesus was "answering after the lawyer's answer" / καὶ ἀποκριθεὶς μετὰ τὴν ἀπόκρισιν τοῦ νομικοῦ (*Pan.* 42.11.6 κγ (23); 42.11.17 Σχ. κγ (23); Roth 6.4.26). While this could point to the LkR2 tendency toward philosophical dialogue, I read it as original to Lk1 and see Mt1 as ignoring this tradition about the lawyer receiving a concluding affirmation by Jesus. Note that Tertullian's quotation lacks the additional mention of Lev. 19.18 ("love your neighbor as yourself"), suggesting it was absent from Lk1. Note also that Tertullian/Lk1 uses the *ex* + ablative form consistently just as in the Markan receptor, whereas MtR1 switches to the dative, and LkR2 rotates from the former to the latter. Note finally that "whole mind" / ὅλῃ διανοίᾳ is present in Lk2 and Markan and Matthean strata, but not in Tertullian's quotation, again attesting to the earliest textual tradition.

[297] Lk1 10.28 is quoted verbatim by Epiphanius, "He said, 'You have spoken correctly. Do this and live'" / εἶπεν ὀρθῶς εἶπες. τοῦτο ποίει, καὶ ζήσῃ (*Pan.* 42.11.6 κγ (23); 42.11.17 Σχ. κγ (23); Roth 6.4.26).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A183. Good Samaritan	—————	10.29–37

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
10.29–37 not present in QnLk1[298]	Lk2 10.29. ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον;
	Lk2 10.30. ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ.
	Lk2 10.31. κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν·
	Lk2 10.32. ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.
	Lk2 10.33. Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ’ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη,
	Lk2 10.34. καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ.
	Lk2 10.35. καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.
	Lk2 10.36. τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;
	Lk2 10.37. ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως.

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[298] Lk2 10.29–37 is entirely unattested for Lk1 together with all of Lk2 10.29–42 (Roth, p. 420). This famous fable is chalk full of characteristic LkR2 features: narrative journey and place names (Jericho, Jerusalem), novelistic storytelling, dramatization, plot crisis, several distinct character roles, priestly characters, love in practice, ethical character synkrisis, philosophical dialogue, healing oil, kindness to foreigners, a Samaritan positively portrayed, all framed as a fable narrated as a story within a story and an extended *aggadic* rebuttal to the complaint against the protagonist made in the last passage. For additional context and related bibliography, see M. G. Bilby, "Good Samaritan: New Testament," *Encyclopedia of the Bible and Its Reception*, 10:638–639 (Boston; Berlin: de Gruyter, 2015) doi.org/10.5281/zenodo.3746979.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)
A184. Mary and Martha	—–––––	11.1–2, 20, 39	11.1, 20–21, 39, 12.1–3	10.38–42

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)
[cp. A114. Anointing] QnLk1 7.37–38. ἡ δὲ γυνὴ στᾶσα ὀπίσω ἡ ἁμαρτωλός παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας καὶ ταῖς θριξὶν ἐξέμασσεν καὶ ἤλειφεν καὶ κατεφίλει QnLk1 7.44-46. (καὶ πάλιν αὕτη τοῖς δάκρυσιν) ἔβρεξέν τοὺς πόδας μου καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν καὶ ἤλειψεν καὶ κατεφίλει 10.38–42 not present in QnLk1²⁹⁹	Jn1 11.1. ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ **Βηθανίας**, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. [¦QnMk1·:Jn1] [see A114] Jn1 11.2. ἦν δὲ Μαριὰμ ἡ <u>ἀλείψασα</u> τὸν κύριον **μύρῳ** καὶ <u>ἐκμάξασα</u> <u>τοὺς πόδας</u> αὐτοῦ <u>ταῖς θριξὶν</u> αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. [¦QnMk1·:Jn1] [see A114] Jn1 11.20. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριὰμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. Jn1 11.39. λέγει ὁ Ἰησοῦς· ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· κύριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστιν.	Jn2 11.1–2, 20, 39 same as Jn1 Jn2 11.21. εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· κύριε, εἰ ἧς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου· Jn2 12.1. ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν **εἰς Βηθανίαν**, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς. [¦QnMk1·:Jn2] [see A114] Jn2 12.2. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. Jn2 12.3. ἡ οὖν Μαριὰμ λαβοῦσα λίτραν **μύρου νάρδου πιστικῆς πολυτίμου** ἤλειψεν <u>τοὺς πόδας</u> τοῦ Ἰησοῦ καὶ ἐξέμαξεν <u>ταῖς θριξὶν αὐτῆς</u> <u>τοὺς πόδας</u> αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ **μύρου**. [¦QnMk1·:Jn2] [see A114]	Lk2 10.38. ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς <u>κώμην</u> τινά· γυνὴ δέ τις ὀνόματι <u>Μάρθα</u> ὑπεδέξατο αὐτόν. [Jn1·Lk2] Lk2 10.39. καὶ **<u>τῇδε</u>** ἦν **<u>ἀδελφὴ</u>** καλουμένη <u>Μαριάμ</u>, [ἣ] καὶ **<u>παρακαθεσθεῖσα</u> <u>πρὸς</u>** <u>τοὺς πόδας</u> τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ. [QnLk1Jn1·Lk2] Lk2 10.40. **ἡ** δὲ **<u>Μάρθα</u>** περιεσπᾶτο περὶ πολλὴν **<u>διακονίαν</u>**· <u>ἐπιστᾶσα</u> δὲ εἶπεν, **<u>κύριε</u>**, οὐ μέλει σοι ὅτι ἡ **<u>ἀδελφή</u>** μου μόνην με κατέλιπεν **<u>διακονεῖν</u>**; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. [QnLk1Jn1·Lk2] Lk2 10.41. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, Lk2 10.42. ἑνὸς δέ ἐστιν χρεία· Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.

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²⁹⁹ Lk2 10.38–42 is entirely unattested for Lk1 together with all of Lk2 10.29–42 (Roth, p. 420). Like the fable of the Good Samaritan, this one is also saturated with characteristic LkR2 features: multiple characters with clearly delineated narrative roles, hospitality protocols, a complaint against the protagonist, plot crisis, philosophical dialogue, a focus on women as disciples, and character synkrisis of ethics/piety, including a reliance on Jn1 and their Mary-Martha syncretic pairing, complete with Mary as the contemplative disciple who stays home and Martha as the persistent complainer who "serves" / διηκόνει.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)
A185. Lord's prayer	11.1–4	6.9–13	8.2	11.1–4

Parallel Verses for Signals Tracing: GMarc 11.1–2

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)
QnLk1 11.1. 《καὶ》 ἐν τόπῳ τινὶ ⟨αὐτὸν⟩ προσευχόμενον ⟨ἐπαιρόμενον τῷ οὐρανω⟩ ⌐εἶπέν⌐ τις τῶν μαθητῶν κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς ⌐καὶ⌐ Ἰωάνης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ[300]	————	————	Lk2 11.1. <u>καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον</u>, ὡς ἐπαύσατο, εἶπέν <u>τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.</u> [QnLk1˙Lk2]
QnLk1 11.2. 《οὕτω προσεύχεσθε》 πάτερ ⟨δίδου⟩ 《ἡμῖν》 ἅγιον πνεῦμα ἐλθέτω ἡ βασιλεία σου[301]	Mt1 6.9. <u>οὕτως</u> οὖν <u>προσεύχεσθε</u> ὑμεῖς· <u>πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου·</u> Mt1 6.10. <u>ἐλθέτω ἡ βασιλεία σου·</u> γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. [QnLk1·Mt1]	Dx 8.2a. <u>οὕτω προσεύχεσθε· πάτερ **ἡμῶν ὁ ἐν τῷ οὐρανω· ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς</u>. [QnLk1Mt1·:Dx]	Lk2 11.2. <u>εἶπεν δὲ αὐτοῖς· **ὅταν προσεύχησθε** λέγετε· πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου.</u> [QnLk1Mt1·:Lk2]

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[300] For Lk1 11.1, the minor upgrades are based on consistent Lk2 mss agreement and Tertullian's close summary and quotation: "When he was praying in a certain place... looking up to the heaven... a certain one of the disciples approached him: 'Lord,' he says, 'teach us to pray, just as John also taught his disciples'" / *cum in quodam loco orasset... oculis suspiciens ad caelum... adgressus eum ex discipulis quidam: domine, inquit, doce nos orare, sicut et Iohannes discipulos suos docuit* (*Marc.* 4.26.1; Roth 4.4.44). The definitive article plus infinitive construction ("it happened when being" / ἐγένετο ἐν τῷ εἶναι) is omitted as characteristic transitional phrasing of LkR2. The explicit restoration based on Tertullian's attestation runs very similar to the opening of Joshua's first speech in QnLk1 6.20a, "lifting up his eyes" / ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, and the same verb also appears in participial form in QnLk1 11.27 and 16.23. Given this, LkR2 apparently removed this phrase so as not to conflict with the upcoming fable of the Pharisee and publican (A237), the latter of whom is lauded for "not lifting his eyes" / οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι in prayer. The opening phrase "and it happened" / καὶ ἐγένετο is omitted as an LkR2 characteristic phrase. LkR2 also added a brief indication of ritual piety or civility, that the disciple waited to ask the question "when he stopped" / ὡς ἐπαύσατο, i.e., stopped praying.

[301] The introductory improvised restoration to Lk1 11.2 is based on consistent attestation across all strata and all Lk2 mss. From Roth's reconstruction (p. 421) "ours in the heaven" / ἡμῶν ὁ ἐν τῷ οὐρανω is removed, since it is not attested for Lk1 and is missing from many early and reliable Lk2 mss ($\mathfrak{P}^{75}$ ℵ B f[1] etc.). At the start of his set of rhetorical questions, Tertullian merely asks, "Whom will I call 'father'?" / *cui dicam 'pater'?* (*Marc.* 4.26.3; Roth 4.4.45). The explicit restoration of "give" / δίδου is based on the implicit demand conveyed at the outset of the prayer as detailed in Tertullian's succession of rhetorical questions: "From whom should I request holy spirit?... Shall I wish his kingdom come?" / *a quo spiritum sanctum postulem?... eius regnum optabo venire* (*Marc.* 4.26.4; Roth 4.4.45). Based on the imperative "give" / δίδου, which typically expects an indirect object, I also make an improvised restoration of "us" / ἡμῖν, which fits as a perfect parallel to the next verse (11.3). Note that QnLk1 11.13 specifically recalls the theme of asking god for "good gifts" / δόματα ἀγαθὰ and pledges that god "will give holy spirit" / δώσει πνεῦμα ἅγιον, essentially ending an *inclusio* that matches the QnLk1 opening of the Lord's prayer. In the revolutionary context of Qn, the prayer's request for "holy spirit" smacks of military empowerment, akin to the spirit coming upon the great military judges of old (e.g., Judg 3.10, 6.34, 11.29, 13.25, 14.19, 15.14) and their successors, the prophet-anointed kings (1 Sam 11.6, 1 Sam 16.13, etc.).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Dx (110–117)	Lk2 (117–138)
QnLk1 11.3. τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν[302]	Mt1 6.11. <u>τὸν ἄρτον</u> ἡμῶν <u>τὸν ἐπιούσιον</u> <u>δὸς</u> <u>ἡμῖν</u> <u>σήμερον</u>· [QnLk1·Mt1]	Dx 8.2b. <u>**τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον**</u> [QnLk1Mt1·:Dx]	Lk2 11.3. <u>τὸν ἄρτον **ἡμῶν** τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·</u> [QnLk1Mt1·:Lk2]
QnLk1 11.4a–b. 《καὶ》 ἄφες ἡμῖν ⸀τὰ ὀφειλήματα⸀ 《ἡμῶν ὡς καὶ ἡμεῖς ἀφίομεν τοῖς ὀφειλέταις ἡμῶν》 QnLk1 11.4c. 《καὶ》 ⸀μή ἄφες ἡμᾶς εἰσενεχθῆναι⸀ εἰς πειρασμόν[303]	Mt1 6.12. καὶ <u>ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν</u>, ὡς <u>καὶ</u> ἡμεῖς <u>ἀφήκαμεν</u> <u>τοῖς ὀφειλέταις ἡμῶν</u>· [QnLk1·Mt1] Mt1 6.13. <u>καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν</u>, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [QnLk1·Mt1]	Dx 8.2c. <u>καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν</u>, <u>ὡς καὶ ἡμεῖς ἀφίομεν</u> <u>τοῖς ὀφειλέταις ἡμῶν</u>, [QnLk1·Dx] Dx 8.2d. <u>**καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ**</u>· ὅτι σου ἐστιν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. [QnLk1Mt1·:Dx]	Lk2 11.4a. καὶ <u>ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν</u>, <u>καὶ</u> γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· [QnLk1·Lk2] Lk2 11.4b. <u>καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν</u>. [QnLk1·Lk2]

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[302] The closest and best witness of Lk1 11.3 is a fragment of Origen: "Now since those from Marcion have the reading thus: 'Your daily bread give us each day'" / ἐπεὶ δὲ οἱ ἀπὸ Μαρκίωνος ἔχουσι τὴν λέξιν οὕτως τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν (Origen, *Frag. 180* in Rauer, c3n47; Roth 8.16), clearly attesting to a unique tradition ("your" / σου instead of "our" / ἡμῶν) nowhere found in Lk2 mss. Tertullian also briefly paraphrases this petition: "Who will give me daily bread?" / *quis mihi dabit panem cottidianum?* (*Marc.* 4.26.4; Roth 4.4.46).

[303] The upgrades to Lk1 11.4 are based on Tertullian's close rhetorical questions paraphrasing the two concluding petitions: "Who will forgive me my faults?... Who will not allow us to be led into trial?" / *quis mihi delicta dimittet?... quis non sinet nos deduci in temptationem?* (*Marc.* 4.26.4; Roth 4.4.47). While Tertullian's *delicta* could certainly attest "sins" / ἁμαρτίας, the broad semantic range of the term, the fact that Mt1 and Dx both use explicit debt language in their receptions of QnLk1, and the consistent focus of Qn on socio-economic inequality makes the most likely reading close to *Didache* and consistent with Mt1: "debts" / τὰ ὀφειλήματα. While Lk1 11.4b is unattested, its consistent presence in some form across all strata and in all Lk2 mss makes its presence likely. The question is whether it was closer to Mt1, Dx, or LkR2. The terms "same/self" / αὐτοὶ and "each/all" / παντὶ are highly characteristic of LkR2 and infrequently attested for Lk1, leading me to take Mt1 and Dx as closer. Between those two, the present tense ("we forgive" / ἀφίομεν) in Dx is more characteristic of Qn than the perfect tense ("we have forgiven" / ἀφήκαμεν).

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

Parallel Verses for Signals Tracing: GMarc 11.5, 6

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.5. ⌜καὶ εἶπεν⌝ τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου ⌜⌜αἰτῶν⌝⌝ τρεῖς ἄρτους[304]	Lk2 11.5. <u>καὶ εἶπεν</u> πρὸς αὐτούς· <u>τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου</u> καὶ εἴπῃ αὐτῷ· φίλε, χρῆσόν μοι τρεῖς ἄρτους [QnLk1·Lk2]
11.6 not present in QnLk1[305]	Lk2 11.6. ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

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[304] The reconstruction of Lk1 11.5 follows Epiphanius in the upgrade of the introductory phrase, in the explicit restoration of the verb "asking" / αἰτῶν, and in the removal of the layered, polite, civilized dialogue, "And he said to him, 'Friend, grant me'" / καὶ εἴπῃ αὐτῷ φίλε, χρῆσόν μοι. Epiphanius' verbatim quotation simply reads "and he said, 'a certain one of you has a friend, and he will go to him in the middle of the night, asking for three loaves of bread" / καὶ εἶπεν τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, αἰτῶν τρεῖς ἄρτους (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); Roth 6.4.27). Tertullian gives a very involved summary, yet does not provide any evidence to overturn Epiphanius: "Thus even the preceding fable sets forth a nocturnal beggar of bread, not a stranger, but one knocking at a friend's, not someone unknown... he knocks at his at which he has a right, whose door he knows, whom he knows has bread" / *sic et praemissa similitudo nocturnum panis petitorem amicum facit, non alienum, et ad amicum pulsantem, non ad ignotum... ad eum pulsat ad quem ius illi erat, cuius ianuam norat, quem habere panes sciebat* (*Marc.* 4.26.8; Roth 4.4.48).

[305] Lk2 11.6 is unattested according to Roth (p. 421), but it was probably not present in Lk1. This verse reflects the LkR2 tendency to expand stories with the addition of new characters, character motivation, dialogue, hospitality protocols, and friend/filial piety. The arrival of this third party and the concomitant expectation of hospitality for this traveler is what necessitates the late night, emergency request. The unique note in D that the friend is "from the field" as opposed to all other Lk2 mss having "from the road" is an interesting possibility.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.7. 《καὶ ἔσωθεν εἶπεν μή μοι κόπους πάρεχε ἡ θύρα κέκλεισται》 ⸀καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσίν⸣ 《οὐ δύναμαι ἀναστὰς δοῦναί σοι》[306]	Lk2 11.7. κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπη, μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. [QnLk1·Lk2]
QnLk1 11.8. 《λέγω ὑμῖν》 ⸀εἰ καὶ⸣ ⸀ἀναστὰς⸣ ⸀οὐ δώσει⸣ 〈φίλῳ〉 ἀλλὰ 〈τινι κρούσαντι〉[307]	Lk2 11.8. λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει. [QnLk1·Lk2]

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[306] The opening improvised restoration to Lk1 11.7 includes a necessary introduction to the clearly attested speech that follows, and its vocabulary is found elsewhere in QnLk1: "within" / ἔσωθεν (11.39-40), the phrase "cause troubles" / κόπ- πάρεχ- (18.5), and "door" / θύρ- (13.25). The conjunctive-demonstrative crasis ("and that one" / κἀκεῖνος) is omitted from Lk1 as a characteristic LkR2 term and technique nowhere attested for Lk1. The upgrade is based on Tertullian, "already in bed with the children" / *cubantem iam cum infantibus* (*Marc.* 4.26.8; Roth 5.45). In QnLk1, the children (perhaps slaves) being in bed apparently explains why they cannot provide the requested bread. The closing improvised restoration is a reasonably inferred transitional phrase whose vocabulary is clearly attested in the next verse.

[307] The opening improvised restoration to Lk1 11.8 is a necessary transitional phrase. The explicit restorations and upgrades are based on Tertullian's summary, "He rises and gives, even if not as to a friend, still less as to person who is a stranger, but, as it says, as to someone bothersome" / *exsurgit et dat, et si iam non quasi amico, non tamen quasi extraneo homini. sed quasi molesto, inquit* (*Marc.* 4.26.9; Roth 4.4.48). Roth dismisses the presence of any verb of "knocking" because it is not in LkR2, even though, as he notes, almost every mention of this passage by Tertullian includes one or more references to the beggar "knocking": *pulsantem... pulsat* (*Marc.* 4.26.8); *pulsatur* (*Marc.* 4.26.9); *pulsator... pulsabat* (*Or.* 6.3); *pulsabat... pulsare* (*Praescr.* 11.5); *pulsator* (*Praescr.* 12.3). The word "knocking" thus appears as an explicit restoration at the end of QnLk1 11.8 as part of the final explanation of the would-be benefactor's shame—the public disturbance of loud knocking in the middle of the night. Note that QnLk1 uses this same verb elsewhere (QnLk1 11.9, QnLk1 13.25), possibly even including the participial form (QnLk1 12.36). LkR2 apparently removed this word in keeping with a customary interest in conveying civility and proper hospitality decorum. The expression "because of being" / διὰ τὸ εἶναι is probably not original to QnLk1, but instead expresses characteristic LkR2 editing. See DD 1.2 'διὰ@p* *1 ὁ@d* *@vn* and compare Lk2 2.4, "because of him being from the house and lineage of David" / διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A187. Encouragement to pray	11.9, 11–13	7.7–11	11.9–13

Parallel Verses for Signals Tracing: GMarc 11.9, ~~10~~

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.9. αἰτεῖτε καὶ δοθήσεται ζητεῖτε καὶ ⸂εὑρήσετε⸃ κρούετε καὶ ἀνοιγήσεται[308]	Mt1 7.7. <u>αἰτεῖτε καὶ δοθήσεται</u> ὑμῖν, <u>ζητεῖτε καὶ εὑρήσετε, κρούετε καὶ ἀνοιγήσεται</u> ὑμῖν· [QnLk1·Mt1]	Lk2 11.9. **<u>κἀγὼ ὑμῖν λέγω</u>**, <u>αἰτεῖτε καὶ δοθήσεται</u> **<u>ὑμῖν</u>**, <u>ζητεῖτε καὶ εὑρήσετε, κρούετε καὶ ἀνοιγήσεται</u> **<u>ὑμῖν</u>**· [QnLk1Mt1·:Lk2]
11.10 not present in QnLk1[309]	Mt1 7.8. πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται.	Lk2 11.10. **<u>πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται</u>**. [Mt1·Lk2]

[308] For Lk1 11.9, Epiphanius attests "ask and it shall be given" / αἰτεῖτε καὶ δοθήσεται (*Pan.* 42.11.17 Σχ. κδ (24); 42.11.17 Σχ. κδ (24); Roth 6.4.27). Tertullian repeatedly attests to the threefold formulation (*Marc.* 4.26.5, 4.26.6; *Bapt.* 20.5; *Or.* 10; *Praesc.* 11.7–10; Roth 4.4.49). All of these are missing the reference "to you" / *vobis* except for *Bapt.* 20.5, leading me to concur with Roth in omitting that word. The brief introductory phrase in LkR2 could come from QnLk1 (cf. 16.9, 20.8), but it is likely here influenced by the common Mt1 sermon on the mount phrase "but I tell you" / ἐγὼ δὲ λέγω ὑμῖν (5.22, 28, 32, 34, 39, 44).

[309] Lk2 11.10 is unattested according to Roth (p. 421), but it was likely not present in Lk1. Given the multiple verbatim attestations of the surrounding verses, as well as the perfect synchrony of Mt1 and LkR2, the most likely scenario is that this verse was not present in QnLk1 but instead comprises an MtR1 doubling or complementary parallelism that was later copied by LkR2.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.11. τίνα ⸀γὰρ⸀ ἐξ ὑμῶν πατέρα αἰτήσει υἱὸς ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; QnLk1 11.12. ἢ ⸀καὶ αἰτήσει⸀ ᾠόν ⸀μὴ ἐπιδώσει αὐτῷ⸀ σκορπίον;³¹⁰	Mt1 7.9. ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; Mt1 7.10. ἢ καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν ἐπιδώσει αὐτῷ; [QnLk1·Mt1]	Lk2 11.11. τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; Lk2 11.12. ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον; [QnLk1˙Lk2]
QnLk1 11.13. εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ πόσῳ μᾶλλον ὁ πατὴρ δώσει πνεῦμα ἅγιον;³¹¹	Mt1 7.11. εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. [QnLk1·Mt1]	Lk2 11.13. εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν. [QnLk1Mt1·:Lk2]

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³¹⁰ Epiphanius in his three quotations of Lk1 11.12 leaves out the repetition of the two verbs ("ask" / αἰτήσει and "give" / ἐπιδώσει) apparently to avoid redundancy (*Pan.* 42.11.6 κδ (24); 42.11.17 Σχ. κδ (24); 42.11.17 Ἔλ. κδ (24); Roth 6.4.27). The repeated verbs are present in *Adamantius Dialogue*: ἢ καὶ αἰτήσῃ ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον (110.1–6 (2.20); Roth 7.4.19). The same passage in *Adamantius Dialogue* further harmonizes the Matthean and Lukan traditions—a tendency seen in numerous mss of Luke here—to yield three total rhetorical questions: "If his son asks bread, gives him a stone? Or if he asks a fish, gives him a snake? Or if he asks an egg, gives him a scorpion?" / αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ ἐὰν αἰτήσῃ ἰχθύν, μὴ ὄφιν ἐπιδώσει αὐτῷ; ἢ καὶ αἰτήσῃ ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον. The brief summation of 11.11–12 by Tertullian (see the following note) should not be enlisted to cast doubt on the presence of the verbs "ask" and "give" that are clearly present in the Greek attestations. We note that LkR2 often remains faithful to the earlier QnLk1 tradition when the alternative Mt1 tradition creates potential conflicts. The variations in the Luke mss are numerous, but our reconstruction is most similar to 𝔓⁴⁵.

³¹¹ The confirmation of and upgrade to Lk1 11.13 is based on Epiphanius (*Anchor.* 18.4; *Pan.* 42.11.17 Ἔλ. κδ (24); Roth 6.4.27) and *Adamantius Dialogue* (110.1–6 (2.20); Roth 7.4.19). The two shortened quotations in Epiphanius (*Pan.* 42.11.6 κδ (24), 42.11.17 Σχ. κδ (24)) led Roth to downgrade "to give to your children" / διδόναι τοῖς τέκνοις ὑμῶν, though it is attested in *Adamantius Dialogue.* In my view, the prepositional phrase "to your children" / τοῖς τέκνοις ὑμῶν was likely absent from QnLk1, but instead was added by MtR1 and then copied by LkR2, who also uses it elsewhere (cf. Lk2 13.34, 19.44, Ac 2.39). The verb "to give" / διδόναι was likely absent as well, then, given the lack of the indirect object. The concluding phrase "will give holy spirit" / δώσει πνεῦμα ἅγιον is not attested by Epiphanius or *Adamantius Dialogue*, but it is clearly attested by Tertullian: "Not a serpent in place of a fish nor a scorpion in place of an egg... Therefore, he also will give holy spirit" / *non serpentem pro pisce nec scorpium pro ovo... itaque et spiritum sanctum is dabit* (*Marc.* 4.26.10; Roth 4.4.50).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A188. Beelzebub dispute	11.14–15, 18–23	3.22–27	12.22–30	11.14–23

Parallel Verses for Signals Tracing: GMarc 11.14–18

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.14. 《ταῦτα δὲ εἰπόντος αὐτοῦ προσφέρετε αὐτῷ》 δαιμόνιον κωφόν 《καὶ》 〈ἐκβαλόντας αὐτοῦ〉 《πάντες ἐθαύμασαν》[312]	Mk1 3.22. καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι <u>Βεελζεβοὺλ</u> ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων <u>ἐκβάλλει τὰ δαιμόνια</u>. [Qn·Mk1]	Mt1 12.22. τότε προσηνέχθη αὐτῷ <u>δαιμονιζόμενος</u> τυφλὸς καὶ <u>κωφός</u>, καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν <u>κωφὸν</u> λαλεῖν καὶ βλέπειν. [QnLk1¨Mt1]	Lk2 11.14. καὶ ἦν <u>ἐκβάλλων</u> δαιμόνιον [καὶ αὐτὸ ἦν] <u>κωφόν</u>· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος <u>ἐλάλησεν ὁ κωφὸς</u> καὶ <u>ἐθαύμασαν οἱ ὄχλοι</u>. [QnLk1Mt1·:Lk2]
QnLk1 11.15. 《καὶ εἶπον》 ἐν Βεελζεβοὺλ ἐκβάλλει τὰ δαιμόνια[313]		Mt1 12.23. καὶ <u>ἐξίσταντο πάντες</u> οἱ ὄχλοι καὶ ἔλεγον· μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ; [QnLk1¨Mt1]	Lk2 11.15. <u>τινὲς δὲ ἐξ αὐτῶν εἶπον</u>· ἐν Βεελζεβοὺλ <u>τῷ ἄρχοντι τῶν δαιμονίων</u> ἐκβάλλει τὰ δαιμόνια· [QnMk1Lk1·:Lk2]
11.16–17 not present in QnLk1[314]	Mk1 3.23. καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν;	Mt1 12.24. οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· οὗτος οὐκ <u>ἐκβάλλει τὰ δαιμόνια</u> εἰ μὴ ἐν τῷ Βεελζεβοὺλ <u>ἄρχοντι τῶν δαιμονίων</u>. [QnMk1Lk1·:Mt1]	Lk2 11.16. ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.
	Mk1 3.24. καὶ ἐὰν <u>βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία</u> ἐκείνη· [Qn·Mk1]	Mt1 12.25. εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς· πᾶσα <u>βασιλεία μερισθεῖσα καθ' ἑαυτῆς</u> ἐρημοῦται καὶ πᾶσα πόλις ἢ <u>οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται</u>. [QnMk1Lk1·:Mt1]	Lk2 11.17. αὐτὸς <u>δὲ εἰδὼς αὐτῶν τὰ διανοήματα</u> εἶπεν αὐτοῖς· <u>πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται</u> καὶ <u>οἶκος ἐπὶ οἶκον πίπτει</u>. [QnMk1Lk1Mt1·:Lk2]
QnLk1 11.18. 《εἶπεν αὐτοῖς》 ⸂καὶ εἰ ὁ σατανᾶς ἐφ' ἑαυτὸν ⸀ἐμερίσθη⸃ 〈οὐ δύναται〉 《σταθῆναι ἡ βασιλεία αὐτοῦ》[315]	Mk1 3.25. καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, <u>οὐ δυνήσεται ἡ οἰκία</u> ἐκείνη <u>σταθῆναι</u>. [Qn·Mk1] Mk1 3.26. καὶ <u>εἰ ὁ σατανᾶς</u> ἀνέστη <u>ἐφ' ἑαυτὸν καὶ ἐμερίσθη</u>, οὐ δύναται <u>στῆναι</u> ἀλλὰ τέλος ἔχει. [Qn·Mk1]	Mt1 12.26. <u>καὶ εἰ ὁ σατανᾶς</u> τὸν <u>σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη</u>· πῶς οὖν <u>σταθήσεται ἡ βασιλεία αὐτοῦ</u>; [QnMk1Lk1·:Mt1] [see Mk1 3.23]	Lk2 11.18. <u>εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ</u>; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. [QnMk1Lk1Mt1·:Lk2]

[312] The opening of 11.14 in D provides a smooth transition from QnLk1 11.13 that still differs considerably from LkR2, thus I take it as an early tradition, one simultaneously confirmed and corrected by the Mt1 receptor. For the middle portion, Tertullian summarizes: "when he had cast out the deaf demon" / *cum surdum daemonium expulisset* (*Marc.* 4.26.10; Roth 5.46), which reasonably attests "deaf demon" / δαιμόνιον κωφόν (Roth p. 421) and provides for the explicit restoration of "when he had cast out" / ἐκβαλόντας αὐτοῦ, which is how it reads in D, again different from LkR2 here. The improvised restoration of the end of the verse ("all were amazed" / πάντες ἐθαύμασαν) also comes from D and is confirmed by Mt1 ("all the crowds were amazed" / ἐξίσταντο πάντες οἱ ὄχλοι) and Lk2 ("the crowds were amazed" / ἐθαύμασαν οἱ ὄχλοι) as independent receptors.

[313] For Lk1 11.15, Tertullian does not specify the accusers (compare "scribes" in Mk1 and "Pharisees" in Mt1), making an impersonal formulation likely: "after it was said that he cast out demons through Beelzebub" / *in Beelzebub dictus eicere daemonia* (*Marc.* 4.26.10; Roth 4.4.51, 5.46). Roth correctly notes that Tertullian later in *Marc.* 4.28.2 clearly quotes from Matt 12.24, and thus its references to "this man" / οὗτος / *hic* and "except" / εἰ μὴ / *nisi* should not be taken as a testimony for Lk1: "For example they said about him: 'This man does not drive out demons except by Beelzebul'" / *scilicet super ipso dicentes: hic non expellit daemonia nisi in Belzebule*.

[314] Lk2 11.16–17 is unattested (Roth p. 421) but was probably absent from Lk1. Lk2 11.16 was most likely an LkR2 addition tied to A191 below (where the Qn/Lk1 "no sign" eventually synthesizes into "the sign of Jonah") and thus serves to foreshadow Lk2 11.29–32. In QnLk1, there is *no sign at all*, and no salvation-historical association of Jesus with Jonah. Lk2 11.17 was also likely an LkR2 addition, but this one based on the expansion of the signal from Qn 11.18 through Mk1 3.24 and then through Mt1 12.25.

[315] The upgrade to Lk1 11.18 is based on the clear attestation of Tertullian: "It is not possible for satan to be divided against himself" / *non posse satanan dividi adversus semetipsum* (*Marc.* 4.26.11; Roth 5.46). ἐμερίσθη is preferable to the LkR2 διεμερίσθη, both because the former is well attested in several early Lk2 mss, including 𝔓⁴⁵ ℵ C W, and because it is confirmed by Mk1 and Mt1 as independent receptors of Qn. The explicit restoration ("is not able" / οὐ δύναται) is based on Tertullian's *non posse*. The closing improvised restoration is necessary to complement the dependent opening clause of the verse. This restoration reflects an eclectic combination of elements from Mk1 as a receptor of Qn (particularly in its threefold, alternating repetition of "cannot stand"), and the fact that all strata here mention "the kingdom" / ἡ βασιλεία and have a verb of standing.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.19. εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;[316]	Mt1 12.27. καὶ <u>εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν</u>; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. [QnLk1¨Mt1]	Lk2 11.19. <u>εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν</u>; **διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται.** [QnLk1Mt1·∶Lk2]
QnLk1 11.20. εἰ δὲ ⸀ἐγὼ⸀ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ⸂⸌ἔφθασεν⸍⸃ ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ;[317]	Mt1 12.28. <u>εἰ δὲ ἐν</u> πνεύματι <u>θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.</u> [QnLk1¨Mt1]	Lk2 11.20. <u>εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.</u> [QnLk1¨Lk2]

[316] Lk1 11.19 is quoted verbatim by Tertullian: "'If I,' he says, 'in Beelzebub cast out demons, your sons, by whom do they cast out?' *si ego, inquit, in Beelzebub eicio daemonia, filii vestri in quo eiciunt?* (*Marc.* 4.26.10; Roth 5.46).

[317] Tertullian also quotes Lk1 11.20 verbatim: "He added, 'If I by god's finger expel demons, therefore hasn't the kingdom of god drawn near to you?'" / *subiungit: quodsi ego in digito dei expello daemonia, ergone adpropinquavit in vos regnum dei?* (*Marc.* 4.26.11; Roth 5.46). The first upgrade (ἐγὼ / *ego* / "I") is minor and explicitly attested by Tertullian. The second is an upgrade and correction to use "has come before" or "has overtaken" / ἔφθασεν, given that Tertullian's *adpropinquavit* could reasonably translate that term, its consistent reception in Mt1 and Lk2 as independent QnLk1 receptors, and its universal agreement in Luke mss. LkR2 precisely follows its QnLk1 source here even against Mt1 (note the difference between the Mt1 "spirit" / πνεύματι and Lk2 "finger" / δακτύλῳ of god), adding further corroboration that LkR2 was not following Mt1 against QnLk1 here.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.21–22. ⸀τὸν ἰσχυρὸν⸀ ἰσχυρότερος ⟪εἰσελθὼν⟫ ⸂νικήσῃ⸃ ⟨καὶ τὰ σκεύη αὐτοῦ διαρπάσαι⟩[318]	Mk1 3.27. ἀλλ᾽ οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. [Qn·Mk1]	Mt1 12.29. ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. [QnMk1·:Mt1]	Lk2 11.21. ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνη ἐστὶν τὰ ὑπάρχοντα αὐτοῦ· [QnLk1˙Lk2] Lk2 11.22. ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ᾽ ᾗ ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. [QnLk1˙Lk2]

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[318] Wording from Lk1 11.21–22 is referenced twice by Tertullian: "Therefore deservedly he made a connection to the comparison of that armed strong man, whom another more powerful overthrew" / *merito igitur adplicuit ad parabolam fortis illius armati, quem validior alius oppressit* (*Marc.* 4.26.12); "Even the comparison of the armed strong man, whom another more powerful overthrew and his vessels seized" / *etiam parabola fortis illius armati, quem alius validior oppressit et vasa eius occupavit* (*Marc.* 5.6.7; Roth 4.4.52). While the second reference appears much later and matches the wording that appears in Mk1 and Mt1 (τὰ σκεύη αὐτοῦ δι|αρπάσαι / *vasa eius occupavit* / "his vessels seized"), the first parts of the respective quotations match each other perfectly and match unique LkR2 wording quite well (*validior* / ἰσχυρότερος / "stronger"; *oppressit* / νικήσῃ / "overthrew"), leading me to take both quotations as clear attestations of Lk1 11.21–22 and make an explicit restoration accordingly. While Tertullian's expression *armati* could attest to the LkR2 "fully armed" / καθωπλισμένος (so Roth 4.4.52 and p. 421, judged as secure), ἰσχυρὸς by itself can mean "strong" or "armed" or both (see e.g., LXX Num 20.20, Josh 1.14), and σκεύη / *vasa* can refer to weapons (see e.g., Judg 18.16–17). Furthermore, the lemma καθοπλίζω is NT *hapax legomenon* and also appears only once in the LXX (Jer. 26.9). As a technical military term, it is far more fitting of the erudite, historiographical tendencies of LkR2 (cf. 4 Mac 3.12, 4.10, 7.11, 11.22) than the simpler style of Qn or Lk1. The improvised restoration of "entering" / εἰσελθὼν is based on MkR1 participle (εἰσελθὼν) and the closely related MtR1 infinitive (εἰσελθεῖν) as independent QnLk1 receptors. LkR2 shifted the verb to "invading" / ἐπελθὼν to accommodate its aristocratic house setting that includes a "court" / αὐλήν, a setting absent from all of the earliest strata (QnLk1, Mk1 and Mt1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 11.23. 《ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει》[319]	Mt1 12.30. ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. [‡QnLk1¨Mt1]	Lk2 9.50. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. Lk2 11.23. ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. [‡QnLk1¨Mt1]	Mk3 9.40. **ὃς γὰρ οὐκ ἔστιν καθ'** ἡμῶν, **_ὑπὲρ_** ἡμῶν **_ἐστιν_**. [¦Lk2·Mk3] [see A167]

[319] Lk2 11.23–26 is unattested according to Roth (p. 421), but Lk1 11.23 was likely present. Besides its presence in *CEQ*, these kinds of simple, concluding climactic pronouncements are prevalent throughout QnLk1. Within this same passage, this verse presents a situation akin to 11.19–20, absent from Mk1, and yet consistently and closely reproduced in Mt1 and Lk2. In its original revolutionary historical context, QnLk1 11.23 reads as Joshua's summons to revolt or war, a moment of fight or flight in the face of satanic/Roman invasion. Note the contradictory sayings in Lk2. The second (Lk2 11.23, "Whoever is not with us is against us") retains the QnLk1 saying faithfully, while the first (Lk2 9.50, "Whoever is not against us is for us") ameliorates it with a contradictory, inclusive, non-violent aphorism. MkR3 only borrows the inverted Lk2 saying, while making it even more inclusive and/or community-oriented ("against us" and "for us" in Mk3 9.40 rather than "against me" and "for me" in Lk2 9.50).

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
11.24–26 not present in QnLk1[320]	Lk2 11.24. ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι᾽ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὑρίσκον· [τότε] λέγει· ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· Lk2 11.25. καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον. Lk2 11.26. τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.	Mt2 12.43. <u>ὅταν</u> δὲ <u>τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι᾽ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ</u> οὐχ <u>εὑρίσκει</u>. [Lk2·Mt2] Mt2 12.44. τότε <u>λέγει· εἰς τὸν οἶκόν μου</u> ἐπιστρέψω <u>ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει</u> σχολάζοντα <u>σεσαρωμένον καὶ κεκοσμημένον</u>. [Lk2·Mt2] Mt2 12.45. <u>τότε πορεύεται καὶ παραλαμβάνει</u> μεθ᾽ ἑαυτοῦ <u>ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων</u>. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ. [Lk2·Mt2]

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[320] Lk2 11.23–26 is entirely unattested according to Roth (p. 421), but 11.24–26 was likely not present in Lk1. These verses include several characteristic LkR2 features not typically found in Lk1: "unclean spirit," the lemma for "return" / ὑποστρέφω, and the theme of returning home as part of an *exitus-reditus* plot pattern (even for a spirit!).

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

Parallel Verses for Signals Tracing: GMarc 11.27–28

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 11.27. ⸆ἀνέκραξε⸅ ⟪δὲ⟫ γυνὴ ἐκ τοῦ ὄχλου μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας[321]	Lk2 11.27. ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν <u>γυνὴ ἐκ τοῦ ὄχλου</u> εἶπεν αὐτῷ· <u>μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας.</u> [QnLk1·Lk2]
QnLk1 11.28. ⟪ὁ δὲ λέγει⟫ μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ ⸌ποιοῦντες⸍	Lk2 11.28. αὐτὸς δὲ εἶπεν· <u>μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ</u> φυλάσσοντες. [QnLk1·Lk2]

[321] Lk1 11.27–28 are clearly attested together by Tertullian multiple times. The closest quotation is: "A woman from the crowd cries out, blessed the womb that carried him, and the breasts that reared him. And the lord [replied]: 'On the contrary, blessed those who hear and do god's word'" / *exclamat mulier de turba, beatum uterum qui illum portasset, et ubera quae illum educassent. et dominus: immo beati qui sermonem dei audiunt et faciunt* (*Marc.* 4.26.13). In his attestation of Lk1 4.33, Tertullian translates ἀνέκραξα as *exclamat*, hence the emendation here instead of the more erudite participial phrase in LkR2 "lifting up her voice" / ἐπάρασά... φωνὴν. The opening restoration to Lk1 11.28 is a necessary transitional phrase taken from the simple and unique formulation in D. The correction of "doing" / ποιοῦντες in place of the Lk2 "keeping/guarding" / φυλάσσοντες is based on Tertullian's use of *faciunt* (*Marc.* 4.26.13; Roth 4.4.53). The *gezarah shawah* Tertullian makes with Lk1 8.21 ("those who hear and do the word of god" / οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες), summarized immediately after his Lk1 11.27–28 quotation, should not cast doubt on *faciunt* being translated as ποιοῦντες, as does Roth (4.4.53). Quite the opposite, it confirms the parallelism, in keeping with Harnack's reconstruction (p. 209*). The abbreviated quotation in *Carn. Chr.* 7.13 is also not sufficient basis to render ποιοῦντες as doubtful. QnLk1 had a different, simpler term than LkR2, which uses the lemma "guard" / φυλάσσω characteristically.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A191. No sign	11.29	8.11–13	16.1–2a, 4	11.29–32	12.38–42, 16.1–2a, 4

Parallel Verses for Signals Tracing: GMarc 11.29, 30–32

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 11.29. ἡ γενεὰ αὕτη σημεῖον οὐ δοθήσεται αὐτῇ[322] 11.30–32 not present in QnLk1[323] _{QnLk1 12.56.} ὑποκριταί τὸ ⌜μὲν⌝ πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς ⌜διακρίνειν⌝ τὸν δὲ καιρὸν τοῦτον οὐκ ⌜⌜δοκιμάζετε⌝⌝ [see A205]	Mk1 8.11. καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. Mk1 8.12. καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. [Qn·Mk1] Mk1 8.13. καὶ ἀφεὶς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.	Mt1 16.1. καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. [Mk1·Mt1] Mt1 16.2. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [see A205 for 16.2b–3] Mt1 16.4. γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν. [QnMk1Lk2·:Mt1]	Lk2 11.29. τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν· ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. [QnMk1·:Lk2] Lk2 11.30. καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. [Mk1·Lk2] Lk2 11.31. βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. [Mk1·Lk2] Lk2 11.32. ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.	Mt2 12.38. τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες· διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. [Mk1·Mt2] Mt2 12.39. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. [QnLk1Lk2·:Mt2] Mt2 12.40. ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. [Lk2·Mt2] Mt2 12.41. ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν, ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. [Lk2·Mt2] Mt2 12.42. βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. [Lk2·Mt2] Mt2 16.1–2a, 4 same as Mt1

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[322] Lk1 11.29 is multiply attested by Tertullian and Epiphanius. From Tertullian we have two closely matching paraphrases: "He decrees to give to everyone who asks, and he himself does not give a sign to those who ask" / *iubet omni petenti dare, et ipse signum petentibus non dat* (*Marc.* 4.27.1); "While indeed he decrees to give to everyone who asks, he himself does not give a sign to those who ask" / *atque adeo omni petenti dari iubet, ipse signum petentibus non dat* (*Fug.* 13.2; Roth 4.4.54). From Epiphanius we have a verbatim quotation: "For he has, 'this generation, a sign will not be given to it'" / εἶχεν γὰρ ἡ γενεὰ αὕτη, σημεῖον οὐ δοθήσεται αὐτῇ (*Pan.* 42.11.6 κε (25); 42.11.17 Σχ. κε (25); Roth 6.4.28).

[323] Lk2 11.30–32 was not present according to Roth (p. 422). Epiphanius details this omission quite precisely, contrasting with the presence of the saying in 11.29: "The material about 'Jonah the prophet' has been cut out. For he has, 'this generation, a sign will not be given to it,' but he does not have the material about 'Ninevah' and 'the queen of the south' and 'Solomon'" / παρακέκοπται τὸ περὶ Ἰωνᾶ τοῦ προφήτου. εἶχεν γὰρ ἡ γενεὰ αὕτη, σημεῖον οὐ δοθήσεται αὐτῇ. οὐκ εἶχεν δὲ περὶ Νινευῆ καὶ βασιλίσσης νότου καὶ Σαλομῶνος (*Pan.* 42.11.6 κε (25); 42.11.17 Σχ. κε (25); Roth 6.4.28). Epiphanius repeats these details (*Pan.* 42.11.17 Ἔλ. κε (25)) a third time while accusing Marcion of trying via omission to "hide the truth" / λαθεῖν τὴν ἀλήθειαν.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A192. Lampstand light	11.33	4.21	5.15	11.33

Parallel Verses for Signals Tracing: GMarc 11.33

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 8.16. λύχνον ⟨οὐδὲ⟩ καλύπτει ⟪ἀλλ' ἐπὶ τὴν λυχνίαν τεθῇ ἵνα λάμπη πᾶσιν⟫ [see A125] QnLk1 11.33. λύχνον ⟨οὐδὲ καλύπτει ἀλλ'⟩ ἐπὶ τὴν λυχνίαν ⟨τεθῇ⟩ ⌐ἵνα λάμπη πᾶσιν˼324	Mk1 4.21. καὶ ἔλεγεν αὐτοῖς· μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; [¦Qn·Mk1] [see A125]	Mt1 5.15. οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. [¦QnMk1Lk1·:Mt1] [see A125]	Lk2 8.16. οὐδείς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. [¦QnMk1Mt1·:Lk2] [see A125] Lk2 11.33. οὐδεὶς λύχνον ἅψας εἰς κρύπτην τίθησιν [οὐδὲ ὑπὸ τὸν μόδιον] ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν. [QnMk1Mt1·:Lk2]

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324 Lk1 11.33 is quoted by Tertullian: "He says a light should not be concealed, but declares it should be placed on a lampstand, so that it illumines everyone" / *negat lucernam abstrudendam, sed confirmat super candelabrum proponendam, ut omnibus luceat* (*Marc.* 4.27.1; Roth 4.4.55). See also the apparent duplication of this saying in Lk1 8.16 and parallel set A125. Tertullian elsewhere clearly quotes the distinctive version in Mt1 5.15: "He himself has taught that light should not be concealed under a bushel but placed on a lampstand so that it illumines all who are in the house" / *ipse docebat lucernam non sub modium abstrudi solere sed in candelabrum constitui ut luceat omnibus qui in domo sunt* (*Praescr.* 26.4); he also briefly paraphrases it in *Cult. fem.* 2.13.2.

Parallel Verses for Signals Tracing: GMarc 11.34–35, 36

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 11.34. 《ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός ἐὰν οὖν ᾖ ὁ ὀφθαλμός σου ἁπλοῦς ὅλον τὸ σῶμά σου φωτεινὸν ἔσται ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται》 QnLk1 11.35. 《σκόπει μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν》 11.36 not present in QnLk1[325]	Mt1 6.22. <u>ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾖ ὁ ὀφθαλμός σου ἁπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·</u> [‡QnLk1·Mt1] Mt1 6.23. ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν <u>τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν</u>, τὸ σκότος πόσον. [‡QnLk1·Mt1]	Lk2 11.34. <u>ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.</u> [‡QnLk1Mt1·Lk2] Lk2 11.35. <u>σκόπει</u> οὖν μὴ <u>τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.</u> [‡Mt1·Lk2] Lk2 11.36. <u>εἰ οὖν τὸ σῶμά σου ὅλον **φωτεινόν**</u>, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε. [Mt1·Lk2]

[325] Lk2 11.34–36 goes unattested (Roth, p. 422), but an exception to the fourth hypothesis makes good sense here, consistent with the judgment of the *CEQ* committee. In our provisional reconstruction, Lk1 11.34–35 was likely present, but 11.36 was not. The presence of this teaching in the Mt1 sermon on the mount—which is essentially a recombination and elaboration of elements largely borrowed from Qn—points to its presence earlier in QnLk1, as does its placement here in Lk2. Lk2 11.36, however, reads as an LkR2 expansion beyond the traditions held in common between QnLk1 and Mt1. Despite its brevity, Lk2 11.36 exhibits a cluster of distinctive LkR2 vocabulary: "lightning" / ἀστραπή and "part" / μέρος. The verb "enlighten" / φωτίζω only appears here in Luke, and only elsewhere in the NT gospels except in Jn1 1.9.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A150. Defilement	11.37–41	11.37–41	15.1–20	7.1–23
A194. vs. Pharisees/Lawyers	11.37–43, 46–48, 52	11.37–54	15.1–9, 23.4–7, 13, 23, 27–32, 34–36	7.1–9

Parallel Verses for Signals Tracing: GMarc 11.37–38

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
			Mk3 7.1. καὶ <u>συνάγονται πρὸς αὐτὸν</u> οἱ <u>Φαρισαῖοι</u> καί τινες τῶν <u>γραμματέων</u> ἐλθόντες <u>ἀπὸ Ἱεροσολύμων</u>. [Mt2·Mk3]
			Mk3 7.2. καὶ ἰδόντες τινὰς τῶν <u>μαθητῶν αὐτοῦ</u> ὅτι κοιναῖς <u>χερσίν</u>, τοῦτ' ἔστιν <u>ἀνίπτοις</u>, <u>ἐσθίουσιν</u> τοὺς <u>ἄρτους</u> [QnLk1Lk2Mt2·:Mk3]
		Mt2 15.1. τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων <u>Φαρισαῖοι</u> καὶ γραμματεῖς λέγοντες·	Mk3 7.3. -οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ <u>νίψωνται τὰς χεῖρας</u> οὐκ <u>ἐσθίουσιν</u>, κρατοῦντες <u>τὴν παράδοσιν</u> τῶν πρεσβυτέρων, [QnLk1Lk2Mt2·:Mk3]
		Mt2 15.2. διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; <u>οὐ</u> γὰρ <u>νίπτονται τὰς χεῖρας</u> [αὐτῶν] <u>ὅταν ἄρτον ἐσθίωσιν</u>. [QnLk1Lk2·:Mt2]	Mk3 7.4 see next page
		Mt2 15.3. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;	Mk3 7.5. καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· <u>διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου</u> κατὰ <u>τὴν παράδοσιν τῶν πρεσβυτέρων</u>, ἀλλὰ κοιναῖς <u>χερσὶν ἐσθίουσιν</u> τὸν <u>ἄρτον</u>; [Mt2·Mk3]
QnLk1 11.37. ⌜⌜ἐδεήθη⌝⌝ 《δὲ αὐτοῦ τις》 Φαρισαῖος ⌜ἵνα⌝ ἀριστήσῃ ⌜⌜μετ᾽⌝ αὐτῷ 《εἰσελθὼν δὲ》 ἀνέπεσεν	Lk2 11.37. ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν <u>Φαρισαῖος</u> ὅπως <u>ἀριστήσῃ</u> παρ᾽ αὐτῷ· <u>εἰσελθὼν δὲ ἀνέπεσεν</u>. [QnLk1·Lk2]	Mt2 15.4. ὁ γὰρ θεὸς εἶπεν· τίμα τὸν πατέρα καὶ τὴν μητέρα, καί· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.	Mk3 7.6. <u>ὁ δὲ εἶπεν αὐτοῖς· καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν</u> τῶν <u>ὑποκριτῶν</u>, ὡς γέγραπται [ὅτι] <u>οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ</u>· [Mt2·Mk3]
QnLk1 11.38. 《ὁ δὲ Φαρισαῖος》 ⌜διακρίνει⌝ ἐν ἑαυτῷ διὰ τί οὐ πρῶτον ἐβαπτίσθη ⟨πρὸ⟩ 《τοῦ ἀρίστου》[326]	Lk2 11.38. ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν <u>ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου</u>. [QnLk1·Lk2]	Mt2 15.5. ὑμεῖς δὲ λέγετε· ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί· δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς,	Mk3 7.7. <u>μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων</u>. [Mt2·Mk3]
		Mt2 15.6. οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.	Mk3 7.8. <u>ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ</u> κρατεῖτε <u>τὴν παράδοσιν</u> τῶν ἀνθρώπων. [Mt2·Mk3]
		Mt2 15.7. ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων·	Mk3 7.9. καὶ ἔλεγεν αὐτοῖς· <u>καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ</u>, ἵνα <u>τὴν παράδοσιν ὑμῶν</u> στήσητε. [Mt2·Mk3]
		Mt2 15.8. ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·	Mk3 7.10. Μωϋσῆς γὰρ <u>εἶπεν· τίμα τὸν πατέρα</u> σου <u>καὶ τὴν μητέρα</u> σου, <u>καί· ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω</u>. [Mt2·Mk3]
		Mt2 15.9. μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.	Mk3 7.11. ὑμεῖς δὲ λέγετε· ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί· κορβᾶν, ὅ ἐστιν δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς,
			Mk3 7.12. οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρί,
			Mk3 7.13. ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

[326] The corrections, upgrades, and explicit restoration to Lk1 11.37–38 are based on Tertullian's attestation and its close match to D, a correlation that Roth (5.47) also noted and followed for parts of 11.38. "Therefore even then a Pharisee who invited him to dinner was considering within himself why he had not washed before reclining, following the law" / *ideo et tunc Pharisaeus qui illum vocarat ad prandium retractabat penes se cur non prius tinctus esset quam recubuisset, secundum legem* (*Marc.* 4.27.2; Roth 5.47). The improvised restorations are based simply on D. One wonders whether the identity of this "certain Pharisee" in Qn might have prompted JnR1 to disclose the name Nicodemas, the Pharisee pictured as a dialogical counterpart and secret disciple of Jesus (Jn1 3.1, 4, 7.50, 19.39; Jn2 3.9). Given Tertullian's attestation of *tinctus* instead of *baptizatus* and the fact that the verb "baptize" / βαπτίζω is characteristic of LkR2, the verb "wash" / νίπτω should be considered as a possible replacement for "baptize" / ἐβαπτίσθη in QnLk1.

Mt2 (140s)	Mk3 (140s)
Mt2 15.10. καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς· ἀκούετε καὶ συνίετε·	Mk3 7.14. καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς· ἀκούσατέ μου πάντες καὶ σύνετε. [Mt2·Mk3]
Mt2 15.11. οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.	Mk3 7.15. οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον. [Mt2·Mk3]
	Mk3 7.16. [εἴ τις ἔχει ὦτα ἀκούειν ἀκουέτω]
Mt2 15.12. τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ· οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;	
Mt2 15.13. ὁ δὲ ἀποκριθεὶς εἶπεν· πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.	Mk3 7.17. καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. [Mt2·Mk3]
Mt2 15.14. ἄφετε αὐτούς· τυφλοί εἰσιν ὁδηγοὶ [τυφλῶν]· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. [see A081]	
Mt2 15.15. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· φράσον ἡμῖν τὴν παραβολὴν [ταύτην].	
Mt2 15.16. ὁ δὲ εἶπεν· ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;	Mk3 7.18. καὶ λέγει αὐτοῖς· οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι [Mt2·Mk3]
Mt2 15.17. οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;	Mk3 7.19. ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ᾽ εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα; [Mt2·Mk3]
Mt2 15.18. τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον.	Mk3 7.20. ἔλεγεν δὲ ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. [Mt2·Mk3]
Mt2 15.19. ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.	Mk3 7.21. ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, [Mt2·Mk3]
Mt2 15.20. ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.	Mk3 7.22. μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη· [Mt2·Mk3]
	Mk3 7.23. πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον. [Mt2·Mk3]

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 11.39. 《εἶπεν δὲ ὁ κύριος πρὸς αὐτόν》 ⸂οἱ Φαρισαῖοι⸃ τοῦ ποτηρίου καὶ τοῦ πίνακος τὸ ἔξωθεν καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας³²⁷ QnLk1 11.40. 《ἄφρονες》 οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;³²⁸ QnLk1 11.41. δότε ⸂τὰ ὑπάρχοντα⸃ ἐλεημοσύνην ⟨καὶ⟩ πάντα καθαρὰ ὑμῖν ⸂ἔσται⸃³²⁹ QnLk1 6.39. ⟨εἶπεν δὲ καὶ παραβολὴν αὐτοῖς⟩ ⟨τυφλὸς δὲ τυφλὸν ὁδηγεῖ εἰς βόθυνον⟩	Lk2 11.39. εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας. [QnLk1·Lk2] Lk2 11.40. ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; [QnLk1·Lk2] Lk2 11.41. πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν. [QnLk1·Lk2]	Mt2 23.25. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας. [QnLk1¨Mt2] Mt2 23.26. Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν. Mt2 23.27b. οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. [QnLk1¨Mt2] Mt2 23.28. οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. [QnLk1¨Mt2]	Mk3 7.4. καὶ ἀπ᾽ ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων [καὶ κλινῶν] [QnLk1¨Mk3?]

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³²⁷ The improvised restoration at the start of Lk1 11.39 is based on D, which matches LkR2. The main portion is based on Tertullian's two close paraphrases: "But Jesus interpreted the law for him, saying that while they cleansed the outsides of cup and bowl, their insides were full of robbery and iniquity... Therefore, 'the outside,' he says, 'of the cup you wash,' which is flesh, 'but your inside you have not thoroughly cleansed,' which is soul?" / *Iesus autem etiam interpretatus est ei legem, dicens illos calicis et catini exteriora emundare, interiora autem ipsorum plena esse rapina et iniquitate... exteriora, inquit, calicis lavatis, id est carnem, interiora autem vestra non emundastis, id est animam;* (*Marc.* 4.27.2; Roth 5.47). While D has "hypocrites" / ὑποκριταί, it is more likely that D conflated Mt2 and Lk2 here, rather than that LkR2 removed the term. Note the matching use of the term in Lk1 and Lk2 12.56, and perhaps 13.15 as well.

³²⁸ Tertullian quotes Lk1 11.40 verbatim: "He adds, 'Did not the one who made the outside,' which is flesh, 'also make the inside,' which is soul?" / *adiciens: nonne qui exteriora fecit—id est carnem—et interiora fecit, id est animam?* (*Marc.* 4.27.2; Roth 5.47). The attestation and its surrounding context give no indication of the word "fools" / ἄφρονες, but the term is universally attested in Lk2 mss and is found in the singular in Lk1 12.20 yet nowhere else in Lk2 or Acts. Thus, it should not be excluded from QnLk1 as a characteristic LkR2 addition.

³²⁹ Lk1 11.41 is also quoted verbatim by Tertullian: "He even adjoins, 'Give alms of what you have, and everything will be clean for you'" / *subiungit enim, date quae habetis eleemosynam, et omnia munda erunt vobis* (*Marc.* 4.27.3; Roth 5.47). Tertullian's future tense verb (*erunt*) differs from the LkR2 mss majority (ἐστιν) but is matched by D, 𝔓⁴⁵, and ⨍¹ (ἔσται).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 11.42. 《οὐαὶ ὑμῖν τοῖς Φαρισαίοις》 ⸂ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ⸃ παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ[330]	Lk2 11.42. ἀλλὰ <u>οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον</u> καὶ <u>παρέρχεσθε τὴν κρίσιν</u> <u>καὶ τὴν ἀγάπην τοῦ θεοῦ</u>· ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ παρεῖναι. [QnLk1·Lk2]	Mt2 23.23. <u>οὐαὶ ὑμῖν</u>, γραμματεῖς καὶ <u>Φαρισαῖοι</u> ὑποκριταί, <u>ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ</u> τὸ ἄνηθον καὶ τὸ κύμινον καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, <u>τὴν</u> **κρίσιν** καὶ <u>τὸ ἔλεος</u> καὶ τὴν πίστιν· **ταῦτα** [δὲ] **ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφιέναι**. [QnLk1Lk2·:Mt2]
QnLk1 11.43. 《ἀγαπᾶτε τὴν》 ⸀πρωτοκλισίαν⸁ 《καὶ τοὺς》 ἀσπασμοὺς[331]	Lk2 11.43. οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν <u>πρωτοκαθεδρίαν</u> ἐν ταῖς συναγωγαῖς καὶ τοὺς <u>ἀσπασμοὺς</u> ἐν ταῖς ἀγοραῖς. [QnLk1·Lk2]	Mt2 23.5. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, Mt2 23.6. φιλοῦσιν δὲ τὴν <u>πρωτοκλισίαν</u> ἐν τοῖς δείπνοις καὶ **τὰς** <u>**πρωτοκαθεδρίας**</u> **ἐν ταῖς** <u>**συναγωγαῖς**</u> [QnLk1Lk2·:Mt2] Mt2 23.7. **καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς** καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί. [QnLk1Lk2·:Mt2]
11.44–45 not present in QnLk1[332]	Lk2 11.44. οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἴδασιν. Lk2 11.45. ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.	Mt2 23.27a. <u>οὐαὶ ὑμῖν</u>, γραμματεῖς καὶ <u>Φαρισαῖοι</u> ὑποκριταί, <u>**ὅτι**</u> <u>**παρομοιάζετε**</u> <u>**τάφοις**</u> κεκονιαμένοις [Lk2·Mt2] [see LkR2 11.43 for Φαρισαίοις] Mt2 15.12. τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ· οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;

[330] The opening improvised restoration of Lk1 11.42 is based on the nearly universal attestation of these elements in Lk2 mss and the close match of these elements in Mt2, and on 579 omitting the word "but" / ἀλλὰ at the beginning. The remainder of the verse is paraphrased closely by Tertullian: "Thus he rebukes them for tithing herbs but neglecting the call and love of god. Which god's vocation and love, except the one by whose rule of law they were offering tithes of rue and mint?" / *sic et holuscula decimantes, vocationem autem et dilectionem dei praetereuntes obiurgat. cuius dei vocationem et dilectionem, nisi cuius et rutam et mentam ex forma legis ex decimis offerebant?* (*Marc.* 4.27.4; Roth 5.47). Epiphanius makes a helpful clarification that confirms Tertullian's witness and the distinctive wording of Lk1: "Instead of 'you pass by the judgment of god,' he has, 'you pass by the calling of god'" / ἀντὶ τοῦ παρέρχεσθε τὴν κρίσιν τοῦ θεοῦ εἶχεν παρέρχεσθε τὴν κλῆσιν τοῦ θεοῦ (*Pan.* 42.11.6 κς (26); 42.11.17 Σχ. κς (26); Roth 6.4.29). Note that the word "calling" / κλῆσιν is distinct from both Lk2 and Mt2, and it appears in no manuscript of Lk2, strongly confirming that Lk1 held a unique textual tradition and that MtR2 depended on Lk2 here. The closing sentence in Lk2, followed closely in Mt2, was apparently absent from Lk1. It contains characteristic LkR2 vocabulary such as "was necessary" / ἔδει, the crasis "and those" / κἀκεῖν- (cf. Lk2 11.7, 20.11), and the gospel *hapax legomenon* "neglect" / παρίημ- (Heb 12.12).

[331] Lk1 11.43 is attested by Tertullian: "When he likewise criticizes them for grasping primacy of place and the honor of salutations" / *primatum quoque captantes locorum et honorem salutationum cum incusat* (*Marc.* 4.27.5; Roth 5.47).

[332] Lk2 11.44–45 are unattested (Roth p. 422), but likely not present in Lk1. The vocabulary (e.g., the lemma ὑβρίζω is only present in the NT in Mt2 22.6, Lk2 18.32, and Ac 14.5), complaint against the protagonist, and introduction of additional dialogue are all characteristic LkR2.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 11.46. ⌜καὶ ὑμῖν τοῖς νομικοῖς οὐαί⌝ ὅτι φορτίζετε ⌜τοὺς ἀνθρώπους⌝ φορτία δυσβάστακτα 《καὶ》 ⌜τῷ δακτύλῳ⌝ ⌜οὐ⌝ ⌜θέλουσιν κινῆσαι⌝[333]	Lk2 11.46. ὁ δὲ εἶπεν· <u>καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα</u>, καὶ αὐτοὶ ἑνὶ <u>τῶν δακτύλων</u> ὑμῶν <u>οὐ προσψαύετε</u> τοῖς φορτίοις. [QnLk1·Lk2]	Mt2 23.4. δεσμεύουσιν δὲ <u>φορτία</u> βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους <u>τῶν ἀνθρώπων</u>, **αὐτοὶ** δὲ <u>τῷ δακτύλῳ</u> **αὐτῶν** οὐ θέλουσιν <u>κινῆσαι</u> αὐτά. [QnLk1Lk2·∶Mt2]
QnLk1 11.47. οὐαί ὑμῖν ὅτι οἰκοδομεῖτε ⌜τὰ ⌜μνημεῖα⌝⌝ τῶν προφητῶν ⌜οἱ⌝ 《δὲ》 πατέρες ὑμῶν ἀπέκτειναν αὐτούς[334] QnLk1 11.48. μαρτυρεῖτε μὴ συνευδοκεῖν τοῖς ἔργοις τῶν πατέρων ὑμῶν[335]	Lk2 11.47. <u>οὐαί ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς</u>. [QnLk1·Lk2] Lk2 11.48. ἄρα <u>μάρτυρές ἐστε</u> καὶ <u>συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων</u> ὑμῶν, ὅτι αὐτοὶ μὲν <u>ἀπέκτειναν αὐτούς</u>, ὑμεῖς δὲ οἰκοδομεῖτε. [QnLk1·Lk2]	Mt2 23.29. <u>οὐαὶ ὑμῖν</u>, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, <u>ὅτι οἰκοδομεῖτε</u> τοὺς τάφους <u>τῶν προφητῶν</u> καὶ κοσμεῖτε <u>τὰ μνημεῖα</u> τῶν δικαίων, [QnLk1˙Mt2] Mt2 23.30. καὶ λέγετε· εἰ ἤμεθα ἐν ταῖς ἡμέραις <u>τῶν πατέρων ἡμῶν</u>, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν. Mt2 23.31. ὥστε <u>μαρτυρεῖτε</u> ἑαυτοῖς ὅτι υἱοί **ἐστε** τῶν <u>φονευσάντων τοὺς προφήτας</u>. [QnLk1˙Mt2] Mt2 23.32. καὶ ὑμεῖς πληρώσατε τὸ μέτρον <u>τῶν πατέρων ὑμῶν</u>. [QnLk1˙Mt2]

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[333] Tertullian closely paraphrases Lk1 11.46: "He attacks even the doctors of the law themselves, because they burdened others with unbearable burdens, for which they themselves dared not move even a finger" / *invehitur et in doctores ipsos legis, quod onerarent alios importabilibus oneribus, quae ipsi ne digito quidem adgredi auderent* (*Marc.* 4.27.6; Roth 5.48).

[334] Lk1 11.47 is closely paraphrased by Tertullian in a rhetorical question: "But why do they hear 'woe' since they had built monuments to the prophets cut down by their fathers?" / *cur autem vae audiunt etiam quod aedificarent prophetis monimenta interemptis a patribus eorum;* (*Marc.* 4.27.8; Roth 5.48).

[335] Tertullian also closely paraphrases Lk1 11.48 by way of a rhetorical question: "Weren't they rather worthy of praise, who by their work of piety testified that they did not consent to the deeds of their fathers?" / *laude potius digni, qui ex isto opere pietatis testabantur se non consentire factis patrum;* (*Marc.* 4.27.8; Roth 5.48).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
11.49–51 not present in QnLk1[336]	Lk2 11.49. διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, Lk2 11.50. ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, Lk2 11.51. ἀπὸ αἵματος Ἄβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.	Mt2 23.34. <u>διὰ τοῦτο</u> ἰδοὺ ἐγὼ <u>ἀποστέλλω</u> <u>πρὸς ὑμᾶς</u> <u>προφήτας καὶ</u> σοφοὺς καὶ γραμματεῖς· <u>ἐξ αὐτῶν</u> <u>ἀποκτενεῖτε</u> καὶ σταυρώσετε καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· [Lk2·Mt2] Mt2 23.35. ὅπως ἔλθῃ ἐφ᾽ ὑμᾶς πᾶν <u>αἷμα</u> δίκαιον <u>ἐκχυννόμενον</u> ἐπὶ τῆς γῆς <u>ἀπὸ</u> τοῦ <u>αἵματος Ἄβελ</u> τοῦ δικαίου <u>ἕως</u> τοῦ <u>αἵματος Ζαχαρίου</u> υἱοῦ Βαραχίου, ὃν ἐφονεύσατε <u>μεταξὺ</u> τοῦ ναοῦ καὶ <u>τοῦ θυσιαστηρίου</u>. [Lk2·Mt2] Mt2 23.36. ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα <u>ἐπὶ τὴν γενεὰν ταύτην</u>. [Lk2·Mt2]

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[336] Lk2 11.49–51 were not present according to Roth (p. 422), based on Epiphanius: "He does not have, 'For this reason the wisdom of god said, I will send to them prophets' and 'concerning the blood of Zechariah and Abel and the prophets because it will be inquired from this generation'" / οὐκ εἶχεν διὰ τοῦτο εἶπεν ἡ σοφία τοῦ θεοῦ ἀποστέλλω εἰς αὐτοὺς προφήτας καὶ περὶ αἵματος Ζαχαρίου καὶ Ἄβελ καὶ τῶν προφητῶν ὅτι ἐκζητηθήσεται ἐκ τῆς γενεᾶς ταύτης (*Pan.* 42.11.6 κη (28); 42.11.17 Σχ. κη (28)). Numerous unique and characteristic LkR2 features are evident. An encompassing awareness of the LXX is indicated by wisdom speaking as a personified figure (akin to Proverbs, Ecclesiastes, and Ecclesiasticus) in 11.49, the only example of this in the gospels. The compound lemma "seek out" / ἐκζητέω (11.50, 51) appears twice here, the only appearances of this lemma in the gospels (cf. Ac 15.17). The phrase "foundation of the world" / καταβολῆς κόσμου appears only in later gospel strata (JnR2 17.24, LkR2 11.50, MtR2 25.34). 11.51 shows further LXX devotion/usage, recounting not only the basic narrative of LXX Gen 4.8 but also a careful summary of LXX 2 Chr 24.20–21.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 11.52. ⟨οὐαί ὑμῖν γραμματεῖς⟩ ⟪ὅτι ἤρατε⟫ τὴν κλεῖδα τῆς γνώσεως ⌜αὐτοὶ οὐκ εἰσήλθατε καὶ ⟨οὐδὲ⟩ τοὺς εἰσερχομένους ⌜ἀφίετε⌝⌝[337]	Lk2 11.52. <u>οὐαί ὑμῖν</u> τοῖς <u>νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους</u> ἐκωλύσατε. [QnLk1·Lk2]	Mt2 23.13. <u>οὐαὶ</u> δὲ <u>ὑμῖν</u>, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, <u>ὅτι</u> <u>κλείετε</u> τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ <u>οὐκ εἰσέρχεσθε</u> οὐδὲ τοὺς <u>εἰσερχομένους</u> <u>ἀφίετε</u> εἰσελθεῖν. [QnLk1Lk2·:Mt2]
11.53–54 not present in QnLk1[338]	Lk2 11.53. κἀκεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, Lk2 11.54. ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.	————

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[337] Lk1 11.52 is closely paraphrased twice by Tertullian. "What key indeed did the doctors of law hold except the interpretation of law? For the understanding of which neither they themselves have come near, meaning they did not believe... nor did they admit others" / *quam vero clavem habebant legis doctores nisi interpretationem legis? ad cuius intellectum neque ipsi adibant, non credentes scilicet... neque alios admittebant* (*Marc.* 4.27.9); "Therefore because he assessed their hypocrisy... who having the key of knowledge did not enter themselves nor allow others" / *igitur quoniam hypocrisim eorum taxarat... quae clavem agnitionis habens ne ipsa introiret nec alios sineret* (*Marc.* 4.28.2; Roth 4.4.56). *Adamantius Dialogue* quotes "woe to you scribes" / οὐαὶ ὑμῖν γραμματεῖς (68,3 (2.5); Roth 7.4.20). While Zach (Geschichte, 2:474) and Roth (p. 375) doubt that this quotation can be applied to Lk1 11.52, Harnack (p. 210*) saw it as applicable either to Lk1 11.42 or Lk1 11.52. In my view, it is a viable, even optimal introduction to this third distinct curse statement in QnLk1 as part of its speech moving progressively through different, singular groups of opponents as targets of its curse statements: "Pharisees" / Φαρισαίοις in QnLk1 11.42, then "lawyers" / νομικοῖς in QnLk1 11.46, and apparently here "scribes" / γραμματεῖς in QnLk1 11.52. LkR2 shifts to double-references for only two groups: "Pharisees" (Lk2 11.42, Lk2 11.43) and "lawyers" (Lk2 11.46 and Lk2 11.52). MtR2 combines the "scribes and Pharisees" / γραμματεῖς καὶ Φαρισαῖοι into a collective and has Jesus issue six distinct curse statements against them (Mt2 23.13, Mt2 23.15, Mt2 23.23, Mt2 23.25, Mt2 23.27, Mt2 23.29), seven if one counts Mt2 23.16, "cursed are you, blind guides" / οὐαὶ ὑμῖν ὁδηγοὶ τυφλοί. While Lk2 is indeed missing any reference to "scribes," that this language is found in Matthew is not only unproblematic for its presence in QnLk1, but indeed makes it more likely, given that Mt2 is a QnLk1 receptor.

[338] Lk2 11.53–54 are unattested according to Roth (p. 422), but they were likely not present in Lk1. These verses reflect distinctive and erudite LkR2 vocabulary. The lemmata "question closely" / ἀποστοματίζ- and "catch" / θηρεύ- are both *hapax legomena* in the NT and not present in the LXX, "lie in wait" / ἐνεδρευ- is present only here and in Ac 23.21, and the dramatic term "terribly" / δεινῶς is only present in Lk2 and Mt 8.6.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A195. Pharisees' leaven	12.1	8.14–15	12.1	16.5–6	8.14–21

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
12.1a–b not present in QnLk1 QnLk1 12.1c–d. καὶ λέγει πρὸς τοὺς μαθητὰς προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις[339]	Lk2 12.1a–b. ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, Lk2 12.1c–d. ἤρξατο <u>λέγειν πρὸς τοὺς μαθητὰς</u> αὐτοῦ <u>πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης</u>, <u>ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων</u>.	Mt2 16.5. καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. Mt2 16.6. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.	Mk3 8.14. καὶ ἐπελάθοντο λαβεῖν ἄρτους καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ᾽ ἑαυτῶν ἐν τῷ πλοίῳ. Mk3 8.15. καὶ διεστέλλετο αὐτοῖς λέγων· ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου. Mk3 8.16. καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν. Mk3 8.17. καὶ γνοὺς λέγει αὐτοῖς· τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; Mk3 8.18. ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, Mk3 8.19. ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ· δώδεκα. Mk3 8.20. ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; καὶ λέγουσιν [αὐτῷ]· ἑπτά. Mk3 8.21. καὶ ἔλεγεν αὐτοῖς· οὔπω συνίετε;

[339] Lk1 12.1 is thoroughly summarized and quoted by Tertullian: "Deservedly indeed he was not pleased with the hypocrisy of the Pharisees, who of course loved god with their lips, not heart. 'Be careful,' he says to the disciples, 'of the leaven of the Pharisees, which is hypocrisy,' not the creator's preaching" / *merito itaque non placebat illi hypocrisis pharisaeorum, labiis scilicet amantium deum, non corde. cavete, inquit discipulis, a fermento pharisaeorum, quod est hypocrisis, non praedicatio creatoris* (*Marc.* 4.28.1; Roth 5.49). The opening portion of Lk2 12.1 was likely not present in Lk1 but instead reflects a very dense cluster of characteristic LkR2 features such as the focus on numbers and exagerrated crowd size participial phrase, the ἐν + dative relative pronoun construction (DD 1.2: ἐν@* ὅς@rrd?p), and a dramatic cue for the opening of a speech, "he began to speak" / ἤρξατο λέγειν (ἄρχω@* *3 λέγω@vn*). Characteristic Lk2 lemmata include: "trample" / καταπατέω (DD 1.1: Qn #0, Lk2 #2), the ordinal number "first" / πρῶτος (Qn #0, Lk2 #10, Ac #12), "thousands" / μυριάς (Qn #0, Lk2 #1, Ac #2, and nowhere else in the Gospels), "start/rule" / ἄρχω (Qn #0, Lk2 #31, Ac #10), "gather together" / ἐπισυνάγω (Qn #0, Lk2 #3) and "one another" / ἀλλήλων (Qn #0, Lk2 #11).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A196. Fearless confession	12.2–5, 8–9	10.26–33	12.2–9	8.38

Parallel Verses for Signals Tracing: GMarc 12.2–3

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.2. οὐδὲν δὲ κεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται[340] QnLk1 12.3. ⟨ὃ⟩ ⸂πρὸς τὸ οὖς ἐλαλήσατε⸃ ⸄κηρυχθήσεται⸅[341] [cf. A125]	4.22. οὐ γάρ ἐστιν κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. [¦Qn·Mk1] [cf. A125]	Mt1 10.26. μὴ οὖν φοβηθῆτε αὐτούς· <u>οὐδὲν</u> γάρ <u>ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.</u> [QnLk1¨Mt1] Mt1 10.27. <u>ὃ</u> λέγω ὑμῖν ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτί, καὶ <u>ὃ εἰς τὸ οὖς ἀκούετε κηρύξατε</u> ἐπὶ τῶν δωμάτων. [QnLk1¨Mt1]	Lk2 12.2. <u>οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.</u> [QnLk1¨Lk2] Lk2 12.3. ἀνθ' ὧν ὅσα **ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ** ἀκουσθήσεται, καὶ <u>ὃ πρὸς τὸ οὖς ἐλαλήσατε</u> ἐν τοῖς ταμείοις <u>κηρυχθήσεται</u> ἐπὶ τῶν δωμάτων. [QnLk1Mt1·:Lk2]

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[340] Lk1 12.2 is quoted verbatim by Tertullian. "He adds: 'Thus nothing is concealed that will not be clarified, and nothing hidden that will not be discerned" / *adicit: nihil autem opertum, quod non patefiet, et nihil absconditum, quod non dinoscetur* (*Marc.* 4.28.2; Roth 4.4.57). Contrary to the reconstructions of Harnack (p. 211*) and Roth (p. 422), nothing in the quotation suggests the compound form of the verb ("concealed with" / συγκεκαλυμμένον) used in Lk2 12.2. Such συ- compound verbs are highly characteristic of LkR2. The optimal verb choice again shows GMarc in closer proximity to Mt1 as one of its earliest receptors. The second occurrence of the word "nothing" / οὐδὲν / *nihil*, while included in Tertullian's translation and thus restored by Harnack (p. 211*) and Roth (p. 422), is omitted as his own clarifying term, given its omission from both Mt1 and Lk2 as independent QnLk1 receptors.

[341] Lk1 12.3 is paraphrased by Tertullian: "Even when he suggests those things they were whispering or treating among themselves... would come forth into the open and into the future mouths of men from the gospel's promulgation" / *cum subiciat etiam quae inter se mussitarent vel inter se tractarent... in apertum processura et in ore hominum futura ex evangelii promulgatione* (*Marc.* 4.28.2; Roth 4.4.58).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.4. λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ταῦτα ⌜μὴ ἐχόντων περισσότερόν τι ποιῆσαι⌝ QnLk1 12.5. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβήθητε³⁴²	Mt1 10.28. καὶ <u>μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα</u>, τὴν δὲ ψυχὴν μὴ δυναμένων <u>ἀποκτεῖναι</u>· <u>φοβεῖσθε</u> δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι <u>ἐν γεέννῃ</u>. [QnLk1·Mt1]	Lk2 12.4. <u>λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι</u>. [QnLk1˙Lk2] Lk2 12.5. <u>ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε</u>. [QnLk1˙Lk2]
12.6–7 not present in QnLk1³⁴³	Mt1 10.29. οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. Mt1 10.30. ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν. Mt1 10.31. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.	Lk2 12.6. <u>οὐχὶ</u> πέντε <u>στρουθία πωλοῦνται ἀσσαρίων</u> δύο; <u>καὶ ἓν ἐξ αὐτῶν οὐκ</u> ἔστιν ἐπιλελησμένον ἐνώπιον <u>τοῦ θεοῦ</u>. [Mt1·Lk2] Lk2 12.7. <u>ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς</u> ὑμῶν <u>πᾶσαι ἠρίθμηνται</u>. <u>μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε</u>. [Mt1·Lk2]

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³⁴² Lk1 12.4–5 are thoroughly attested both by Tertullian and Epiphanius. Tertullian quotes and summarizes "Turning then to the disciples: 'But I say,' he says, 'to you my friends, do not fear those who can only kill you, but after that have no power at all over you... But I will point out to you whom you should fear: fear him who after he kills has the power to send into gehenna,'—meaning the creator—'indeed I tell you, fear him'" / *deinde conversus ad discipulos: dico autem, inquit, vobis amicis, nolite terreri ab eis qui vos solummodo occidere possunt, nec post hoc ullam in vobis habent potestatem... demonstrabo autem vobis quem timeatis: timete eum qui postquam occiderit potestatem habeat mittendi in gehennam—creatorem utique significans—; itaque dico vobis, hunc timete* (*Marc.* 4.28.3; Roth 4.4.59; Evans p. 420–421); "Yet those who will confess in Christ, who will have to be killed before men, certainly have nothing more to suffer after being killed by them. Therefore these will be those whom he warns above not to fear nothing beyond being killed" / *qui confitebuntur autem in Christo, occidi habebunt coram hominibus, nihil utique amplius passuri post occisionem ab illis. hi ergo erunt quos supra praemonet ne timeant tantummodo occidi* (*Marc.* 4.28.4; Roth 4.4.59; Evans p. 420–421). Epiphanius also quotes and summarizes: "'I say to my friends, do not fear those who kill the body. Fear instead the one who after killing has authority to throw into gehenna'" / λέγω τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, φοβήθητε δὲ τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν (*Pan.* 42.11.6 κθ (29); *Pan.* 42.11.17 Σχ. κθ (29); restated in *Pan.* 42.11.17 Ἔλ. κθ (29)); Roth 6.4.32). The closing emphatic statement, "Yes, I tell you, fear him" / ναὶ λέγω ὑμῖν τοῦτον φοβήθητε is corectly restored by Harnack (p. 212*) and Roth (p. 422) because of its presence in Tertullian even in spite of its absence from Epiphanius. The word "yes" / ναὶ as part of closing/emphatic pronouncements are apparently found elsewhere in Qn (7.26, 10.21), though LkR2 does apparently imitate this Qn expression, "yes I tell you" / ναὶ λέγω ὑμῖν elsewhere (11.51).

³⁴³ Lk2 12.6 was not present in Lk1 while Lk2 12.7 is unattested according to Roth (p. 422). Most likely both verses were not present in Qn. Epiphanius clarifies: "'But he does not have, 'Are not five sparrows sold for two farthings and not one of them is forgotten before god'" / οὐκ εἶχεν δὲ οὐχὶ πέντε στρουθία ἀσσαρίων δύο πωλοῦνται καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ (*Pan.* 42.11.6 κθ (29); *Pan.* 42.11.17 Σχ. κθ (29); restated in *Pan.* 42.11.17 Ἔλ. κθ (29)); Roth 6.4.32). This notice of omission likely applies to the extension of the thought into Lk2 12.7, "But indeed all the hairs of your head are numbered. Do not fear. You are worth more than many sparrows." The focus on numbers and counting is characteristic of Mt1 and LkR2, not Qn. The compound lemma "forget" / ἐπιλανθάνομαι in Lk2 12.6 is *hapax legomenon* for the entire Greek Bible and the εἰμί + participle construction is highly characteristic of Lk2 (#27) and nowhere found in Qn (DD 1.2: 'εἰμί@* *@vp*).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 12.8. λέγω ⸀δὲ⸀ ὑμῖν πᾶς ὃς ὁμολογήσει ⸀ἐν ἐμοὶ⸀ τῶν ἀνθρώπων ⸀ὁμολογήσω⸀ ἐν αὐτῷ ⸀ἐνώπιον⸀ τοῦ θεοῦ[344] QnLk1 12.9. ⟨πᾶς⟩ ⸀ὅς⸀ δὲ ἀρνησάμενός με ⸀ἐνώπιον⸀ τῶν ἀνθρώπων ἀπαρνηθήσεται ⸀ἐνώπιον⸀ τοῦ θεοῦ[345]	Mt1 10.32. πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς· Mt1 10.33. ὅστις δ᾽ ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.	Lk2 12.8. λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ· Lk2 12.9. ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.	Mk3 8.38. ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

[344] Lk1 12.8 is attested together with Lk1 12.9 by Tertullian. "For I say to you, every one who will confess me before men, I will confess in that one before god" / *dico enim vobis, omnis qui confitebitur <in> me coram hominibus, confitebor in illo coram deo* (*Marc.* 4.28.4; Roth 4.4.60). Epiphanius adds further confirmation, noting a particular difference in wording between GMarc and Luke: "In place of the phrase, 'will confess before the angels of god,' he says, 'before god'" / ἀντὶ τοῦ ὁμολογήσει ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐνώπιον τοῦ θεοῦ λέγει (*Pan.* 42.11.6 λ (30); *Pan.* 42.11.17 Σχ. λ (30)); Roth 6.4.33).

[345] Lk1 12.9 is attested by Tertullian and possibly also partly by *Adamantius Dialogue*. The quotation by Tertullian is clear: "[A]nd every one who has denied me before men will be denied before god" / *et omnis qui negavit me coram hominibus, denegabitur coram deo* (*Marc.* 4.28.4; Roth 4.4.60). *Adamantius Dialogue* has two quotations, but both are problematic. "In the saying, 'Whoever denied me before men, I also will deny him before my father who is in the heavens'" / ἐν τῷ λέξαι ὅς ἂν με ἀρνήσηται ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς / *quicunque me negaverit coram hominibus, et ego negabo eum coram patre meo, qui est in coelis* (*Ad. Dial.* 32,19–21 (1.15); Roth 7.4.21); "Whoever denied me before men, I also will deny him before my father who is in the heavens" / ὅς ἂν ἀρνήσηται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς / *qui negaverit me coram hominibus et ego negabo eum coram patre meo, qui in coelis est* (*Ad. Dial.* 66,33–35 (2.5); Roth 7.4.21). Harnack (p. 212*) and Roth (p. 423) both dismiss these quotations completely, claiming they are based purely on Matthew, but there is an important variant in the opening relative pronouns: "who" / ὅς vs. "whoever" / ὅστις. Ms H of Luke uniquely attests the former, in agreement with Tertullian and *Adamantius Dialogue* here.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk1 (140s)
A197. Blasphemous speech	12.10	3.28–29	12.31–32	12.10	3.28–30

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 12.10. ⌈καὶ⌉ ὃς ἂν εἴπη λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὃς δ' ἂν εἴπη εἰς τὸ πνεῦμα ἅγιον οὐκ ἀφεθήσεται αὐτῷ[346]	Mk1 3.28. ἀμὴν λέγω ὑμῖν ὅτι πάντα <u>ἀφεθήσεται</u> τοῖς <u>υἱοῖς τῶν ἀνθρώπων</u> τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν· [Qn·Mk1] Mk1 3.29. <u>ὃς δ' ἂν</u> βλασφημήση <u>εἰς τὸ πνεῦμα</u> τὸ <u>ἅγιον</u>, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος. [Qn·Mk1] 3.30 not present in Mk1	Mt1 12.31. διὰ τοῦτο **<u>λέγω ὑμῖν</u>**, **<u>πᾶσα ἁμαρτία</u>** καὶ **βλασφημία** <u>ἀφεθήσεται</u> **<u>τοῖς ἀνθρώποις</u>**, ἡ δὲ τοῦ <u>πνεύματος</u> **βλασφημία** <u>οὐκ ἀφεθήσεται</u>. [QnMk1·:Mt1] Mt1 12.32. <u>καὶ ὃς ἐὰν εἴπη λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπη κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ **οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι**</u>. [QnMk1·:Mt1]	Lk2 12.10. <u>καὶ</u> **<u>πᾶς</u>** <u>ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα</u> **βλασφημήσαντι** <u>οὐκ ἀφεθήσεται</u>. [QnMk1Mt1·:Lk2]	3.28–29 same as Mk1 Mk3 3.30. ὅτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A198. Inspired speech[347]	12.11–12	———	12.11–12	13.11	10.19–20
A100. Disciples' fate	12.11–12, 21.12–19	10.17–18	12.11–12, 21.12–19	13.9–13	10.17–25, 24.9–14
A289. Persecutions foretold	12.11–12, 21.12–19	10.17–18	12.11–12, 21.12–19	13.9–13	24.9–14, 10.17–22a

Parallel Verses for Signals Tracing: GMarc 12.11a, 21.12–13

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 12.11a. 《ὅταν δὲ》 παραδῶσιν ὑμᾶς ἐπὶ τὰς ἀρχὰς[348] QnLk1 21.12. πρὸ δὲ τούτων διώξουσιν ⟨ὑμᾶς⟩ QnLk1 21.13. ⸀ἀποβήσεται⸀ 《δὲ》 ⸀ὑμῖν⸀ εἰς μαρτύριον[349]	Jn2 16.2b. ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.	Mt2 10.17. *προσέχετε* δὲ ἀπὸ τῶν ἀνθρώπων· *παραδώσουσιν* γὰρ ὑμᾶς *εἰς συνέδρια καὶ* ἐν *ταῖς συναγωγαῖς* αὐτῶν μαστιγώσουσιν ὑμᾶς· [QnLk1Jn2Lk2Mk2·:Mt2] Mt2 10.18. καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.	Lk2 12.11a. ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς *συναγωγὰς* καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, [QnLk1Jn2·:Lk2] Lk2 21.12. πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· Lk2 21.13. ἀποβήσεται ὑμῖν εἰς μαρτύριον.	Mk2 13.9. βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς *συναγωγὰς* δαρήσεσθε καὶ *ἐπὶ ἡγεμόνων* καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς. Mk2 13.10. καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.	Mt2 24.9a. τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς Mt2 24.10. καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· Mt2 24.11. καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· Mt2 24.12. καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. Mt2 24.14. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.

[347] The overlap between these various parallel sets and doublets found both in Luke and Matthew all make it advantageous to combine our treatment of GMarc 12.11–12 and 21.12–19 here.

[348] Tertullian closely paraphrases QnLk1 12.11: "Those brought before the authorities for interrogation he forbids to think about answering" / *perductos ad potestates prohibet ad interrogationem cogitare de responsione* (*Marc.* 4.28.8; Roth 5.50).

[349] Lk1 21.12–13 is attested by Tertullian (Roth 5.83). "Before these things he yet predicts persecutions and passions will come upon them, for martyrdom and certainly for salvation" / *ante haec autem persecutiones eis praedicat et passiones eventuras, in martyrium utique et in salutem* (*Marc.* 4.39.4; Roth 5.83). Against Harnack (p. 230*), I follow Roth (5.83) and Braun (4.477n3) to read Tertullian's phrase "and certainly for salvation" / as the commentator's own expansion, and not a statement original to GMarc. Contrary to Roth's tentative wording (p. 231), there is no basis in Tertullian for the phrase "leading away before kings and rulers" / ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας.

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 12.11b. ʿμὴ μεριμνήσητε τί λαλήσητεʾ QnLk1 12.12. ἅγιον γὰρ πνεῦμα διδάξει ὑμᾶς ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε[350] QnLk1 21.12–19 [see A289]	Jn2 14.26. ὁ δὲ παράκλητος, τὸ <u>πνεῦμα</u> τὸ <u>ἅγιον</u>, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος <u>ὑμᾶς</u> <u>διδάξει</u> πάντα καὶ ὑπομνήσει ὑμᾶς πάντα <u>ἃ</u> <u>εἶπον</u> ὑμῖν [ἐγώ]. [QnLk1·Jn2] [see A289]	Lk2 12.11b. <u>μὴ μεριμνήσητε</u> πῶς ἢ τί ἀπολογήσησθε ἢ <u>τί εἴπητε·</u> [QnLk1Jn2·:Lk2] Lk2 12.12. <u>τὸ</u> γὰρ <u>ἅγιον</u> πνεῦμα <u>διδάξει ὑμᾶς ἐν</u> <u>αὐτῇ</u> <u>τῇ</u> <u>ὥρᾳ</u> <u>ἃ</u> <u>δεῖ</u> <u>εἰπεῖν.</u> [QnLk1Jn2¨Lk2] Lk2 21.12–19 [see A289]	Mk2 13.11. καὶ <u>ὅταν</u> <u>ἄγωσιν</u> <u>ὑμᾶς</u> <u>παραδιδόντες,</u> <u>μὴ προμεριμνᾶτε</u> <u>τί</u> <u>λαλήσητε,</u> ἀλλ᾽ ὃ ἐὰν δοθῇ <u>ὑμῖν</u> <u>ἐν ἐκείνῃ</u> <u>τῇ</u> <u>ὥρᾳ</u> <u>τοῦτο λαλεῖτε·</u> οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. Mk2 13.12. καὶ παραδώσει ἀδελφὸς ἀδελφὸν <u>εἰς θάνατον</u> καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς· Mk2 13.13. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.	Mt2 10.19. <u>ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε</u> <u>πῶς ἢ τί</u> <u>λαλήσητε·</u> <i><u>δοθήσεται</u></i> γὰρ <i><u>ὑμῖν</u></i> <u>ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·</u> [QnLk1Lk2Mk2·:Mt2] Mt2 10.20. <i><u>οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα</u></i> τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. [QnLk1Lk2Mk2·:Mt2] Mt2 10.21. παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. Mt2 10.22. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. Mt2 10.23. ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Mt2 10.24. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. Mt2 10.25. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ. Mt2 24.9–14 [see A289]

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[350] Tertullian paraphrases QnLk1 12.11b before quoting QnLk1 12.12: "Those brought before the authorities for interrogation he forbids to think about answering. 'The holy spirit indeed,' he says, 'will teach you in that hour what you should say'" / *perductos ad potestates prohibet ad interrogationem cogitare de responsione. sanctus enim, inquit, spiritus docebit vos ipsa hora quid eloqui debeatis* (*Marc.* 4.28.8; Roth 5.50). Without any basis in Tertullian, Roth (p. 423) imports back into Lk1 the subtle LkR2 signal about rhetorical style or delivery, "how or" / πῶς ἤ, together with the characteristic LkR2 legal defense terminology, "you will make a defense" / ἀπολογήσησθε.

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.13. 《εἶπεν δέ》 τις εἶπε τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν[351]	Lk2 12.13. <u>εἶπεν δέ</u> <u>τις</u> ἐκ τοῦ ὄχλου αὐτῷ· διδάσκαλε, <u>εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν</u>. [QnLk1·Lk2]
QnLk1 12.14. 《ὁ δὲ εἶπεν αὐτῷ》 τίς με κατέστησεν κριτὴν ἐφ' ὑμᾶς;[352]	Lk2 12.14. ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπε, <u>τίς με κατέστησεν κριτὴν</u> ἢ μεριστὴν <u>ἐφ' ὑμᾶς</u>; [QnLk1·Lk2]
12.15 not present in QnLk1[353]	Lk2 12.15. εἶπεν δὲ πρὸς αὐτούς· ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῷ.

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[351] Lk1 12.13 is thoroughly summarized by Tertullian, "Christ indeed after having been demanded by someone to settle the division of inheritance between him and his brother, he refused his work, even in so honest a cause" / *Christus vero postulatus a quodam ut inter illum et fratrem ipsius <de> dividenda hereditate componeret, operam suam, et quidem tam probae causae, denegavit* (*Marc.* 4.28.9; Roth 5.51).

[352] Lk1 12.14 is quoted verbatim by Tertullian: "'Who,' he said, 'appointed me a judge over you?'" / *quis me, inquit, iudicem constituit super vos?* / (*Marc.* 4.28.10; Roth 5.51). While Roth reads "or mediator" / ἢ μεριστὴν as a possible phrase in Lk1, that phrase is completely missing from Tertullian's quotation and thus omitted by Harnack (p. 214*). Its noun is *hapax legomenon* in the NT and absent from the LXX, and thus it is more likely an LkR2 redaction showing aristocratic and/or legal sophistication.

[353] Lk2 12.15 is unattested according to Roth (p. 423), but it was likely not present in Lk1. The verse has signature LkR2 vocabulary such as the lemma "guard" / φυλάσσω. The lemma "greed/covetousness" / πλεονεξία appears only here in Luke-Acts, and only elsewhere in Mark 7.22.

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 12.16. 《εἶπεν δὲ πρὸς αὐτοὺς》 παραβολὴν ῾ἀνθρώπου᾿ πλουσίου[354]	Lk2 12.16. εἶπεν δὲ <u>παραβολὴν</u> πρὸς αὐτοὺς λέγων· ἀνθρώπου τινὸς <u>πλουσίου</u> εὐφόρησεν ἡ χώρα. [QnLk1·Lk2]
12.17 not present in QnLk1[355]	Lk2 12.17. καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;
QnLk1 12.18. 《καὶ εἶπεν· τοῦτο ποιήσω, καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθά μου》	Lk2 12.18. καὶ εἶπεν· τοῦτο ποιήσω, καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθά μου
QnLk1 12.19. 《καὶ ἐρῶ τῇ ψυχῇ μου, ψυχή ἔχεις πολλὰ ἀγαθὰ εὐφραίνου》[356]	Lk2 12.19. <u>καὶ ἐρῶ τῇ ψυχῇ μου, ψυχή, ἔχεις πολλὰ ἀγαθὰ</u> κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, <u>εὐφραίνου</u>. [‡QnLk1·Lk2]
QnLk1 12.20. εἶπεν δὲ αὐτῷ ὁ θεός ἄφρων ταύτῃ τῇ νυκτὶ ἀπαιτοῦσιν τὴν ψυχήν σου[357]	Lk2 12.20. <u>εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν</u> ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; [QnLk1·Lk2]
QnLk1 12.21 《οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν》[358]	Lk2 12.21. <u>οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.</u> [‡QnLk1·Lk2]

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[354] The upgrade follows Harnack based on Tertullian, "a comparison of a rich man who flatters himself over the success of his fields" / *parabola divitis blandientis sibi de proventu agrorum suorum* (*Marc.* 4.28.11; Roth 4.4.62), paraphrased more loosely in *Or.* 6.4. Roth narrowly reads the summary as referring to 12.19 instead of 12.16. It certainly does refer to 12.16, and likely also to some of the speech in 12.17–18. The precise wording and order of the introductory improvised upgrade follows D. The closing phrase of this verse in Lk2 was likely missing from QnLk1 and instead reflects characteristic LkR2 transitional phrasing, character development, and penchant for longer introductions of fables. It uses an LXX-NT *hapax legomenon*, "grow well" / εὐφορέω, and another characteristic Lk2 term, "land" / χώρα.

[355] Lk2 12.17 is unattested (Roth p. 423), but it was likely not present in Lk1. The internal dialogue is more characteristic of LkR2 than QnLk1.

[356] Lk2 12.19 is unattested (Roth p. 423), but D apparently preserved an earlier and simpler form of the tradition, one devoid of LkR2 rhetorical dramatization and ethical-philosophical elaboration that indicts the rich man not just for hording food but also for a long-term, work-free plan to do so: "set aside for many years: rest, eat, drink." The word "year" / ἔτη is a characteristic LkR2 feature. The lemma "rejoice" / εὐφραίνω is preserved as elsewhere clearly attested in Qn 16.19.

[357] Lk1 12.20 is quoted by Tertullian: "To whom god says, 'Fool, on this night they will claim your life'" / *cui deus dicit stulte hac nocte animam tuam reposcent* (*Marc.* 4.28.11; Roth 4.4.62). Roth has τὴν ψυχήν σου ἀπαιτοῦσιν instead of ἀπαιτοῦσιν τὴν ψυχήν σου, but Tertullian and D confirm the latter order. English translations euphemistically make the verb passive: "your life will be demanded," but the Greek verb is active, describing a group of people killing the rich man who would dare horde food from the community.

[358] While Lk1 12.21 is unattested (Roth p. 423), such concluding pronouncements are quite typical in Qn stories, and the vocabulary and concepts are found elsewhere in Qn and thus do not point to an LkR2 creation here.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A201. Don't worry	12.22–24, 27–28, 30–32	6.25–34	12.22–32

Parallel Verses for Signals Tracing: GMarc 12.22–24, ~~25–26~~

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.22. 《διὰ τοῦτο λέγω ὑμῖν》 ⸀μὴ μεριμνᾶτε⸂ τῇ ψυχῇ ⸀τί φάγητε μηδὲ⸃ τῷ σώματι ⸀τί ἐνδύσησθε⸃	Mt1 6.25a–c. διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε], μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε. [QnLk1·Mt1]	Lk2 12.22. εἶπεν δὲ πρὸς τοὺς μαθητὰς [αὐτοῦ]· διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε. [QnLk1Mt1·:Lk2]
QnLk1 12.23. ἡ ψυχὴ ⸀πλεῖόν ἐστιν⸃ τῆς τροφῆς 《καὶ》 τὸ σῶμα τοῦ ἐνδύματος[359]	Mt1 6.25d. οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; [QnLk1·Mt1]	Lk2 12.23. ἡ γὰρ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. [QnLk1·Lk2]
QnLk1 12.24. κόρακας οὐ σπείρουσιν οὐδὲ θερίζουσιν ⸀οὐδὲ συνάγουσιν εἰς ἀποθήκας⸃ ⸂καὶ ὁ θεὸς τρέφει αὐτούς⸃[360]	Mt1 6.26. ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; [QnLk1·Mt1]	Lk2 12.24. κατανοήσατε τοὺς κόρακας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. [QnLk1Mt1·:Lk2]
12.25–26 not present in QnLk1[361]	Mt1 6.27. τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; Mt1 6.28a. καὶ περὶ ἐνδύματος τί μεριμνᾶτε;	Lk2 12.25. τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; [Mt1·Lk2] Lk2 12.26. εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; [Mt1·Lk2]

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[359] Tertullian thoroughly paraphrases 12.22–23: "Who wishes us not to be concerned about life in regard to eating, or about the body in regard to clothing?... and who has provided greater substance than food for the soul and has fashioned greater material than a tunic for the body" / *quis nollet curam nos agere animae de victu et corpori de vesitu?... qui et substantiam ipsius animae accommodavit potiorem esca, et materiam ipsius corporis figuravit potiorem tunica* (*Marc.* 4.29.1; Roth 5.52). Mt1 and Lk2 are in full alignment except for the two MtR1 insertions of the word "your" / ὑμῶν.

[360] Lk1 12.24 is closely paraphrased by Tertullian: "whose ravens also do not sow or reap or store in barns and yet are nourished by him" / *cuius et corvi non serunt nec metunt nec in apothecas condunt, et tamen aluntur ab ipso* (*Marc.* 4.29.1; Roth 4.4.63). Another brief reference appeared earlier in Tertullian's running commentary: "who also feeds the ravens" / *qui et corvos alit* (*Marc.* 4.21.1; Roth 4.4.63). Harnack (p. 214*n24) here dismisses Tertullian's phrase "neither gather into barns" / *in apothecas condunt* because it aligns with Matthew against Luke, while Roth keeps it but downgrades its certainty (p. 423). Locating QnLk1/GMarc as a prior source of Mt1 resolves such problems cleanly and consistently allows us to reconstruct a text that is more faithful to the testimony of GMarc witnesses.

[361] Lk2 12.25–26 are both unattested for Lk1 according to Roth (p. 423), but both were likely not present in Lk1. The redundant rhetorical questions, focus on measurements and numbers, and compound verb in Mt1 6.27 // Lk2 12.25 are characteristic of Mt1, not Qn. The disparity between Mt1 6.28a and Lk2 12.26 points to the lack of a prior common tradition, as does the distinctive LkR2 vocabulary such as the superlative form of the lemma "lesser" / ἐλαχύς (otherwise found only in Lk2 16.10, 19.17) and the lemma "the rest" / λοιπός (Lk2 #6, but nowhere in QnLk1).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.27. τὰ κρίνα ⸂ˈοὐχˈ⸃ ⸂κοπιᾷˈ⸃ ⸂οὐδὲˈ⸃ νήθει οὐδὲ Σολομὼν ⸂ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων⸃[362]	Mt1 6.28b-c. καταμάθετε <u>τὰ κρίνα</u> τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν· [QnLk1·Mt1] Mt1 6.29. λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. [QnLk1·Mt1]	Lk2 12.27. **κατανοήσατε** <u>τὰ κρίνα</u> **πῶς αὐξάνει**· <u>οὐ κοπιᾷ οὐδὲ νήθει</u>· **λέγω δὲ ὑμῖν**, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. [QnLk1Mt1·:Lk2]
QnLk1 12.28. ὀλιγόπιστοι[363]	Mt1 6.30. εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, <u>ὀλιγόπιστοι</u>; [QnLk1·Mt1]	Lk2 12.28. <u>**εἰ δὲ** ἐν **ἀγρῷ** **τὸν χόρτον** **ὄντα** **σήμερον** **καὶ αὔριον εἰς κλίβανον βαλλόμενον** ὁ θεὸς οὕτως **ἀμφιέζει**</u>, **πόσῳ μᾶλλον ὑμᾶς**, <u>ὀλιγόπιστοι</u>. [QnLk1Mt1·:Lk2]
12.29 not present in QnLk1[364]	Mt1 6.31. μὴ οὖν μεριμνήσητε λέγοντες· τί φάγωμεν; ἤ· τί πίωμεν; ἤ· τί περιβαλώμεθα;	Lk2 12.29. καὶ ὑμεῖς μὴ ζητεῖτε **τί φάγητε** καὶ **τί πίητε** καὶ μὴ μετεωρίζεσθε· [Mt1·Lk2]

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[362] Lk1 12.27 is multiply attested by Tertullian. The closest and longest paraphrase appears in its proper sequence in his running commentary: "whose lilies and grass neither weave nor spin and yet are clothed by him, whose most glorious Solomon was not more adorned than any little flower" / *cuius et lilia et foenum non texunt nec nent, et tamen vestiuntur ab ipso, cuius et Salomon gloriosissimus, nec ullo tamen flosculo cultior?* (*Marc.* 4.29.1; Roth 4.4.64). Previously, Tertullian foreshadowed this verse in his comments on GMarc 9.1ff and the calling of the twelve: "Who would have given this command, except the one who feeds ravens and clothes the field's flowers?" / *quis hoc mandasset, nisi qui et corvos alit et flores agri vestit?* (*Marc.* 4.21.1; Roth 4.4.64). While Harnack's translation of "weave" / *texunt* as ὑφαίνει is certainly reasonable on its face, thus followed confidently by Roth (p. 423), that word appears nowhere in the canonical New Testament and fairly rarely (#14) in the LXX, making its appearance in the earliest gospel stratum unlikely, hence our restoration of "labor" / κοπιᾷ in keeping with Mt1 and Lk2 as independent QnLk1 receptors.

[363] Only the expression "little faith" is attested for Lk1 12.28. Tertullian says, "meanwhile why does he accuse them of little faith, that is, whose faith?" / *interim cur illos modicae fidei incusat, id est cuius fidei?* (*Marc.* 4.29.3; Roth 4.4.64). The bulk of the verse and its statement about god clothing the grass is attested by Epiphanius as not present: "He does not have, 'God clothes the grass'" / οὐκ ἔχει τό ὁ θεὸς ἀμφιέννυσι τὸν χόρτον (*Pan.* 42.11.6 λα (31); 42.11.17 Σχ. λα (31); Roth 6.4.34).

[364] Lk2 12.29 is unattested for Lk1 according to Roth (p. 423), but it was likely not present. The redundancy and summarizing nature of the verse and its rapid succession of rhetorical questions are all characteristic of Mt1. All of this is tempered in the restatement by LkR2.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.30. ταῦτα γὰρ ⸂πάντα⸃ τὰ ἔθνη τοῦ κόσμου ⸂ἐπιζητοῦσιν⸃ οἶδεν δὲ ὁ πατὴρ ⸂ὑμῶν⸃ ὅτι χρῄζετε τούτων[365]	Mt1 6.32. πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων.	Lk2 12.30. ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων.
QnLk1 12.31. ζητεῖτε ⸂δὲ⸃ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα ⸂πάντα⸃ προστεθήσεται ὑμῖν[366]	Mt1 6.33. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.	Lk2 12.31. πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.
QnLk1 12.32. ὁ πατήρ[367]	Mt1 6.34. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.	Lk2 12.32. μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

[365] Lk1 12.30 is attested by Tertullian (Roth 5.53) and Epiphanius (6.4.35).
[366] Lk1 12.31 is attested by Tertullian (Roth 4.4.65) and Epiphanius (6.4.35).
[367] Lk1 12.32 is attested by Epiphanius (6.4.37).

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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.33a. 《πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην》[368] 12.33b–34 not present in QnLk1 18.22. πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι [see A254]	6.19. μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν· 6.20. θησαυρίζετε δὲ ὑμῖν <u>θησαυροὺς</u> <u>ἐν οὐρανῷ</u>, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· [¦QnLk1·Mt1] [see A254] 6.21. ὅπου γάρ ἐστιν ὁ <u>θησαυρός</u> σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.	Lk2 12.33. <u>πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην</u>· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, <u>θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς</u>, <u>ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει</u>· [QnLk1Mt1·:Lk2] Lk2 12.34. <u>ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν</u>, <u>ἐκεῖ</u> καὶ <u>ἡ καρδία ὑμῶν ἔσται</u>. [Mt1·Lk2]

[368] Lk2 12.33–34 are unattested according to Roth (p. 424), omitted by BeDuhn (p. 113), and not included in *CEQ*. Tertullian does refer to "almsgiving and charity" / *eleemosynae et dilectionis* (*Marc.* 1.23.9), though it is unclear if this verse or any text in Lk1 is in mind. Our fourth hypothesis, that reconstructing Qn typically involves omitting materials unattested for Lk1, can afford occasional exceptions when a strong argument can be made. Some signal from this passage was probably present in QnLk1, given the following: 1) the Mt1 sermon on the mount typically draws from Qn material; 2) this teaching flows well from the previous QnLk1 material (12.30–32) about god providing for those who seek the kingdom; 3) between the previous passage and this one, it makes more sense that LkR2 is following the order of QnLk1 here rather than inverting the order of the teachings in the Mt1 sermon on the mount; 4) there are obvious similarities between this passage and QnLk1 11.41 and 18.22, both of which are explicitly attested by Tertullian, the first in *Marc.* 4.27.3 (see A194) and the latter in *Marc.* 4.36.4 (see A254); 5) the material up for consideration is quite brief, explaining how it could easily have been overlooked by Tertullian and other Lk1 witnesses. My reconstruction is based on the following general tendencies consistently seen elsewhere: 1) Qn is not redundant; 2) Qn *mitzvot* are simple and not prone to concentrated halakhic elaboration; 3) Mt1 demonstrates a strong tendency toward halakhic expansion; 4) Mt1 tends to focus on heaven as an otherworldly or future reality; 5) LkR2 tends to borrow Mt1 expansions. By deduction, that leaves us here with a kernel of Qn teaching, an articulation of the core community *mitzvah* for the rich: to sell possessions and practice almsgiving/*tsedakah*. The Mt1 sermon on the mount greatly elaborates on the concept of "treasure in heaven" borrowed from the story of the Rich Young Ruler (a Qn story popular enough for Mk1 to retell). Later LkR2 quotes the Qn *mitzvah* but attaches to it a restated version of the *halakhic* lesson from the great Mt1 sermon.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A203. Be watchful	12.35–41, 43–44, 46–48	12.35–48	———	24.42–51
A298. Ten virgins fable	———	———	———	25.1–13

Parallel Verses for Signals Tracing: GMarc 12.35–38

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 12.35. αἱ ὀσφύες περιεζωσμέναι οἱ λύχνοι καιόμενοι[369] QnLk1 12.36. προσδεχομένοις τὸν κύριον ἀναλύσῃ ἐκ τῶν γάμων[370] QnLk1 12.37. δοῦλοι κύριος[371] QnLk1 12.38. ἑσπερινῇ φυλακῇ[372]	Lk2 12.35. ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι· Lk2 12.36. καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. Lk2 12.37. μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. Lk2 12.38. κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι.	Mk2 13.33. βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. [see A295] Mk2 13.34. ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἑκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ. [see A295] Mk2 13.35. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, [see A295] Mk2 13.36. μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. [see A295] Mk2 13.37. ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε. [see A295]	Mt2 25.1. τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου. Mt2 25.2. πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι. Mt2 25.3. αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ᾽ ἑαυτῶν ἔλαιον. Mt2 25.4. αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν. Mt2 25.5. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. Mt2 25.6. μέσης δὲ νυκτὸς κραυγὴ γέγονεν· ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν [αὐτοῦ]. Mt2 25.7. τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. Mt2 25.8. αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν· δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. Mt2 25.9. ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. Mt2 25.10. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἕτοιμοι εἰσῆλθον μετ᾽ αὐτοῦ εἰς τοὺς γάμους καὶ ἐκλείσθη ἡ θύρα. Mt2 25.11. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· κύριε κύριε, ἄνοιξον ἡμῖν. Mt2 25.12. ὁ δὲ ἀποκριθεὶς εἶπεν· ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Mt2 25.13. γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

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[369] Lk1 12.35 is paraphrased by Tertullian. "Servants we are, for we have god as our lord. We must gird up our loins... have our lamps burning" / *id sumus, servi: dominum enim habemus deum; succingere debemus lumbos* (*Marc.* 4.29.6; Roth 5.54).

[370] Lk1 12.36 is also paraphrased by Tertullian "even so to await the lord... Whence does he return? If from nuptials" / *atque ita expectare dominum... unde redeuntem? si a nuptiis* (*Marc.* 4.29.6; Roth 5.54).

[371] Lk1 12.37 is attested by Tertullian (Roth 5.54).

[372] Lk1 A specific variation of Lk1 12.38 from Lk2 is attested by Epiphanius: "Instead of 'the second or third prison,' he has 'evening prison'" / Ἀντὶ τοῦ δευτέρᾳ ἢ τρίτῃ φυλακῇ εἶχεν ἑσπερινῇ φυλακῇ (*Pan.* 42.11.6 λε (35); 42.11.17 Σχ. λε (35)), with related comments (42.11.17 Ἐλ. λε (35); Roth 6.4.38).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 12.39. εἰ ᾔδει ὁ οἰκοδεσπότης ποία ὥρᾳ ὁ κλέπτης ⌜ἔρχεται⌝ ⌜ἐγρηγόρησεν ἂν καὶ⌝ οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ[373]	Lk2 12.39. τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποία ὥρᾳ ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.		24.43. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποία φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.
QnLk1 12.40. γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται[374]	Lk2 12.40. καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.		
QnLk1 12.41. ὁ Πέτρος πρὸς ἡμᾶς ἢ καὶ πρὸς πάντας τὴν παραβολὴν λέγεις;[375]	Lk2 12.41. εἶπεν δὲ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;	_____	
12.42.[376]	Lk2 12.42. καὶ εἶπεν ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ [τὸ] σιτομέτριον;		
QnLk1 12.43. ἐλθὼν ὁ κύριος[377]	Lk2 12.43. μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.		
QnLk1 12.44. ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν ⌜αὐτοῦ⌝ καταστήσει αὐτόν[378]	Lk2 12.44. ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.		

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[373] Lk1 12.39 is attested by Tertullian (Roth 5.55).

[374] Lk1 12.40 is attested by Tertullian (Roth 5.55).

[375] Lk1 12.41 is attested by Tertullian (Roth 5.55).

[376] Lk1 12.42 is attested "but no insight into wording can be gained" according to Roth (p. 424). Tertullian attests (Roth 5.55).

[377] Lk1 12.43 is attested by Tertullian (Roth 5.55).

[378] Lk1 12.44 is attested by Tertullian (Roth 5.55).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
12.45. [379]			Lk2 12.45. ἐὰν δὲ εἴπη ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι
QnLk1 12.46. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἡμέρᾳ οὐ προσδοκᾷ ὥρᾳ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει[380]	—————		Lk2 12.46. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.
QnLk1 12.47. δοῦλος ⌜ὁ γνοὺς⌝ ⌜καὶ μὴ ποιήσας⌝ δαρήσεται ⌜πολλά⌝[381]			Lk2 12.47. ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἑτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς·
QnLk1 12.48. ⌜ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν⌝ δαρήσεται ⌜ὀλίγα παντὶ δὲ ᾧ ἐδόθη πολὺ πολὺ ζητηθήσεται παρ᾽ αὐτοῦ καὶ ᾧ παρέθεντο πολύ περισσότερον αἰτήσουσιν αὐτόν⌝[382]			Lk2 12.48. ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ᾽ αὐτοῦ, καὶ ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν.

[379] Lk1 12.45 is attested "but no insight into wording can be gained" according to Roth (p. 424). Tertullian attests (Roth 5.55). The absence of this verse is notable, given that traditional Q proponents have adduced it as crucial evidence of the awareness of a delayed parousia in Q, in part leading proponents to a post-war date for Q (Fleddermann, p. 158–159). The concern about a delayed parousia belongs to LkR2, not Qn.

[380] Lk1 12.46 is attested by Tertullian (Roth 5.55), Epiphanius (6.4.39), and *Adamantius Dialogue* (7.4.22).

[381] Lk1 12.47 is attested by Tertullian (Roth 5.55) and *Adamantius Dialogue* (7.4.23).

[382] Lk1 12.48 is attested by Tertullian (Roth 5.55) and *Adamantius Dialogue* (7.4.23).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A204. Family divisions	12.49a, 51, 53	10.38	10.34–36	12.49–53

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.49a. πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν[383] 12.49b–12.50[384]	10.38. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;	———	Lk2 12.49. πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη. Lk2 12.50. βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ.
QnLk1 12.51. δοκεῖτε ὅτι ⌜παρεγενόμην⌝ εἰρήνην ⌜βαλεῖν ἐπὶ τὴν γῆν⌝; οὐχί λέγω ὑμῖν ⌜ἀλλὰ⌝ διαμερισμόν.[385]		10.34. μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.	Lk2 12.51. δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.
12.52 not present in QnLk1[386]			Lk2 12.52. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν,
QnLk1 12.53. διαμερισθήσεται πατὴρ ⌜ἐπὶ⌝ υἱῷ καὶ υἱὸς ἐπὶ πατρί ⌜καὶ⌝ μήτηρ ἐπὶ ⌜θυγατρὶ⌝ καὶ θυγάτηρ ἐπὶ ⌜μητρὶ⌝ ⌜καὶ⌝ πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν[387]		10.35. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς, 10.36. καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.	Lk2 12.53. διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν.

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[383] Lk1 12.49a is attested by Tertullian (Roth 5.56) and *Adamantius Dialogue* (Roth 7.4.24).

[384] Lk2 12.49b–50 are not attested according to Roth (p. 424), but they were likely not present. Their characteristic LkR2 features include the temporal indicator "until when" / ἕως ὅτου.

[385] Lk1 12.51 is attested by Tertullian (Roth 5.56) and *Adamantius Dialogue* (Roth 7.4.24).

[386] Lk2 12.52 is not attested according to Roth (p. 424), and it was likely not present. It reflects characteristic LkR2 features such as an interest in numbers, a house setting, and an expansion of the LXX reference in the next verse.

[387] Lk1 12.53 is quoted by Tertullian. "'At last will be divided,' he says, 'father to son and son to father and mother to daughter and daughter to mother and daughter-in-law to mother-in-law and mother-in-law to daughter-in-law" / *denique dividetur inquit pater in filium et filius in patrem et mater in filiam et filia in matrem et nurus in socrum et socrus in nurum* (*Marc.* 4.29.12; Roth 5.56). This QnLk1 saying is a rare LXX/HB quotation, here to LXX Mic 7.6, that connection was expanded and clarified by MtR1 10.36, "and a man's enemies his house members" / καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. Cf. Mic 7.6, "a man's enemies all the men who are in his house" / ἐχθροὶ ἀνδρὸς πάντες οἱ ἄνδρες οἱ ἐν τῷ οἴκῳ αὐτοῦ. LkR2 in this verse stayed close to the original QnLk1 saying, but in the previous verse (Lk2 12.52) picked up the expanded Mt1 LXX reference to "a house."

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A205. Interpreting signs	12.56	------	12.54–56	16.2b–3

Parallel Verses for Signals Tracing: GMarc 12.54–55, 56

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
12.54–55 not present in QnLk1[388] QnLk1 12.56. ὑποκριταί τὸ ⌜μὲν⌝ πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς ⌜διακρίνειν⌝ τὸν δὲ καιρὸν τοῦτον οὐκ ⌜⌜δοκιμάζετε⌝⌝[389]	Lk2 12.54. ἔλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδητε [τὴν] νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως· Lk2 12.55. καὶ ὅταν νότον πνέοντα, λέγετε ὅτι καύσων ἔσται, καὶ γίνεται. Lk2 12.56. ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν; [QnLk1¨Lk2]	16.2b–c. [ὀψίας γενομένης λέγετε· εὐδία, πυρράζει γὰρ ὁ οὐρανός· 16.3. καὶ πρωΐ· σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;] [QnLk1¨Mt2]

[388] Lk2 12.54–55 is unattested according to Roth (p. 424), but likely not present. These verses were LkR2 creations reflecting weather forecasting and perhaps augury, imitated later by MtR2.

[389] Lk1 12.56 is reconstructed closely following Tertullian, with elements that filtered into some mss of Matthew as well as elements of Lk2, "And therefore he pronounced them hypocrites, probing the face of the sky and earth, but not discerning that time" / *et ideo hypocritas pronuntiabat, caeli quidem et terrae faciem probantes, tempus vero illud non dinoscentes* (*Marc.* 4.29.15; Roth 5.57). μὲν is uniquely present in D. Note that there is significant disagreement among mss of Matthew about whether 16.2–3, excepting the consistently attested introductory formula ("now answering he said to them" / ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς), should be included.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A206. Avoiding trials	12.57–59	5.25–26	12.57–59

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 12.57. ἀφ' ἑαυτῶν κρίνετε τὸ δίκαιον[390]	—————	Lk2 12.57. τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; [QnLk1˙Lk2]
QnLk1 12.58. μή ποτε κατασύρῃ σε πρὸς τὸν κριτήν καὶ ὁ κριτής παραδώσει σε τῷ πράκτορι καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν[391]	5.25. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ καὶ ὁ κριτὴς τῷ ὑπηρέτῃ καὶ εἰς φυλακὴν βληθήσῃ [QnLk1·Mt1]	Lk2 12.58. ὡς γὰρ ὑπάγεις μετὰ **τοῦ ἀντιδίκου σου** ἐπ' ἄρχοντα, **ἐν τῇ ὁδῷ** δὸς ἐργασίαν **ἀπηλλάχθαι** ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν. [QnLk1Mt1·:Lk2]
QnLk1 12.59. οὐ μὴ ἐξέλθῃς ἕως ἂν ʿἀποδῷς τὸν ἔσχατον κοδράντην˺	5.26. ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. [QnLk1·Mt1]	Lk2 12.59. **λέγω σοι**, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς. [QnLk1Mt1·:Lk2]

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[390] For Lk1 12.57, the omission of the interrogative introduction (τί δὲ) and final interrogative punctuation are consistent with Harnack and Roth (4.4.66, p. 424). Tertullian's references point to the saying in Lk1 as a rebuke and command, not a rhetorical question as in LkR2: "[d]eservedly he rebukes them for not judging for themselves what was just" / *merito exprobrat etiam quod iustum non a semetipsis iudicarent* (*Marc.* 4.29.15); "he commanded to judge justly" / *mandaret iuste iudicare* (*Marc.* 4.29.16). His quotation elsewhere is likely from LkR2, not Lk1: "when the master says, 'Why then do you not judge what is just for yourselves?'" / *dicente domino: cur autem non et a vobis ipsis quod iustum iudicatis?* (*Cor.* 4.5). As a command, this verse transitions seamlessly into the next.

[391] A portion of Lk1 12.58 is quoted by Epiphanius: "Lest he drag you to the judge, and the judge hands you over to the enforcer" / μή ποτε κατασύρῃ σε πρὸς τὸν κριτήν καὶ ὁ κριτής παραδώσει σε τῷ πράκτορι (42.11.6 λζ (37); 42.11.17 Σχ. λζ (37); Roth 6.4.40). Elsewhere Epiphanius apparently restates an overlapping portion: "lest the accuser hand you over to the judge and the judge to the attendant, and the attendant throw you into prison" / μή πως ὁ ἀντίδικος παραδῷ σε τῷ κριτῇ καὶ ὁ ὑπηρέτης βάλῃ σε εἰς φυλακήν (*Pan.* 27.5.3; Roth 6.4.40). Tertullian confirms the last clause about being thrown in jail, as well as 12.59: "For even a judge who puts in jail and does not release until the last farthing is resolved" / *nam et iudicem, qui mittit in carcerem nec ducit inde nisi soluto etiam novissimo quadrante* (*Marc.* 4.29.16; Roth 4.4.67). Elsewhere Tertullian paraphrases Lk2 12.59: "he resolves the last farthing" / *exsoluat novissimum quadrantem* (*An.* 35.1). The flow of thought from QnLk1 12.57 to 12.58 makes perfect sense without the missing LkR2 material. MtR1 first expanded on QnLk1 by introducing its characteristic theme of reconciliation prior to the trial, and LkR2 restated and expanded on that theme, introducing a "ruler" / ἄρχοντα.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A207. Repentance or destruction	------	13.1–9

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.1–9 not present in QnLk1[392]	Lk2 13.1. παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν.
	Lk2 13.2. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;
	Lk2 13.3. οὐχί, λέγω ὑμῖν, ἀλλ᾽ ἐὰν μὴ μετανοῆτε πάντες ὁμοίως ἀπολεῖσθε.
	Lk2 13.4. ἢ ἐκεῖνοι οἱ δεκαοκτὼ ἐφ᾽ οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰερουσαλήμ;
	Lk2 13.5. οὐχί, λέγω ὑμῖν, ἀλλ᾽ ἐὰν μὴ μετανοῆτε πάντες ὡσαύτως ἀπολεῖσθε.
	Lk2 13.6. ἔλεγεν δὲ ταύτην τὴν παραβολήν· συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν.
	Lk2 13.7. εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· ἰδοὺ τρία ἔτη ἀφ᾽ οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω. ἔκκοψον [οὖν] αὐτήν, ἱνατί καὶ τὴν γῆν καταργεῖ;
	Lk2 13.8. ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια,
	Lk2 13.9. κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μή γε, ἐκκόψεις αὐτήν.

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[392] Lk2 13.1–9 was not present according to Roth (p. 424), based on Epiphanius: "It was stricken from the part when some came announcing to him about the Galileans, whose blood Pilate mixed together with their sacrifices until where he talks about those eighteen who died in Siloam in the fire, and the statement 'if you do not repent' and so on until the comparison of the fig tree, concerning which the farmer said, 'I will dig around and throw down manure and if it does not yield, cut it down'" / Ἦν παρακεκομμένον ἀπὸ τοῦ ἦλθόν τινες ἀναγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα συνέμιξε Πιλᾶτος μετὰ τῶν θυσιῶν αὐτῶν ἕως ὅπου λέγει περὶ τῶν ἐν τῷ Σιλωὰμ δεκαοκτὼ ἀποθανόντων ἐν τῷ πύργῳ, καὶ τό ἐὰν μὴ μετανοήσητε καὶ <τὰ ἑξῆς> ἕως τῆς παραβολῆς τῆς συκῆς, περὶ ἧς εἶπεν ὁ γεωργὸς ὅτι σκάπτω καὶ βάλλω κόπρια καὶ ἐὰν μὴ ποιήσῃ, ἔκκοψον (*Pan.* 42.11.6 λη (38), 42.11.17 Σχ. λη (38), summarized again in 42.11.17 Ἔλ.λη (38); Roth 6.4.41).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A208. Crippled woman released	13.11–12, 14–16	13.10–17

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.10 not present in QnLk1[393]	Lk2 13.10. ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.
QnLk1 13.11. 《καὶ ἰδοὺ γυνὴ》	Lk2 13.11. καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.
QnLk1 13.12. 《καὶ ὁ Ἰησοῦς λέγει αὐτῇ ἀπολέλυσαι》	Lk2 13.12. ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ· γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου
13.13 not present in QnLk1	Lk2 13.13. καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν.

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[393] Lk2 13.10–13 are unattested according to Roth (p. 424), but most of this content was likely not present in Lk1. The verses are filled with characteristic LkR2 themes, vocabulary and phrases: a focus on numbers ("eighteen"; cf. Lk2 2.21, 9.28, 33), the word "year," the term "sickness" / ἀσθενεία (Lk2 5.15, 8.2) and phrase "having a sickness" / ἔχουσα ἀσθενείας (Ac 28.9), "stand up" / ἀνακύπτ- (Lk2 21.28), and the laying on of hands to heal or convey power (Ac 8.18–19, 9.12, 18; see also Mt1 9.18, Mt2 9.18, 19.13, Mk3 5.23, 7.32). The lemma "bent over" / συγκύπτ- is NT *hapax legomenon* and "for all time" / εἰς τὸ παντελές is a gospel *hapax legomenon* (only elsewhere found in Heb 7.25 in the NT). Note that the number eighteen in Greek is represented in shorthand by two letters (ιη), here attested in Codex Bezae, which are the same letters at the start of the name of Jesus in Greek (Ἰησοῦς). The turn of phrase "in weakness" / ἐν ἀσθενείᾳ is characteristically Pauline (1 Cor. 2.3, 2 Cor. 12.9, plural in 2 Cor 12.10). Given all this, the reconstruction distills down the introduction to a simple form containing the minimal necessary details for the remainder of this generally attested narrative to make sense: Joshua freed a woman on the sabbath, was questioned about it, and gave a response.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 13.14. 《τις ἔλεγεν》 ῾τῷ σαββάτῳ ἐθεράπευσεν᾿ QnLk1 13.15. 《καὶ ὁ κύριος λέγει》 ἕκαστος ὑμῶν ῾τοῖς σάββασιν᾿ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;[394]	Lk2 13.14. ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι <u>τῷ σαββάτῳ ἐθεράπευσεν</u> ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. [QnLk1·Lk2] Lk2 13.15. ἀπεκρίθη δὲ αὐτῷ <u>ὁ κύριος καὶ εἶπεν</u>· ὑποκριταί, <u>ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει</u>; [QnLk1·Lk2]
QnLk1 13.16. ταύτην δὲ θυγατέρα Ἀβραὰμ ἔδησεν ὁ σατανᾶς 《οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;》[395]	Lk2 13.16. <u>ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν</u>, ἣν ἔδησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, <u>οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου</u>; [QnLk1·Lk2]
13.17 not present in QnLk1[396]	Lk2 13.17. καὶ ταῦτα λέγοντος αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

[394] Lk1 13.14 is referenced and Lk1 13.15 successively quoted by Tertullian, "In what way did he strike down in return the questioning about healing on the sabbath<s>? Which one of you on the sabbaths does not untie his donkey or untie his ox from the manger and lead it to water" / *quaestionem rursus de curatione sabbati<s> facta quomodo discussit? unusquisque vestrum sabbatis non solvit asinum aut bovem suum a praesepi et ducit ad potum?* (*Marc.* 4.30.1; Roth 5.58). The simplified reconstruction omits the cluster of characteristic LkR2 features and terms: character emotions such as being "angry" or "indignant" / ἀγανακτέω (only elsewhere in the gospels in Mt2 20.24, 21.16, 26.8 and Mk3 10.14, 41, 14.4), the lemma "synagogue ruler" / ἀρχισυνάγωγος (Qn #0, Lk2 #2, Ac #3), a focus on numbers ("six" / ἓξ), the ἐν + dative relative pronoun construction (DD 1.2: 'ἐν@* ὅς@rrd?p). The lemma for "working" / ἐργάζομαι only appears here in Lk2.

[395] Epiphanius quotes the opening of Lk1 13.16 twice (*Pan.* 42.11.6 λθ (39), 42.11.17 Σχ. λθ (39); Roth 6.4.42) and later summarizes it (42.11.17 Ἔλ. λθ (39)). The concluding improvised reconstruction draws from a portion of LkR2 consistently attested in all Lk2 mss to supply a typical QnLk1 closing rhetorical question while omitting characteristic LkR2 features, specifically the number "eighteen" / δέκα καὶ ὀκτὼ and use of the word "year" / ἔτη.

[396] Lk2 13.17 is unattested (Roth p. 425), but it was likely not present. The vocabulary is characteristic of LkR2, including the lemma "rejoice" / χαίρω (Lk2 #9, Ac #7) and the definite article + γίνομαι participle construction (DD 1.2: 'ὁ@d* γίνομαι@vp*, Qn #0, Lk2 #11). The lemma for "shame" / καταισχύνω appears only here in any NT gospel, the lemma "oppose/opponent" / ἀντίκειμαι appears only here and in Lk2 21.15 in any NT gospel, and the lemma "glorious" / ἔνδοξος appears only here and in Lk2 7.25 in the NT gospels.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A209. Mustard seed fable	13.19	4.30–32	13.31–32	13.18–19
A210. Leaven fable	13.20–21	————	13.33	13.20–21

Parallel Verses for Signals Tracing: GMarc 13.18–21

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
13.18[397] QnLk1 13.19. ὁμοία ἐστὶν ⸤ἡ βασιλεία τοῦ θεοῦ⸥ κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ⸤ἔσπειρεν ἐν τῷ κήπῳ ἑαυτοῦ⸣[398]	4.30. καὶ ἔλεγεν· πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν; 4.31. ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς, 4.32. καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.	13.31. ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· 13.32. ὃ μικρότερον μέν ἐστιν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.	Lk2 13.18. ἔλεγεν οὖν· τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν; Lk2 13.19. ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.
QnLk1 13.20. τὴν βασιλείαν τοῦ θεοῦ[399] QnLk1 13.21. ὁμοία ἐστὶν ζύμη	————	13.33. ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.	Lk2 13.20. καὶ πάλιν εἶπεν· τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; Lk2 13.21. ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ [ἐν]έκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

[397] Together with Lk2 13.17, Lk2 13.18 is also unattested (Roth p. 425).

[398] Lk1 13.19 is attested by Tertullian (Roth 5.59). Fleddermann finds in Q 13.19 a reference to Th Dan 4.21 (p. 97), but QnLk1 does not make any such clear reference. The mustard seed and its planting are not part of that text in Daniel. Later strata made the intertext by referring to a tree and birds nesting in its branches; cp. Lk2 13.19, Mt1 13.32, Mk 4.32 above with Th Dan, "Its leaves flourished and its fruit was great and there was food for all in it. Below it the wild animals were dwelling and in its branches were inhabited the birds of the heaven" / τὰ φύλλα αὐτοῦ εὐθαλῆ καὶ ὁ καρπὸς αὐτοῦ πολὺς καὶ τροφὴ πᾶσιν ἐν αὐτῷ ὑποκάτω αὐτοῦ κατῴκουν τὰ θηρία τὰ ἄγρια καὶ ἐν τοῖς κλάδοις αὐτοῦ κατεσκήνουν τὰ ὄρνεα τοῦ οὐρανοῦ.

[399] Lk1 13.20–21 are attested by Tertullian (Roth 5.60).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A211. Exclusion from kingdom	13.25–28	10.31	7.13–14, 25.10–12, 7.22–23, 25.21, 8.11–12, 19.30, 20.16	13.22–30

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
13.22–23 not present in QnLk1 QnLk1 13.24 《ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας ὅτι πολλοί ζητήσουσιν εἰσελθεῖν εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς》[400]	————	7.13. εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· 7.14. τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.	Lk2 13.22. καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα. Lk2 13.23. εἶπεν δέ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σῳζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς· Lk2 13.24. ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.
QnLk1 13.25. ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν κρούειν ἀποκριθεὶς ⌜ἐρεῖ⌝ οὐκ οἶδα ὑμᾶς πόθεν ἐστέ[401] QnLk1 13.26. ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας[402]	————	7.22. πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;	Lk2 13.25. ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες· κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. Lk2 13.26. τότε ἄρξεσθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας·

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[400] Lk2 13.22–24 are unattested according to Roth (p. 425), but Lk2 13.22–23 was probably not present in Lk1, while Lk1 13.24 probably existed. In keeping with *CEQ* and as an exception to our fourth hypothesis, there is a strong case for the narrow gate tradition existing in Qn and Lk1, given the following. 1) The Mt1 sermon on the mount draws thoroughly on Qn material. 2) This tradition appears in Lk2 in a location that cannot be explained by derivation from the order of Mark or Matthew. 3) The form of the tradition is significantly different in Lk2 from Mt1. 4) Thematically the saying fits the social-political framework of Qn as having potentially revolutionary significance. The improvised restoration is based on a combination of elements from Mt1 and Lk2 independent receptors, adjusted to omit characteristic vocal patterns of MtR1 and LkR2 (e.g., the lemma "be strong" / ἰσχύω from the reconstruction).

[401] Lk1 13.25 is attested by Tertullian (Roth 5.61).

[402] Lk1 13.26 is attested by Tertullian (Roth 5.61).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 13.27. ἀπόστητε ἀπ᾽ ἐμοῦ πάντες ἐργάται ⸀ἀνομίας⸀[403]	———	7.23. καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ᾽ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.	Lk2 13.27. καὶ ἐρεῖ λέγων ὑμῖν· οὐκ οἶδα [ὑμᾶς] πόθεν ἐστέ· ἀπόστητε ἀπ᾽ ἐμοῦ πάντες ἐργάται ἀδικίας.
QnLk1 13.28. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ⸀ὅταν ὄψεσθε πάντας⸀ τοὺς δικαίους ⸀εἰσερχομένους ἐν τῇ βασιλείᾳ⸀ τοῦ θεοῦ, ὑμᾶς δὲ κρατουμένους ἔξω[404]	———	8.12. οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	Lk2 13.28. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.
13.29–30 not present in QnLk1[405]	10.31. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.	8.11. λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν,	Lk2 13.29. καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Lk2 13.30. καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι.

[403] Lk1 13.27 is quoted verbatim both by Tertullian and in four places in *Adamantius Dialogue*: "Depart from me all works of iniquity" / *recidite a me omnes operarii iniquitatis* (*Marc.* 4.30.4; Roth 5.61); "I never knew you" / οὐδέποτε ἔγνων ὑμᾶς (44.15-16(1.23); 44,30(1.23); Roth 7.4.25); "depart from me, workers of lawlessness" / ἀναχωρεῖτε ἀπ᾽ ἐμοῦ, οἱ ἐργαζόμενοι τὴν ἀνομίαν (*Adamantius Dialogue* 28,10-11(1.12), 44,15-16 (1.23)), repeated in a shorter form, "depart from me" / ἀναχωρεῖτε ἀπ᾽ ἐμοῦ (in 28,18(1.12). This is a clear reference to Ps 6.9, for which the Hebrew and Greek traditions are virtually identical: "Depart from me, all you workers of evil" / MT סוּרוּ מִמֶּנִּי כָּל־פֹּעֲלֵי אָוֶן / LXX ἀπόστητε ἀπ᾽ ἐμοῦ πάντες οἱ ἐργαζόμενοι τὴν ἀνομίαν.

[404] Lk1 13.28 is attested by Tertullian (Roth 4.4.68) and Epiphanius (Roth 6.4.43).

[405] 13.29–35 were not present according to Roth (p. 425), based on Epiphanius (*Pan.* 42.11.6 μα (41), 42.11.17 Σχ. μα (41); Roth 6.4.44). Specifically, Epiphanius says that Marcion "cut out" / παρέκοψε several successive passages, which he elaborates by way of brief citations. His citation of these verses are: "'they will come from the east and west and will be seated in the kingdom' and 'the last will be first'" / τό ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ καὶ τό οἳ ἔσχατοι ἔσονται πρῶτοι. This absence weighs against Fleddermann's that LXX Ps 106.3 was referenced in Q 13.29 (p. 97): "[god] gathered them from the lands, from the east and west and north and sea" / ἐκ τῶν χωρῶν συνήγαγεν αὐτούς ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ θαλάσσης.

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
13.31–33 not present in QnLk1[406]	Lk2 13.31. ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι.

Lk2 13.32. καὶ εἶπεν αὐτοῖς· πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον καὶ τῇ τρίτῃ τελειοῦμαι.

Lk2 13.33. πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ. |

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[406] 13.29–35 were not present according to Epiphanius (*Pan.* 42.11.6 μα (41), 42.11.17 Σχ. μα (41); Roth 6.4.44). Specifically, Epiphanius says that Marcion "cut out" / παρέκοψε several successive passages, which he elaborates by way of brief citations. His citations of these verses are: "the Pharisees came saying, 'Leave and go, because Herod wants to kill you,' and he said, 'As you go, tell that fox...' until when he said, 'it is impossible for a prophet to be killed outside Jerusalem'" / τό προσῆλθον οἱ Φαρισαῖοι λέγοντες, ἔξελθε καὶ πορεύου, ὅτι Ἡρῴδης σε θέλει ἀποκτεῖναι καὶ τό εἶπεν πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ ἕως ὅπου εἶπεν οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ. Note the characteristic LkR2 features: communication through proxies, divine necessity, salvation-history fulfillment, the Mt1 stress on the "third day," and Jesus issuing an official political/diplomatic reply to Herod.

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
13.34–35 not present in QnLk1[407]	Lk2 13.34. Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. Lk2 13.35. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως [ἥξει ὅτε] εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.	23.37. Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. [Lk2·Mt2] 23.38. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. [Lk2·Mt2] 23.39. λέγω γὰρ ὑμῖν, οὐ μή με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. [Lk2·Mt2]

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[407] 13.29–35 were not present according to Roth (p. 425), based on the testimony of Epiphanius (*Pan.* 42.11.6 μα (41), 42.11.17 Σχ. μα (41); Roth 6.4.44). Specifically, Epiphanius says that Marcion "cut out" / παρέκοψε several successive passages, which he elaborates by way of brief citations. His citations of these verses are: "'Jerusalem, Jerusalem, who kills the prophets and stones those sent,' and, 'Many times I have wished to gather like a bird your children,' and 'your house is left bereft to you,' and 'you will not see me until you say, "blessed"'" / τὸ Ἰερουσαλήμ, Ἰερουσαλήμ, ἡ ἀποκτένουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους καὶ τὸ πολλάκις ἠθέλησα ἐπισυνάξαι ὡς ὄρνις τὰ τέκνα σου καὶ τὸ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν καὶ τὸ οὐ μὴ ἴδητέ με, ἕως οὗ εἴπητε εὐλογημένος. The passage exhibits many distinctive LkR2 terms and phrases, including "stoning" / λιθοβολέ-, "gather" / ἐπισυνάγ-, and the expression "your children" / τὰ τέκνα σου, the latter found in a later Lk2 oracle over Jerusalem (19.41–44) with clear connections to this one. Only here and in the derivative Mt2 parallel do we find "what manner" / ὃν τρόπον, the lemma "brood" / νοσσι-, and "wing-" / πτέρυξ- within the NT corpus. The references to LXX Jer 22.5 and Ps 117.26 which Fleddermann (p. 97) ascribed to Q are instead the work of LkR2. Jer 22.5 reads, "this house will be a desolation" / εἰς ἐρήμωσιν ἔσται ὁ οἶκος οὗτος, while Ps 117.26 reads, "blessed is the one who comes in the name of the lord" / εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

SQE. Shorthand	Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
A214. Dropsy healed	——	——	——	——	14.1–6	——

Qn (65–69)	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
14.1–6 not present in Qn Qn 11.11. τίνα ⌜γὰρ⌝ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσει ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; [see A187] Qn 13.15. 《ἀπεκρίθη δὲ αὐτῷ ὁ Ἰησοῦς καὶ εἶπεν ὑποκριτά》 ἕκαστος ὑμῶν ⌜τοῖς σάββασιν⌝ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; [see A208]	Mk1 3.2. παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. [see A047] Mk1 3.4. ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι [see A047]	14.1–6 not present in Lk1[408] Lk1 6.7. <u>**παρετηροῦντο 《αὐτὸν》**</u> ⟨δὲ⟩ οἱ Φαρισαῖοι ⌜**εἰ τοῖς σάββασιν θεραπεύσει, ἵνα κατηγορήσωσιν αὐτοῦ**⌝ [¦QnMk1·:Lk1] [see A047] Lk1 6.9. **ἔξεστιν** ⌜**τοῖς σάββασιν**⌝ **ἀγαθοποιῆσαι ἢ** ⌜**μὴ**⌝ **ψυχὴν σῶσαι ἢ ἀπολέσαι;** [¦Mk1·Lk1] [see A047] Lk1 11.11. τίνα ⌜γὰρ⌝ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσει ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; [¦Qn¨Lk1] [see A187] Lk1 13.15. 《ἀπεκρίθη δὲ αὐτῷ ὁ Ἰησοῦς καὶ εἶπεν ὑποκριτά》 ἕκαστος ὑμῶν ⌜τοῖς σάββασιν⌝ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; [¦Qn¨Lk1] [see A208]	Mt1 12.10. καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι; ἵνα κατηγορήσωσιν αὐτοῦ. [¦Mk1¨Mt1] [see A047]	Lk2 14.1. καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων [τῶν] **Φαρισαίων** σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν <u>**παρατηρούμενοι αὐτόν**</u>. [Mk1Lk1·:Lk2] Lk2 14.2. <u>**καὶ ἰδοὺ ἄνθρωπός**</u> τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. [Mt1·Lk2] Lk2 14.3. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· **ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ;** [Mk1Lk1Mt1·:Lk2] Lk2 14.4. οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν. Lk2 14.5. καὶ πρὸς αὐτοὺς εἶπεν· <u>τίνος ὑμῶν υἱὸς ἢ βοῦς</u> εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; [QnLk1¨Lk2] Lk2 14.6. καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.	Mk2 3.4. ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι. **οἱ δὲ ἡσύχασαν.** [Mk1Lk2·:Mk2] [see A047]

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

Parallel Verses for Signals Tracing: GMarc 14.7–14

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt1 (90s)
14.7–11 not present in Qn or GMarc[409]	Lk2 14.7. ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς· Lk2 14.8 ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ᾽ αὐτοῦ, Lk2 14.9. καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. Lk2 14.10. ἀλλ᾽ ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. Lk2 14.11. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [see Lk2 18.14 in A237]	23.12. <u>ὅστις</u> δὲ <u>ὑψώσει</u> <u>ἑαυτὸν</u> <u>ταπεινωθήσεται</u> καὶ <u>ὅστις</u> <u>ταπεινώσει</u> <u>ἑαυτὸν</u> <u>ὑψωθήσεται</u>. [¦Lk2·Mt2] [see A284]
QnLk1 14.12. 《ὅταν ποιῇς》 ἄριστον ἢ δεῖπνον 《μὴ》 φώνει 《τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους》[410]	Lk2 14.12. ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν· ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι.	——
14.13 《ἀλλ᾽ κάλει πτωχούς, ἀναπείρους, χωλούς, τυφλούς》[411] QnLk1 7.22b. ῾τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν λεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται πτωχοὶ εὐαγγελίζονται᾽	Lk2 14.13. ἀλλ᾽ ὅταν δοχὴν ποιῇς, κάλει πτωχούς, ἀναπείρους, χωλούς, τυφλούς·	——
QnLk1 14.14. οὐκ ἔχουσιν ἀνταποδοῦναί ἐν τῇ ἀναστάσει[412]	Lk2 14.14. καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.	——

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[409] Lk2 14.1–11 are together unattested according to Roth (p. 425), but these verses, including Lk2 14.7–11, were most likely not present in Lk1. Again, we see various LkR2 redactional features including hospitality decorum/protocols, concerns about social status and rank, and ethical/philosophical dialogue. The grouped modifiers in the participial phrase in 14.9 is also uncharacteristic of QnLk1.

[410] Lk1 14.12 is attested by Tertullian (Roth 5.62).

[411] Lk2 14.13 is unattested according to Roth (p. 425).

[412] Lk1 14.14 is attested by Tertullian (Roth 4.4.69).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A216. Great supper fable	14.16–24	14.15–24	22.1–14

Parallel Verses for Signals Tracing: GMarc 14.15–20

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
14.15[413]	Lk2 14.15. ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ· μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.	Mt2 22.1. καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων·
QnLk1 14.16. ἄνθρωπός τις ⸀ἐποίησε⸅ δεῖπνον ⸀μέγα⸅ καὶ ἐκάλεσεν πολλοὺς[414]	Lk2 14.16. ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς	Mt2 22.2. ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.
QnLk1 14.17. ἀπέστειλεν[415]	Lk2 14.17. καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν.	Mt2 22.3. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν.
QnLk1 14.18. παραιτεῖσθαι ἀγρὸν ἠγόρασα[416]	Lk2 14.18. καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον.	Mt2 22.4. πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἴπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.
QnLk1 14.19. ⸀ζεύγη⸅ βοῶν ἠγόρασα[417]	Lk2 14.19. καὶ ἕτερος εἶπεν· ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον.	Mt2 22.5. οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ·
QnLk1 14.20. γυναῖκα ἔγημα[418]	Lk2 14.20. καὶ ἕτερος εἶπεν, γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.	Mt2 22.6. οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.

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[413] Lk2 14.15 is unattested according to Roth (p. 425).
[414] Lk1 14.16 is attested by Tertullian (Roth 5.63).
[415] Lk1 14.17 is attested by Tertullian (Roth 5.63).
[416] Lk1 14.18 is attested by Tertullian (Roth 5.63).
[417] Lk1 14.19 is attested by Tertullian (Roth 5.63).
[418] Lk1 14.20 is attested by Tertullian (Roth 5.63).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 14.21. ἀπήγγειλεν τότε ⸀ἐπαρθεὶς⸀ ὁ οἰκοδεσπότης ἔξελθε εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως[419]	Lk2 14.21. καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπείρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.	Mt2 22.7. ὁ δὲ βασιλεὺς ὠργίσθη καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.
QnLk1 14.22. ⟨ἐπέταξας⟩ ⟪καὶ⟫ ἔτι τόπος ἐστίν[420]	Lk2 14.22. καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.	Mt2 22.8. τότε λέγει τοῖς δούλοις αὐτοῦ· ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·
QnLk1 14.23. εἰς τὰς ὁδοὺς καὶ φραγμοὺς[421]	Lk2 14.23. καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος·	Mt2 22.9. πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους. Mt2 22.10. καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. Mt2 22.11. εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου,
QnLk1 14.24. οὐδείς γεύσεταί[422]	Lk2 14.24. λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.	Mt2 22.12. καὶ λέγει αὐτῷ· ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη. Mt2 22.13. τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Mt2 22.14. πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

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[419] Lk1 14.21 is attested by Tertullian (Roth 5.63).

[420] Lk1 14.22 is closely paraphrased by Tertullian. "Then with abundant room, he ordered" / *dehinc loco abundante praecepit* (*Marc.* 4.31.6; Roth 5.63). While the verb applies to the next command in QnLk1 14.23 it was likely prompted by the verb in 14.22.

[421] Lk1 14.23 is attested by Tertullian (Roth 5.63).

[422] Lk1 14.24 is attested by Tertullian (Roth 5.63).

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

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
14.25–33 not present in QnLk1[423]	10.37. ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· 10.38. καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.	Lk2 14.25. συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς· Lk2 14.26. εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφὰς ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής. [Mt1·Lk2] Lk2 14.27. ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής. Lk2 14.28. τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; Lk2 14.29. ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν Lk2 14.30. λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. Lk2 14.31. ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ᾽ αὐτόν; Lk2 14.32. εἰ δὲ μή γε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. Lk2 14.33. οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής.

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[423] Lk2 14.25–35 are all unattested according to Roth (p. 425), but most of Lk2 14.25–33 was most likely not present. It will take more time to delineate clearer vocal strata patterns before we can make possible restoration to Qn for content in Matt 10.37-38 // Lk2 14.26-27. Characteristic LkR2 terms and phrases are found throughout this Lk2 passage, including: .

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
A218. Insipid salt	—–––––	5.13	14.34–35	9.49–50

Parallel Verses for Signals Tracing: GMarc 14.34–35

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 14.34. 《καλὸν τὸ ἅλας ἐὰν δὲ τὸ ἅλας μωρανθῇ ἐν τίνι ἁλισθήσεται;》[424] QnLk1 14.35. 《εἰς οὐδὲν ἰσχύει ἔξω βάλλουσιν αὐτό ὁ ἔχων ὦτα ἀκούειν ἀκουέτω》 8.8b. ὁ ἔχων ὦτα ἀκουέτω	5.13. ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. [QnLk1·Mt1]	Lk2 14.34. καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; [QnLk1˙Lk2] Lk2 14.35. οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν, ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. [QnLk1·:Lk2]	9.49. πᾶς γὰρ πυρὶ ἁλισθήσεται. [QnLk1Mt1˙Mk2] 9.50. καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ **ἀρτύσετε**; ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις. [QnLk1Lk2·:Mk2]

[424] Lk2 14.34–35 is unattested together with all of Lk2 14.25–35 according to Roth (p 425). Consistent with *CEQ* and as an exception to our fourth hypothesis, there is a strong case to be made for the insipid salt tradition being in QnLk1, given the following. 1) The Mt1 sermon on the mount draws intensively on Qn material. 2) The tradition flows well thematically from the last attested verse, QnLk1 14.24, "No one will taste" / οὐδείς γεύσεταί. 3) This tradition appears in Lk2 in a location that cannot be explained by derivation from the order of Mark or Matthew. 4) The brevity of the tradition made it more likely to be skipped by Tertullian and other witnesses to Lk1.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A219. Lost sheep fable	15.4–7	15.1–7	18.12–14

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
15.1–2 not present in QnLk1[425]	Lk2 15.1. ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. Lk2 15.2. καὶ διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.	—————
15.3 not present in QnLk1[426]	Lk2 15.3. εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων·	—————
QnLk1 15.4. πρόβατα ἀπολέσας[427]	Lk2 15.4. τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό;	18.12. τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον; 18.13. καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ᾽ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. 12.11. ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἓν καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; 12.12. πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε <u>ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν</u>. [¦Mk1Mt1¨Mt2]
QnLk1 15.5. εὑρὼν[428]	Lk2 15.5. καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων	—————
15.6. συγχάρητέ[429]	Lk2 15.6. καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.	—————
15.7. ⸐χαρὰ ἐπὶ ἁμαρτωλῷ μετανοοῦντι⸑[430]	Lk2 15.7. λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.	18.14. οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἓν τῶν μικρῶν τούτων.

[425] Lk2 15.1–2 is unattested according to Roth (p. 425), but these verses were likely not present in Lk1. They reflect a dense cluster of characteristic LkR2 vocabulary: a group of "tax-collectors" / τελῶναι, a group of "sinners" / ἁμαρτωλοὶ, "complaining" / διαγογγύζ-, "welcoming" / προσδέχομ-, and "eating together" / συνεσθί-.

[426] Lk1 15.3 is not attested except for the word "comparison" / παραβολὴν according to Roth (4.4.70, p. 425). While Tertullian does speak of this passage and the next as "two comparisons" / *utriusque parabolae*, this is not a clear attestation of the term from Lk1 15.3. Note that the versions in Matthew and GTom 107 both lack this term and that *CEQ* does not include Lk2 15.3 as part of its reconstruction of Q (p. 478–479). Lk2 15.3 reads more reasonably as a continuation of the LkR2 transitional phrasing in Lk2 15.1–2. Note in particular how Jesus speaks "to them" / πρὸς αὐτοὺς, i.e., the interlocutors introduced by LkR2 in the previous two verses.

[427] Lk1 15.4 is attested by Tertullian (Roth 4.4.70).

[428] Lk1 15.5 is attested by Tertullian (Roth 4.4.70).

[429] Lk1 15.6 is attested by Tertullian (Roth 4.4.70).

[430] Lk1 15.7 is attested by Tertullian (Roth 4.4.70).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A220. Lost coin fable	15.8–10	15.8–10

Parallel Verses for Signals Tracing: GMarc 15.8–10

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 15.8. δραχμὰς ἀπολέσῃ ζητεῖ[431]	Lk2 15.8. ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ;
QnLk1 15.9. εὑροῦσα συγχάρητέ[432]	Lk2 15.9. καὶ εὑροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα· συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἢν ἀπώλεσα.
QnLk1 15.10. ⸀χαρὰ ἐπὶ ἁμαρτωλῷ μετανοοῦντι⸀[433]	Lk2 15.10. οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

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[431] Lk1 15.8 is attested by Tertullian (Roth 4.4.70).

[432] Lk1 15.9 is attested by Tertullian (Roth 4.4.70).

[433] Lk1 15.10 is attested by Tertullian (Roth 4.4.70).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A221. Lost son fable	———	———	15.11–32

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
		Lk2 15.11. εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο υἱούς.
		Lk2 15.12. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον.
		Lk2 15.13. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως.
		Lk2 15.14. δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.
		Lk2 15.15. καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους,
		Lk2 15.16. καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ.
		Lk2 15.17. εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη· πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι.
		Lk2 15.18. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,
		Lk2 15.19. οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου.
	Mt1 22.4. *πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· εἴπατε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.*	Lk2 15.20. καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.
		Lk2 15.21. εἶπεν δὲ ὁ υἱὸς αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.
15.11–32 not present in QnLk1[434]		Lk2 15.22. εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας,
		Lk2 15.23. καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν,
		Lk2 15.24. ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.
		Lk2 15.25. ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,
		Lk2 15.26. καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα.
		Lk2 15.27. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.
		Lk2 15.28. ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν, ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.
		Lk2 15.29. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ·
		Lk2 15.30. ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.
		Lk2 15.31. ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν·
		Lk2 15.32. εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη.

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[434] Lk2 15.11–32 was not present in Lk1 according to Roth (p. 426), based on Epiphanius: "Again he cut out the entire comparison of the two sons, the one taking part of the possessions and recklessly feasting and the other [son]" / πάλιν παρέκοψε πᾶσαν τὴν παραβολὴν τῶν δύο υἱῶν, τοῦ εἰληφότος τὸ μέρος τῶν ὑπαρχόντων καὶ ἀσώτως δαπανήσαντος καὶ τοῦ ἄλλου (*Pan.* 42.11.6 μβ (42); 42.11.17 Σχ. μβ (42); Roth 6.4.45).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A222. Unjust steward fable	16.2, 4–7, 9a	16.1–9

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
16.1[435] QnLk1 16.2. [Attested, but no wording][436] 16.3[437]	Lk2 16.1. ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. Lk2 16.2. καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν. Lk2 16.3. εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ’ ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.
QnLk1 16.4.[438]	Lk2 16.4. ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.
QnLk1 16.5.[439]	Lk2 16.5. καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· πόσον ὀφείλεις τῷ κυρίῳ μου;
QnLk1 16.6.[440]	Lk2 16.6. ὁ δὲ εἶπεν· ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα.
QnLk1 16.7.[441]	Lk2 16.7. ἔπειτα ἑτέρῳ εἶπεν· σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους σίτου. λέγει αὐτῷ· δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.
16.8[442]	Lk2 16.8. καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.
QnLk1 16.9a. [καὶ ἐγὼ *or* κἀγὼ] λέγω ὑμῖν ποιήσατε ⌜ὑμῖν⌝ φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας[443]	Lk2 16.9. καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. [QnLk1·Lk2]

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[435] Lk2 16.1 is unattested according to Roth (p. 426).

[436] Lk1 16.2 is attested by Tertullian (Roth 5.64).

[437] Lk2 16.3 is unattested according to Roth (p. 426).

[438] Lk1 16.4 is attested "but no insight into wording can be gained" according to Roth (p. 426). Tertullian says... (Roth 5.64).

[439] Lk1 16.5 is attested "but no insight into wording can be gained" according to Roth (p. 426). Tertullian says... (Roth 5.64).

[440] Lk1 16.6 is attested "but no insight into wording can be gained" according to Roth (p. 426). Tertullian says... (Roth 5.64).

[441] Lk1 16.7 is attested "but no insight into wording can be gained" according to Roth (p. 426). Tertullian says... (Roth 5.64).

[442] Lk2 16.8 is unattested according to Roth (p. 426).

[443] Lk1 16.9a is attested by Tertullian (Roth 4.4.71).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A223. Faithfulness in mammon	16.10–12	—————	16.10–12
A224. Serving two masters	16.13	6.24	16.13

Parallel Verses for Signals Tracing: GMarc 16.~~10~~, 11–13

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
16.10 not present in QnLk1[444] QnLk1 16.11. εἰ ἐν τῷ μαμωνᾷ ἀδίκῳ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; QnLk1 16.12. καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ εὑρεθῆτε τὸ ἐμὸν τίς δώσει ὑμῖν;[445]	—————	Lk2 16.10. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. Lk2 16.11. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; [QnLk1·Lk2] Lk2 16.12. καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; [QnLk1·Lk2]
QnLk1 16.13. οὐδείς δύναται δυσὶ κυρίοις δουλεύειν ἑνὸς καταφρονήσει καὶ τοῦ ἑτέρου ἀνθέξεται οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ[446]	Mt1 6.24. <u>οὐδείς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει</u> καὶ <u>τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ</u>. [QnLk1·Mt1]	Lk2 16.13. <u>οὐδείς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν·</u> **ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει.** <u>οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ</u>. [QnLk1Mt1·:Lk2]

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[444] Lk2 16.10 is unattested according to Roth (p. 426), but it was likely not present. Not only is it not included in *CEQ*. The vocabulary and themes are characteristic of LkR2, including the lemma πιστὸς as a substantive adjective, the lemma "wicked" / ἄδικός, and the superlative both generally and for ἐλαχίστ in particular (DD 1.2).

[445] Lk1 16.11–12 is attested by Tertullian. "It was said: 'If you have not been faithful with unjust mammon, who will entrust to you what is true?... and if you have not been found faithful in another's, you will give you mine?" / *dictum: si in mamona iniusto fideles non extitistis, quod verum est quis vobis credet?... et si in alieno fideles inventi non estis, meum quis dabit vobis?... quis vobis credet quod verius est? et: quis vobis dabit quod meum est?* (*Marc.* 4.33.4; Roth 5.65). The logical transition "therefore" / οὖν is omitted from QnLk 16.11 as unattested and a characteristic LkR2 feature (DD 1.1).

[446] Lk1 16.13 is attested both by Tertullian and *Adamantius Dialogue*. "That it is impossible to be enslaved to these two masters, because it is necessary that one be offended if the other is protected, he himself declares, setting forth god and mammon" / *quibus duobus dominis neget posse serviri, quia alterum offendi sit necesse, alterum defendi, ipse declarat, deum proponens et mamonam* (*Marc.* 4.33.1); "a" / *ammentavit hanc sententiam: non potestis deo servire et mamonae... denique non potestis deo servire... et mamonae* (*Marc.* 4.33.2; Roth 4.4.72). "No one can be enslaved to two masters" / οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν (*Adamantius Dialogue* 56,11–12 (1.28); " 'No one,' he says, 'can be enslaved to two masters, for either he will hate the one and love the other, or he will the one and despise the other. You cannot be enslaved to god and mammon" / οὐδεὶς φησίν δύναται δυσὶ κυρίοις δουλεύειν ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ (56,20–23 (1.28); Roth 7.4.26).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
A225. Pharisees reproved	16.14–15	––––	16.14–15

Parallel Verses for Signals Tracing: GMarc 16.14–15

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
QnLk1 16.14. οἱ Φαρισαῖοι φιλάργυροι ἐξεμυκτήριζον QnLk1 16.15. ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν ⸢τὸ ὑψηλὸν ἔστιν παρὰ ἀνθρώποις βδέλυγμα τῷ θεῷ⸣[447]	––––	Lk2 16.14. ἤκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν. [QnLk1·Lk2] Lk2 16.15. καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ. [QnLk1·Lk2]

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[447] Lk1 16.14–15 is attested by Tertullian. "a" / *cui famulatam videns Pharisaeorum cupiditatem... inridebant denique Pharisaei pecuniae cupidi* (*Marc.* 4.33.2); *si autem et iustificantes se coram hominibus Pharisaei... adicit: scit autem deus corda vestra... quod elatum est apud homines, perosum est deo* (*Marc.* 4.33.6; Roth 5.66).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mt2 (140s)
A226/A054. Torah and nevi'im	16.16–17	5.17–18; 11.12–13	16.16–17	5.17–20; 11.12–13

Parallel Verses for Signals Tracing: GMarc 16.16–17

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 16.16. ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου [ἐξ *or* ἀφ'] οὗ ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται[448] QnLk1 16.17. ⸀παρελεύσεται ὁ οὐρανὸς⸀ καὶ ⸀ἡ γῆ⸀ «οὐ μὴ» ⸀παρελεύσεται μία κεραία⸀ τῶν λόγων μου[449] QnLk1 21.33 see A293	Mt1 5.17. μὴ νομίσητε ὅτι ἦλθον καταλῦσαι <u>τὸν νόμον</u> ἢ <u>τοὺς προφήτας</u>· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. [QnLk1·Mt1] Mt1 5.18. ἀμὴν γὰρ λέγω ὑμῖν· <u>ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ</u>, ἰῶτα ἓν ἢ <u>μία κεραία</u> <u>οὐ μὴ</u> <u>παρέλθῃ</u> ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. [QnLk1·Mt1] 5.19–20 not present in Mt1 Mt1 11.12. <u>ἀπὸ</u> δὲ τῶν ἡμερῶν <u>Ἰωάννου</u> ἕως ἄρτι <u>ἡ βασιλεία</u> <u>τῶν οὐρανῶν</u> <u>βιάζεται</u> καὶ βιασταὶ ἁρπάζουσιν <u>αὐτήν</u>. [QnLk1·Mt1] Mt1 11.13. πάντες γὰρ <u>οἱ προφῆται</u> <u>καὶ</u> <u>ὁ νόμος</u> ἕως Ἰωάννου ἐπροφήτευσαν· [QnLk1·Mt1]	Lk2 16.16. <u>ὁ νόμος καὶ οἱ προφῆται μέχρι</u> <u>Ἰωάννου</u>· <u>ἀπὸ τότε</u> <u>ἡ βασιλεία τοῦ θεοῦ</u> <u>εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται</u>. [QnLk1⸱Lk2] Lk2 16.17. <u>εὐκοπώτερον</u> δέ ἐστιν <u>τὸν οὐρανὸν καὶ</u> <u>τὴν γῆν παρελθεῖν ἢ</u> **τοῦ νόμου** μίαν κεραίαν πεσεῖν. [QnLk1Mt1·:Lk2] Lk2 21.33 see A293	Mk2 13.31 see A293	Mt2 5.19. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Mt2 5.20. λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Mt2 11.12. <u>ἀπὸ</u> δὲ τῶν ἡμερῶν <u>Ἰωάννου</u> τοῦ βαπτιστοῦ ἕως ἄρτι <u>ἡ βασιλεία τῶν</u> <u>οὐρανῶν</u> <u>βιάζεται</u> καὶ βιασταὶ ἁρπάζουσιν <u>αὐτήν</u>. [QnLk1Mt1·:Mt2] Mt2 24.35 see A293

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[448] Lk1 16.16 is attested by Tertullian and Epiphanius (Roth 4.4.73) (Roth 6.4.46).

[449] Lk1 16.17 is closely paraphrased by Tertullian. "Therefore let heaven and earth pass more swiftly, just as the law and prophets, than one letter of the lord's words" / *transeat igitur caelum et terra citius sicut et lex et prophetae quam unus apex verborum domini* (*Marc.* 4.33.9; Roth 5.67). While Tertullian uses the comparative "more swiftly" / *citius*, this does not merit the reconstruction of Lk2 term "more easily" / εὐκοπώτερον, which is a signature Lk2 word (cf. Lk2 5.23, 18.25) not likely in QnLk1. The doubling of identical verb forms and emphatic negative "not ever" / οὐ μὴ in Mt1 are the basis of the corrections and improvised reconstruction.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A227. Divorce	16.18	5.32; 19.9	16.18	10.11–12	5.32; 19.9
A252. Divorce and celibacy	16.18		16.18	10.2–12	19.3–12

Parallel Verses for Signals Tracing: GMarc 16.16–18

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 16.18. πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ ⌜πᾶς⌝ γαμῶν ἄλλην μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν ⌜ὁμοίως μοιχὸς ἐστιν⌝[450]	Mt1 5.32. ἐγὼ δὲ λέγω ὑμῖν ὅτι <u>πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ</u> παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν <u>ἀπολελυμένην γαμήσῃ, μοιχᾶται</u>.	Lk2 16.18. πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. [QnLk1⸓Lk2]	Mk2 10.2. καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. Mk2 10.3. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· τί ὑμῖν ἐνετείλατο Μωϋσῆς; Mk2 10.4. οἱ δὲ εἶπαν· ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι. Mk2 10.5. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην. Mk2 10.6. ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς· Mk2 10.7. ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα [καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ], Mk2 10.8. καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σάρξ. Mk2 10.9. ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω. Mk2 10.10. καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. Mk2 10.11. καὶ λέγει αὐτοῖς· <u>ὃς ἂν ἀπολύσῃ</u> τὴν γυναῖκα αὐτοῦ καὶ <u>γαμήσῃ ἄλλην</u> μοιχᾶται ἐπ᾽ αὐτήν. [Qn·Mk1] Mk2 10.12. καὶ ἐὰν <u>αὐτὴ ἀπολύσασα</u> τὸν <u>ἄνδρα</u> αὐτῆς γαμήσῃ ἄλλον μοιχᾶται. [Qn·Mk1]	Mt2 19.3. καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες· εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; Mt2 19.4. ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ᾽ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; Mt2 19.5. καὶ εἶπεν· ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Mt2 19.6. ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω. Mt2 19.7. λέγουσιν αὐτῷ· τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι [αὐτήν]; Mt2 19.8. λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ᾽ ἀρχῆς δὲ οὐ γέγονεν οὕτως. Mt2 19.9. λέγω δὲ ὑμῖν ὅτι <u>**ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ**</u> μὴ ἐπὶ πορνείᾳ <u>**καὶ γαμήσῃ ἄλλην μοιχᾶται**</u>. Mt2 19.10. λέγουσιν αὐτῷ οἱ μαθηταὶ [αὐτοῦ]· εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. Mt2 19.11. ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες χωροῦσιν τὸν λόγον [τοῦτον] ἀλλ᾽ οἷς δέδοται. Mt2 19.12. εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρείτω.

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[450] Lk1 16.18 is attested by Tertullian (Roth 5.68).

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

Parallel Verses for Signals Tracing: GMarc 16.19–24

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.19. ἄνθρωπος τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς[451]	Lk2 16.19. ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. [QnLk1·Lk2]
QnLk1 16.20. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο ⸀εἰς⸀ τὸν πυλῶνα ⸀ἡλκωμένος⸀[452]	Lk2 16.20. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἱλκωμένος [QnLk1·Lk2]
QnLk1 16.21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ ⸀τραύματα⸀ αὐτοῦ[453]	Lk2 16.21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ. [QnLk1·Lk2]
QnLk1 16.22. ἐγένετο ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη[454]	Lk2 16.22. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη [QnLk1·Lk2]
QnLk1 16.23. ἐν τῷ ᾅδῃ ἐπάρας ⸀οὖν⸀ τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῳ αὐτοῦ[455]	Lk2 16.23. καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. [QnLk1·Lk2]
QnLk1 16.24. καὶ αὐτὸς φωνήσας εἶπεν πάτερ Ἀβραάμ ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτη[456]	Lk2 16.24. καὶ αὐτὸς φωνήσας εἶπεν· πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτη. [QnLk1·Lk2]

[451] Lk1 16.19 is quoted both by Epiphanius and *Adamantius Dialogue* (Roth 6.4.47) (Roth 7.4.27).

[452] Lk1 16.20 is quoted both by Epiphanius and *Adamantius Dialogue* (Roth 6.4.47) (Roth 7.4.27).

[453] Lk1 16.21 is quoted by Tertullian, Epiphanius and *Adamantius Dialogue* (Roth 4.4.74) (Roth 6.4.47) (Roth 7.4.27).The word "wounds" / τραύματα shows up later in the fable of the Good Samaritan created by LkR2, suggesting that the Qn fable of Dives and Lazarus partly inspired the creation of that later fable.

[454] Lk1 16.22 is quoted by Tertullian, Epiphanius and *Adamantius Dialogue* (Roth 4.4.74) (Roth 6.4.47) (Roth 7.4.27).

[455] Lk1 16.23 is quoted by Tertullian and *Adamantius Dialogue* (Roth 5.69) (Roth 7.4.27).

[456] Lk1 16.24 is quoted both by Epiphanius and *Adamantius Dialogue* (Roth 6.4.47) (Roth 7.4.27).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 16.25. Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ⸢ὧδε⸥ παρακαλεῖται σὺ δὲ ὀδυνᾶσαι[457]	Lk2 16.25. <u>εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.</u> [QnLk1·Lk2]
QnLk1 16.26. καὶ ⸢ἐπὶ⸥ πᾶσιν τούτοις μεταξὺ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ ⸢ἐνταῦθα⸥ διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν ὧδε διαπερῶσιν[458]	Lk2 16.26. <u>καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.</u> [QnLk1·Lk2]
QnLk1 16.27. ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς ⸢τὴν οἰκίαν⸥ τοῦ πατρός μου[459]	Lk2 16.27. <u>εἶπεν δέ· ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου,</u> [QnLk1·Lk2]
QnLk1 16.28. ἔχω γὰρ ⸢ἐκεῖ⸥ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου[460]	Lk2 16.28. <u>ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.</u> [QnLk1·Lk2]
QnLk1 16.29. λέγει αὐτῷ ἔχουσι ἐκεῖ Μωσέα καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν[461]	Lk2 16.29. <u>λέγει δὲ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.</u> [QnLk1·Lk2]
QnLk1 16.30. ὁ δὲ εἶπεν οὐχί πάτερ ἀλλ᾽ ἐάν τις ⸢ἐκ⸥ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν[462]	Lk2 16.30. <u>ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ᾽ ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν.</u> [QnLk1·Lk2]
QnLk1 16.31. ⸢ὁ δὲ εἶπεν⸥ εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ⸢ἤκουσαν⸥ οὐδ᾽ ἂν τις ἐκ νεκρῶν ἀπέλθη ἀκούσουσιν αὐτοῦ[463]	Lk2 16.31. <u>εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδ᾽ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.</u> [QnLk1·Lk2]

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[457] Lk1 16.25 is quoted both by Epiphanius and *Adamantius Dialogue* (Roth 6.4.47) (Roth 7.4.27).

[458] Lk1 16.26 is quoted by Tertullian and *Adamantius Dialogue* (Roth 5.69) (Roth 7.4.27).

[459] Lk1 16.27 is quoted: "Therefore I ask you, father, that you send him to the house of my father" / ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν τοῦ πατρός μου (*Adamantius Dialogue* 76,16–78,6 (2.10); Roth 7.4.27).

[460] Lk1 16.28 is quoted by *Adamantius Dialogue* (Roth 7.4.27).

[461] Lk1 16.29 is quoted by Tertullian, Epiphanius and *Adamantius Dialogue* (Roth 4.4.75) (Roth 6.4.47) (Roth 7.4.27).

[462] Lk1 16.30 is quoted by *Adamantius Dialogue* (Roth 7.4.27).

[463] Lk1 16.31 is quoted both by Epiphanius and *Adamantius Dialogue* (Roth 6.4.47) (Roth 7.4.27). One wonders if this fable may have influenced a somewhat similar construction in John 5.28, "Do not be astonished at this, that the hour is coming when everyone in the graves will hear his voice" / ἢ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A229. Scandals	17.1–2	17.1–3a	18.6–7	9.42
A168. Temptation warnings	17.1–2	14.34–35, 17.1–2	18.6–9	9.42–50

Parallel Verses for Signals Tracing: GMarc 17.1–2, 3a

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 17.1. ⟨λέγει δὲ πρὸς τοὺς μαθητὰς⟩ οὐαὶ ⟨ἐκείνῳ δι᾽ οὗ⟩ ⌜τὸ σκάνδαλον⌝ ⟨ἔρχεται⟩[464] QnLk1 17.2. ⌜συνέφερεν⌝ αὐτῷ εἰ ⌜μύλος⌝ ⌜περίκειται⌝ περὶ τὸν τράχηλον αὐτοῦ καὶ ⌜ἔρριπται⌝ εἰς τὴν θάλασσαν ἢ ἵνα ἕνα τῶν μικρῶν τούτων σκανδαλίσῃ[465] 17.3a not present in QnLk1	Lk2 17.1. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ <u>τὰ σκάνδαλα</u> μὴ ἐλθεῖν, πλὴν <u>οὐαὶ</u> δι᾽ οὗ ἔρχεται· [QnLk1˙Lk2] Lk2 17.2. <u>λυσιτελεῖ</u> <u>αὐτῷ</u> <u>εἰ</u> λίθος μυλικὸς <u>περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν</u> ἢ ἵνα <u>σκανδαλίσῃ τῶν μικρῶν τούτων ἕνα</u>. [QnLk1˙Lk2] Lk2 17.3a. προσέχετε ἑαυτοῖς.	18.6. <u>ὃς δ᾽ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων</u> εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ <u>μύλος ὀνικὸς</u> περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει <u>τῆς θαλάσσης</u>. [QnMk1·:Mt1] 18.7. <u>οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη</u> γὰρ <u>ἐλθεῖν τὰ σκάνδαλα</u>, πλὴν <u>οὐαὶ τῷ ἀνθρώπῳ δι᾽ οὗ τὸ σκάνδαλον ἔρχεται</u>. [QnLk1·Mt1] 18.8. εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. 18.9. καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.	9.42. καὶ <u>ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων [εἰς ἐμέ], καλόν ἐστιν αὐτῷ</u> μᾶλλον εἰ περίκειται <u>μύλος ὀνικὸς</u> περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται <u>εἰς τὴν θάλασσαν</u>. [Qn·Mk1] 9.43. καὶ ἐὰν σκανδαλίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλὸν ἐστίν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. 9.44. [ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.] 9.45. καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν. 9.46. [ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.] 9.47. καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν, 9.48. ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. 9.49. πᾶς γὰρ πυρὶ <u>ἁλισθήσεται</u>. [¦QnLk1Mt1˙Mk2] [see A218] 9.50. <u>καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον</u> γένηται, <u>ἐν τίνι</u> αὐτὸ <u>ἀρτύσετε;</u> ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις. [¦QnLk1Lk2·:Mk2] [see A218]

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[464] Lk1 17.1 is clearly attested both by Tertullian (*Marc.* 4.35.1; Roth 5.70) and in *Adamantius Dialogue* (88,4–5 (2.15); Roth 7.4.28). Tertullian's attestation provides the basis for the opening explicit restoration, which is also a necessary transition from the previous episode: "At that time turning to the disciples, 'Woe,' he says, 'to the originator of scandals" / *conversus ibidem ad discipulos, vae, dicit, auctori scandalorum*. The second and final explicit restorations are based on *Adamantius Dialogue*: "Woe to that one through whom the scandal comes" / οὐαὶ ἐκείνῳ δι᾽ οὗ τὸ σκάνδαλον ἔρχεται; / *vae sit illi homini, per quem scandalum venit?* Both Lk2 and Mt2 receptors confirm the "through whom" / δι᾽ οὗ construction. While Tertullian and Lk2 render the plural for "scandals," the use of the singular form in *Adamantius Dialogue* is taken here as reflecting the earliest tradition, followed by Mt2 as independent QnLk1 receptor.

[465] Continuing directly from his above attestation of Lk1 17.1, Tertullian continues by quoting Lk1 17.2: "expedient for him, if he had not been born, or if with a millstone bound to his neck he had been thrown from a cliff into the depths, than that he scandalize one of these little disciples" /*expedisse ei, si natus non fuisset, aut si molino saxo ad collum deligato praecipitatus esset in profundum, quam unum ex illis modicis utique discipulis eius scandalizasset* (*Marc.* 4.35.1). The phrase "if he had not been born or" (which Harnack reconstructed as εἰ οὐκ ἐγεννήθη ἢ and Roth rendered as possible, was not apparently part of this passage in my view, but instead reflects Tertullian making a *gezerah shawah* with Mt 26.24 // Mk 14.21 because of its similar construction: "it would be better for him if…" / καλὸν ἦν αὐτῷ εἰ; compare Mk 9.42 above: καλόν ἐστιν αὐτῷ. The use of pluperfect verbs (περιέκειτο, ἔρριπτο) by Harnack and Roth do not match typical QnLk1 verbal patterns and are thus corrected to present and perfect, matching Lk2 and Mk3.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A230. Forgiveness	17.3b–4	17.3b–4	18.15
A170. Reproving one's brother	17.3b	17.3b	18.15–18
A171. Two or three gathered	—––—	—––—	18.19–20
A172. Reconciliation	17.4	17.4	18.21–22

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
QnLk1 17.3b. ἁμάρτῃ ὁ ἀδελφός, ἐπιτίμησον[466]	Lk2 17.3b–c. ἐὰν <u>ἁμάρτῃ ὁ ἀδελφός</u> σου <u>ἐπιτίμησον</u> αὐτῷ, καὶ <u>**ἐὰν μετανοήσῃ**</u> ἄφες αὐτῷ. [QnLk1Mt1·:Lk2]	Mt2 18.15. ἐὰν δὲ <u>ἁμαρτήσῃ</u> [εἰς σὲ] <u>ὁ ἀδελφός</u> σου, ὕπαγε <u>ἔλεγξον</u> αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου· [QnLk1·Mt2]
		Mt2 18.16. ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα·
		Mt2 18.17. ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.
		Mt2 18.18. ἀμὴν λέγω ὑμῖν· ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. [cp. Mt2 16.19 in A158]
		Mt2 18.19. πάλιν [ἀμὴν] λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.
		Mt2 18.20. οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.
QnLk1 17.4. ἐὰν <u>ἑπτάκις τῆς ἡμέρας</u> ἁμαρτήσῃ εἰς σὲ [ἀφήσεις *or* ἄφες]	Lk2 17.4. καὶ <u>ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ</u> καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων· μετανοῶ, <u>ἀφήσεις</u> αὐτῷ. [QnLk1·Lk2]	Mt2 18.21. τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ· κύριε, ποσάκις <u>ἁμαρτήσει εἰς ἐμὲ</u> ὁ ἀδελφός μου καὶ <u>ἀφήσω</u> αὐτῷ; ἕως <u>ἑπτάκις</u>; [QnLk1·Mt1]
		Mt2 18.22. λέγει αὐτῷ ὁ Ἰησοῦς· οὐ λέγω σοι ἕως <u>ἑπτάκις</u> ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά. [QnLk1·Mt2]

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[466] Lk1 17.3b is closely paraphrased by Tertullian: "He commands the sinning brother be rebuked" / *peccantem fratrem iubet corripi* (*Marc.* 4.35.2; Roth 5.70).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)	Mk3 (140s)
A231. On faith	———	17.5–6	9.28–29	17.19–21, 21.21	9.28–29; 11.22–23
A275. Fig tree withered	———	———	———	21.20–22	11.20–26

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)	Mk3 (140s)
		Mk2 9.28. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [see A163] Mk2 9.29. καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ. [see A163]	Mt2 17.19. τότε <u>προσελθόντες</u> οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; [¦Lk1Mk2·:Mt2] [see A163] Mt2 17.20. ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, <u>ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως</u>, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. [¦QnMk1·:Mt2] [see A163] Mt2 17.21. [τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ] [see A163]	Mk3 9.28–29 same as Mk2
17.5–6 not present in QnLk1[467]	Lk2 17.5. καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθες ἡμῖν πίστιν. Lk2 17.6. εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ]· ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.		Mt2 21.20. καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες· πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ; Mt2 21.21. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, <u>ἐὰν ἔχητε πίστιν</u> καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε· <u>ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται·</u> Mt2 21.22. καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.	Mk3 11.20. καὶ παραπορευόμενοι πρωῒ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν. Mk3 11.21. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· ῥαββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται. Mk3 11.22. καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ. Mk3 11.23. ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ. Mk3 11.24. διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. Mk3 11.25. καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. Mk3 11.26. [εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν] [cp. Mt1 6.15]

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[467] Lk2 17.5–10a is unattested according to Roth (p. 427), but 17.5–6 was likely not present in Lk1. The collective speech of the "apostles" is nowhere found in Lk1, but quite characteristic of Lk2 (Lk2 9.10, Lk2 24.10) and Acts (Ac 4.33, Ac 4.36, Ac 5.29, etc.). The lemma "mulberry tree" / συκαμίν- is NT *hapax legomenon*. The lemma "uproot" / ἐκριζό- only occurs here in Lk2, while the verb "plant" / φυτεύ- is only found in uniquely Lk2 verses. Given that *CEQ* includes the mustard seed, we will reconsider it for Qn after we have attained a greater degree of vocal stratum clarity.

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
17.7–10 not present in QnLk1[468]	Lk2 17.7. τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ· εὐθέως παρελθὼν ἀνάπεσε,
	Lk2 17.8. ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· ἑτοίμασον τί δειπνήσω καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;
	Lk2 17.9. μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;
	Lk2 17.10. οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

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[468] Lk2 17.5–10a is unattested and Lk2 17.10b was not present according to Roth (p. 427), but this entire passage was likely not present in Lk1. While Epiphanius quotes 17.10b as not present, he probably means that the entire passage (17.7–10) about the slaves was not present. "He cut out the passage, 'Say we are worthless slaves'" / παρέκοψε τό λέγετε ὅτι ἀχρεῖοι δοῦλοί ἐσμεν ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν (*Pan.* 42.11.6 μζ (47); 42.11.17 Σχ. μζ (47); Roth 6.4.48). The passage has several characteristic LkR2 features and terms: hospitality protocols and ethics from a slave-owner perspective, as well as the verbs for "feast" / δειπνέω and "order" / διατάσσω (twice). Some terms only appear here in Lk2: the verb "shepherd" / ποιμαίν-. The verb for "plow" / ἀροτριάω (Lk2 17.7) is a gospel *hapax legomenon* that only appears elsewhere in the NT once (1 Cor 9.10). The resonance of this episode with themes of the *Aesop Romance* deserves further consideration; in that case, LkR2 builds on the underlying Qn Aesop script.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A233. Ten lepers cleansed	17.11–19	17.11–19

Parallel Verses for Signals Tracing: GMarc 17.~~11–12a~~, 12b, ~~12c–13~~, 4.27, 17.14

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
17.11–12a not present in QnLk1[469]	Lk2 17.11. καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας.
QnLk1 17.12b. ⟨ὅτε ἀπήντησαν⟩ οἱ δέκα λεπροί[470]	Lk2 17.12. καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ἀπήντησαν [αὐτῷ] <u>δέκα λεπροὶ</u> ἄνδρες, οἳ ἔστησαν πόρρωθεν [QnLk1·Lk2]
17.12c–13 not present in QnLk1[471]	Lk2 17.13. καὶ αὐτοὶ ἦραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.
QnLk1 4.27. πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐν ἡμέραις Ἐλισαίου τοῦ προφήτου καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεμὰν ὁ Σύρος[472]	Lk2 4.27. καὶ <u>πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ</u> ἐπὶ <u>Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ</u> <u>Ναιμὰν ὁ Σύρος</u>. [QnLk1·Lk2]
QnLk1 17.14. ⌜ἀπέστειλεν αὐτοὺς λέγων⌝ ⌜δείξατε⌝ ἑαυτοὺς τοῖς ἱερεῦσιν καὶ ⌜ἐν τῇ ὁδῷ⌝ ἐκαθαρίσθησαν[473]	Lk2 17.14. καὶ ἰδὼν εἶπεν αὐτοῖς· <u>πορευθέντες</u> ἐπιδείξατε <u>ἑαυτοὺς τοῖς ἱερεῦσιν</u>. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς <u>ἐκαθαρίσθησαν</u>. [QnLk1·Lk2]

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[469] The word "Samaria" in Lk2 17.11 is attested according to Roth (p. 427), but it is more likely that the introductory materials in Lk2 17.11–12a were simply not present. In his attestations of this episode, Epiphanius nowhere testifies to the location or the word "Samaria" (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); Roth 6.4.49).

[470] Confirmation of and upgrade to Lk1 17.12b based on the quotation by Epiphanius: "'When the ten lepers encountered him' / ὅτε συνήντησαν οἱ δέκα λεπροί (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); Roth 6.4.49). Lk2 17.12a reads as characteristic LkR2 transitional work, including a participial phrase of movement and "certain village" / τινα κώμην as the setting.

[471] Lk2 17.13 was not present in Lk1 according to Roth (p. 427), based on Epiphanius. But his statement likely indicates that 17.12c was also not present. "'When the ten lepers encountered him,' he cut out much and he put, 'he sent them away saying, "show yourselves to the priests"' and he put other words in place of other words, saying 'that there were many lepers in the days of Elisha the prophet and none was cleansed except Naaman the Syrian'" / Ὅτε συνήντησαν οἱ δέκα λεπροί. ἀπέκοψε δὲ πολλὰ καὶ ἐποίησεν ἀπέστειλεν αὐτοὺς λέγων, δείξατε ἑαυτοὺς τοῖς ἱερεῦσι καὶ ἄλλα ἀντὶ ἄλλων ἐποίησε, λέγων ὅτι πολλοὶ λεπροὶ ἦσαν ἐν ἡμέραις Ἐλισσαίου τοῦ προφήτου καὶ οὐκ ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος. (*Pan.* 42.11.6 μη (48); 42.11.17 Σχ. μη (48); Roth 6.4.49).

[472] Lk1 4.27 is attested in this location by Tertullian and Epiphanius (Roth 5.2) (Roth 6.4.2).

[473] Lk1 17.14 is attested by Tertullian (Roth 5.71) and Epiphanius (Roth 6.4.49). The formulation, "it happened when" + infinitive, here "it happened when they were departing" / ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς is highly characteristic of LkR2. The phrase is completely absent from the testimony of Epiphanius, and Tertullian's phrase "on the road he cleansed" / *in itinere purgavit* does not establish it, contrary to Roth (5.71; p. 428). The emendation "on the road" / ἐν τῇ ὁδῷ follows Tertullian precisely, using a phrase found elsewhere in QnLk1 12.58. Also contrary to Roth, the participle "going" / πορευθέντες is omitted for lack of attestation by Tertullian and Epiphanius. The plural participle + plural imperative formula is characteristic of Lk2 (DD 1.2, '*@vp??n?p* *@vd???p) and nowhere found in QnLk1.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 17.15. εἷς ἐξ αὐτῶν[474]	Lk2 17.15. εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, [QnLk1·Lk2]
QnLk1 17.16. ⸀αὐτὸς ἦν⸀ Σαμαρίτης[475]	Lk2 17.16. καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης. [QnLk1·Lk2]
QnLk1 17.17. attested but no wording gained[476]	Lk2 17.17. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;
QnLk1 17.18. δοῦναι δόξαν τῷ θεῷ[477]	Lk2 17.18. οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; [QnLk1·Lk2]
QnLk1 17.19. ἡ πίστις σου σέσωκέν σε[478]	Lk2 17.19. καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε. [QnLk1·Lk2]

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[474] Lk1 17.15 is attested by Tertullian (Roth 5.71).
[475] Lk1 17.16 is attested by Tertullian (Roth 5.71).
[476] Lk1 17.17 is attested by Tertullian (Roth 5.71).
[477] Lk1 17.18 is attested by Tertullian (Roth 5.71).
[478] Lk1 17.19 is attested by Tertullian (Roth 5.71).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A234. Kingdom within you	17.20–21	13.21	24.23	17.20–21

Parallel Verses for Signals Tracing: GMarc 17.20–21

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
QnLk1 17.20. ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως[479]	————	————	Lk2 17.20. ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,
QnLk1 17.21. οὐδὲ ⌜λέγουσιν⌝ ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν[480]	13.21. καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε·	24.23. τότε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ ὧδε ὁ χριστός, ἤ· ὧδε, μὴ πιστεύσητε·	Lk2 17.21. οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε ἤ· ἐκεῖ, ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν.

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[479] Lk1 17.20 is summarized and quoted by Tertullian. "Yet not even the Pharisees could be seen to have consulted the lord about another god's kingdom, when it was to come... 'The kingdom of god,' he said, 'does not come with observation" / *sed nec Pharisaei possunt videri de alterius dei regno consuluisse dominum quando venturum sit... non venit inquit regnum dei cum observatione* (*Marc.* 4.35.12; Roth 5.72).

[480] Lk1 17.21 is twice quoted by Tertullian: "Neither do they say, 'Here it is,' or 'There it is,' for god's kingdom is inside you... is inside you" / *nec dicunt ecce hic ecce illic ecce enim regnum dei intra vos est... intra vos est* (*Marc* 4.35.12); "It will not be here nor there, for behold god's kingdom is inside you" / *hoc erit non hic nec illic ecce enim intra vos est regnum dei* (*Marc.* 4.35.13; Roth 5.72).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A235. Day of son of man	17.22, 25–26, 28, 32	17.22–37	8.35, 13.5–6, 14–16, 19–23	10.39, 16.25, 24.5, 11, 17–18, 23, 26–28, 37–41

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 17.22. ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσετε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου[481]	Lk2 17.22. εἶπεν δὲ πρὸς τοὺς μαθητάς· ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε	8.35. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν.	10.39. ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. 16.25. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ᾽ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.
17.23–24[482]	Lk2 17.23. καὶ ἐροῦσιν ὑμῖν· ἰδοὺ ἐκεῖ, [ἤ·] ἰδοὺ ὧδε· μὴ ἀπέλθητε μηδὲ διώξητε. Lk2 17.24. ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ᾽ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου [ἐν τῇ ἡμέρᾳ αὐτοῦ].	13.5. ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μή τις ὑμᾶς πλανήσῃ· 13.6. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν. 13.21. καὶ τότε ἐάν τις ὑμῖν εἴπῃ· ἴδε ὧδε ὁ χριστός, ἴδε ἐκεῖ, μὴ πιστεύετε· 13.22. ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκλεκτούς.	24.5. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν. 24.11. καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· 24.23. τότε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ ὧδε ὁ χριστός, ἤ· ὧδε, μὴ πιστεύσητε· 24.26. ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε· 24.27. ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
QnLk1 17.25. πρῶτον ⸀δὲ⸀ δεῖ ⸀τὸν υἱὸν ἀνθρώπου⸀ πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι[483]	Lk2 17.25. πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.	13.14. ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἑστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, 13.15. ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ,	

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[481] Lk1 17.22 is attested by Epiphanius (Roth 6.4.50).

[482] Lk2 17.23–24 is unattested according to Roth (p. 428). Given the presence of 17.23-24 in *CEQ* and the parallels in Matthew and GTom, we plan to consider the possibility of restoring some of this son of man saying to Qn once we have attained a higher degree of linguistic and grammatical clarity for all relevant vocal strata.

[483] Lk1 17.25 is attested by Tertullian (Roth 5.73). Characteristic LkR2 terms are missing such as "generation" / γενεά.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 17.26. ⌜ἐν⌝ ταῖς ἡμέραις Νῶε[484]	Lk2 17.26. καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου·		24.37. ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
17.27[485]	Lk2 17.27. ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας.		24.17. ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, 24.18. καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. 24.38. ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, 24.39a. καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
QnLk1 17.28. ⌜ἐν⌝ ταῖς ἡμέραις Λώτ[486]	Lk2 17.28. ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·		

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[484] Lk1 17.26 is attested by Tertullian (Roth 5.73).

[485] Lk2 17.27 is unattested according to Roth (p. 428). Given the presence of 17.27 in *CEQ* and the parallels in Matthew, we plan to consider the possibility of restoring some of this son of man saying to Qn once we have attained a higher degree of linguistic and grammatical clarity for all relevant vocal strata. Fleddermann (p. 97) finds here in Q a reference to LXX Gen 7.7, 13.

[486] Lk1 17.28 is attested by Tertullian (Roth 5.73).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
17.29–31[487]	Lk2 17.29. ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν πάντας. Lk2 17.30. κατὰ τὰ αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. Lk2 17.31. ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.		24.26. ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε· 24.27. ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.
QnLk1 17.32. μνημονεύετε τῆς γυναικὸς Λώτ[488] 21.8, 17.21, 9.24	Lk2 17.32. μνημονεύετε τῆς γυναικὸς Λώτ.		
17.33–37[489]	Lk2 17.33. ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ' ἂν ἀπολέσῃ ζῳογονήσει αὐτήν. Lk2 17.34. λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται· Lk2 17.35. ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἑτέρα ἀφεθήσεται. Lk2 17.36. Lk2 17.37. καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.	13.16. καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. 13.19. ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις οἵα οὐ γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται. 13.20. καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. 13.23. ὑμεῖς δὲ βλέπετε· προείρηκα ὑμῖν πάντα.	24.28. ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί. 24.41. δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

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[487] Lk2 17.29–31 are unattested according to Roth (p. 428), but...

[488] Lk1 17.32 is attested by Tertullian (Roth 5.73).

[489] Lk2 17.33–37 are unattested according to Roth (p. 428). Our fourth hypothesis thus leads us to practice rigorous skepticism about any of this content being original to Qn. *CEQ* does include material from 17.34-34, 37, which have Matthean parallels. We will consider these for possible restoration to Q once we have attained greater clarity about the vocal stratum patterns of Qn, Mt1, Lk2, and Mt2.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A236. Unjust judge fable	18.1–8	18.1–8

Parallel Verses for Signals Tracing: GMarc 18.1–4

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.1. 《ἔλεγεν δὲ》 παραβολὴν 《αὐτοῖς》 ⸀πρὸς τὸ προσεύχεσθαι καὶ μὴ ἐγκακεῖν⸣[490]	Lk2 18.1. ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν, [QnLk1·Lk2]
QnLk1 18.2. κριτής 《ἦν》[491]	Lk2 18.2. λέγων· κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος. [QnLk1·Lk2]
QnLk1 18.3. 《καὶ》 χήρα 《ἤρχετο πρὸς αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου》[492]	Lk2 18.3. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. [QnLk1·Lk2]
QnLk1 18.4 《μετὰ δὲ ταῦτα ἦλθεν εἰς ἑαυτὸν καὶ λέγει》[493]	Lk2 18.4. καὶ οὐκ ἤθελεν ἐπὶ χρόνον. μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι,

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[490] Lk1 18.1 is closely paraphrased by Tertullian: "For commanding perseverance and earnestness in praying he sets forth a comparison of a judge compelled to hear a widow because of the earnestness and perseverance of her interruption" / *nam et orandi perseverantiam et instantiam mandans parabola iudicis ponit coacti audire viduam instantia et perseverantia interpellationum eius* (*Marc.* 4.36.1; Roth 5.74).

[491] For Lk1 18.2 only the word "judge" / κριτής is attested according to Roth (5.74; p. 428). The improvised restoration follows from all Luke mss having "was" / ἦν and the enclitic τις only being absent from minuscule 579. The geographical setting "in a certain city" / ἔν τινι πόλει and the pithy description of the judge ("not fearing god and not respecting man" / τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος)—repeated verbatim in Lk2 18.4—is excluded from QnLk1 as reflecting characteristic LkR2 vocabulary and tendencies to elaborate on character motivation and piety.

[492] Only the word "widow" / χήρα is attested for Lk1 18.3 according to Roth (5.74; p. 428). Even so, "the earnestness and perseverance of her interruption" / *instantia et perseverantia interpellationum eius* provides general attestation for some reconstruction. The geographical notice, "in a certain city" / ἐν τῇ πόλει ἐκείνῃ, evinces characteristic LkR2 redaction, but the remainder of the verse stems reasonably from QnLk1. The lemma ἀντιδικ- is present in QnLk1 12.58 and the lemma ἐκδικ- is nowhere else in evidence in Lk2 or Acts.

[493] Lk1 18.4 is unattested according to Roth (p. 428). However, given Tertullian's above attestation of the widow's "persistence and earnestness" some of this verse was likely present, probably in a simpler form that excludes the internal dialogue and chronological reference characteristic of LkR2. The phrase "he came to himself and says" / ἦλθεν εἰς ἑαυτὸν καὶ λέγει is unique to D and is here taken as an earlier tradition than the internal dialogue narrated in LkR2. If this is correct, as an earlier tradition it may thus have partly inspired the theme of the lost son's "coming to himself" / εἰς ἑαυτὸν δὲ ἐλθὼν in Lk2 15.17.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
QnLk1 18.5. 《διά τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με》[494]	Lk2 18.5. διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με. [‡QnLk1·Lk2]
QnLk1 18.6. 《καὶ λέγει ὁ κύριος》[495]	Lk2 18.6. εἶπεν δὲ ὁ κύριος· ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει. [‡QnLk1·Lk2]
QnLk1 18.7. ὁ θεὸς 《οὐ μὴ》 ⸀ποιήσει⸁ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτόν ἡμέρας καὶ νυκτός;[496]	Lk2 18.7. ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; [QnLk1·Lk2]
18.8 not present in QnLk1[497]	Lk2 18.8. λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς; [‡QnLk1·Lk2]

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[494] Lk1 18.5 is unattested according to Roth (p. 428), but some resolution or response by the judge is implicit in Tertullian's summary quoted above (*Marc.* 4.36.1; Roth 5.74), namely that the judge was "compelled to hear" / *coacti audire* the widow. Most of the language is in evidence elsewhere in QnLk1, particularly the phrase "causes trouble" / παρέχω@* κόπος@* (DD 1.2, cf. QnLk1 11.7). While the lemma "browbeat/annoy/torment" / ὑπωπιάζω is a gospel *hapax legomenon*, the theme of the poor tormenting or bothering the wealthy and powerful is hallmark Qn.

[495] Lk1 18.6 is unattested according to Roth (p. 428), but some transitional phrase in Lk1 18.6 is necessary to introduce the clearly attested dictum in Lk1 18.7. The transition "and" / καὶ instead of "now" / δὲ is in G and f¹. The denigration of the judge's character ("of wickedness" / τῆς ἀδικίας) is excluded as an LkR2 characteristic feature.

[496] Most of Lk1 18.7 is clearly attested by Tertullian: "But he has added that god will work vindication for his chosen ones... whom he shows to be the avenger of his chosen ones who cry out to him day and night" / *sed subiunxit facturum deum vindictam electorum suorum... quem electorum suorum clamantium ad eum die et nocte vindicem ostendit* (*Marc.* 4.36.1; Roth 5.74). While Tertullian's restatement is not in the form of a rhetorical question and lacks the opening double negative and concluding phrase, all of this is a reasonable reconstruction of Qn, enjoying universal Luke mss support and not evidencing characteristic LkR2 features.

[497] Lk1 18.8 is unattested according to Roth (p. 428), but it was probably not present. The main elements of its opening statement are clearly attested for the verse above, but the redundancy and answer to the rhetorical question is a likely sign of a later redactor. The second rhetorical question does effectively complement the verse above and match the Qn depiction of the son of man as a distinct figure coming in a future time/age (Qn 12.40, 17.22, 17.25, 21.25–28), yet several distinctive LkR2 words and themes betray the redaction: a focus on haste, "with speed" / ἐν τάχει; the lemmata "however" / πλὴν and "consequently" / ἆρα, and the rhetorical question about "faith," which shifts into a retrospective mode that implies future doubt (cf. Lk2 8.25, 22.32) and hints at the delayed parousia. All of the uses of "faith" in QnLk1 are simple, positive, contemporaneous declarations, "I have not found such faith" (QnLk1 7.9), or "your faith has saved you" (QnLk1 7.50, 17.19, 18.42).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
A237. Pharisee and publican	18.10–14	18.9–14	23.12

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
18.9 not present in QnLk1[498]	Lk2 18.9. εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ᾿ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην·
QnLk1 18.10. ἄνθρωποι δύο εἰς τὸ ἱερὸν προσεύξασθαι 《ὁ》 Φαρισαῖος 《καὶ ὁ》 τελώνης[499]	Lk2 18.10. ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. [QnLk1·Lk2]
QnLk1 18.11. 《ὁ Φαρισαῖος σταθεὶς καθ᾿ ἑαυτὸν ταῦτα προσηύχετο· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡς ὁ τελώνης οὗτος》[500]	Lk2 18.11. ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης· [‡QnLk1·Lk2]

[498] Lk2 18.9 is unattested according to Roth (p. 428), but it was likely absent from Lk1. The introduction's focus on piety is characteristic of LkR2, including its adjective "righteous" / δίκαιοι used of persons and its lemma for "being contemptuous" / ἐξουθενοῦντας.

[499] Tertullian clearly paraphrases Lk1 18.10 together with the basic features of this fable: "And yet when he introduces the creator's temple and describes two people worshipping in a mindset that differed, a Pharisee in pride, a tax-collector in humility, and for that reason they descended, one rejected and the other justified" / *et tamen cum templum creatoris inducit, et duos adorantes diversa mente describit, Pharisaeum in superbia, publicanum in humilitate, ideoque alterum reprobatum, alterum iustificatum descendisse* (*Marc.* 4.36.1; Roth 4.4.77). The improvised restoration that "they ascended" / is based on Tertullian's attestation of "descending" / *descendisse* at the fable's conclusion, making an introductory ascent a reasonable inference. The other improvised restorations are reasonable syntactical fillers pulled from the unique testimony of D. The use of "the other" / ἕτερος to highlight a synkrisis of piety is a characteristic LkR2 feature (e.g., Lk2 17.34, 19.20, 23.40). The verb "go up" / ἀναβαίνω is unattested by Tertullian and omitted by Harnack (p. 225*), Roth (p. 428), and here also as a characteristic LkR2 lemma (DD 1.1: Qn #0 Lk2 #9 Ac #19).

[500] Lk1 18.11 is generally attested by Tertullian in the quotation given in the note above. As Roth notes, the specific wording is unattested, just a representation that the Pharisees worshipped "in pride" / *in superbia*. Lk2 18.11 here bears several indications of significant LkR2 redaction and characteristic features: the philosophical list of vices, the lemma "the rest" / λοιπός (cf. Lk2 18.9), and even the subtle note that the Pharisee prayed "to himself" / πρὸς ἑαυτὸν instead of "by himself" / καθ᾿ ἑαυτὸν as uniquely in D. Several mss (D L Q Ψ 28) have "like" / ὡς in place of "just as" / ὥσπερ. The inversion of "this" / οὗτος and "the tax collector" / ὁ τελώνης at the end of the verse is also likely the earlier tradition, attested in A K Π f¹³.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
18.12 not present in QnLk1[501]	Lk2 18.12. νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.	————
QnLk1 18.13. 《ὁ δὲ τελώνης οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν λέγων ὁ θεός ἱλάσθητί μοι》[502]	Lk2 18.13. ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στῆθος αὐτοῦ λέγων· ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. [‡QnLk1·Lk2]	————
QnLk1 18.14. 《λέγω ὑμῖν》 κατέβη ⌜οὗτος⌝ δεδικαιωμένος[503]	Lk2 18.14. λέγω ὑμῖν, <u>κατέβη</u> οὗτος <u>δεδικαιωμένος</u> εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [QnLk1·Lk2]	Mt2 23.12. <u>ὅστις</u> δὲ <u>ὑψώσει</u> <u>ἑαυτὸν</u> <u>ταπεινωθήσεται</u> καὶ <u>ὅστις</u> <u>ταπεινώσει</u> <u>ἑαυτὸν</u> <u>ὑψωθήσεται</u>. [Lk2·Mt2]

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[501] Lk2 18.12 is attested without wording according to Roth (p. 428), but this verse was most likely not present in QnLk1. None of its content is actually attested. It reads instead as a secondary addition to the prayer, showing a later historiographical concern with the specifics of Pharisaic piety, particularly twice weekly fasting and tithing from all acquisitions. Fasting is not found anywhere in Qn, but it is found in Mk1, Lk1, Mt1, and elsewhere in Lk2-Acts. Tithing is found in QnLk1 11.42, but there the exaggerated description as applying to "everything" / πάντα and the use of the verb "procure" / κτῶμαι are characteristic LkR2 redaction.

[502] Lk1 18.13 is attested without wording according to Roth (p. 428). Tertullian merely describes the "tax-collector worshipping in humility" / *adorantes... publicanum in humilitate*. The theme of "lifting eyes" / τοὺς ὀφθαλμοὺς ἐπᾶραι is taken as original to QnLk1, given its reminiscence of and contrast with the opening of the Qn sermon in 6.20a ("and he lifting his eyes" / καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ). Characteristic LkR2 features that are omitted from the reconstruction include: the geographical note about the tax-collector being "far off" / μακρόθεν, the piety and/or lamentation conveyed in the statement that the tax-collector "beat his breast" / ἔτυπτεν τὸ στῆθος αὐτοῦ (cf. 23.48), and the self-identification of the tax-collector as a "sinner" / ἁμαρτωλῷ.

[503] Elements of Lk1 18.14 are clearly attested by Tertullian in the summary quoted above (*Marc.* 4.36.1; Roth 4.4.77), particularly that the tax-collector "descended" / *descendisse* / κατέβη "having been justified" / *iustificatum* / δεδικαιωμένος. Tertullian also clearly attests to the tax-collector being "the one" / *alterum* justified, thus leading to the first upgrade. The second "by himself" / παρ' ἐκεῖνον is omitted as a characteristic LkR2 phrase. The improvised restoration of "I say to you" / λέγω ὑμῖν is based on its appearance here in Lk2 and its attested usage elsewhere in Qn. The statement that "he went down justified" / κατέβη ⌜οὗτος⌝ δεδικαιωμένος suffices on its own as a typical Qn concluding pronouncement. The closing aphorism in Lk2 is omitted because it is unattested and characteristic of LkR2: exemplifying a higher socio-economic status, encouraging hospitality decorum, warning against the avoidance of presumptuous behavior, and deferring to social status and political hierarchies.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A253. Children blessed	18.15–17	10.13–16	18.3, 19.13–15	18.15–17

Parallel Verses for Signals Tracing: GMarc 18.15–17

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
18.15[504]	10.13. καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἅψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.	Lk2 18.15. προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.	10.13. καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἅψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.	19.13. τότε προσηνέχθησαν αὐτῷ παιδία ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
QnLk1 18.16. ⌈ἄφετε τὰ παιδία ἔρχεσθαι πρός με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν⌉[505]	10.14. 《καὶ》 ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	Lk2 18.16. ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ παιδία ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	10.14. ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς· ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.	19.14. ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
18.17[506]	10.15. ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθη εἰς αὐτήν.	Lk2 18.17. ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθη εἰς αὐτήν.	10.15. ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθη εἰς αὐτήν. 10.16. καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ᾽ αὐτά.	19.15. καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν. 18.3. καὶ εἶπεν· ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

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[504] Lk2 18.15 is unattested according to Roth (p. 429).

[505] Lk1 18.16 is quoted by *Adamantius Dialogue* (Roth 7.4.29).

[506] Lk2 18.17 is unattested according to Roth (p. 429).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A254. Rich young man	18.18–23	10.17–22	19.16–22	18.18–23	10.17–22	19.16–22

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.18. ⸀τις αὐτὸν λέγων⸣ διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;[507]	10.17. καὶ ⟪ἰδοὺ⟫ εἷς ⟪προσελθὼν αὐτῷ⟫ εἶπεν διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;	19.16. καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν· διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;	Lk2 18.18. καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;	Mk2 10.17. καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;	Mt2 19.16. καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν· διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;
QnLk1 18.19. ⸀εἶπεν Ἰησοῦς⸣ τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεὸς ὁ πατὴρ[508]	10.18. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.	19.17a. ὁ δὲ εἶπεν αὐτῷ· τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός·	Lk2 18.19. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.	Mk2 10.18. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.	Mt2 19.17a. ὁ δὲ εἶπεν αὐτῷ· τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός·
QnLk1 18.20. τὰς ἐντολὰς οἶδας μὴ φονεύσῃς, μὴ μοιχεύσῃς μὴ κλέψῃς μηδὲ ψευδομαρτυρήσῃς τίμα τὸν πατέρα σου καὶ τὴν μητέρα ⸀σου⸣[509]	10.19. τὰς ἐντολὰς οἶδας· μὴ φονεύσῃς, μὴ μοιχεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.	19.17b. ⟪τὰς ἐντολὰς οἶδας⟫ 19.18. τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, 19.19. τίμα τὸν πατέρα καὶ τὴν μητέρα,	Lk2 18.20. τὰς ἐντολὰς οἶδας· μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.	Mk2 10.19. τὰς ἐντολὰς οἶδας· μὴ φονεύσῃς, μὴ μοιχεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, μὴ ἀποστερήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα.	Mt2 19.17b. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς. 19.18. λέγει αὐτῷ· ποίας; ὁ δὲ Ἰησοῦς εἶπεν· τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, 19.19. τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

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[507] Lk1 18.18 is attested by Tertullian, Epiphanius, and *Adamantius Dialogue* (Roth 5.75) (Roth 6.4.51) (Roth 7.4.30).

[508] Lk1 18.19 is attested by Tertullian, Epiphanius, *Adamantius Dialogue* and (Roth 5.75) (Roth 6.4.51) (Roth 7.4.30) (Roth 8.18).

[509] Lk1 18.20 is attested by Tertullian, Epiphanius, and *Adamantius Dialogue* (Roth 5.75) (Roth 6.4.51) (Roth 7.4.30).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.21. ⸀ταῦτα πάντα ἐφύλαξα ἐκ νεότητοςⸯ[510]	10.20. ὁ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.		Lk2 18.21. ὁ δὲ εἶπεν· ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.	Mk2 10.20. ὁ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.	
QnLk1 18.22. ⸀ἀκούσας ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷⸯ ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον, καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι[511]	10.21. ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἕν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.	19.20. λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ; 19.21. ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.	Lk2 18.22. ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.	Mk2 10.21. ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἕν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.	Mt2 19.20. λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ; Mt2 19.21. ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.
QnLk1 18.23.[512]	10.22. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	19.22. ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	Lk2 18.23. ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα.	Mk2 10.22. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.	Mt2 19.22. ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

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[510] Lk1 18.21 is attested by Tertullian and *Adamantius Dialogue* (Roth 5.75) (Roth 7.4.30).

[511] Lk1 18.22 is quoted' both by Tertullian and *Adamantius Dialogue*. "'One thing,' he said, 'is lacking for you. Everything, whatever you have, sell and give to the poor, and you will have treasure in heaven, and come, follow me'" / *unum, inquit, tibi deest: omnia, quaecumque habes, vende et da pauperibus, et habebis thesaurum in caelo, et veni, sequere me* (*Marc.* 4.36.4); "'Sell,' he says, 'What you have'... 'And give,' he says, 'to the destitute'... 'And come,' he says, 'follow me'" / *vende inquit, quae habes... Et da, inquit, egenis... Et veni, inquit, sequere me* (*Marc.* 4.36.7; Roth 4.4.78). "Hearing these things Jesus said to him, 'One thing is lacking for you. Everything, whatever you have, sell and give to the poor and you will have treasure in heaven" / ἀκούσας ταῦτα ὁ Ἰησους εἶπεν αὐτῷ ἕν σοι λείπειπάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ (*Adamantius Dialogue* 92,24–32 (2.17); Roth 7.4.30).

[512] Lk1 18.23 is attested "but no insight into wording can be gained" according to Roth (p. 429).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A255. Riches vs. rewards	------	18.24–30	19.23–30	10.23–31

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
	Lk2 18.24. ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς [περίλυπον γενόμενον] εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται·	Mt2 19.23. ὁ δὲ <u>Ἰησοῦς</u> <u>εἶπεν</u> τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν ὅτι πλούσιος <u>δυσκόλως</u> <u>εἰσελεύσεται</u> <u>εἰς τὴν βασιλείαν</u> τῶν οὐρανῶν. [Lk2·Mt2]	Mk3 10.23. καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει **τοῖς μαθηταῖς αὐτοῦ·** <u>πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ **εἰσελεύσονται**.</u> [Lk2Mt2·:Mk3]
	Lk2 18.25. εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.	Mt2 19.24. πάλιν δὲ λέγω ὑμῖν, <u>εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.</u> [Lk2·Mt2]	Mk3 10.24. οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, <u>πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.</u> [Lk2¨Mk3]
			Mk3 10.25. <u>εὐκοπώτερόν ἐστιν κάμηλον διὰ [τῆς] τρυμαλιᾶς [τῆς] **ῥαφίδος διελθεῖν** ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.</u> [Lk2Mt2·:Mk3]
	Lk2 18.26. εἶπαν δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι;	Mt2 19.25. <u>ἀκούσαντες</u> <u>δὲ</u> οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες· τίς ἄρα <u>δύναται σωθῆναι;</u> [Lk2·Mt2]	Mk3 10.26. οἱ δὲ περισσῶς **ἐξεπλήσσοντο λέγοντες** πρὸς ἑαυτούς· <u>καὶ τίς δύναται σωθῆναι;</u> [Lk2Mt2·:Mk3]
	Lk2 18.27. ὁ δὲ εἶπεν· τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστιν.	Mt2 19.26. ἐμβλέψας <u>δὲ</u> ὁ Ἰησοῦς <u>εἶπεν</u> αὐτοῖς· <u>παρὰ ἀνθρώποις</u> τοῦτο <u>ἀδύνατόν</u> ἐστιν, <u>παρὰ δὲ θεῷ</u> πάντα <u>δυνατά.</u> [Lk2·Mt2]	Mk3 10.27. **ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς** λέγει· **παρὰ ἀνθρώποις ἀδύνατον**, ἀλλ᾽ οὐ παρὰ θεῷ· **πάντα** γὰρ <u>δυνατὰ</u> <u>παρὰ τῷ θεῷ.</u> [Lk2Mt2·:Mk3]
18.24–30 not present in QnLk1[513]	Lk2 18.28. εἶπεν δὲ ὁ Πέτρος· ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι.	Mt2 19.27. τότε ἀποκριθεὶς <u>ὁ Πέτρος</u> <u>εἶπεν</u> αὐτῷ· <u>ἰδοὺ ἡμεῖς</u> <u>ἀφήκαμεν</u> πάντα καὶ <u>ἠκολουθήσαμέν σοι·</u> τί ἄρα ἔσται ἡμῖν; [Lk2·Mt2]	Mk3 10.28. ἤρξατο λέγειν ὁ Πέτρος **αὐτῷ· ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι.** [Lk2Mt2·:Mk3]
	Lk2 18.29a. ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι	Mt2 19.28. <u>ὁ δὲ Ἰησοῦς</u> <u>εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι</u> ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. [Lk2·Mt2]	Mk3 10.29a. ἔφη **ὁ Ἰησοῦς·** <u>ἀμὴν λέγω ὑμῖν,</u> [Lk2Mt2·:Mk3]
	Lk2 18.29b. <u>οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,</u>	Mt2 19.29. καὶ πᾶς ὅστις <u>ἀφῆκεν</u> <u>οἰκίας</u> <u>ἢ ἀδελφοὺς</u> ἢ ἀδελφὰς ἢ <u>πατέρα ἢ μητέρα ἢ τέκνα</u> ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου, <u>ἑκατονταπλασίονα λήμψεται</u> καὶ <u>ζωὴν αἰώνιον</u> κληρονομήσει. [Lk2·Mt2]	Mk3 10.29b. <u>οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς **ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα** ἢ τέκνα **ἢ ἀγροὺς** ἕνεκεν **ἐμοῦ**</u> καὶ ἕνεκεν τοῦ εὐαγγελίου, [Lk2Mt2·:Mk3]
	Lk2 18.30. ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.		Mk3 10.30. ἐὰν <u>μὴ λάβῃ</u> **ἑκατονταπλασίονα** νῦν <u>ἐν τῷ καιρῷ τούτῳ</u> οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, <u>καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.</u> [Lk2Mt2·:Mk3]
	see also Lk2 22.28–30		
		Mt2 19.30. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.	Mk3 10.31. **πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ** [οἱ] **ἔσχατοι πρῶτοι.** [Mt2·Mk3]

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[513] Lk2 18.24–30 is unattested as a whole according to Roth (p. 429), but all of this content was probably not present in Lk1. LkR2 characteristic features include Mt1 influence (e.g., future reward), extended back-and-forth philosophical dialogue, and Peter as spokesperson.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A262. Passion prediction 3	—–––––	18.31–34	20.17–19	10.32–34

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
18.31–34 not present in QnLk1[514]	Lk2 18.31a. παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· Lk2 18.31b. ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου· Lk2 18.32. παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται Lk2 18.33. καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. Lk2 18.34. καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ᾽ αὐτῶν καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.	Mt2 20.17. καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἰεροσόλυμα <u>παρέλαβεν τοὺς δώδεκα</u> [μαθητὰς] κατ᾽ ἰδίαν καὶ ἐν τῇ ὁδῷ <u>εἶπεν αὐτοῖς·</u> [Lk2·Mt2] Mt2 20.18. <u>ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου</u> <u>παραδοθήσεται</u> τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ [Lk2·Mt2] Mt2 20.19. καὶ <u>παραδώσουσιν</u> αὐτὸν <u>τοῖς ἔθνεσιν</u> εἰς τὸ <u>ἐμπαῖξαι</u> καὶ <u>μαστιγῶσαι</u> καὶ <u>σταυρῶσαι</u>, <u>καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται</u>. [Lk2·Mt2]	Mk3 10.32. ἦσαν δὲ <u>ἐν τῇ ὁδῷ ἀναβαίνοντες</u> <u>εἰς Ἰεροσόλυμα</u>, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ <u>παραλαβὼν</u> πάλιν <u>τοὺς δώδεκα</u> ἤρξατο <u>αὐτοῖς</u> <u>λέγειν</u> τὰ μέλλοντα αὐτῷ συμβαίνειν [Lk2Mt2·:Mk3] Mk3 10.33a. ὅτι <u>ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ</u> τοῖς <u>γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν</u> [Lk2Mt2·:Mk3] Mk3 10.34. καὶ <u>ἐμπαίξουσιν αὐτῷ</u> καὶ <u>ἐμπτύσουσιν αὐτῷ</u> καὶ <u>μαστιγώσουσιν</u> <u>αὐτὸν</u> καὶ <u>ἀποκτενοῦσιν</u>, καὶ <u>μετὰ τρεῖς ἡμέρας ἀναστήσεται</u>. [Lk2·Mk3]

[514] Lk2 18.31–33 was not present according to Roth (p. 429), based on Epiphanius, who extensively quotes this missing passage: "He cut out, 'when taking the twelve he said, "Behold, we are going up to Jerusalem and everything will be completed that has been written in the prophets concerning the son of man. For he will be handed over to be killed and on the third day he will be raised,"' all these things he cut out" / παρέκοψε τό παραλαβὼν τοὺς δώδεκα ἔλεγεν ἰδού, ἀναβαίνομεν εἰς Ἰεροσόλυμα καὶ τελεσθήσεται πάντα τὰ γεγραμμένα ἐν τοῖς προφήταις περὶ τοῦ υἱοῦ τοῦ ἀνθρώπου. παραδοθήσεται γὰρ καὶ ἀποκτανθήσεται καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται ὅλα ταῦτα παρέκοψε (*Pan.* 42.11.6 νβ (52); 42.11.17 Σχ. νβ (52); Roth 6.4.52). Additionally, 18.34 is unattested (p. 429) but was likely not present, given how it expands on the above passage.

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

Parallel Verses for Signals Tracing: GMarc 18.35–39

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 18.35. ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ ⸂καὶ τις⸃ τυφλός ἐπαιτῶν ἐκάθητο παρὰ τὴν ὁδὸν[515]			Lk2 18.35. ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.	10.46. καὶ ἔρχονται εἰς Ἰεριχώ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν.	20.29. καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχὼ ἠκολούθησεν αὐτῷ ὄχλος πολύς.
QnLk1 18.36. ἀκούσας[516] QnLk1 18.37. ⸀ἀπηγγέλθη⸃ δὲ αὐτῷ ὅτι Ἰησοῦς ⸂ὁ Ναζωραῖος⸃ παρέρχεται[517] QnLk1 18.38. καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με[518]		9.27. καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν [αὐτῷ] δύο τυφλοὶ κράζοντες καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὸς Δαυίδ. 9.28. ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· ναὶ κύριε.	Lk2 18.36. ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο. Lk2 18.37. ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. Lk2 18.38. καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με.	10.47. καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν ἤρξατο κράζειν καὶ λέγειν· υἱὲ Δαυὶδ Ἰησοῦ, ἐλέησόν με. 10.48. καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυίδ, ἐλέησόν με. 10.49. καὶ στὰς ὁ Ἰησοῦς εἶπεν· φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν λέγοντες αὐτῷ· θάρσει, ἔγειρε, φωνεῖ σε.	20.30. καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, [κύριε,] υἱὸς Δαυίδ. 20.31. ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ. 20.32. καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν· τί θέλετε ποιήσω ὑμῖν;
QnLk1 18.39. ⸂οἱ δὲ⸃ προάγοντες ἐπετίμων ⸂τῷ τυφλῷ⸃ αὐτῷ ἵνα σιγήσῃ[519]		9.29. τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων· κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. 9.30. καὶ ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων· ὁρᾶτε μηδεὶς γινωσκέτω. 9.31. οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.	Lk2 18.39. καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ, αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυίδ, ἐλέησόν με.	10.50. ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.	20.33. λέγουσιν αὐτῷ· κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. 20.34. σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

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[515] Lk1 18.35 is attested by Tertullian, Epiphanius, and *Adamantius Dialogue* (Roth 5.76) (Roth 6.4.53) (Roth 7.4.31).

[516] Lk1 18.36 is quoted verbatim in *Adamantius Dialogue* (200,21-30 (5.14); Roth 7.4.31), which perfectly matches the Lk2 script and is thus copied in Roth's reconstruction (p. 429). On the contrary, *Adamantius Dialogue* here likely reflects a later version of GMarc harmonized with Lk2. It not only lacks any corroboration from Tertullian and Epiphanius who closely paraphrase this episode, but it exhibits highly distinctive Lk2 elements, particularly the optative tense (elsewhere completely absent from QnLk1 and all Markan and Matthean strata, but present 10 times in Lk2 and 15 times in Acts), the lemma πυνθάνομαι, as well as internal thought ascribed to a character. Tertullian attests that "the blind man heard" / *caecus audisset* (Marc. 4.36.9; Roth 5.76), confirming the participle "hearing" / ἀκούσας, present also in Lk2 and Mark.

[517] Lk1 18.37 is attested by Tertullian and *Adamantius Dialogue* (Roth 5.76) (Roth 7.4.31).

[518] Lk1 18.38 is attested by Tertullian, Epiphanius, and *Adamantius Dialogue* (Roth 4.4.79) (Roth 6.4.53) (Roth 7.4.31).

[519] Lk1 18.39 is attested by Tertullian (Roth 5.76).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
18.40 not present in QnLk1[520]			Lk2 18.40. σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν·
18.41 not present in QnLk1[521]			Lk2 18.41. τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· κύριε, ἵνα ἀναβλέψω.
QnLk1 18.42. ⸀καὶ ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς⸀ ἀνάβλεψον ἡ πίστις σου σέσωκέν σε[522]	10.51. καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν· τί σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· ῥαββουνί, ἵνα ἀναβλέψω.		Lk2 18.42. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.
QnLk1 18.43. καὶ παραχρῆμα ἀνέβλεψεν[523]	10.52. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ	20.34.	Lk2 18.43. καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

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[520] Lk1 18.40 is quoted verbatim by *Adamantius Dialogue* (200,21-30 (5.14); Roth 7.4.31), but as with Lk2 18.36, this verse was probably not originally present in GMarc. Not only is it not corroborated by Tertullian and Epiphanius, who otherwise thoroughly attest this passage, but it also exhibits several LkR2 characteristic features: the opening participial phrase, the lemmata "command" / κελεύω (only here in Luke yet 17 times in Acts), and "draw near" / ἐγγίζω.

[521] Lk1 18.41 is quoted verbatim by *Adamantius Dialogue* (200,21-30 (5.14); Roth 7.4.31), but as with Lk2 18.36 and 18.41, this verse was probably not originally present in GMarc. It also lacks corroboration by Tertullian and Epiphanius, who otherwise thoroughly attest this passage, and also exhibits several LkR2 characteristic features, including an additional dialogue. Notice how the insertion of 18.40-41 personalizes and civilizes the miracle, making Jesus the initiator and having the request be made directly and politely to him, rather than making a public scene.

[522] Lk1 18.42 is attested by Tertullian, Epiphanius, and *Adamantius Dialogue* (Roth 4.4.80) (Roth 6.4.53) (Roth 7.4.31).

[523] Lk1 18.43 is attested by Tertullian, Epiphanius, and *Adamantius Dialogue*. The closing response of the crowd in Lk2 18.43 is paraphrased by Tertullian in a section on the story of Zacchaeus, yet still clearly tied back to this passage: "yet still in the ears of all was that voice of the blind man, 'Have mercy on me, Jesus son of David,' and all the people were rendering praises to god" / *atquin adhuc in auribus erat omnium vox illa caeci, miserere mei, Iesu fili David, et omnis populus laudes referebant deo* (*Marc.* 4.37.1; Roth 5.76), which led Roth (p. 430) to reconstruct καὶ πᾶς ὁ λαὸς αἶνον ἔδωκεν τῷ θεῷ. However, this conclusion was probably missing from GMarc. In its verbatim quotation of the passage in Greek, *Adamantius Dialogue* concludes this passage, "and immediately he saw again" / καὶ παραχρῆμα ἀνέβλεψεν / *et statim vidit* (200, 21–30 (5.14); Roth 7.4.31). The people's response is also missing from the verbatim quotation by Epiphanius, which ends with "your faith has saved you" / ἡ πίστις σου σέσωκέν σε from QnLk1 18.42 (*Pan.* 42.11.6 να (51); 42.11.17 Σχ. να (51); Roth 6.4.53). The vocabulary in much of Lk2 18.43 is also characteristic of Lk2, especially "the people" / λαὸς and "praise" / αἶνος (a Lukan *hapax legomenon* only elsewhere in the NT in Mt2 21.16). As he started into his comments on the GMarc version of the story of Zacchaeus, Tertullian apparently paraphrased Lk2 18.43 from memory, rather than working directly from the GMarc text about the healing of the blind man.

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
19.1 not present in QnLk1[524]	Lk2 19.1. καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ.	———
QnLk1 19.2. Ζακχαῖος[525]	Lk2 19.2. καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος <u>Ζακχαῖος</u>, καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος· [Qn·Lk2]	———
19.3–5 not present in QnLk1[526]	Lk2 19.3. καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. Lk2 19.4. καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτὸν ὅτι ἐκείνης ἤμελλεν διέρχεσθαι. Lk2 19.5. καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.	———
QnLk1 19.6. ὑπεδέξατο αὐτὸν[527]	Lk2 19.6. καὶ σπεύσας κατέβη καὶ <u>ὑπεδέξατο αὐτὸν</u> χαίρων. [Qn·Lk2]	———
19.7 not present in QnLk1[528]	Lk2 19.7. καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.	———
QnLk1 19.8. τὰ ἡμίσια τῶν ὑπαρχόντων ⸂τοῖς πτωχοῖς⸃ δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα τετραπλοῦν ἀποδίδωμι[529]	Lk2 19.8. σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· ἰδοὺ <u>τὰ ἡμίσιά</u> μου <u>τῶν ὑπαρχόντων</u>, κύριε, τοῖς πτωχοῖς δίδωμι, <u>καὶ εἴ τινός τι ἐσυκοφάντησα</u> <u>ἀποδίδωμι</u> <u>τετραπλοῦν</u>. [Qn·Lk2]	———
QnLk1 19.9. σήμερον σωτηρία τούτῳ τῷ οἴκῳ[530]	Lk2 19.9. εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι <u>σήμερον σωτηρία</u> <u>τῷ οἴκῳ</u> <u>τούτῳ</u> ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· [Qn·Lk2]	———
QnLk1 19.10. ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ⸂ζητῆσαι καὶ⸃ σῶσαι τὸ ἀπολωλός[531]	Lk2 19.10. <u>ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου</u> ζητῆσαι καὶ <u>σῶσαι τὸ ἀπολωλός</u>. [Qn·Lk2]	Mt2 18.11. [ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός]

[524] Lk2 19.1 is unattested according to Roth (p. 430), but it was likely not present. Its introductory participial phrase of movement and placename (Jericho) are characteristic of LkR2.

[525] The name "Zacchaeus" in Lk1 19.2 is attested by Tertullian (Roth 5.77).

[526] Lk2 19.3–5 are unattested according to Roth (p. 430), but these verses were likely not present in Lk1. Its Euripidean imitation of the *Bacchae* (climbing a tree to spy on the god and his devotees), its language of "hurrying" / σπεύσας, its focus on hospitality decorum, the word "today" / σήμερον (cf. Lk2 23.43) are characteristic LkR2.

[527] Lk1 19.6 is attested by Tertullian (Roth 5.77). The language of "hurrying" / σπεύσας in its opening phrase and of "rejoicing" / χαίρων are characteristic of LkR2.

[528] Lk2 19.7 is unattested according to Roth (p. 430), but it was likely not present in Lk1. The complaint against the protagonist and vocabulary is characteristic of LkR2: "grumbling" / διεγόγγυζον, "sinner" / ἁμαρτωλῷ.

[529] Lk1 19.8 is attested by Tertullian (Roth 5.77).

[530] Lk1 19.9 is attested by Tertullian (Roth 5.77).

[531] Lk1 19.10 is attested by Tertullian: "When indeed he says, 'The son of man indeed has come to save what was lost'" / *cum vero dicit: venit enim filius hominis salvum facere quod periit* (*Marc.* 4.37.2; Roth 4.4.81). The phrase "to seek and" / ζητῆσαι καὶ goes unattested. Operating from the assumption of GMarc as subsequent to Lk2, Roth leaves it as a possible element in his reconstruction (p. 430), while Harnack (p. 227*), Braun (p. 459n9), and Tsutsui (p. 118-19), and BeDuhn (p. 120) omit it. The overt theme of seeking "the lost" (as a perfect participle) is elsewhere absent from Qn but characteristic of Lk2 (cf. 15.6, 15.9, 15.32), suggesting that the Zacchaeus story of Qn was a major inspiration behind the editing of the threefold narratives of finding "what was lost" in Lk2 15.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk2 (117–138)	Mt2 (140s)
A266. Pounds fable	19.11, 13, 22–23, 26	13.34	19.11–27	25.14–30

Parallel Verses for Signals Tracing: GMarc 19.11–27

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Lk2 (117–138)	Mt2 (140s)
QnLk1 19.11. παραβολὴν[532] 19.12[533] QnLk1 19.13. δούλους ἔδωκεν αὐτοῖς μνᾶς[534] 19.14–17[535]	13.34. ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἑκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.	Lk2 19.11. ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι. Lk2 19.12. εἶπεν οὖν· ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. Lk2 19.13. καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς· πραγματεύσασθε ἐν ᾧ ἔρχομαι. Lk2 19.14. οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς. Lk2 19.15. καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο. Lk2 19.16. παρεγένετο δὲ ὁ πρῶτος λέγων· κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς. Lk2 19.17. καὶ εἶπεν αὐτῷ· εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.	25.14. ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, 25.15. καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως 25.16. πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε· 25.17. ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο. 25.18. ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. 25.19. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ’ αὐτῶν. 25.20. καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα. 25.21. ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

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[532] The word "comparison" / *parabola* in Lk1 19.11 is attested by Tertullian (Roth 5.78), but most of the verse's content was likely not present in Lk1, reflecting instead characteristic LkR2 features including an opening participial phrase, a placename (Jerusalem), and foreshadowing (of the meaning of the forthcoming fable). Most of the content of this fable is also unattested for GMarc (19.12, 14-21, 24-25, 27), and all of these verses except 19.25 are included in *CEQ*. While our fourth hypothesis leads us to practice rigorous skepticism about unattested content being in Qn, much of this content, especially given its often doubled Matthean parallels and GTom 41 parallel, merits careful consideration for possible restoration to Q once we have attained greater clarity about the vocal stratum patterns of Qn, Mt1, Lk2, and Mt2.

[533] Lk2 19.12 is unattested according to Roth (p. 430). 19.12-13, 15-24 and 26 are adduced as evidence of a consciousness of a delayed parousia in Q (Fleddermann, p. 158), but such concerns are absent from Qn and reflect instead the work of LkR2.

[534] Lk1 19.13 is attested by Tertullian (Roth 5.78).

[535] Lk2 19.14–21 are unattested according to Roth (p. 430), but...

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)
		25.22. προσελθὼν [δὲ] καὶ ὁ τὰ δύο τάλαντα εἶπεν· κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.
	Lk2 19.18. καὶ ἦλθεν ὁ δεύτερος λέγων· ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς.	25.23. ἔφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
	Lk2 19.19. εἶπεν δὲ καὶ τούτῳ· καὶ σὺ ἐπάνω γίνου πέντε πόλεων.	
19.18–21[536]	Lk2 19.20. καὶ ὁ ἕτερος ἦλθεν λέγων· κύριε, ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ·	25.24. προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν· κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας,
QnLk1 19.22. αὐστηρός ⌜αἴρων⌝ ὃ οὐκ ἔθηκα καὶ ⌜θερίζων⌝ ὃ οὐκ ἔσπειρα[537]	Lk2 19.21. ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας.	25.25. καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.
QnLk1 19.23. ⌜σὺν τόκῳ⌝		25.26. ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;
19.24–25[538]	Lk2 19.22. λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;	25.27. ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
QnLk1 19.26. καὶ ὃ ⌜δοκεῖ ἔχειν ἀρθήσεται⌝[539]	Lk2 19.23. καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.	
19.27[540]	Lk2 19.24. καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ᾽ αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι	25.28. ἄρατε οὖν ἀπ᾽ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·
	Lk2 19.25. καὶ εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνᾶς·	
	Lk2 19.26. λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται.	25.29. τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται, τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ.
	Lk2 19.27. πλὴν τοὺς ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ᾽ αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.	
		25.30. καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

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[536] Lk2 19.14–21 are unattested according to Roth (p. 430), but...
[537] Lk1 19.22 is attested by Tertullian (Roth 5.78).
[538] Lk2 19.23–25 are unattested according to Roth (p. 430), but...
[539] Lk1 19.26 is attested by Tertullian (Roth 5.78).
[540] Lk2 19.27–28 are unattested according to Roth (p. 430), but 19.27...

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A269. Triumphal entry	———	12.12–19	19.28–40	11.1–10	21.1–11, 14–16

Parallel Verses for Signals Tracing: GMarc 19.~~28–36~~

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
19.28–36 not present in QnLk1[541]	Jn1 12.12. τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα Jn1 12.13. ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ καὶ ἐκραύγαζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, [καὶ] ὁ βασιλεὺς τοῦ Ἰσραήλ. Jn1 12.14. εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθώς ἐστιν γεγραμμένον· Jn1 12.15. μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.	Lk2 19.28. καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα. Lk2 19.29. καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[ν] πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν Lk2 19.30. λέγων· ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. Lk2 19.31. καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· διὰ τί λύετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει. Lk2 19.32. ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. Lk2 19.33. λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· τί λύετε τὸν πῶλον; Lk2 19.34. οἱ δὲ εἶπαν· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει. Lk2 19.35. καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. Lk2 19.36. πορευομένου δὲ αὐτοῦ ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.	Mk2 11.1. <u>καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα εἰς Βηθφαγὴ</u> καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, <u>ἀποστέλλει δύο τῶν μαθητῶν</u> αὐτοῦ [Lk2·Mk2] Mk2 11.2. καὶ λέγει αὐτοῖς· <u>ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι</u> ὑμῶν, καὶ <u>εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὔπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε.</u> [Lk2·Mk2] Mk2 11.3. <u>καὶ ἐάν τις ὑμῖν εἴπῃ·</u> τί ποιεῖτε τοῦτο; <u>εἴπατε· ὁ κύριος αὐτοῦ χρείαν ἔχει,</u> καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε. [Lk2·Mk2] Mk2 11.4. καὶ <u>ἀπῆλθον</u> καὶ <u>εὗρον</u> πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου καὶ <u>λύουσιν αὐτόν.</u> [Lk2·Mk2] Mk2 11.5. καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς· <u>τί ποιεῖτε λύοντες τὸν πῶλον;</u> [Lk2·Mk2] Mk2 11.6. <u>οἱ δὲ εἶπαν</u> αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς, καὶ ἀφῆκαν αὐτούς. [Lk2·Mk2] Mk2 11.7. <u>καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτόν.</u> [Lk2·Mk2] Mk2 11.8. καὶ πολλοὶ <u>τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν,</u> ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. [Lk2·Mk2]	Mt2 21.1. <u>καὶ **ὅτε** ἤγγισαν εἰς Ἱεροσόλυμα</u> καὶ ἦλθον <u>εἰς Βηθφαγὴ εἰς τὸ ὄρος **τῶν ἐλαιῶν**</u>, τότε Ἰησοῦς <u>ἀπέστειλεν δύο μαθητὰς</u> [Lk2Mk2·:Mt2] Mt2 21.2. <u>λέγων</u> **αὐτοῖς·** πορεύεσθε **εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ** εὐθέως εὑρήσετε ὄνον δεδεμένην καὶ <u>πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ</u> μοι. [Lk2Mk2·:Mt2] Mt2 21.3. <u>καὶ ἐάν τις **ὑμῖν εἴπῃ** τι,</u> ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρείαν ἔχει· **εὐθὺς** δὲ **ἀποστελεῖ αὐτούς.** [Lk2Mk2·:Mt2] Mt2 21.4. τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· Mt2 21.5. εἴπατε τῇ θυγατρὶ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι πραῢς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου. Mt2 21.6. <u>πορευθέντες</u> δὲ οἱ μαθηταὶ καὶ ποιήσαντες <u>καθὼς</u> συνέταξεν <u>αὐτοῖς</u> ὁ Ἰησοῦς [Lk2··Mt2] Mt2 21.7. ἤγαγον τὴν ὄνον καὶ **τὸν πῶλον** <u>καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια,</u> καὶ **ἐπεκάθισεν ἐπάνω αὐτῶν.** [Lk2Mk2·:Mt2] Mt2 21.8. ὁ δὲ πλεῖστος ὄχλος **ἔστρωσαν** ἑαυτῶν <u>τὰ</u> <u>ἱμάτια</u> **ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους** ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῷ. [Lk2Mk2·:Mt2]

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[541] Lk2 19.27–28 are unattested according to Roth (p. 430), but 19.28 was likely not present in Lk1, reflecting instead typical LkR2 transitional phrasing and perhaps even a reference to Jewish ritual piety in Jesus making *aliyah*, "ascending into Jerusalem" / ἀναβαίνων εἰς Ἱεροσόλυμα. Lk2 19.29–46 were not present in Lk1 according to Roth (p. 430), based on Epiphanius (*Pan.* 42.11.6 νγ (53); 42.11.17 Σχ. νγ (53); Roth 6.4.54). Epiphanius says that Marcion "cut out" / παρέκοψεν passages including Lk2 19.29–40, which he summarizes as: "the one about the donkey and Bethphage" / τὸ περὶ τῆς ὄνου καὶ Βηθφαγὴ. MkR2 clearly expands the Lk2 narrative while omitting much of Lk2 19.39–40 (see the following page). MtR2 combines the Lk2 and Mk2 narratives while adding new LXX references.

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
19.37–40 not present in QnLk1[542]	Jn1 12.16. ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. Jn1 12.17. ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. Jn1 12.18. διὰ τοῦτο [καὶ] ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. Jn1 12.19. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς· θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.	Lk2 19.37. ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, Lk2 19.38. λέγοντες· εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις. Lk2 19.39. καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. Lk2 19.40. καὶ ἀποκριθεὶς εἶπεν· λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν.	Mk2 11.9. καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον· ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· [Lk2·Mk2] Mk2 11.10. εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυίδ· ὡσαννὰ ἐν τοῖς ὑψίστοις. [Lk2·Mk2]	Mt2 21.9. οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες· ὡσαννὰ τῷ υἱῷ Δαυίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις. [Lk2Mk2·:Mt2] Mt2 21.10. καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· τίς ἐστιν οὗτος; Mt2 21.11. οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας. Mt2 21.12-13. [see A273] Mt2 21.14. καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. Mt2 21.15. ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν Mt2 21.16. καὶ εἶπαν αὐτῷ· ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· ναί. οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

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[542] See the note on the page above.

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
19.41–44 not present in QnLk1[543]	Lk2 19.41. καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτὴν
	Lk2 19.42. λέγων ὅτι εἰ ἔγνως ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.
	Lk2 19.43. ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ καὶ παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν,
	Lk2 19.44. καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου. [see A287 for additional parallels]

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[543] Lk2 19.29–46 are not present in Lk1 according to Roth (p. 430), based on the attestation of Epiphanius (*Pan.* 42.11.6 νγ (53); 42.11.17 Σχ. νγ (53); Roth 6.4.54). Epiphanius says that Marcion "cut out" / παρέκοψεν several passages, including this one, which he entitles: "the one about the city" / τὸ περὶ τῆς πόλεως. The passage is saturated with characteristic LkR2 terms and phrases: that Jesus "drew near" / ἤγγισεν a city (cf. Lk2 7.12, 18.35, 19.29, 24.28), "on that day" / ἐν τῇ ἡμέρᾳ ταύτῃ, "the things that make for peace" / τὰ πρὸς εἰρήνην (Lk2 14.32), the lemma "oppressed" / συνέχ-, and "your children" / τὰ τέκνα σου (Lk2 13.34). That last phrase is found in an earlier Lk2 oracle over Jerusalem (13.34–35) with clear connections to this one. The word "oversight" / ἐπισκοπ- is a gospel *hapax legomenon* (Ac 1.20, 1 Tim 3.1, 1 Pt 2.12). The lemmata "put up" / παρεμβάλλ-, "palisade" / χάρακα, "surround" / περικυκλό- and "raze" / ἐδαφίζ- are all *hapax legomenon* in the NT.

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

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
19.45–46 not present in QnLk1[544]	2.13. καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. 2.14. καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, 2.15. καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέτρεψεν, 2.16. καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.	2.13-16 same as Jn1 2.17. ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με.	Lk2 19.45. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας [Jn1·Lk2] Lk2 19.46. λέγων αὐτοῖς· γέγραπται· καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν. [Jn2·Lk2] Lk2 19.47a. καὶ ἦν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ.	21.12. καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς [Jn1Lk2·:Mt2] 21.13. καὶ λέγει αὐτοῖς· γέγραπται· ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον λῃστῶν. [Jn1Lk2·Mt2]	11.15. *καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ* τοὺς *ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψεν,* [Lk2Mt2·:Mk2] 11.16. καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 11.17. καὶ ἐδίδασκεν *καὶ ἔλεγεν αὐτοῖς·* οὐ *γέγραπται* ὅτι *ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται* πᾶσιν τοῖς ἔθνεσιν; *ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον λῃστῶν.* [Jn1Lk2Mt2·:Mk2]

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

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
19.47–48 not present in QnLk1[545]	Lk2 19.47b. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ Lk2 19.48. καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.	Mk3 11.18. καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. [Lk2·Mk3] Mk3 11.19. καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως.

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[545] Lk2 19.47–48 are unattested according to Roth (p. 430), but these verses were likely not present in Lk1. The cast of leaders, *realpolitik*, vocabulary, and grammar are saturated with characteristic LkR2 features, which are here adopted and expanded by MkR3.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A276. Authority questioned	20.1–8	20.1–8	11.27–33	21.23–27

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.1. ⸌οἱ Φαρισαῖοι⸍[546] 20.2[547]	Lk2 20.1. καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις Lk2 20.2. καὶ εἶπαν λέγοντες πρὸς αὐτόν· εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;	11.27. καὶ ἔρχονται πάλιν εἰς Ἰεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι 11.28. καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;	21.23. καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;
20.3[548] QnLk1 20.4. τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ⸌ἦν ἢ⸍ ἐξ ἀνθρώπων[549]	Lk2 20.3. ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἴπατέ μοι· Lk2 20.4. τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;	11.29. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς ἕνα λόγον, καὶ ἀποκρίθητέ μοι καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· 11.30. τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.	21.24. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· 21.25a–b. τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων

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[546] The interlocutors of this episode in Lk1 20.1 are attested as "the Pharisees" by Tertullian (Roth 4.4.82).

[547] Lk2 20.2 was not attested according to Roth (p. 430), but...

[548] Lk2 20.3 was not attested according to Roth (p. 430), but...

[549] Lk1 20.4 is attested by Tertullian (Roth 4.4.82).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.5. 《ἐὰν εἴπωμεν》 ἐξ οὐρανοῦ διὰ τί οὐκ ἐπιστεύσατε αὐτῷ[550]	11.31. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;	21.25c–e. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;	Lk2 20.5. οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;	11.31. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες. ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί [οὖν] οὐκ ἐπιστεύσατε αὐτῷ;	21.25c–e. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες. ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
QnLk1 20.6. 《ἀλλὰ εἴπωμεν》 〈ἐξ〉 ἀνθρώπων 《ὁ ὄχλος》 ⸀λιθάσει⸀ ἡμᾶς[551]	11.32. ἀλλὰ εἴπωμεν· ἐξ ἀνθρώπων;- ἐφοβοῦντο τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.	21.26. ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.	Lk2 20.6. ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.	11.32. ἀλλὰ εἴπωμεν· ἐξ ἀνθρώπων;- ἐφοβοῦντο τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὄντως ὅτι προφήτης ἦν.	21.26. ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.
QnLk1 20.7[552] QnLk1 20.8. οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ[553]	11.33. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	21.27. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	Lk2 20.7. καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. Lk2 20.8. καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	11.33. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	21.27. καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν· οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

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[550] Lk1 20.5 is attested by Tertullian (Roth 5.79).

[551] Lk1 20.6 is attested by Tertullian (Roth 5.79).

[552] Lk1 20.7 is attested "but not insight into wording can be gained" according to Roth, citing Tertullian (Roth 5.79).

[553] Lk1 20.8 is attested by Tertullian (Roth 5.79).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A278. Husbandmen fable	—–—–	20.9–19	12.1–12	21.33–46

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.9–12 not present in QnLk1[554]	Lk2 20.9. ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· ἄνθρωπός [τις] ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἱκανούς. Lk2 20.10. καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. Lk2 20.11. καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. Lk2 20.12. καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.	12.1. καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν· ἀμπελῶνα ἄνθρωπος ἐφύτευσεν καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ ᾠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν. [Lk2·Mk2] 12.2. καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος· [Lk2·Mk2] 12.3. καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. [Lk2·Mk2] 12.4. καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον ἐκεφαλίωσαν καὶ ἠτίμασαν. [Lk2·Mk2] 12.5. καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτέννοντες. [Lk2·Mk2]	21.33. ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν. [Lk2Mk2·:Mt2] 21.34. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. [Lk2Mk2·:Mt2] 21.35. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. [Lk2Mk2·:Mt2] 21.36. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. [Lk2Mk2·:Mt2]

[554] Lk2 20.9–17 was not present according to Roth (p. 430), based on Epiphanius: "Again he cuts off the things about the vineyard leased to farmers and 'what thus is the stone that the builders rejected?'" / Πάλιν ἀπέκοψε τὰ περὶ τοῦ ἀμπελῶνος τοῦ ἐκδεδομένου γεωργοῖς καὶ τό τί οὖν ἐστι τό λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες; (42.11.6 νε (55); 42.11.17 Σχ. νε (55); Roth 6.4.55). Several characteristic LkR2 features are in evidence: Lk2 20.9 has a long journey ("going abroad a long time" / ἀπεδήμησεν χρόνους ἱκανούς) and Lk2 20.12 has the word "wounded" / τραυματίσαντες, as seen in the Lk2 fable of the Good Samaritan. Notice the patterns of expansion and synthesis across the strata. In 12.1 MkR2 adds several new details about the owner's investment in the land, "he put a wall around it and dug a winepress and built a tower" / καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ ᾠκοδόμησεν πύργον. The number of persons sent also increases from LkR2 (three) to MkR2 (three and "many others" / πολλοὺς ἄλλους). MkR2 12.5 is the first to introduce the idea that some of these emissaries are "killed" / ἀποκτέννοντες. MtR2 repeats, condenses, and expands these MkR2 features, apparently having the first three slaves sent in a group (21.35), only to be followed by a bigger group later (21.36). MtR2 not only has the MkR2 "killed" / ἀπέκτειναν, but also adds "stoned" / ἐλιθοβόλησαν.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
	Lk2 20.13. εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται.	12.6. ἔτι ἕνα εἶχεν <u>υἱὸν ἀγαπητόν· ἀπέστειλεν</u> αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι <u>ἐντραπήσονται τὸν υἱόν μου.</u> [Lk2·Mk2]	21.37. ὕστερον δὲ <u>**ἀπέστειλεν πρὸς αὐτοὺς** τὸν υἱὸν αὐτοῦ **λέγων·** **ἐντραπήσονται τὸν υἱόν μου.**</u> [Lk2Mk2·:Mt2]
	Lk2 20.14. ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.	12.7. ἐκεῖνοι <u>δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν</u> ὅτι <u>οὗτός ἐστιν ὁ κληρονόμος. δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.</u> [Lk2·Mk2]	21.38. <u>οἱ δὲ γεωργοὶ ἰδόντες</u> τὸν υἱὸν <u>**εἶπον ἐν ἑαυτοῖς·** οὗτός ἐστιν ὁ κληρονόμος· **δεῦτε ἀποκτείνωμεν αὐτὸν καὶ** σχῶμεν τὴν κληρονομίαν αὐτοῦ,</u> [Lk2Mk2·:Mt2]
	Lk2 20.15a. καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.	12.8. καὶ λαβόντες <u>ἀπέκτειναν</u> αὐτὸν καὶ <u>ἐξέβαλον</u> αὐτὸν ἔξω τοῦ ἀμπελῶνος. [Lk2·Mk2]	21.39. καὶ <u>**λαβόντες** αὐτὸν **ἐξέβαλον** ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.</u> [Lk2Mk2·:Mt2]
	Lk2 20.15b. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;	12.9a. <u>τί</u> [οὖν] <u>ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;</u> [Lk2·Mk2]	21.40. ὅταν οὖν ἔλθη <u>ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει</u> τοῖς γεωργοῖς ἐκείνοις; [Lk2¨Mt2]
	Lk2 20.16. ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο.	12.9b. <u>ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.</u> [Lk2·Mk2]	21.41. λέγουσιν αὐτῷ· κακοὺς κακῶς <u>ἀπολέσει αὐτοὺς καὶ</u> τὸν <u>ἀμπελῶνα</u> ἐκδώσεται <u>ἄλλοις</u> γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. [Lk2¨Mt2]
20.13–18 not present in QnLk1[555]	Lk2 20.17. ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδόμοι, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;	12.10. οὐδὲ τὴν <u>γραφὴν ταύτην</u> ἀνέγνωτε· <u>λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·</u> [Lk2·Mk2]	21.42a-b. λέγει αὐτοῖς ὁ Ἰησοῦς· <u>**οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·**</u> [Lk2Mk2·:Mt2]
	Lk2 20.18. πᾶς ὁ πεσὼν ἐπ᾽ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ᾽ ὃν δ᾽ ἂν πέση, λικμήσει αὐτόν.	12.11. παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;	21.42c. **παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;** [Mk2·Mt2]
	Lk2 20.19. καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.	12.12. καὶ ἐζήτουν <u>αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον,</u> ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς <u>τὴν παραβολὴν εἶπεν.</u> καὶ ἀφέντες αὐτὸν ἀπῆλθον. [Lk2·Mk2]	21.43. διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ᾽ ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.
QnLk1 20.19. ⸀ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ⸀ καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν[556]			21.44. [καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ᾽ ὃν δ᾽ ἂν πέση λικμήσει αὐτόν.]
			21.45. καὶ ἀκούσαντες <u>οἱ ἀρχιερεῖς</u> καὶ οἱ Φαρισαῖοι τὰς <u>παραβολὰς</u> αὐτοῦ <u>ἔγνωσαν ὅτι περὶ αὐτῶν</u> λέγει· [Lk2¨Mt2]
			21.46. **καὶ ζητοῦντες αὐτὸν κρατῆσαι** ἐφοβήθησαν **τοὺς ὄχλους,** ἐπεὶ εἰς προφήτην αὐτὸν εἶχον. [Lk2Mk2·:Mt2]

[555] See the footnote on the page above about the absence of Lk2 20.13–17 from Lk1. Lk2 20.18 is unattested according to Roth (p. 430), but it also was likely not present. It serves as a concluding summary for this passage that Epiphanius attested as not present and displays several characteristic LkR2 features: narrative transitional phrasing, putting hands on a person, fear, "the people" / τὸν λαόν, and internal character knowledge. Regarding Lk2 20.13–17, notice the clear presence of all three signal types, as well as clear MtR2 expansions and new elements introduced in 21.41, 43–44, 46.

[556] Lk1 20.19 is quoted verbatim by Epiphanius: (Roth 6.4.56).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	*Lk2 (117–138)*
A280. Caesar's tribute	20.19, 24–25	12.13–17	22.15–22	20.20–26

Parallel Verses for Signals Tracing: GMarc 20.20–26

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	*Lk2 (117–138)*
QnLk1 20.19. ⸀ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ⸥ καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν[557]	12.13. καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.	22.15. τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.	Lk2 20.19. καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ᾽ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.
20.20–23[558]	12.14. καὶ ἐλθόντες λέγουσιν αὐτῷ· διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ; δῶμεν ἢ μὴ δῶμεν; 12.15. ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.	22.16. καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν λέγοντες· διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις καὶ οὐ μέλει σοι περὶ οὐδενός. οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, 22.17. εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ; 22.18. γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν· τί με πειράζετε, ὑποκριταί; 22.19. ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. 22.20. καὶ λέγει αὐτοῖς· τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;	Lk2 20.20. καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. Lk2 20.21. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ᾽ ἐπ᾽ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· Lk2 20.22. ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ; Lk2 20.23. κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς.
QnLk1 20.24. δηνάριον Καίσαρος[559]	12.16. οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ· Καίσαρος.	22.21. λέγουσιν αὐτῷ· Καίσαρος. τότε λέγει αὐτοῖς· ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.	Lk2 20.24. δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν· Καίσαρος.
QnLk1 20.25. ἀπόδοτε τὰ Κάσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ[560]	12.17. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ᾽ αὐτῷ.	22.22. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.	Lk2 20.25. ὁ δὲ εἶπεν πρὸς αὐτούς· τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
20.26[561]			Lk2 20.26. καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

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[557] For Lk1 20.19, see the footnote on the page above.

[558] Lk2 20.20–23 are unattested according to Roth (p. 430), but...

[559] Lk1 20.24 is attested by Tertullian (Roth 5.80).

[560] Lk1 20.25 is attested by Tertullian (Roth 4.4.83).

[561] Lk2 20.26 is unattested according to Roth (p. 431).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
A281. Resurrection question	20.27–29, 33–36, 39	22.23–33	20.27–40	12.18–27

Parallel Verses for Signals Tracing: GMarc 20.27–29, 30–32, 33

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.27. ⸌ˋΣαδδουκαῖοιˊ, οἱ λέγοντες ἀνάστασιν μὴ εἶναι⸍[562]	22.23. ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν	Lk2 20.27. προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ [ἀντι]λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν	12.18. καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες·
QnLk1 20.28. ⸌Μωϋσῆς ἔγραψεν⸍[563]	22.24. λέγοντες· διδάσκαλε, Μωϋσῆς εἶπεν· ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.	Lk2 20.28. λέγοντες· διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.	12.19. διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
QnLk1 20.29. ἑπτὰ ἀδελφοὶ ⸌λαβὼν⸍ γυναῖκα[564] QnLk1 20.30. QnLk1 20.31.[565] 20.32[566]	22.25. ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ· 22.26. ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος ἕως τῶν ἑπτά. 22.27. ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.	Lk2 20.29. ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· Lk2 20.30. καὶ ὁ δεύτερος Lk2 20.31. καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον. Lk2 20.32. ὕστερον καὶ ἡ γυνὴ ἀπέθανεν.	12.20. ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα καὶ ἀποθνῄσκων οὐκ ἀφῆκεν σπέρμα· 12.21. καὶ ὁ δεύτερος ἔλαβεν αὐτὴν καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως· 12.22. καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.
QnLk1 20.33. ἐν τῇ ἀναστάσει ⸌τίνος αὐτῶν γίνεται γυνή⸍[567]	22.28. ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν·	Lk2 20.33. ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.	12.23. ἐν τῇ ἀναστάσει [ὅταν ἀναστῶσιν] τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

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[562] Lk1 20.27 is attested by Tertullian (5.81).

[563] Lk1 20.28 is attested by Tertullian (5.81).

[564] Lk1 20.29 is attested by Tertullian (5.81).

[565] Lk1 20.30–31 are attested but "no insight into wording can be gained" according to Roth (p. 431).

[566] Lk2 20.32 is unattested according to Roth (p. 431).

[567] Lk1 20.33 is attested by Tertullian (5.81).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
QnLk1 20.34. ἀποκριθεὶς οἱ υἱοὶ τούτου τοῦ αἰῶνος γαμοῦσιν καὶ ⸆γαμίσκονται⸄568	22.29. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·	Lk2 20.34. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται,	12.24. ἔφη αὐτοῖς ὁ Ἰησοῦς· οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;
QnLk1 20.35. οὓς κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τῆς κληρονομίας καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ⸆γαμίζονται⸄569 QnLk1 20.36. οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν, ἰσάγγελοι γάρ εἰσιν ⸆καὶ υἱοί εἰσιν⸄ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες570	22.30. ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ᾽ ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.	Lk2 20.35. οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται· Lk2 20.36. οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσιν καὶ υἱοί εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.	12.25. ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ᾽ εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.

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568 Lk 20.34 is attested by Tertullian. "He responded, 'Thus the sons of this age marry'" / *respondit igitur huius quidem aevi filios nubere* (*Marc.* 4.38.5); "The sons of this age marry and are married" / *filii huius aevi nubunt et nubuntur* (*Marc.* 4.38.8; Roth 5.81).

569 Lk 20.35 is attested by Tertullian. "Those whom god has made worthy of that age…" / *quos vero dignatus sit deus illius aevi possessione et resurrectione a mortuis neque nubere neque nubi, quia nec morituri iam sint, cum similes angelorum sint dei, resurrectionis filii facti* (*Marc.* 4.38.5); "Whom yet god has made worthy of that age…" / *nacti enim scripturae textum ita in legendo decucurrerunt: Quos autem dignatus est deus illius aevi, deo adiungant, quo alium deum faciant illius aevi, cum sic legi oportet* (*Marc.* 4.38.7; Roth 4.4.84).

570 Lk 20.36 is attested by Tertullian (Roth 4.4.84).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)
20.37–38 not present in QnLk1[571]	22.31. περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος· 22.32. ἐγώ εἰμι ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων.	Lk2 20.37. ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ. Lk2 20.38. θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν.	12.26. περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων· ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ [ὁ] θεὸς Ἰσαὰκ καὶ [ὁ] θεὸς Ἰακώβ; 12.27. οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε.
QnLk1 20.39. ⸀τινες τῶν⸀ γραμματέων εἶπαν διδάσκαλε καλῶς εἶπας[572]		Lk2 20.39. ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν· διδάσκαλε, καλῶς εἶπας.	
20.40 not present in QnLk1[573]	22.33. καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.	Lk2 20.40. οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.	

[571] Lk2 20.37–38a is not present and 20.38b is unattested according to Roth (p. 431), based on Epiphanius, but all of this content was likely not present. Epiphanius oddly notes the omission twice, and the second notice is a much more condensed and less accurate quotation. "He cut out the part, 'That the dead are raised Moses repoted at the bush, just as he says, 'the lord, the god of Abraham and Isaac and Jacob.' He is god of the living and not the dead" / Ἀπέκοψε τό ὅτι δὲ ἐγείρονται οἱ νεκροί Μωυσῆς ἐμήνυσε ἐπὶ τῆς βάτου, καθὼς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. θεὸς δέ ἐστι ζώντων καὶ οὐχὶ νεκρῶν (*Pan.* 42.11.6 νς (56); 42.11.17 Σχ. νς (56); Roth 6.4.57); "He did not have, "That the dead are raised even Moses reported, saying, 'god of Abraham and god of Isaac and god of Jacob of the living'" / οὐκ εἶχε ταῦτα ὅτι δὲ ἐγείρονται οἱ νεκροί καὶ Μωυσῆς ἐμήνυσε λέγων θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ θεὸν ζώντων (*Pan.* 42.11.6 νζ (57); *Pan.* 42.11.6 νζ (57); Roth 6.4.57). While Roth (p. 330) and Tsutsui (p. 120) are correct that Epiphanius does not attest as not present the concluding phrase, "For all are alive to him" / πάντες γὰρ αὐτῷ ζῶσιν, it certainly belongs to the same unit of thought as the portion explicitly indicated as not present. While Harnack's incorrect *a priori* assumptions led him (p. 330) to claim that this phrase was also "erased" / *getilgt* by Marcion, he was correct that it was most likely not present in GMarc.

[572] Lk 20.39 is attested by Tertullian (Roth 5.81).

[573] Lk2 20.40 is unattested according to Roth (p. 431), but it was likely not present in Lk1. It instead reflects the characteristic Lk2 emphasis on the silent response of the rhetorical opponents of Jesus.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A283. David's son?	20.41, 44	20.41–44	12.35–37a	22.41–46

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 20.41. 《καὶ λέγει πρὸς αὐτούς》 ⸀πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν;⸓574	Lk2 20.41. εἶπεν δὲ πρὸς αὐτούς· πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν; [QnLk1·Lk2]	12.35. καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ· πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυὶδ ἐστιν; [QnLk1¨Mk2]	22.41. συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς [Mk2·Mt2] 22.42. λέγων· τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ; τίνος υἱός ἐστιν, λέγουσιν αὐτῷ· τοῦ Δαυίδ. [QnLk1Lk2Mk2·:Mt2]
20.42–43 not present in QnLk1575	Lk2 20.42. αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν· εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, Lk2 20.43. ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.	12.36. αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ· εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου. [Lk2·Mk2]	22.43. λέγει αὐτοῖς· πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων· [Lk2Mk2·:Mt2] 22.44. εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου; [Lk2Mk2·:Mt2]
QnLk1 20.44. Δαυὶδ κύριον αὐτὸν καλεῖ, 《καὶ πῶς αὐτοῦ》 〈υἱός〉 《ἐστιν》;576	Lk2 20.44. Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν; [QnLk1·Lk2]	12.37a. αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστιν υἱός; [QnLk1¨Lk2]	22.45. εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστιν; [QnLk1Lk2·:Mt2] 22.46. καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

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574 Lk1 20.41 and 20.44 are jointly and successively paraphrased by Tertullian: "If then the scribes have been considering that the messiah is David's son, yet David himself calls him lord, how [can this apply] to the messiah? David was not striking an error of the scribes, but instead procuring honor for the messiah, the messiah whom David was confirming as lord more than son" / *si autem scribae Christum filium David existimabant, ipse autem David dominum eum appellat, quid hoc ad Christum? non David errorem scribarum obtundebat, sed honorem Christo David procurabat, quem dominum Christum magis quam filium David confirmabat* (*Marc.* 4.38.10; Roth 5.82). The opening improvised restoration to 20.41 is a necessary transition from the previous episode and based on LkR2, with the verb of speaking rendered in the present instead of aorist tense in keeping with typical Qn patterns. Note that MkR2 adds introductory material, including Jesus "answering" / ἀποκριθεὶς, "teaching in the temple" / διδάσκων ἐν τῷ ἱερῷ, and making "scribes" / γραμματεῖς dialectical interlocutors. MtR2 swaps in the "Pharisees" / Φαρισαίων instead as interlocutors and transforms the introduction into a rapid-fire dialectic in which Jesus peppers his rivals with two opening questions and elicits their response (Mt2 22.42).

575 Lk2 20.42–43 are unattested according to Roth (p. 431), but they were likely not present in Lk1, or Mk1 or Mt1 for that matter. As noted above, these verses were skipped in Tertullian's successive paraphrase of Lk1 20.41 and 20.44. LkR2 here makes a characteristic insertion of an LXX quotation, followed by MkR2 who adds the phrase "holy spirit" / τῷ πνεύματι τῷ ἁγίῳ, and ultimately transformed into a rhetorical question by MtR2.

576 Lk1 20.44 is clearly paraphrased by Tertullian (*Marc.* 4.38.10; Roth 5.82; see quotation above). The closing explicit restoration and improvised restorations to 20.44 are based on Tertullian's use of a rhetorical question and his mention of the "son" / *filium* tradition in the above quotation, as well as consistent attestation of this tradition across later strata. BeDuhn offers essentially the same reconstruction: "David… calls him a master; so how is he his child?" (p. 122). Note the longer, unique conclusion to this episode in Mt2 22.46, which clarifies and celebrates the Socratic dialectical victory of Jesus over his rivals.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A284. Scribes/Pharisees cursed	—–––––	20.45–47	12.37b–40	23.1–36

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
20.45–46a not present in QnLk1[577]	Lk2 20.45. ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς [αὐτοῦ]· Lk2 20.46a. προσέχετε ἀπὸ τῶν γραμματέων	Mk2 12.37b. καὶ [ὁ] <u>πολὺς ὄχλος ἤκουεν αὐτοῦ</u> ἡδέως. [Lk2Mk2] Mk2 12.38a. καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν· <u>βλέπετε ἀπὸ τῶν γραμματέων</u>	Mt2 23.1. τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ Mt2 23.2. λέγων· ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. Mt2 23.3. πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.
QnLk1 11.46. ⌜καὶ ὑμῖν τοῖς νομικοῖς οὐαί⌝ ὅτι φορτίζετε ⌜τοὺς ἀνθρώπους⌝ φορτία δυσβάστακτα «καὶ» ⌜τῷ δακτύλῳ⌝ ⌜οὐ⌝ ⌜θέλουσιν κινῆσαι⌝ [see A194]	Lk2 11.46. ὁ δὲ εἶπεν· <u>καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα</u>, καὶ αὐτοὶ ἑνὶ <u>τῶν δακτύλων</u> ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. [¦QnLk1·Lk2] [see A194]	—––––	Mt2 23.4. δεσμεύουσιν δὲ <u>φορτία</u> βαρέα [καὶ δυσβάστακτα] καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους <u>τῶν ἀνθρώπων</u>, <u>αὐτοὶ</u> δὲ <u>τῷ δακτύλῳ</u> <u>αὐτῶν</u> οὐ θέλουσιν <u>κινῆσαι</u> αὐτά. [¦QnLk1Lk2·:Mt2] [see A194]
20.46b–c not present in QnLk1	Lk2 20.46b–c. τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,	Mk2 12.38b–c. <u>τῶν θελόντων ἐν στολαῖς περιπατεῖν</u> <u>καὶ</u> <u>ἀσπασμοὺς ἐν ταῖς ἀγοραῖς</u> Mk2 12.39. <u>καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,</u>	Mt2 23.5. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, Mt2 23.6. φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς Mt2 23.7. καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί.

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[577] Lk2 20.45–47 are unattested according to Roth (p. 431), but these verses were likely not present in Lk1. They contain numerous LkR2 characteristics, such as "the people" / τοῦ λαοῦ, indeed "all" / παντὸς of them collectively acting by "listening" / ἀκούοντος.

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 6.40. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον ⟨οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ⟩ [see A081] QnLk1 11.52. ⟨οὐαί ὑμῖν γραμματεῖς⟩ ⟪ὅτι ἤρατε⟫ τὴν κλεῖδα τῆς γνώσεως ⸀αὐτοὶ οὐκ εἰσήλθατε καὶ ⟨οὐδὲ⟩ τοὺς εἰσερχομένους ⸀ἀφίετε⸀¹ [see A194]	Lk2 6.40. <u>οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον</u>· <u>κατηρτισμένος</u> <u>δὲ πᾶς ἔσται</u> <u>ὡς</u> <u>ὁ διδάσκαλος αὐτοῦ</u>. [¦QnLk1Mt1·:Lk2] [see A081] Lk2 11.52. <u>οὐαί ὑμῖν</u> τοῖς <u>νομικοῖς</u>, <u>ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως</u>· <u>αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους</u> ἐκωλύσατε. [¦QnLk1·Lk2] [see A194] Lk2 14.11. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [see A215] Lk2 18.14. λέγω ὑμῖν, <u>κατέβη</u> οὗτος <u>δεδικαιωμένος</u> εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται. [¦QnLk1·Lk2] [see A237]	————	Mt2 23.8. ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. Mt2 23.9. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γάρ ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος. Mt2 23.10. μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστιν εἷς ὁ Χριστός. Mt2 23.11. ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. [cp. Jn2 13.12–17] Mt2 23.12. <u>ὅστις</u> δὲ <u>ὑψώσει</u> <u>ἑαυτὸν</u> <u>ταπεινωθήσεται</u> καὶ <u>ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται</u>. [¦Lk2·Mt2] [see A215, A237] Mt2 23.13. <u>οὐαὶ</u> δὲ <u>ὑμῖν</u>, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, <u>ὅτι</u> <u>κλείετε</u> τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ <u>οὐκ εἰσέρχεσθε</u> οὐδὲ τοὺς <u>εἰσερχομένους</u> <u>ἀφίετε</u> εἰσελθεῖν. [¦QnLk1Lk2·:Mt2] [see A194]
20.47 not present in QnLk1[578]	Lk2 20.47. οἳ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα.	12.40. <u>οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα</u>. [Lk2·Mk2]	Mt2 23.14. [<u>οὐαὶ</u> δὲ <u>ὑμῖν</u>, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι <u>κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι</u> διὰ τοῦτο <u>λήμψεσθε περισσότερον κρίμα</u>.] [Lk2¨Mt2] see A194 for additional parallels between Lk2 and Mt2 23.15–36

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[578] See note on the page above.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
A286. Widow's mite	––––––	21.1–4	12.41–44

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk3 (140s)
21.1–4 not present in QnLk1[579]	Lk2 21.1. ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους. Lk2 21.2. εἶδεν δέ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο Lk2 21.3. καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν· Lk2 21.4. πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.s	Mk3 12.41. καὶ καθίσας κατέναντι τοῦ <u>γαζοφυλακίου</u> ἐθεώρει πῶς ὁ ὄχλος <u>βάλλει</u> χαλκὸν <u>εἰς τὸ γαζοφυλάκιον</u>. καὶ πολλοὶ <u>πλούσιοι</u> ἔβαλλον πολλά· [Lk2·Mk3] Mk3 12.42. καὶ ἐλθοῦσα μία <u>χήρα πτωχὴ</u> ἔβαλεν <u>λεπτὰ δύο</u>, ὅ ἐστιν κοδράντης. [Lk2·Mk3] Mk3 12.43. καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ <u>εἶπεν</u> αὐτοῖς· <u>ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν</u> τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον· [Lk2·Mk3] Mk3 12.44. <u>πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον</u>, <u>αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν ὅλον τὸν βίον αὐτῆς</u>. [Lk2·Mk3]

[579] Lk2 21.1–6 are entirely unattested according to Roth (p. 431), but Lk2 21.1–4 in particular were most likely not present in Lk1. This passage has several characteristic LkR2 features and vocabulary: a focus on Jewish temple piety, ethical synkrisis, the comparative term "more" / πλεῖον. The tradition only appears in two strata, making the signals more difficult to triangulate and sequence, but based merely on the criteria of rhetorical and conceptual simplicity and complexity, Lk2 appears to be the earliest form of the signals, followed by Mk3, which copies and expands Lk2 in several ways, including the addition of a currency calculation and translation ("two lepta" / λεπτὰ δύο = "a quadrans" / κοδράντης), perhaps inspired by the usage of the latter term in Mt1 5.26.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A287. Jerusalem's fall	––––––	21.5–6	13.1–2	24.1–2

Parallel Verses for Signals Tracing: GMarc 21.5–6

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
21.5–6 not present in QnLk1[580]	Lk2 21.5. καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται εἶπεν· Lk2 21.6. ταῦτα ἃ θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται.	Mk2 13.1. καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ· διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. Mk2 13.2. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ.	Mt2 24.1. καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mt2 24.2. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

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[580] Lk2 21.1–6 are entirely not attested according to Roth (p. 431), but Lk2 21.5–6 in particular were most likely not present in Lk1. This passage has several characteristic LkR2 features and vocabulary: the opening participial phrase, the portrayal of Jesus as a second Jeremiah, and the prediction of the fall of Jerusalem. Note the clear parallels with A270, another originally LkR2 passage (Lk2 19.41–44). Characteristic LkR2 words include the verb "beautify" or "put in order" / κοσμέ- and the verb "throw down" or "ruin" / καταλύ-. The term "votive offering" / ἀνάθημ- is NT *hapax legomenon.*

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
A288. End signs	21.7–11	13.3–8, 21–23	24.3–8, 11, 23–26	21.7–11	13.3–8, 21–23

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt1 (90s)	Mk3 (140s)
QnLk1 21.7. ἐπηρώτησαν δὲ αὐτὸν ⸂οἱ μαθηταὶ⸃[581]	Lk2 21.7. ἐπηρώτησαν δὲ αὐτὸν λέγοντες· διδάσκαλε, πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;	24.3. καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες· εἰπὲ ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος;	13.3. καί καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας· 13.4. εἰπὸν ἡμῖν, πότε ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα;
QnLk1 21.8. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ⸂ὅτι⸃ ἐγώ εἰμι ⸂ὁ χριστός⸃[582]	Lk2 21.8. ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι, καί· ὁ καιρὸς ἤγγικεν. μὴ πορευθῆτε ὀπίσω αὐτῶν.	24.4. καί ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· βλέπετε μή τις ὑμᾶς πλανήσῃ· 24.5. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες· ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανήσουσιν.	13.5. ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μή τις ὑμᾶς πλανήσῃ· 13.6. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.

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[581] Lk1 21.7 is attested by Tertullian (Roth 4.4.85).
[582] Lk1 21.8 is attested by Tertullian (Roth 4.4.86).

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)	Mk3 (140s)
QnLk1 21.9. πολέμους δεῖ γὰρ ταῦτα γενέσθαι[583]	24.6. μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὔπω ἐστὶν τὸ τέλος.	Lk2 21.9. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.	13.7. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὔπω τὸ τέλος.
QnLk1 21.10. βασιλεία ἐπὶ βασιλείαν καὶ ἔθνος ἐπ' ἔθνος[584] QnLk1 21.11. λοιμοὶ καὶ λιμοὶ σεισμοί τε φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ[585]	24.7. ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους· 24.8. πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.	Lk2 21.10. τότε ἔλεγεν αὐτοῖς· ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, Lk2 21.11. σεισμοί τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται.	13.8. ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ ὠδίνων ταῦτα.

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[583] Lk1 21.9 is attested by Tertullian (Roth 4.4.86).

[584] Lk1 21.10 is attested by Tertullian (Roth 4.4.87).

[585] Lk1 21.11 is attested by Tertullian (Roth 4.4.87).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A289. Persecutions foretold	12.11–12, 21.12–19	12.11–12, 21.12–19	13.9–13	24.9–14, 10.17–22a
A100. Disciples' fate	12.11–12, 21.12–19	12.11–12, 21.12–19	13.9–13	10.17–25

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.14. μὴ προμελετᾶν ἀπολογηθῆναι[586] QnLk1 21.15. σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ⸆οὐδὲ⸆ ἀντειπεῖν ⸆πάντες⸆[587]	14.26. ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ]. [see A198]	Lk2 21.14. θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι· Lk2 21.15. ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.	13.11. καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ᾽ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.	
QnLk1 21.16. ⸆παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων⸆[588]	—————	Lk2 21.16. παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,	13.12. καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς·	
QnLk1 21.17. μισούμενοι διὰ τὸ ὄνομά μου[589] 21.18 not present in QnLk1[590]	—————	Lk2 21.17. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. Lk2 21.18. καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.	13.13a. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.	24.9b. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.
QnLk1 21.19. ἐν τῇ ὑπομονῇ ⸆σώσετε ἑαυτούς⸆[591]	—————	Lk2 21.19. ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.	13.13b. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.	24.13. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

[586] Lk1 21.14 is attested by Tertullian (Roth 5.83).

[587] Lk1 21.15 is attested by Tertullian (Roth 5.83).

[588] Lk1 21.16 is attested by Tertullian (Roth 5.83).

[589] Lk1 21.17 is attested by Tertullian (Roth 5.83).

[590] Lk2 21.18 was not present according to Roth (p. 432), based on Epiphanius: "Again he cut out 'the hair of your head will not perish'" / πάλιν παρέκοψε τό θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται (*Pan.* 42.11.6 νη (58); 42.11.17 Σχ. νη (58); Roth 6.4.58).

[591] Lk1 21.19 is attested by Tertullian (Roth 5.83).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
A290a. Desolation	21.20	21.20	24.15	13.14
A290b. Fleeing Judea	––––––	21.21–24	24.15–22	13.15–20

Parallel Verses for Signals Tracing: GMarc 21.20, 21–24

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mt2 (140s)	Mk3 (140s)
QnLk1 21.20. 《ὅταν δὲ ἴδητε》 κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ 《τότε γνῶτε ὅτι ἤγγικεν》 ἡ ἐρήμωσις αὐτῆς[592]	Lk2 21.20. ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.	24.15. ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω	13.14a–b. ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἑστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοείτω
21.21–24 not present in QnLk1[593]	Lk2 21.21. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, Lk2 21.22. ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. Lk2 21.23. οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, Lk2 21.24. καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν.	24.16. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη 24.17. ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, 24.18. καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. 24.19. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 24.20. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ. 24.21. ἔσται γὰρ τότε θλῖψις μεγάλη οἵα οὐ γέγονεν ἀπ᾽ ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ᾽ οὐ μὴ γένηται. 24.22. καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.	13.14c. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη 13.15. ὁ [δὲ] ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ, 13.16. καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. 13.17. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 13.18. προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος· 13.19. ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις οἵα οὐ γέγονεν τοιαύτη ἀπ᾽ ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται. 13.20. καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.

[592] Lk1 21.20 is closely paraphrased by Tertullian: "but after that revealing the time of military destruction, when Jerusalem would begin to be surrounded by armies" / *sed monstrato dehinc tempore excidii, <cum> coepisse<t> vallari exercitibus Hierusalem* (*Marc.* 4.39.9; Roth 5.84).

[593] Lk2 21.21–22 were not present according to Roth (p. 432), based on Epiphanius: "Again he cut out these things, 'Then those in Judea will flee to the mountains' etc., through what follows until 'all that has been written is fulfilled'" / πάλιν παρέκοψε ταῦτα τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ τὰ ἑξῆς, διὰ τὰ ἐπιφερόμενα ἐν τῷ ῥητῷ ἕως πληρωθῇ πάντα τὰ γεγραμμένα (*Pan.* 42.11.6 νθ (59); 42.11.17 Σχ. νθ (59); Roth 6.4.59). Lk2 21.23–24 are unattested according to Roth (p. 432), but these verses were also most likely not present in Lk1. Thes everses have a dense cluster of characteristic LkR2 features: the combination of "that" and "day" / , and the lemmata "necessity" / , "people" / , "nations" / , and the placename Jerusalem.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A292. Son of man comes	21.25–28	21.25–28	13.24–27	24.29–31

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.25. ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις σημεῖα, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ⸂ὡς ἤχους θαλάσσης κυμαινούσης⸃594 QnLk1 21.26. προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ ⸂κακῶν⸃ ⸂αὗται⸃ γὰρ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται595	Lk2 21.25. καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου Lk2 21.26. ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.	13.24. ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλῖψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς 13.25. καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.	24.29. εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

594 Lk1 21.25 is attested by Tertullian (Roth 4.4.88).
595 Lk1 21.26 is attested by Tertullian (Roth 4.4.88).

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (90s)
QnLk1 21.27. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς[596]	Lk2 21.27. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.	13.26. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης. 13.27. καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς [αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.	24.30. καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς· 24.31. καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως [τῶν] ἄκρων αὐτῶν.
QnLk1 21.28. ⸀τούτων δὲ γινομένων⸀ ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς, διότι ⸀ἐγγίζει⸀ ἡ ἀπολύτρωσις ὑμῶν[597]	Lk2 21.28. ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.	————	————

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (90s)
A293. Fig tree fable	21.29–33	21.29–33	13.28–32	24.32–36

Parallel Verses for Signals Tracing: GMarc 21.29–33

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.29. παραβολὴν ἴδετε τὴν συκῆν καὶ τὰ δένδρα πάντα[598] QnLk1 21.30. ὅταν προβάλωσιν τὸν καρπὸν γινώσκουσιν οἱ ἄνθρωποι ὅτι τὸ θέρος ἤγγικεν [599]	Lk2 21.29. καὶ εἶπεν παραβολὴν αὐτοῖς· ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα· Lk2 21.30. ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν	13.28. ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἁπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·	24.32. ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·
QnLk1 21.31. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα ⸂γίνεσθαι⸃ γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ[600]	Lk2 21.31. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ.	13.29. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.	24.33. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.
QnLk1 21.32. ⸂οὐ μὴ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ εἰ μὴ πάντα γένηται⸃[601]	Lk2 21.32. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται.	13.30. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται.	24.34. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.
QnLk1 21.33. ὁ οὐρανὸς καὶ ἡ γῆ ⸂παρελεύσεται ὁ⸃ δὲ ⸂λόγος⸃ μου ⸂μένει εἰς τὸν αἰῶνα⸃[602]	Lk2 21.33. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.	13.31. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.	24.35. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.
—————	—————	13.32. περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.	24.36. περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.

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[598] Lk1 21.29 is quoted by Tertullian. "Finally consider the example of the same comparison: Behold the fig tree and all trees" / *in summa ipsius parabolae considera exemplum: adspice ficum et arbores omnes* (*Marc.* 4.39.16; Roth 5.85).

[599] Lk1 21.30 is quoted by Tertullian "When they bring forth fruit, men know that summer has approached" / *cum fructum protulerint, intellegunt homines aestatem adpropinquasse;* (*Marc.* 4.39.16; Roth 5.85).

[600] Lk1 21.31 is quoted twice by Tertullian: "Certainly in the time of the kingdom, to which this comparison will apply. 'Thus also you, when you see all these things happen, know god's kingdom has drawn near" / *in tempore scilicet regni, de quo subiecta erit ipsa parabola. sic et vos, cum videritis omnia haec fieri, scitote adpropinquasse regnum dei.* (*Marc.* 4.39.10); "'So also you, when you see these things happen, know god's kingdom is near'" / *sic et vos, cum videritis haec fieri, scitote in proximo esse regnum dei* (*Marc.* 4.39.16; Roth 4.4.90). Harnack (p. 232*) and Roth (p. 432) both render Tertullian's infinitive "to happen" / *fieri* to conform to the Lk2 participle "what happened" / *γινόμενα,* a term notably absent from Mt2 as a QnLk1 receptor. Given that the participial form of *γίνομαι* is frequently attested for Lk2 (#25, Ac #43) but nowhere else attested for QnLk1, we opt for the more literal translation of the infinitive *γίνεσθαι,* which is elsewhere attested in Qn 21.19.

[601] Lk1 21.32 is attested by Tertullian (Roth 5.85). Note the absence of the characteristic LkR2 term "generation" / *γενεά.*

[602] Lk1 21.33 is attested by Tertullian (Roth 4.4.91).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A295. Take heed, watch	21.34–35a	21.34–36	13.33–37	24.43–51

Parallel Verses for Signals Tracing: GMarc 21.34–35a, 35b–36

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 21.34. ⸂προσέχετε δὲ ἑαυτοῖς⸃ μήποτε ⸂βαρηθῶσιν⸃ αἱ καρδίαι ὑμῶν ⸂ἐν⸃ κραιπάλῃ καὶ μέθῃ καὶ βιωτικαῖς μερίμναις καὶ ἐπιστῇ ἐφ᾽ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη[603]	Lk2 21.34. προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ ἐπιστῇ ἐφ᾽ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη	Mk2 13.33. βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν. Mk2 13.34. ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν ἑκάστῳ τὸ ἔργον αὐτοῦ καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.	Mt2 24.43. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. Mt2 24.44. διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. Mt2 24.45. τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;
QnLk1 12.40. γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται [see A203] QnLk1 21.35a. ὡς παγίς[604] 21.35b–36 not present in QnLk1[605]	Lk2 12.40. καὶ ὑμεῖς <u>γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.</u> [see A203] Lk2 21.35. ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. Lk2 21.36. ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.	Mk2 13.35. γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ, Mk2 13.36. μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. Mk2 13.37. ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε.	Mt2 24.46. μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα· Mt2 24.47. ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Mt2 24.48. ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει μου ὁ κύριος, Mt2 24.49. καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων, Mt2 24.50. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, Mt2 24.51. καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

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[603] Lk1 21.34 is attested by Tertullian: "And the disciples are admonished, lest their heart ever be weighed down with intoxication and drunkenness and worldly cares, and that day push quickly upon them like a snare" / *admoneantur et discipuli, ne quando graventur corda eorum crapula et ebrietate et saecularibus curis, et insistat eis repentinus dies ille velut laqueus* (*Marc.* 4.39.18; Roth 5.86).

[604] Lk1 21.35a is attested by Tertullian (Roth 5.86).

[605] Lk2 21.35b–36 are unattested according to Roth (p. 432), but likely not present in Lk1.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
A301. Temple teaching	21.37–38	8.1–2	21.37–38

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
QnLk1 21.37. τὰς ἡμέρας ἐν τῷ ἱερῷ ⌜ἐδίδασκεν⌝ τὰς νύκτας ⌜ἐπορεύθη⌝ εἰς Ἐλαιῶν[606] QnLk1 21.38. ⟪καὶ⟫ ⌜ἦλθον ὄρθρου⌝ ἀκούειν αὐτοῦ[607]	Jn2 8.1. Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν. [QnLk1·Jn2] Jn2 8.2. ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς. [QnLk1·Jn2]	Lk2 21.37. ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν· [QnLk1Jn2·:Lk2] Lk2 21.38. καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ. [QnLk1Jn2·:Lk2]

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[606] Lk1 21.37 is closely paraphrased by Tertullian. "But indeed each day he was teaching in the temple... At night he would withdraw to the mount of Olives" / *sed enim per diem in templo docebat... ad noctem vero in Elaeonem secedebat* (*Marc.* 4.39.19; Roth 5.87).

[607] Lk1 21.38 is attested by Tertullian. "There were also proper times for hearing. It was befitting at dawn" / *erant horae quoque auditorio competentes. diluculo conveniendum erat* (*Marc.* 4.39.19; Roth 5.87). QnLk1 elsewhere apparently had thē word "at dawn" / ὄρθρου (QnLk1 24.1), which finds a perfect match here in the Jn2 receptor and is a more precise rendering of Tertullian's *diluculo* / "at dawn" than the Lk2 lemma "rising at dawn" / ὀρθρίζω. While Roth viewed the verbal form as "unproblematic" (p. 258), it is an NT *hapax legomenon* that more likely reflects Lk2 than QnLk1.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A305. Pascha approaches	22.1, 19.47, 21.37	11.47–55	22.1–2, 21.37	14.1–2	26.1–5

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.1. πάσχα[608] 22.2[609]	Jn1 11.47. συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον· τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; Jn1 11.48. ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. Jn1 11.49. εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· ὑμεῖς οὐκ οἴδατε οὐδέν, Jn1 11.50. οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. Jn1 11.51. τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνους, Jn1 11.52. καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν. Jn1 11.53. ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν. Jn1 11.54. ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ ἔμεινεν μετὰ τῶν μαθητῶν. Jn1 11.55. ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἁγνίσωσιν ἑαυτούς.	Lk2 19.47–48 see A274 Lk2 21.37 see A301 Lk2 22.1. **ἤγγιζεν** δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα. [QnLk1Jn1·:Lk2] Lk2 22.2. καὶ ἐζήτουν **οἱ ἀρχιερεῖς καὶ οἱ** γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ **τὸν λαόν**. [QnLk1Jn1·Lk2]	Mk2 11.18–19 see A274 14.1. **ἦν δὲ τὸ πάσχα** καὶ **τὰ ἄζυμα** μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· 14.2. ἔλεγον γάρ· μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.	26.1. καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ· 26.2. οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. 26.3. τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου **Καϊάφα** 26.4. καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν· 26.5. ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

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[608] Lk1 22.1 is attested by Tertullian (Roth 5.88).

[609] Lk2 22.2 is unattested according to Roth (p. 432).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A307. Betrayal by Judas	22.3–5	14.10–11	26.14–16	22.3–6

Parallel Verses for Signals Tracing: GMarc 22.3–6

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mt2 (140s)
QnLk1 22.3. Ἰούδαν ⸂ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα⸃610 QnLk1 22.4. συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτόν παραδῷ αὐτοῖς611 QnLk1 22.5. ἀργύριον612 22.6613	14.10. καὶ Ἰούδας Ἰσκαριὼθ ὁ εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς. 14.11. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.	26.14. τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς 26.15 not present in Mt1 26.16. καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.		Lk2 22.3. εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα Lk2 22.4. καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῷ αὐτόν. Lk2 22.5. καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. Lk2 22.6. καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.	26.15. εἶπεν· τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

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610 Lk1 22.3 is attested by Tertullian (Roth 5.89).

611 Lk1 22.4 is attested by Tertullian (Roth 5.88) and Epiphanius (6.4.60).

612 Lk1 22.5 is attested by Tertullian (Roth 5.89).

613 Lk2 22.6 is unattested according to Roth (p. 432), but it was likely not present in Lk1. Its signature LkR2 features include the terms "without" / ἄτερ,

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)
A308. Pascha preparations	22.8, 14	14.12–17	26.17–20	22.7–14

Parallel Verses for Signals Tracing: GMarc 22.7–14

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.7[614] QnLk1 22.8. ⸆καὶ λέγει ἑτοιμάσατε ἵνα φάγωμεν τὸ πάσχα⸅[615]		26.17. τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες· ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;	Lk2 22.7. ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, [ἐν] ᾗ ἔδει θύεσθαι τὸ πάσχα· Lk2 22.8. καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών· πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν.	14.12. καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;	
22.9–13 not present in QnLk1[616]		26.18. ὁ δὲ εἶπεν· ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ· ὁ διδάσκαλος λέγει· ὁ καιρός μου ἐγγύς ἐστιν, πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.	Lk2 22.9. οἱ δὲ εἶπαν αὐτῷ· ποῦ θέλεις ἑτοιμάσωμεν; Lk2 22.10. ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται, Lk2 22.11. καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· ποῦ ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; Lk2 22.12. κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε.	14.13. καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ 14.14. καὶ ὅπου ἐὰν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι ὁ διδάσκαλος λέγει· ποῦ ἐστιν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 14.15. καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἕτοιμον· καὶ ἐκεῖ ἑτοιμάσατε ἡμῖν.	
QnLk1 22.14. καὶ ἀνέπεσεν καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ[617]	––––––	26.19. καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ ἡτοίμασαν τὸ πάσχα. 26.20. ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.	Lk2 22.13. ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα. Lk2 22.14. καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ.	14.16. καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα. 14.17. καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.	

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[614] Lk2 22.7 is unattested according to Roth (p. 432).

[615] Lk1 22.8 is quoted by Epiphanius (Roth 6.4.61).

[616] Lk2 22.9–13 is unattested according to Roth (p. 433), but likely not present in Lk1. The QnLk1 narrative flows well from Lk1 22.8 to Lk1 22.14 as a simple command and result. Lk2 22.9–13 has many characteristic LkR2 features: a rhetorical question by the disciples, going "into the city" / εἰς τὴν πόλιν and "into a house" / εἰς τὴν οἰκίαν, a "house-master" / οἰκοδεσπότη (Lk2 12.39, 13.25, 14.21), a "guest room" or "dining room" / κατάλυμ- (Lk2 2.7).

[617] Lk1 22.14 is quoted by Epiphanius (Roth 6.4.61).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	1 Cor (55/100)	Lk2 (117–138)
A311. Last supper	22.15, 17, 19–20	14.22–25	26.26–29	11.22–25	22.15–20

Parallel Verses for Signals Tracing: GMarc 22.15–20

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	1 Cor (55/100)	Lk2 (117–138)
QnLk1 22.15. καὶ εἶπεν ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν[618]	——————		11.23. … ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδετο	Lk2 22.15. καὶ εἶπεν πρὸς αὐτούς· ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· [QnLk1¨Lk2]
22.16 not present in QnLk1[619] QnLk1 22.17. ⌐ποτήριον⌐[620] 22.18[621] QnLk1 22.19. λαβὼν ἄρτον ἔδωκεν ⌐αὐτοῖς⌐ τοῦτό ἐστιν τὸ σῶμά μου ⌐τὸ ὑπὲρ ὑμῶν διδόμενον⌐[622] QnLk1 22.20. τ οὗτο τὸ ποτήριον ἡ διαθήκη ἐν τῷ αἵματί μου[623]	14.22. καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν· λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. [Qn·Mk1] 14.23. καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. [Qn·Mk1] 14.24. καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν. [Qn·Mk1] 14.25. ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.	26.26. ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν· λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου. [QnMk1·:Mt1] 26.27. καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων· πίετε ἐξ αὐτοῦ πάντες [QnMk1·:Mt1] 26.28. τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν. [QnMk1·:Mt1] 26.29. λέγω δὲ ὑμῖν, οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου. [QnMk1·:Mt1]	11.23b. ἔλαβεν ἄρτον 11.24. καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν· τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. [Qn¨Pl] 11.25. ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὁσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. [Qn¨Pl]	Lk2 22.16. λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Lk2 22.17. καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν· λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς [QnMk1·:Lk2] Lk2 22.18. λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθη. Lk2 22.19. καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. [QnPl·:Lk2] Lk2 22.20. καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον. [QnPl·:Lk2]

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[618] Lk1 22.15 is quoted by Epiphanius (Roth 6.4.61).

[619] Lk2 22.16 is not present in Lk1 according to Roth (p. 433), based on Epiphanius (Roth 6.4.63).

[620] Lk1 22.17 may be attested by *Adamantius Dialogue* (Roth 7.4.32).

[621] Lk2 22.18 is unattested according to Roth (p. 433).

[622] Lk1 22.19 is attested by Tertullian (Roth 4.4.93) and *Adamantius Dialogue* (Roth 7.4.32).

[623] Lk1 22.20 is attested by Tertullian (Roth 5.90).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A312/ A310. Betrayal foretold	22.22b	13.21–30	22.21–23	14.18–21	26.21–25

Qn (65–69) Lk1 (80s)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.21–22a not present in QnLk1[624] QnLk1 22.22b. οὐαὶ δι’ οὗ παραδίδοται ⌜ὁ υἱὸς τοῦ ἀνθρώπου⌝[625] 22.23[626]	Lk2 22.21. πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης. Lk2 22.22. ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ παραδίδοται. Lk2 22.23. καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.	14.18. καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ’ ἐμοῦ. 14.19. ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς· μήτι ἐγώ; 14.20. ὁ δὲ εἶπεν αὐτοῖς· εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ’ ἐμοῦ εἰς τὸ τρύβλιον. 14.21. ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.	26.21. καὶ ἐσθιόντων αὐτῶν εἶπεν· ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. 26.22. καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος· μήτι ἐγώ εἰμι, κύριε; 26.23. ὁ δὲ ἀποκριθεὶς εἶπεν· ὁ ἐμβάψας μετ’ ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει. 26.24. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. 26.25. ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπεν· μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ· σὺ εἶπας.

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[624] Lk2 22.21–22a are unattested according to Roth (p. 433).

[625] Lk1 22.22b is attested by Tertullian (Roth 5.90).

[626] Lk2 22.23–32 are unattested according to Roth (p. 433).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)
A313. Disciple rank	––––––	10.41–45	20.24–28, 19.28	13.4–5, 12–17		22.24–30
A263. Disciple rank						

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)	Mt1 (90s)
22.24–30 not present in QnLk1[627]	10.41. καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. 10.42. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς· οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. 10.43. οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν, ἀλλ᾽ ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν ἔσται ὑμῶν διάκονος, 10.44. καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται πάντων δοῦλος· 10.45. καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.	13.4. ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· 13.5. εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. 13.12. ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν [καὶ] ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς· γινώσκετε τί πεποίηκα ὑμῖν; 13.13. ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος, καί· ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ. 13.14. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας· 13.15. ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. 13.16. ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. 13.17. εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.		Lk2 22.24. ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. Lk2 22.25. ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. Lk2 22.26. ὑμεῖς δὲ οὐχ οὕτως, ἀλλ᾽ ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. Lk2 22.27. τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν. Lk2 22.28. ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ᾽ ἐμοῦ ἐν τοῖς πειρασμοῖς μου· Lk2 22.29. κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, Lk2 22.30. ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.	20.24. καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 20.25. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. 20.26. οὐχ οὕτως ἔσται ἐν ὑμῖν, ἀλλ᾽ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος, 20.27. καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος· 20.28. ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. 19.28. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

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[627] Lk2 22.23–32 are entirely unattested according to Roth (p. 433), and Lk2 22.24–30 in particular were most likely not present. *CEQ* does include 22.28 and 22.30, so we will reconsider this material once we have reached a greater state of clarity about the relevant strata.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A315. Denial predicted	22.33–34	13.36a, 37b–38	13.36–38		22.31–34	14.26–31	26.30–35

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.31–32[628] QnLk1 22.33[629]	13.36a. λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; 13.37b. διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.	13.36a same as Jn1 13.36b–c. ἀπεκρίθη [αὐτῷ] Ἰησοῦς· ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. 13.37a. λέγει αὐτῷ ὁ Πέτρος· κύριε, 13.37b same as Jn1		Lk2 22.31. Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον· Lk2 22.32. ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. Lk2 22.33. ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.	14.26. καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 14.27. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· ὅτι πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται· πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται. 14.28. ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. 14.29. ὁ δὲ Πέτρος ἔφη αὐτῷ· εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.	26.30. καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 26.31. τότε λέγει αὐτοῖς ὁ Ἰησοῦς· πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ· πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης. 26.32. μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. 26.33. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.
QnLk1 22.34. ἀπαρνήσῃ[630]	13.38. ἀποκρίνεται Ἰησοῦς· τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.	13.38 same as Jn1		Lk2 22.34. ὁ δὲ εἶπεν· λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.	14.30. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. 14.31. ὁ δὲ ἐκπερισσῶς ἐλάλει· ἐὰν δέῃ με συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.	26.34. ἔφη αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με. 26.35. λέγει αὐτῷ ὁ Πέτρος· κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

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[628] Luke 22.23–32 are altogether unattested according to Roth (p. 433).

[629] Lk1 22.33 is attested but according to Roth "no insight into wording can be gained" (p. 433). Tertullian says… (Roth 5.91),

[630] Lk1 22.34 is attested by Tertullian (Roth 5.91).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Lk2 (117–138)
A316. Two swords	–––––	22.35–38

Qn (65–69) Lk1 (80s)	Lk2 (117–138)
22.35–38 not present in QnLk1[631]	Lk2 22.35. καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν· οὐθενός.
	Lk2 22.36. εἶπεν δὲ αὐτοῖς· ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν.
	Lk2 22.37. λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.
	Lk2 22.38. οἱ δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς· ἱκανόν ἐστιν.

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[631] Lk2 22.35–38 was not present according to Roth (p. 433), based on Epiphanius: (Roth 6.4.64). Numerous LkR2 features are evident: LXX quotation, salvation-historical fulfillment.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
A330. Last prayer	22.41	18.1	12.27, 18.1		22.39–46	14.32–42	26.36–46

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.39–40[632] QnLk1 22.41. ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο[633]	18.1. ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τοῦ Κεδρὼν ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.	12.27. νῦν ἡ ψυχή μου τετάρακται, καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.		Lk2 22.39. καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν, ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. Lk2 22.40. γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. Lk2 22.41. καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο	14.32. καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· καθίσατε ὧδε ἕως προσεύξωμαι. 14.33. καὶ παραλαμβάνει τὸν Πέτρον καὶ [τὸν] Ἰάκωβον καὶ [τὸν] Ἰωάννην μετ' αὐτοῦ καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν 14.34. καὶ λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. 14.35. καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα,	26.36. τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανὶ καὶ λέγει τοῖς μαθηταῖς· καθίσατε αὐτοῦ ἕως [οὗ] ἀπελθὼν ἐκεῖ προσεύξωμαι. 26.37. καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. 26.38. τότε λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. 26.39a. καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων· πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.

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[632] Lk2 22.39–40 are unattested according to Roth (p. 433).

[633] Lk1 22.41 was quoted by Epiphanius: (Roth 6.4.65).

Qn (65–69) Lk1 (80s)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.42–46 not present[634]	12.27. νῦν ἡ ψυχή μου τετάρακται, καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.		Lk2 22.42. λέγων· πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω. Lk2 22.43. [[ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. Lk2 22.44. καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.]] Lk2 22.45. καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, Lk2 22.46. καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.	14.36. καὶ ἔλεγεν· αββα ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. 14.37. καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; 14.38. γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. 14.39. καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. 14.40. καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀποκριθῶσιν αὐτῷ. 14.41. καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 14.42. ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.	26.39b-c. πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ. 26.40. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; 26.41. γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. 26.42. πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων· πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου. 26.43. καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 26.44. καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν. 26.45. τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς· καθεύδετε [τὸ] λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. 26.46. ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

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[634] Lk2 22.42–46 are unattested according to Roth (p. 433), but they were likely not present.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GPet (115–117)	Lk2 (117–138)
A331. Arrest	22.47–48	14.43–52	26.47–56	18.2–12		22.47–53

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GPet (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
QnLk1 22.47. ⸀Ἰούδας⸄ καὶ ἤγγισε ⸀καταφιλῆσαι⸄ αὐτόν ⸀καὶ εἶπεν⸄635	18.2. 18.3.		Lk2 22.47. ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτοὺς καὶ ἤγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν.	14.43. καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἷς τῶν δώδεκα καὶ μετ’ αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. 14.44. δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς λέγων· ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς.	26.47. καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ’ αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 26.48. ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων· ὃν ἂν φιλήσω αὐτός ἐστιν, κρατήσατε αὐτόν.
QnLk1 22.48. φιλήματι παραδίδως	18.4. 18.5. 18.6. 18.7. 18.8. 18.9.		Lk2 22.48. Ἰησοῦς δὲ εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; Lk2 22.49. ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν· κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; Lk2 22.50. καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. Lk2 22.51. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ἐᾶτε ἕως τούτου· καὶ ἁψάμενος τοῦ ὠτίου ἰάσατο αὐτόν. Lk2 22.52. εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους· ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων; Lk2 22.53. καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ’ ἐμέ, ἀλλ’ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.	14.45. καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει· ῥαββί, καὶ κατεφίλησεν αὐτόν. 14.46. οἱ δὲ ἐπέβαλον τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν.	26.49. καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν· χαῖρε, ῥαββί, καὶ κατεφίλησεν αὐτόν. 26.50. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· ἑταῖρε, ἐφ’ ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

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635 Lk1 22.47 is quoted by Epiphanius: "And Judas drew near to kiss him and said" / καὶ ἤγγισε καταφιλῆσαι αὐτόν Ἰούδας εἶπεν (*Pan.* 42.11.6 ξς (66); 42.11.17 Σχ. ξς (66); Roth 6.4.66).

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GPet (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
22.49[636] 22.50–51 not present in QnLk1[637] 22.52–53[638]	18.9. 18.10. 18.11. 18.12.		Lk2 22.49. ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν· κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; Lk2 22.50. καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. Lk2 22.51. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ἐᾶτε ἕως τούτου· καὶ ἁψάμενος τοῦ ὠτίου ἰάσατο αὐτόν. Lk2 22.52. εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ᾽ αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους· ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων; Lk2 22.53. καθ᾽ ἡμέραν ὄντος μου μεθ᾽ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ᾽ ἐμέ, ἀλλ᾽ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.	14.47. εἷς δέ [τις] τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτάριον. 14.48. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; 14.49. καθ᾽ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ᾽ ἵνα πληρωθῶσιν αἱ γραφαί. 14.50. καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. 14.51. καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν· 14.52. ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν.	26.51. καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. 26.52. τότε λέγει αὐτῷ ὁ Ἰησοῦς· ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται. 26.53. ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων; 26.54. πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι; 26.55. Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ᾽ ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμην διδάσκων καὶ οὐκ ἐκρατήσατέ με. 26.56. τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

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[636] Lk2 22.49 is unattested according to Roth (p. 433),.

[637] Lk2 22.50–51 were not present according to Roth (p. 433) based on Epiphanius: (Roth 6.4.67).

[638] Lk2 22.52–53 are unattested according to Roth (p. 433).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
A332. Sanhedrin trial	22.63–64, 66–67, 69–71	14.53–72	26.57–68	18.13–24, 25–27, 2.9		22.54–71
A333. Peter's denial		14.66–72	26.69–75			22.56–62

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
22.54–62[639]	14.66. καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως 14.67. καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει· καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ. 14.68. ὁ δὲ ἠρνήσατο λέγων· οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον [καὶ ἀλέκτωρ ἐφώνησεν]. 14.69. καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι οὗτος ἐξ αὐτῶν ἐστιν. 14.70. ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ. 14.71. ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. 14.72. καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιεν.	26.69. ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα· καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 26.70. ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων· οὐκ οἶδα τί λέγεις. 26.71. ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ· οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. 26.72. καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον. 26.73. μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ· ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. 26.74. τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. 26.75. καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.			Lk2 22.54. συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. Lk2 22.55. περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. Lk2 22.56. ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν· καὶ οὗτος σὺν αὐτῷ ἦν. Lk2 22.57. ὁ δὲ ἠρνήσατο λέγων· οὐκ οἶδα αὐτόν, γύναι. Lk2 22.58. καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη· καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη· ἄνθρωπε, οὐκ εἰμί. Lk2 22.59. καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διϊσχυρίζετο λέγων· ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. Lk2 22.60. εἶπεν δὲ ὁ Πέτρος· ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ. Lk2 22.61. καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. Lk2 22.62. καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

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[639] Lk2 22.52–62 are unattested according to Roth (p. 433)

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
QnLk1 22.63. οἱ συνέχοντες ἐνέπαιζον δέροντες ⟨καὶ⟩ QnLk1 22.64. ⌜⌜τύπτοντες⌝⌝ ⟨καὶ⟩ λέγοντες προφήτευσον τίς ἐστιν ὁ παίσας σε;[640]					Lk2 22.63. καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες, Lk2 22.64. καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες· προφήτευσον, τίς ἐστιν ὁ παίσας σε;
22.65[641]					Lk2 22.65. καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.
QnLk1 22.66. ἀπήγαγον εἰς τὸ συνέδριον[642]					Lk2 22.66. καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν

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[640] Lk1 22.63–64 are together quoted verbatim in Greek by Epiphanius exactly as rendered above: "Those who had seized mocked, beating and smiting and saying, 'Prophesy who is the one who disciplined you?'" (*Pan.* 42.11.6 ξη (68); 42.11.17 Σχ. ξη (68)). The emendation and upgrade of τύπτοντες is based verbatim on Epiphanius, where Roth had downgraded and transformed the participle into an imperfect active verb, "they were smiting" / ἔτυπτον (6.4.68, p. 433).

[641] Lk2 22.65 is unattested according to Roth (p. 433). It was likely not present, reflecting typical LkR2 vocabulary such as ἕτερα instead of ἄλλα for "other" / ἕτερα, the lemma "blaspheme" / βλασφημέω and the tendency toward Christological heightening implicit in the latter word.

[642] Lk1 22.66 is attested by Tertullian: "" / (Roth 5.93).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
QnLk1 22.67. 《λέγοντες》 σὺ εἶ ὁ χριστός ἐὰν ⌜ἐρῶ⌝ ὑμῖν, οὐ μὴ πιστεύσητε[643] 22.68 not present in QnLk1[644]					Lk2 22.67. λέγοντες· εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς· ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· Lk2 22.68. ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε.
QnLk1 22.69. ἀπὸ τοῦ νῦν ⌜δὲ⌝ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ[645]		Mt1 26.64. λέγει αὐτῷ ὁ Ἰησοῦς· σὺ εἶπας. πλὴν λέγω ὑμῖν· ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.			Lk2 22.69. ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.
QnLk1 22.70. σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὑμεῖς λέγετε[646]					Lk2 22.70. εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.
22.71 not present in QnLk1[647]					Lk2 22.71. οἱ δὲ εἶπαν· τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

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[643] Lk1 22.67 is by Tertullian: "" / (Roth 5.93).

[644] Lk2 22.68 is unattested according to Roth (p. 433), but it was likely not present.

[645] Lk1 22.69 is by Tertullian, once as a quotation, and again as a paraphrase: " 'Henceforth,' he says, 'the son of man will be seated at the right side of god's power'" / *abhinc inquit erit filius hominis sedens ad dexteram virtutis dei* (*Marc.* 4.41.4); "without doubt god's son, to be seated at god's right side" / *sine dubio dei filium sessurum ad dei dexteram* (*Marc.* 4.42.1; Roth 4.4.94).

[646] Lk1 22.70 is repeatedly restated and quoted Tertullian: " 'Therefore,' they said, 'you are the son of god'" / *ergo inquiunt tu dei filius es* (*Marc.* 4.41.4); "But he responded, 'You have said, just so'... 'Therefore you are the son of god'... 'Therefore you are the son of god'... 'You have said'" / *sed respondit vos dicitis quasi... ergo tu filius dei es... ergo tu dei es filius... vos dicitis* (*Marc.* 4.41.5); "'You have said'" / *vos dicitis* (*Marc.* 4.42.1; Roth 5.93).

[647] Lk1 22.71 is attested according to Roth, but "no insight into wording can be gained" (p. 433). Harnack (p. 234*) and Tsutsui (p. 124) both read it as unattested, while Braun (4.509n6) reads it as implicit in the closing summary of 22.70. "And so this was his proclamation, so that they persisted in that which his proclamation meant" / *et adeo sic fuit pronuntiatio eius ut perseveraverint in eo quod pronuntiatio sapiebat* (*Marc.* 4.41.5; Roth 5.93). Most likely it was not present, given its dense cluster of characteristic Lk2 features: the feminine lemma for "witness" / μαρτυρία compared to Qn (21.13) and Lk1 (5.14, 9.5) using the neuter form μαρτύριον; the lemma for "mouth" / στόμα (Lk2 #8 v Qn #1) and "necessity" / χρεία (Lk2 #6 v. Qn #0) are also characteristic of Lk2 (DD 1.1). The action of the interlocutors in QnLk1 23.1 to take him to Pilate is itself a response that makes sense of Tertullian's summary.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
A334. Pilate trial	23.1–3	15.2–5	27.11–14	18.29–38, 19.8–15		23.1–5

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
QnLk1 23.1. ἤγαγον αὐτὸν ἐπὶ τὸν Πιλᾶτον[648]					Lk2 23.1. καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλᾶτον.
QnLk1 23.2. 《λέγοντες》 τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας 《καὶ》 ⸢κωλύοντα φόρους διδόναι⸣ καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα 《καὶ》 λέγοντα ἑαυτὸν βασιλέα χριστὸν[649]		﹘﹘﹘﹘			Lk2 23.2. ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· τοῦτον εὕραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι.

[648] Lk1 23.1–2 is briefly paraphrased by Tertullian "For when he was brought over to Pilate they began to press that he said he was messiah / *perductum enim illum ad Pilatum onerare coeperunt quod se regem diceret Christum* (*Marc.* 4.42.1; Roth 5.94). The opening phrase is omitted as characteristic LkR2, including the collective action of a crowd and the lemmata "all" / ἅπας (QnLk1 #0, Lk2 #11) and "multitude" / πλῆθος (Qn #1, Lk2 #6). The opening verb makes perfect sense on its own as the action of the sanhedrin mentioned in the previous passage.

[649] Lk1 23.2 is briefly summarized by Tertullian, but far more thoroughly described by Epiphanius. Note the similarity of the mention of "the law and the prophets" to 4 Mac 18.10: ὃς ἐδίδασκεν ὑμᾶς ἔτι ὢν σὺν ὑμῖν τὸν νόμον καὶ τοὺς προφήτας. The opening two words "they started to accuse" / ἤρξαντο κατηγορεῖν as reconstructed by Harnack (p. 235*) and Roth (5.94, p. 433, var. ἔρξαντο) do have a reasonable basis in Tertullian's phrase, "they began to oppress" / *onerare coeperunt*, quoted above. However, both lemmata are highly characteristic of LkR2: "start/rule" / ἄρχω (Qn #0, Lk2 #31, Ac #10) and "accuse" / κατηγορέω (Qn #0, Lk1 #1, Lk2 #3, Ac #9), as is their combined use as a dramatic cue of a speech starting, leading us to an improvised restoration of the more generic, "speaking" / λέγοντες. Epiphanius claims that Marcion added two phrases to this verse: "A deposit after 'we find [found] this one corrupting the nation,' 'and destroying the law and the prophets'" / προσέθετο μετὰ τό τοῦτον εὕρομεν [ηὕραμεν] διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας (*Pan.* 42.11.6 ξθ (69); 42.11.17 Σχ. ξθ (69)); "A deposit after 'forbidding the giving of tributes,' 'and turning away the women and the children'" / προσθήκη μετὰ τό κελεύοντα φόρους μὴ δοῦναι καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα (*Pan.* 42.11.6 ο (70); *Pan.* 42.11.17 Σχ. ο (70); Roth 6.4.69).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
QnLk1 23.3. ὁ δὲ Πιλᾶτος ⸂ἠρώτησεν⸃ σὺ εἶ ⸂ὁ χριστός⸃; σὺ λέγεις.[650]		⸻			Lk2 23.3. ὁ δὲ Πιλᾶτος ἠρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις.
23.4–5 not present in QnLk1[651]					Lk2 23.4. ὁ δὲ Πιλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. Lk2 23.5. οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασείει τὸν λαὸν διδάσκων καθ᾽ ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

[650] Lk1 23.3 is closely paraphrased and quoted by Tertullian: "Then Pilate interrogated, 'Are you messiah?' Then: 'You say'" / *Pilato quoque interroganti: tu es Christus? proinde: tu dicis* (*Marc.* 4.42.1; Roth 5.94).

[651] Lk2 23.4–5 is unattested according to Roth (p. 434), but it was likely not present. These verses contain an extremely dense cluster of characteristic LkR2 features: a focus on affairs of state, additional third parties, collective speech, the lemma "chief-priest" / ἀρχιερεύς (Lk2 #14 vs. Qn #0), the lemma "people" / λαός (Lk2 #35 vs. Qn #1) and its evocation of a potentially threatening mob, gratuitous geographical references, rhetorical exaggeration/dramatization, the legal lemma "guilty" / αἴτιος and the official pronouncement of innocence, the last of which especially befits the LkR2 imitation of Socrates.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
A337. Herod trial	23.7–9	15.3–4	27.12			23.6–12

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
23.6[652]					Lk2 23.6. Πιλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν,
23.7a not present in QnLk1 QnLk1 23.7b. ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην[653] 23.7c not present in QnLk1		—————			Lk2 23.7. καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
QnLk1 23.8a. ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ⌜ηὐφράνθη⌝[654] 23.8b not present in QnLk1[655]					Lk2 23.8a. <u>ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν</u> ἐχάρη λίαν, Lk2 23.8b. ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.
QnLk1 23.9. ⌜αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ⌝[656] 23.10–12 not present in QnLk1[657]	15.3. καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. 15.4. ὁ δὲ Πιλᾶτος πάλιν ἐπηρώτα αὐτὸν λέγων· οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου κατηγοροῦσιν.	27.12. καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.			Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. Lk2 23.10. εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. Lk2 23.11. ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

[652] Lk2 23.6 is unattested according to Roth (5.95, p. 264 n414), but this verse was likely not present in Lk1. It reflects instead characteristic LkR2 transitional phrasing, affairs of state and Roman jurisprudence, essentially providing a legal justification of jurisdiction that necessitated the transfer of the case of Jesus from Pilate to Herod. Similar legal transfers are repeatedly portrayed in the case of Paul in Acts.

[653] Lk1 23.7b is attested by Tertullian: "For when he was sent as if a gift from Pilate to Herod" / *nam et Herodi velut munus a Pilato missus* (*Marc.* 4.42.3; Roth 5.95).

[654] Lk1 23.8a is attested by Tertullian: "Herod was delighted at last by the sight of Jesus" / *delectatus est denique Herodes viso Iesu* (*Marc.* 4.42.3; Roth 5.95). Roth (5.95; p. 434) and Evans (p. 501) seem to read *delectatus* incorrectly as a superlative, when it is a perfect participle that does not attest "exceedingly" / λίαν, thus here omitted from the reconstruction as a characteristic Lk2 exaggeration. Harnack and Roth copy the characteristic Lk2 lemma for "rejoice" / χαίρω (DD 1.1, Qn #0, Lk2 #11, Ac #7); the lemma εὐφραίνω is a more reasonable rendering, both because it is clearly attested elsewhere in Greek for QnLk1 (16.19), and because the Vulgate translates εὐφραίνω with *delectatus* in 1 Mac 11.44 and Ps 76.4, while instances of χαίρω in the LXX tend to be translated in the Vulgate with the verbs *gaudeo* (Gen 45.16, 1 Mac 10.26, etc.) or *laeto* (Ex 4.14, 1 Sam 19.5, etc.).

[655] Lk2 23.8b is unattested, but it was likely not present. It reflects a dense cluster of characteristic Lk2 features: internal character motivation/intention, the εἰμί + participle construction (DD 1.2, 'εἰμί@* *@vp*), the lemma "sufficient" / ἱκανός (DD 1.1: Qn #0, Lk2 #9, Ac #18), the lemma "time" / χρόνος (Qn #0, Lk2 #7, Ac #16), and a participial form of γίνομαι.

[656] Lk1 23.9 is attested by Tertullian. "[B]ut he did not hear any voice from him" / *nec vocem ullam ab eo audivit* (*Marc.* 4.42.3; Roth 5.95).

[657] Lk2 23.10–12 is unattested together with all of Lk2 23.10–17 according to Roth (p. 434). These verses have numerous LkR2 characteristic features such as affairs of state. The claim of newfound political union between Pilate and Herod Antipas could be interpreted as in keeping with the emphasis on reconciliation and harmony in Acts. It could also provide an explanation for Pilate's future death being deserved because of his alliance with Antipas, who was later exiled to Spain for treason against Caligula.

| | | | | | Lk2 23.12. ἐγένοντο δὲ φίλοι ὅ τε Ἡρῴδης καὶ ὁ Πιλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ’ ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς. |

<div align="right">Parallel Passages for Signals Tracing: GMarc 23.<s>13–16</s></div>

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
A338. Pilate exonerates	—————	—————		18.36b		23.13–16

<div align="right">Parallel Verses for Signals Tracing: GMarc 23.<s>13–16</s></div>

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
23.13–16 not present in QnLk1[658]					Lk2 23.13. Πιλᾶτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν Lk2 23.14. εἶπεν πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ’ αὐτοῦ. Lk2 23.15. ἀλλ’ οὐδὲ Ἡρῴδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ· Lk2 23.16. παιδεύσας οὖν αὐτὸν ἀπολύσω.

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[658] Lk2 23.13–16 is unattested together with all of Lk2 23.10–17 according to Roth (p. 434). As in the materials missing from Lk1 and present in Lk2 in A334 and A337 above, this passage reflects characteristic LkR2 concerns with affairs of state, the charge that Jesus presents a threat of mob violence (Lk2 23.14), Roman jurisprudence (in Lk2 23.15 again referencing matters of jurisdiction involved in the transfer of the case of Jesus from Pilate to Herod), and two additional pronouncements of innocence by Pilate (Lk2 23.14, 16), the last of which includes Herod in implicit consensus with Pilate (Lk2 23.16).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GPet (115–117)	Lk2 (117–138)
A339. Barabbas	23.18–19, 22–23	15.6–14	27.15–23	18.39–40		23.17–23

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GPet (115–117)	Lk2 (117–138)	Mk2 (140s)	Mt2 (140s)
23.17 not present in QnLk1[659] QnLk1 23.18. Βαραββᾶν[660] QnLk1 23.19. ⸌διὰ στάσιν καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ⸍[661]			Lk2 23.17. [[ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα]] Lk2 23.18. ἀνέκραγον δὲ παμπληθεὶ λέγοντες· αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· Lk2 23.19. ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.	15.6. κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὃν παρῃτοῦντο. 15.7. ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 15.8. καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. 15.9. ὁ δὲ Πιλᾶτος ἀπεκρίθη αὐτοῖς λέγων· θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 15.10. ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 15.11. οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.	27.15. κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον. 27.16. εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον [Ἰησοῦν] Βαραββᾶν. 27.17. συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλᾶτος· τίνα θέλετε ἀπολύσω ὑμῖν, [Ἰησοῦν τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον χριστόν; 27.18. ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν. 27.19. καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα· μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. 27.20. οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. 27.21. ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν· τὸν Βαραββᾶν.

[659] Lk2 23.17 is unattested together with all of Lk2 23.10–17 according to Roth (p. 434), but it was likely not present.

[660] The name "Barabbas" in Lk1 23.18 is attested by Tertullian (Roth 5.96).

[661] Lk1 23.19 is attested by Tertullian (Roth 5.96). The missing portions are likely characteristic LkR2 redactions: a clarifying phrase about the insurrection "that happened in the city" / τινὰ γενομένην ἐν τῇ πόλει.

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GPet (115–117)	Lk2 (117–138)
23.20–21[662] 23.22 not present in QnLk1[663] QnLk1 23.23.[664]	15.12. ὁ δὲ Πιλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς· τί οὖν [θέλετε] ποιήσω [ὃν λέγετε] τὸν βασιλέα τῶν Ἰουδαίων; 15.13. οἱ δὲ πάλιν ἔκραξαν· σταύρωσον αὐτόν. 15.14. ὁ δὲ Πιλᾶτος ἔλεγεν αὐτοῖς· τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν· σταύρωσον αὐτόν.	27.22. λέγει αὐτοῖς ὁ Πιλᾶτος· τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον χριστόν; λέγουσιν πάντες· σταυρωθήτω. 27.23. ὁ δὲ ἔφη· τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες· σταυρωθήτω.	19.4. καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλᾶτος καὶ λέγει αὐτοῖς· ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.		Lk2 23.20. πάλιν δὲ ὁ Πιλᾶτος προσεφώνησεν αὐτοῖς θέλων ἀπολῦσαι τὸν Ἰησοῦν. Lk2 23.21. οἱ δὲ ἐπεφώνουν λέγοντες· σταύρου σταύρου αὐτόν. Lk2 23.22. ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. Lk2 23.23. οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.

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[662] Lk2 23.20–21 is unattested according to Roth (p. 434) but...

[663] Lk1 23.22 is attested but "no insight into wording can be gained" according to Roth (p. 434), but this verse was likely not present. It exudes distinctive LkR2 redactional features, the cardinal number "third" / τρίτον, the legal term "cause" / αἴτιον, and yet another formal pronouncement of innocence. Tertullian says... (Roth 5.96).

[664] Lk1 23.23 is attested but "no insight into wording can be gained" according to Roth (p. 434). Tertullian attests (Roth 5.96).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GPet (115–117)	Jn1 (110–117)	Lk2 (117–138)
A341. Mob justice	23.25	15.15	27.24–26	19.16		19.16	23.24–25
A342. Soldiers mock	——						
A340. Ecce homo	——	15.17–20a	27.28–31a	19.1–11a, 13–15		19.1–15	

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GPet (115–117)	Lk2 (117–138)
23.24[665]					Lk2 23.24. καὶ Πιλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν·
QnLk1 23.25. ἀπέλυσεν[666]					Lk2 23.25. ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ᾐτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

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[665] Lk2 23.24 is unattested according to Roth (p. 434).
[666] Lk1 23.25 is attested by Tertullian (Roth 5.96).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GPet (115–117)	Lk2 (117–138)	Mk1 (75–80)	Mt1 (90s)
A342. Carrying the cross	——	19.17		23.26–32	15.20c–22	27.31c–32
A342b. Daughters of Jerusalem	——			23.27–31	——	——

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	GPet (115–117)	Lk2 (117–138)	Mt2 (140s)	Mk2 (140s)
23.26[667]	19.17. καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα,		Lk2 23.26. καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ.	27.31c. καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι. 27.32. ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα, τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.	15.20c. καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν. 15.21. καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
23.27–31 not present in QnLk1[668]	——		Lk2 23.27. ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἳ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. Lk2 23.28. στραφεὶς δὲ πρὸς αὐτὰς [ὁ] Ἰησοῦς εἶπεν· θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, Lk2 23.29. ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν· μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν καὶ μαστοὶ οἳ οὐκ ἔθρεψαν. Lk2 23.30. τότε ἄρξονται λέγειν τοῖς ὄρεσιν· πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς. Lk2 23.31. ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;		
23.32a[669]			Lk2 23.32a. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον,	27.33. καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστιν Κρανίου Τόπος λεγόμενος,	15.22. καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὅ ἐστιν μεθερμηνευόμενον Κρανίου Τόπος.

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[667] Lk2 23.26–31 are entirely unattested according to Roth (p. 434), and 23.26 in particular..

[668] Lk2 23.26–31 are entirely unattested according to Roth (p. 434), and 23.27–31 were likely not present. LkR2 characteristic features include...

[669] Lk2 23.32 is attested according to Roth (p. 434), but this only applies to content in Lk1 23.32b (see below).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)
A344. Crucifixion 1 (co-crucified, Golgotha, wine, garments, soldiers)	23.32–33	15.22–27	27.33–38	19.17b–27	19.17b–27	4.10	23.32–38

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)	Mk1 (75–80)	Mt1 (90s)
QnLk1 23.32. 《καὶ》 κακοῦργοι δύο ⟨σταυροῦνται σὺν αὐτῷ⟩[670] QnLk1 23.33. καὶ ⌜ἐλθόντες εἰς⌝ τόπον ⌜λεγόμενον⌝ Κρανίον ⌜τόπος⌝ ἐσταύρωσαν αὐτὸν[671] 23.34b[672]	19.17b. ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθα, 19.18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετʼ αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.	19.17b–18 same as Jn1	4.10. καὶ ἤνεγκον δύο κακούργους καὶ ἐσταύρωσαν ἀνὰ **μέσον** αὐτῶν τὸν κν	Lk2 23.32. ἤγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι. Lk2 23.33b. ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς **κακούργους**, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. Lk2 23.34a see Last Sayings parallel set Lk2 23.34b. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους. Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.	15.22. καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὅ ἐστιν μεθερμηνευόμενον Κρανίου Τόπος. 15.23. καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν. 15.24. καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπʼ αὐτὰ τίς τί ἄρῃ. 15.25. ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. 15.26. καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων. 15.27. καὶ σὺν αὐτῷ σταυροῦσιν δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ.	27.33. καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστιν Κρανίου Τόπος λεγόμενος, 27.34. ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν. 27.35. σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον, 27.36. καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 27.37. καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. 27.38. τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

[670] Restoration and confirmation based on the clear attestation of Tertullian: "But two evildoers were also fastened with him... Apparently Marcion withdrew the clothing divided by the soldiers granted in parts by lot" / *sed et duo scelesti circumfiguntur illi... vestitum plane eius a militibus divisum, partim sorti concessum, Marcion abstulit* (*Marc.* 4.42.4; Roth 5.97). Tertullian attests that the soldiers dividing the garments of Jesus was not present, while Epiphanius much later attests that it was present (Roth 6.4.70). Both can be right. Tertullian likely reflects the early text of QnLk1, which was missing the Mk1/Mt1 tradition tying the crucifixion to LXX Psalm 22. Epiphanius apparently knows a later edited version of Lk1 that had come to include this popular bit of salvation-history and prophetic scriptural fulfillment from the other gospels.

[671] See the excursus below for a fuller discussion of this verse and its significance in the history of scholarship about the relationship of the *Gospel of Peter* to Lk1 and Lk2. I find it fascinating that the expression ἀνὰ μέσον is repeated frequently in the creation story of Genesis (Gen 1.4, 1.6–7, 1.14, 1.18). Perhaps *Peter* visually depicts Jesus here as the lord of creation, with light and darkness or water and air separated and brought into order and full relief with him "in the middle above." One wonders whether the *nominum sacrum* κν stands in as a double *entendre* for Jesus as "lord" / κύριον and for Golgotha as "Skull" / Κρανίου especially given that the latter reference is oddly missing from *Peter* when it was present across prior Gospel strata (QnLk1, Mk1, Mt1, Jn1).

[672] Tertullian and Epiphanius contradict each other about the existence of Lk2 23.34b in Lk1. According to Tertullian, (Roth 5.97). According to Epiphanius, (Roth 6.4.70).

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)	Mk2 (140s)
A344. Crucifixion (titulus)	—–––––	15.23, 26	27.34, 37	19.19–22	19.19–24		23.35–38	15.23, 25–26

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)	Mk2 (140s)
23.35–38 not present in QnLk1[673]	15.23. καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν. 15.25 not in Mk1 15.26. καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν Ἰουδαίων.	27.34. ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν. 27.37. καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.	19.19. ἔγραψεν δὲ καὶ τίτλον ὁ Πιλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. 19.20. τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί. 19.21. ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· μὴ γράφε· ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν· βασιλεύς εἰμι τῶν Ἰουδαίων. 19.22. ἀπεκρίθη ὁ Πιλᾶτος· ὃ γέγραφα, γέγραφα.	19.19–22 same as Jn1 19.23. οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. 19.24. εἶπαν οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ [ἡ λέγουσα]. διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.		Lk2 23.35. καὶ εἱστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός. Lk2 23.36. ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ Lk2 23.37. καὶ λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. Lk2 23.38. ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ· ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.	15.23 same as Mk1 15.25. ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. 15.26 same as Mk1

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[673] Lk2 23.35–42 are all unattested according to Roth (p. 434), but Lk2 23.35–38 in particular was most likely not present.

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)	Mk2 (140s)
A344. Crucifixion (third hour)								

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)	Mk2 (140s)

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)
A345. Derision	———	15.27–32a	27.38–43	/19.18, /19.29			23.35–38

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	Jn2 (110–117)	GPet (115–117)	Lk2 (117–138)	Mk2 (140s)

SQE. Shorthand	Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
A340. Beating	—–—–	15.15b–20	27.26b–31a	19.1–3		23.34b

Parallel Verses for Signals Tracing: GMarc 23.35–38

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
23.34b not present in QnLk1[674]			—–—–		Lk2 23.34b. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

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[674] Lk2 23.34b is attested as not present by Tertullian yet present by Epiphanius (Roth, p. 434). Tertullian says... (Roth 5.97). Epiphanius says... (Roth 6.4.70).

SQE. Shorthand	Mk1 (75–80)	Qn (65–69) Lk1 (80s)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
Last Sayings	15.34	23.46	27.46	19.27, 28, 30	4.10, 5.19	23.34a, 43, 46

Parallel Verses for Signals Tracing: GMarc 23.33–34

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)		GPet (115–117)	Lk2 (117–138)
QnLk1 23.34a[675] QnLk1 23.46. καὶ φωνήσας φωνῇ μεγάλῃ ἐξέπνευσεν[676]	15.34. καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ· ελωι ελωι λεμα σαβαχθανι; ὅ ἐστιν μεθερμηνευόμενον· ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με;	27.46. περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· ηλι ηλι λεμα σαβαχθανι; τοῦτ' ἔστιν· Θεέ μου θεέ μου, ἱνατί με ἐγκατέλιπες;	19.25. εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή. 19.26a. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα 19.26c. λέγει τῇ μητρί· γύναι, ἴδε ὁ υἱός σου. 19.27. εἶτα λέγει τῷ μαθητῇ· ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. 19.28. μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει· διψῶ. 19.30. ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν· τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.	19.25. εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή. 19.26. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρί· γύναι, ἴδε ὁ υἱός σου. 19.27. εἶτα λέγει τῷ μαθητῇ· ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.	4.10. 5.19.	Lk2 23.34a. ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν τί ποιοῦσιν. Lk2 23.43. καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ. Lk2 23.46. καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

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[675] The last saying in Lk2 23.34a is attested by Ephrem yet unattested by Tertullian and Epiphanius (Roth, p. 434). Ephrem says… (Roth 8.20).

[676] The narration of the death of Jesus and his final saying is attested ambiguously by witnesses. Tertullian says (Roth 4.4.96). Epiphanius says (Roth 6.4.72). *Adamantius Dialogue* says (Roth 7.4.33). Other witnesses say (Roth 8.21).

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
A346. Co–crucified	15.27, 32b	23.32–33, ~~39–43~~	27.38, 44	19.18, 32	4.10,	

Parallel Verses for Signals Tracing: GMarc 23.39–43

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
QnLk1 23.32. κακοῦργοι δύο[677] QnLk1 23.33. καὶ ⸢ἐλθόντες⸣ ⸢εἰς⸣ τόπον ⸢λεγόμενον⸣ Κρανίον ⸢τόπος⸣ ἐσταύρωσαν αὐτὸν ⸢ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν⸣[678]	15.27. καὶ σὺν αὐτῷ σταυροῦσιν <u>δύο λῃστάς</u>, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ. 14.61. ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν.	27.38. τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων. 26.63. <u>ὁ δὲ</u> Ἰησοῦς <u>ἐσιώπα</u>.	19.18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.	4.10. καὶ ἤνεγκον <u>δύο κακούργους</u> καὶ ἐσταύρωσαν ἀνὰ <u>***μέσον***</u> αὐτῶν τὸν κν αὐτὸς δὲ **ἐσιώπα** ὡς μηδὲν πόνον ἔχων [QnMk1Jn3Pt]	Lk2 23.32. ἤγοντο δὲ καὶ ἕτεροι <u>κακοῦργοι δύο</u> σὺν αὐτῷ ἀναιρεθῆναι. Lk2 23.33. καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς <u>κακούργους</u>, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν. Lk2 23.9. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.
23.39–43 not present in QnLk1[679]	15.32b.	27.44. τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.	19.18. ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. 19.32. ἦλθον οὖν οἱ στρατιῶται καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ·	—————	Lk2 23.39. εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων· οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. Lk2 23.40. ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; Lk2 23.41. καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. Lk2 23.42. καὶ ἔλεγεν· Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου. Lk2 23.43. καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

[677] Lk1 23.32 is attested by Tertullian (Roth 5.97).

[678] Lk1 23.33 is attested by Tertullian (Roth 5.97) and Epiphanius (Roth 6.4.70). See the excursus below for a fuller discussion of Lk1Lk2 23.32–33 and their significance in the history of scholarship about the relationship of GPet to Luke. For additional context and related bibliography, see M. G. Bilby, "Golgotha: New Testament," *Encyclopedia of the Bible and Its Reception*, 10:580–581 (Boston; Berlin: de Gruyter, 2015), doi.org/10.5281/zenodo.3746738 doi.org/10.1515/ebr.golgothacalvary.

[679] Lk2 23.35–42 are unattested and 23.43 not present according to Roth (p. 434), but Lk2 23.39–43 in particular was likely not present in its entirety. Epiphanius states that Marcion "cut out" / the paradise logion in Luke 23.43, "Today you will be with me in paradise" / σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ (Roth 6.4.71). As I noted in my dissertation and later monograph (2A), several fragments of Eustathius (which here are not mentioned or accounted in any earlier critical edition of Marcion's *Gospel*) criticize Marcionites by name for their interpretation of this passage, "which they are using constructively to support a docetic doctrine of Christ's resurrection" (*frag.* 23–25; CCSG 51.87–88). While previously I cast doubt on the testimony of Epiphanius based on this ambiguous evidence, I already had a good sense then that "Marcion had no reason to remove the passage" and that this passage reflected a later redaction to Luke dependent on the *Gospel of Peter* (2B). I am now completely convinced that Epiphanius was correct and reflecting the earliest text of Marcion's *Gospel*, that later Marcionite interpretation of Luke 23.39–43 does not provide sufficient contrary attestation to doubt Epiphanius, and that there was either later significant variation in the text of Marcion's *Gospel* for this episode or that his followers felt no qualms about invoking and interpreting the scriptures of their early orthodox opponents.

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
A347–348. Death	15.33–39	23.44–46a	27.45–54	19.28–30		23.44–49

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
QnLk1 23.44. ὥρα ἕκτη καὶ σκότος ἐφ᾽ τὴν γῆν[680]					Lk2 23.44. καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ᾽ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης
QnLk1 23.45. ἐσκοτίσθη ὁ ἥλιος καὶ ἐσχίσθε τὸ καταπέτασμα τοῦ ναοῦ[681]		24.29. εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων <u>ὁ ἥλιος σκοτισθήσεται</u>, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.	_____		Lk2 23.45. τοῦ ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

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[680] Lk1 23.44 is attested by Tertullian (Roth 4.4.95) and (Roth 8.21).
[681] Lk1 23.45 is attested by Tertullian (Roth 4.4.95), Epiphanius (Roth 6.4.70), and (Roth 8.21).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
QnLk1 23.46[682]		————			Lk2 23.46ac. καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν... τοῦτο δὲ εἰπὼν ἐξέπνευσεν.
QnLk1 23.47. 《ὁ ἑκατοντάρχης εἶπεν》[683] ὁ ἄνθρωπος οὗτος δίκαιος ἦν.					Lk2 23.47. ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων· ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.
QnLk1 23.48 QnLk1 23.49[684]					Lk2 23.48. καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. Lk2 23.49. εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα.

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[682] Lk1 23.46 is attested by Tertullian (Roth 4.4.96), Epiphanius (Roth 6.4.72), *Adamantius Dialogue* (Roth 7.4.33), and (Roth 8.21).

[683] Lk2 23.47 is not attested according to Roth (p. 434), but it was likely present in an early and simple form, given its consistent attestation across synoptic strata. In Qn, the presence of the centurion forms an *inclusio* for the entire gospel, from the first miracle of Joshua to his final breath. This further suggests that the centurion was a known, named figure, as well as a companion to and protector of Joshua.

[684] Lk2 23.48-49 are both unattested according to Roth (p. 434), but they were both likely not present. They are filled with characteristic LkR2 features, such as

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
A350. Funerary honors	15.43–46	23.50–53	27.57–60			23.50–53

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	GPet (115–117)	Lk2 (117–138)
QnLk1 23.50. ⸢καὶ⸣ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ[685] QnLk1 23.51. οὐκ ἦν συγκατατεθειμένος ⸢τῇ βουλῇ⸣ ⸢καὶ τῇ πράξει αὐτῶν⸣[686]	15.43a. ἐλθὼν Ἰωσὴφ [ὁ] ἀπὸ Ἀριμαθαίας εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ [Qn·Mk1]	27.57. ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ. [Mk1¨Mt1]	————		Lk2 23.50. καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς ὑπάρχων [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος Lk2 23.51. οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν– ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ. [QnMk1·:Lk2]
QnLk1 23.52. τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα[687]	15.43b. τολμήσας εἰσῆλθεν πρὸς τὸν Πιλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. [Qn·Mk1]	27.58. οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλᾶτος ἐκέλευσεν ἀποδοθῆναι. [QnMk1·:Mt1]			Lk2 23.52. οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ [QnLk1Mt1·:Lk2]

[685] Lk1 23.50 is attested by Tertullian (Roth 5.98), Epiphanius (Roth 6.4.73), and *Adamantius Dialogue* (Roth 7.4.33).

[686] Lk1 23.51 is attested by Tertullian. Roth 5.98 notes that Tertullian's "in (their) crime" / *in scelere* apparently refers to τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, though neither Tertullian (5.98), nor Epiphanius (6.4.73), nor *Adamantius Dialogue* (7.4.33) evidence this precise wording. In my reconstruction, the Markan term βουλευτής / "council-member" likely depends on τῇ βουλῇ being present in Qn, but the phase "and their practice" / καὶ τῇ πράξει is likely an LkR2 expansion.

[687] Lk1 23.52 is attested by Tertullian (Roth 5.98) and *Adamantius Dialogue* (7.4.33).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	Jn1 (100–110)	GPet (115–117)	Lk2 (117–138)
QnLk1 23.53. καθελὼν ⸀τὸ σῶμα⸀ ἐνετύλιξε ⸀ἐν⸀ σινδόνι καὶ ἔθηκεν ἐν ⸀καινῷ⸀ μνήματι λαξευτῷ[688]	15.46. καὶ ἀγοράσας <u>σινδόνα</u> <u>καθελὼν</u> αὐτὸν ἐνείλησεν τῇ <u>σινδόνι καὶ ἔθηκεν</u> αὐτὸν <u>ἐν μνημείῳ</u> ὃ ἦν λελατομημένον ἐκ πέτρας καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. [Qn·Mk1]	27.59. καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ <u>ἐνετύλιξεν</u> αὐτὸ [ἐν] <u>σινδόνι</u> καθαρᾷ 27.60. καὶ ἔθηκεν αὐτὸ <u>ἐν</u> τῷ καινῷ αὐτοῦ <u>μνημείῳ</u> <u>ὃ ἐλατόμησεν ἐν τῇ</u> <u>πέτρᾳ καὶ προσκυλίσας λίθον</u> μέγαν <u>τῇ θύρᾳ τοῦ μνημείου</u> ἀπῆλθεν. [QnMk1·:Mt1]	19.42. <u>μνημεῖον καινὸν ἐν ᾧ</u> <u>οὐδέπω οὐδεὶς ἦν τεθειμένος</u> [QnMk1Mt1·:Jn]		Lk2 23.53. καὶ <u>καθελὼν ἐνετύλιξεν</u> <u>αὐτὸ</u> σινδόνι καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ <u>οὗ οὐκ ἦν οὐδεὶς</u> <u>οὔπω κείμενος</u>. [QnMk1Mt1Jn1·:Lk2]

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[688] Lk1 23.53 is attested by Tertullian (Roth 5.98), Epiphanius (Roth 6.4.73), and *Adamantius Dialogue* (7.4.33). To chart the influence in reverse, LkR2 borrows "in which no one had been laid" / οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος from Jn1 19.42, "a new tomb in which no one had ever been placed" / μνημεῖον καινὸν ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος, which borrowed from Mt1 27.60 the description of the Jesus being placed in a "new tomb" / καινῷ... μνημείῳ, which borrowed from Mk1 15.46 the description of the tomb "having been hewn out of stone" / ὃ ἦν λελατομημένον ἐκ πέτρας, which borrowed from Qn the description of a "hewn tomb" / μνήματι λαξευτῷ. Hence our final, five-node composite signal: QnMk1Mt1Jn1·:Lk2. Ain't signals tracing fun?!

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
A352a. Memorializing women	15.47–16.2	23.55–24.1	27.61–28.1		23.55–24.1

Parallel Verses for Signals Tracing: GMarc 23.55–24.1

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
23.54 not present in QnLk1 QnLk1 23.55. αἱ γυναῖκες[689]	15.47. ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσῆτος ἐθεώρουν ποῦ τέθειται. [Qn·Mk1]	27.61. ἦν δὲ ἐκεῖ <u>Μαριὰμ ἡ Μαγδαληνὴ</u> καὶ ἡ ἄλλη <u>Μαρία</u> καθήμεναι ἀπέναντι τοῦ τάφου. [Mk1¨Mt1]		Lk2 23.54. καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν. Lk2 23.55. κατακολουθήσασαι δὲ <u>αἱ γυναῖκες</u>, αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, <u>ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ</u> [QnMk1·:Lk2]
QnLk1 23.56. ὑποστρέψασαι ἡσύχασαν τὸ σάββατον κατὰ ⸀τὸν νόμον⸀[690] QnLk1 24.1. ὄρθρου βαθέως ἦλθον ἐπὶ τὸ μνῆμα ⸀φέρουσαι ἃ⸀ ἡτοίμασαν ἀρώματα[691]	16.1. καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν <u>ἀρώματα</u> ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. 16.2. καὶ <u>λίαν πρωῒ</u> τῇ μιᾷ τῶν σαββάτων ἔρχονται <u>ἐπὶ τὸ μνημεῖον</u> ἀνατείλαντος τοῦ ἡλίου. [Qn·Mk1]	28.1. ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ <u>εἰς μίαν σαββάτων</u> ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. [Mk1¨Mt1]		Lk2 23.56. <u>ὑποστρέψασαι</u> δὲ <u>ἡτοίμασαν ἀρώματα</u> καὶ μύρα. καὶ τὸ μὲν <u>σάββατον ἡσύχασαν κατὰ</u> τὴν ἐντολήν. Lk2 24.1. τῇ δὲ μιᾷ τῶν σαββάτων <u>ὄρθρου βαθέως ἐπὶ τὸ μνῆμα ἦλθον</u> φέρουσαι ἃ <u>ἡτοίμασαν ἀρώματα</u>. [QnMk1·:Lk2]

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[689] Lk1 23.55 is attested by Tertullian (Roth 5.98).

[690] Lk1 23.56 is attested by Epiphanius: "And the women returning rested on the sabbath according to the law" / καὶ ὑποστρέψασαι αἱ γυναῖκες ἡσύχασαν τὸ σάββατον κατὰ τὸν νόμον (*Pan.* 42.11.6 οε (75); 42.11.17 Σχ. οε (75); restated in the Elenchus, 42.11.17 ῎Ελ. οε (75); Roth 6.4.74). Note that QnLk1 24.1 describes the women preparing the spices at the memorial site, but LkR2 (Lk2 23.56) changes the script so that the women prepare the spices before they go to the memorial site. Notice also that LkR2 adds the poignant word "myrrh" / μύρα, in keeping with the MkR1 program to displace the role of the female disciples/patrons of Jesus and have them play traditional women's roles as devotees of deceased family or heroes.

[691] Lk1 24.1 is closely paraphrased by Tertullian. "Before light they gathered at the tomb with preparations of fragrance" / *ante lucem convenerunt ad sepulcrum cum odorum paratura* (*Marc.* 4.42.7; Roth 5.98).

SQE. Shorthand	Mk1 (75–80)	Lk1 (80s)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
A352b. Missing body	16.5–6	24.3–7, 9	27.61–28.1		24.3–9

Parallel Verses for Signals Tracing: GMarc 24.3–5

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
24.2 not present in QnLk1[692] QnLk1 24.3. οὐχ εὗρον τὸ σῶμα[693]	16.6. ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. [Qn·Mk1?]	28.2. καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. 28.6. οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο. [Mk1¨Mt1]		Lk2 24.2. εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, Lk2 24.3. εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα. [QnLk1¨Lk2]
QnLk1 24.4. δύο ἄνδρες ꞈἐν ἐσθῆτι ꞈλαμπρᾷꞈ[694]	16.5. καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκήν, καὶ ἐξεθαμβήθησαν. [Qn·Mk1?]	28.3. ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. [Mk1¨Mt1]	———	Lk2 24.4. καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ. [QnLk1Mt1·:Lk2]
QnLk1 24.5. τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν[695]	16.6. ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. [Qn·Mk1]	28.5. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν· μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε· [Mk1·Mt1]		Lk2 24.5. ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν· [QnLk1Mt1·:Lk2]

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[692] Lk2 24.2 is not attested according to Roth (p. 435), but it was likely not present. The theme of the stone is borrowed from Mt1 28.2.

[693] Lk1 24.3 is attested by Tertullian (Roth 5.99).

[694] Lk1 24.4 is attested by Tertullian (Roth 5.99) and Epiphanius (Roth 6.4.75). The opening transitional phrase "and it happened when they were perplexed about this" / ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου is removed from Roth's reconstruction (p. 235) as a characteristic LkR2 phrase without clear attestation in the GMarc witnesses. Its verb only appears here in Luke, once in Acts, and once in John.

[695] Lk1 24.5 is attested by Epiphanius (Roth 6.4.75).

Qn (65–69) Lk1 (80s)	Mk1 (75–80)	Mt1 (90s)	John (100–117)	Lk2 (117–138)
QnLk1 24.6. ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ᾿ ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ᾿⁶⁹⁶	—————	—————		Lk2 24.6. οὐκ ἔστιν ὧδε, ἀλλὰ <u>ἠγέρθη</u>. <u>μνήσθητε</u> <u>ὡς ἐλάλησεν</u> ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ [QnLk1᾿Lk2]
QnLk1 24.7. 《λέγων》 ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρα ἀναστῆναι⁶⁹⁷ 24.8 not present in QnLk1⁶⁹⁸	———	20.9. οὐδέπω γὰρ <u>ᾔδεισαν</u> τὴν γραφὴν ὅτι <u>δεῖ</u> αὐτὸν ἐκ νεκρῶν <u>ἀναστῆναι</u>. [Lk1᾿Jn]	24.26. οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; [Lk1Jn·:Lk2]	Lk2 24.7. λέγων <u>τὸν υἱὸν τοῦ ἀνθρώπου</u> ὅτι <u>δεῖ</u> <u>παραδοθῆναι</u> εἰς χεῖρας ἀνθρώπων <u>ἁμαρτωλῶν</u> <u>καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρα ἀναστῆναι</u>. [QnLk1᾿Lk2] Lk2 24.8. καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.
QnLk1 24.9. ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ᾿ ταῦτα πάντα᾿⁶⁹⁹	16.8. καὶ ἐξελθοῦσαι ἔφυγον <u>ἀπὸ τοῦ μνημείου</u>, εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπαν· ἐφοβοῦντο γάρ. [Qn·Mk1]	28.8. καὶ ἀπελθοῦσαι ταχὺ <u>ἀπὸ τοῦ μνημείου</u> μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον <u>ἀπαγγεῖλαι</u> τοῖς μαθηταῖς αὐτοῦ. [QnMk1·:Mt1]		Lk2 24.9. καὶ <u>ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν</u> ταῦτα πάντα **τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς**. [QnLk1Mt1·:Lk2]

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⁶⁹⁶ Lk1 24.6 is attested by Tertullian and Epiphanius. Tertullian provides a mix of introductory summary and verbatim quotation: "Can it be that the angels said the same things to the women: 'Remember the things which he spoke to you in Galilee'...?" / *an eadem et angeli ad mulieres: rememoramini quae locutus sit vobis in Galilaea* (*Marc.* 4.43.5; Roth 5.99). Epiphanius also provides a quotation: "He was raised. Remember the things which he spoke when he was still with you" / ἠγέρθη, μνήσθητε ὅσα ἐλάλησεν ἔτι ὢν μεθ᾿ ὑμῶν (*Pan.* 42.11.6 ος (76); 42.11.17 Σχ. ος (76); Roth 6.4.75). In the first *Panarion* quotation, "with you" / is omitted by mss V and M.

⁶⁹⁷ Lk1 24.7 is attested by Tertullian (Roth 5.99) and Epiphanius (Roth 6.4.75). Notice that the characteristic LkR2 term "sinners" / ἁμαρτωλῶν is missing from Lk1 here.

⁶⁹⁸ Lk2 24.8 is unattested according to Roth (p. 435), but it was likely not present in Lk1. It instead reflects the characteristic focus of Lk2 on remembrance and internal character thought.

⁶⁹⁹ Lk1 24.9 is attested by Tertullian (Roth 5.99).

SQE. Shorthand	Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
A353. Women emissaries	24.10–11	20.1, 11b–17a, 18	20.1–18	24.10–12	16.9–11

Parallel Verses for Signals Tracing: GMarc 24.10–11, ~~12~~

Qn (65–69) Lk1 (80s)	Jn1 (100–110)	Jn2 (110–117)	Lk2 (117–138)	Mk3 (140s)
QnLk1 24.9. ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν[700] QnLk1 24.10. 《Ἰωάνα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ σὺν αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα》[701] QnLk1 24.11. ⸂καὶ ἠπίστουν αὐταῖς⸃[702] 24.12 not present in QnLk1[703]	Jn1 20.1. τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωῒ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. Jn2 20.2–11a not in Jn1 Jn1 20.11b–13. [two angels console Mary Magdalene] Jn1 20.14–17a. [Jesus appears to Mary Magdalene] Jn1 20.18. ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.	Jn2 20.1 same as Jn1 Jn2 20.2. τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς καὶ λέγει αὐτοῖς· ἦραν τὸν κύριον ἐκ τοῦ μνημείου καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν. Jn2 20.3. ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς καὶ ἤρχοντο εἰς τὸ μνημεῖον. Jn2 20.4. ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον Jn2 20.5. καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. Jn2 20.6. ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα Jn2 20.7. καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον. Jn2 20.11–13. [two angels console Mary Magdalene] Jn2 20.14–17a. [Jesus appears to Mary Magdalene] Jn2 20.18. ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.	Lk2 8.3. Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ᾽ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει Lk2 24.10. ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς. ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα Lk2 24.11. καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς. [Lk1ˑLk2] Lk2 24.12. ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα, καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός. [JnˑLk2]	16.9. ἀναστὰς δὲ <u>πρωῒ</u> πρώτη σαββάτου <u>ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ</u>, παρ᾽ ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. [Jn1¨Mk2] 16.10. ἐκείνη πορευθεῖσα <u>ἀπήγγειλεν</u> <u>τοῖς</u> μετ᾽ αὐτοῦ γενομένοις πενθοῦσι καὶ κλαίουσιν· [QnLk1Jn2·:Mk2] 16.11. κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη <u>ὑπ᾽ αὐτῆς ἠπίστησαν</u>. [QnLk1Lk2·:Mk2]

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[700] See note above.

[701] Lk1 24.10 is unattested according to Roth (p. 435), but it was almost certainly present. Tertullian clearly indicates *multiple women witnesses* of the risen Jesus and their *collective announcement* of the resurrection to the male disciples in 24.11: "being doubtful of the faith of the resurrection announced to them by women" / *dubios de fide resurrectionis annuntiatae sibi a feminis* (*Marc.* 4.43.5). The D text used for the restoration is different from but still close to LkR2. Note that this is the only list of women's names in QnLk1 since 8.2–3!

[702] The upgrade to Lk1 24.11 is based on Tertullian, "the disciples disbelief persisted" / *incredulitas discipulorum perseverabat* (*Marc.* 4.43.2; Roth 5.99) and *Marc.* 4.43.5 quoted just above.

[703] Lk2 24.12 is unattested according to Roth (p. 435), but it was not present. It instead reflects a dense cluster of characteristic LkR2 features such as a focus on Peter, haste, dramatization, and the phrase "what happened" / τὸ γεγονός.

SQE. Shorthand	Qn (65–69)	Lk1 (80s)	John (100–117)	Mk2 (140s)	Lk2 (117–138)
A355. Sighting by two	24.25	24.13, 15, 18, 21a, 25, 30–31, 35	20.9, 21.4, 21.13	16.12	24.13–35

Parallel Verses for Signals Tracing: GMarc 24.13–25

Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)
Lk1 24.13. δύο ἐξ αὐτῶν[704] 24.14 not present in QnLk1[705] Lk1 24.15. Ἰησοῦς ἐγγίσας[706] Lk1 24.16.[707] 24.17 not present in QnLk1[708] Lk1 24.18. Κλεοπᾶς[709]	Jn2 21.4. πρωΐας δὲ ἤδη γενομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν, οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν. [Lk1·Jn2] Jn2 20.2–7 [after seeing the rock removed, Mary Magdalene tells Peter, who goes to the tomb with the beloved disciple]	Lk2 24.13. καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρα ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαοῦς, Lk2 24.14. καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. Lk2 24.15. καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς, Lk2 24.16. <u>οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν</u>. [Lk1Jn2·:Lk2] Lk2 24.17. εἶπεν δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. Lk2 24.18. ἀποκριθεὶς δὲ εἷς ὀνόματι <u>Κλεοπᾶς</u> εἶπεν πρὸς αὐτόν· σὺ μόνος παροικεῖς Ἰερουσαλημ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; [Lk1·Lk2]	Mk2 16.12. μετὰ δὲ ταῦτα *<u>δυσὶν ἐξ αὐτῶν περιπατοῦσιν</u>* ἐφανερώθη ἐν ἑτέρα μορφῇ πορευομένοις *<u>εἰς</u>* ἀγρόν· [Lk1Jn2Lk2·:Mk2]

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[704] Lk1 24.13 is attested by Tertullian (Roth 5.100) and Epiphanius (Roth 6.4.76).

[705] Lk2 24.14 is not attested according to Roth (p. 435), but it was likely not present. It reflects LkR2 characteristic features such as the lemma "each other" / ἀλλήλω-.

[706] Lk1 24.15 is attested by Tertullian (Roth 5.100) and Epiphanius (Roth 6.4.76).

[707] Lk1 24.16 is attested "but no insight into wording can be gained" according to Roth (p. 435). Tertullian says… (Roth 5.100).

[708] Lk2 24.17 is not attested according to Roth (), but it was likely not present. It reflects LkR2 characteristic features such as…

[709] Lk2 24.18 is minimally attested according to Roth (p. 435), with only the name "Cleopas" / Κλεοπᾶς able to be restored. Epiphanius attests (Roth 6.4.76).

Qn (65-69)	Lk1 (80s)	Jn2 (110–117)	Lk2 (117–138)
			Lk2 24.19. καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ,
	Lk1 24.19 not present in QnLk1[711]		Lk2 24.20. καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.
	24.20 not present in QnLk1[712]		Lk2 24.21. <u>ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ</u>· ἀλλά γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ᾽ οὗ ταῦτα ἐγένετο. [Lk1˙Lk2]
	Lk1 24.21a. ἡμεῖς δὲ ⸢ἐνομίζομεν⸣ ὅτι αὐτός ἐστιν ⸢ὁ λυτρωτὴς τοῦ Ισραηλ⸣[713]		Lk2 24.22. ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον,
	24.22–24 not present in QnLk1[714]	20.9. <u>οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.</u> [Lk1·Jn]	Lk2 24.23. καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. [cf. Lk2 24.1–9]
			Lk2 24.24. καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. [cf. Lk2 24.10–12]
Qn 24.25. ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ[710]	Lk1 24.25. <u>ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ</u> τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ⸢ἐλαλήθη⸣ πρὸς ὑμᾶς [Qn·Lk1]		Lk2 24.25. καὶ αὐτὸς εἶπεν πρὸς αὐτούς· ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· [QnLk1˙Lk2]
			Lk2 24.26. <u>οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν</u> καὶ **εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ**; [Lk1Jn·:Lk2]
			Lk2 24.27. καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις **ταῖς γραφαῖς** τὰ περὶ ἑαυτοῦ. [Lk1Jn·:Lk2]
			Lk2 24.45. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι **τὰς γραφάς**· [Lk1Jn·:Lk2]

[710] As S. Reece ("'Aesop,' 'Q' and 'Luke,'" *NTS* 61 (2016) 357–377) observes, the expression "O foolish ones and slow in heart" / ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ happens to occur "verbatim, in the same iambic trimeter, in two poetic versions of animal fables attributed to the famous Greek fabulist Aesop," specifically "The Fox and the Goat in the Well" and "The Frogs at the Wedding of the Sun." It reads perfectly as the conclusion of Qn and closure of its Aesop *inclusio*.

[711] Lk2 24.19 is not attested according to Roth (p. 435), but it was likely not present. It reflects characteristic LkR2 features such as Socratic dialogue, historiographical retrospect, a placename (Nazareth), and dependence on the *Antiquities* of Josephus. For the sequential, dense, and linguistically unique set of parallels between the Lk2 version of the Emmaus Road story and the *Antiquities*, see G. J. Goldberg, "The Coincidences of the Emmaus Road Narrative of Luke and the Testimonium of Josephus," *Journal for the Study of the Pseudepigrapha* 13 (1995) 59–77.

[712] Lk2 24.20 is not attested according to Roth (p. 435), but it was likely not present. It reflects LkR2 characteristic features such as...

[713] Lk1 24.21a is attested...

[714] Lk2 24.22–24 are unattested according to Roth (p. 435), but they were likely not present. They reflect LkR2 characteristic features such as...

Lk1 (80s)	John (100–117)	Lk2 (117–138)	Mk2 (140s)
Lk1 24.30. [τὸν ἄρτον] [χλάσας][715]	21.13. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν <u>ἄρτον</u> καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. [Lk1·Jn]	Lk2 24.30. καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν <u>τὸν ἄρτον</u> εὐλόγησεν καὶ <u>χλάσας</u> <u>**ἐπεδίδου**</u> <u>**αὐτοῖς**</u> [Lk1Jn·:Lk2]	—————
Lk1 24.31. [αὐτῶν δὲ διηνοίχθησαν] οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν [αὐτόν][716] 24.32–34 not present in Lk1[717] Lk1 24.35. 《ἐν τῇ χλάσει τοῦ ἄρτου》[718] QnLk1 24.11. ⌈καὶ ἠπίστουν αὐταῖς⌉ Lk1 24.41. ἔτι δὲ ἀπιστούντων αὐτῶν		Lk2 24.28. καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι. Lk2 24.29. καὶ παρεβιάσαντο αὐτὸν λέγοντες· μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς. Lk2 24.30. καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ χλάσας ἐπεδίδου αὐτοῖς, Lk2 24.31. αὐτῶν δὲ διηνοίχθησαν <u>**οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν**</u> αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. [Lk1¨Lk2] Lk2 24.32. καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν [ἐν ἡμῖν] ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν <u>**τὰς γραφάς**</u>; [Lk1Jn·:Lk2] Lk2 24.33. καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλὴμ καὶ εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, Lk2 24.34. λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. Lk2 24.35. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ χλάσει τοῦ ἄρτου.	16.13. κἀκεῖνοι ἀπελθόντες <u>**ἀπήγγειλαν**</u> <u>τοῖς λοιποῖς</u>· <u>οὐδὲ ἐκείνοις ἐπίστευσαν</u>. [Lk1Lk2¨Mk2]

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[715] Lk1 24.30 is attested by Epiphanius (Roth 6.4.76).

[716] Lk1 24.31 is attested by Epiphanius (Roth 6.4.76).

[717] Lk2 24.32–34 are unattested according to Roth (p. 435), but they were likely not present. They reflect LkR2 characteristic features such as…

[718] Lk1 24.35 is unattested according to Roth (p. 435).

SQE. Shorthand	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
A365. Sighting in Jerusalem	24.37–39, 41–43	28.9–10	20.9, 19–23, 21.12–13	24.36–43

Parallel Verses for Signals Tracing: GMarc 24.36, 37–39, 40, 41–43

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)
24.36[719] Lk1 24.37. ⌐ἐδόκουν¬ ⌐φάντασμά¬ ⌐θεωρεῖν¬[720]	28.9. καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. 28.10. τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.	20.19 τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν **φόβον** τῶν Ἰουδαίων 20.20, 24–29. [Jesus shows the disciples and Thomas that he has a body and is not just a ghost/spirit]	Lk2 24.36. ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν. Lk2 24.37. πτοηθέντες δὲ καὶ **ἔμφοβοι** γενόμενοι ἐδόκουν <u>πνεῦμα</u> θεωρεῖν. [Lk1Jn·:Lk2?] [Lk1Mt1·:Lk2?]
Lk1 24.38. τί τεταραγμένοι ἐστὲ καὶ τί διαλογισμοὶ ἀναβαίνουσιν ⌐εἰς τὰς καρδίας¬ ὑμῶν;[721]		————	Lk2 24.38. καὶ εἶπεν αὐτοῖς· <u>τί τεταραγμένοι ἐστὲ καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν</u> ἐν τῇ καρδίᾳ ὑμῶν; [Lk1˙Lk2]
Lk1 24.39. ἴδετε τὰς χεῖράς ⌐μου¬ καὶ τοὺς πόδας ⌐μου¬ ὅτι ἐγώ εἰμι αὐτὸς ὅτι πνεῦμα ὀστέα ⌐καὶ σάρκα¬ οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα[722] 24.40 not present in Lk1[723]		20.20. καὶ τοῦτο εἰπὼν ἔδειξεν <u>τὰς χεῖρας</u> καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. [Lk1˙Jn?]	Lk2 24.39. <u>ἴδετε τὰς χεῖράς</u> μου <u>καὶ τοὺς πόδας</u> μου <u>ὅτι ἐγώ εἰμι αὐτός· **ψηλαφήσατέ** με καὶ ἴδετε, ὅτι πνεῦμα *σάρκα* καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα</u>. [Lk1Jn·:Lk2] Lk2 24.40. καὶ <u>**τοῦτο εἰπὼν ἔδειξεν** αὐτοῖς **τὰς χεῖρας** καὶ τοὺς πόδας</u>. [Lk1Jn·:Lk2]
Lk1 24.41. ἔτι δὲ ἀπιστούντων αὐτῶν τι βρώσιμον[724] Lk1 24.42. ⌐ἰχθύος¬ Lk1 24.43. ⌐ἔφαγεν¬		21.12. λέγει αὐτοῖς ὁ Ἰησοῦς· <u>δεῦτε ἀριστήσατε</u>. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν. [Lk1·Jn?] 21.13. ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ <u>τὸ ὀψάριον</u> ὁμοίως. [Lk1·Jn?]	Lk2 24.41. <u>ἔτι δὲ ἀπιστούντων αὐτῶν</u> ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς· ἔχετέ <u>τι βρώσιμον</u> ἐνθάδε; [Lk1˙Lk2] Lk2 24.42. οἱ δὲ ἐπέδωκαν αὐτῷ <u>ἰχθύος</u> ὀπτοῦ μέρος· [Lk1˙Lk2] Lk2 24.43. καὶ λαβὼν ἐνώπιον αὐτῶν <u>ἔφαγεν</u>. [Lk1˙Lk2]

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[719] Lk1 24.36 is unattested according to Roth (p. 435).

[720] Lk1 24.37 is quoted verbatim in *Adamantius Dialogue* (198,17–21 (5.12); Roth 7.4.35).

[721] Lk1 24.38 was multiply attested by Tertullian (Roth 4.4.97), Epiphanius (Roth 6.4.77), and *Adamantius Dialogue* (Roth 7.4.35).

[722] Lk1 24.39 is multiply attested by Tertullian (Roth 4.4.97), Epiphanius (Roth 6.4.77), and *Adamantius Dialogue* (Roth 7.4.35). The phrase "touch me and see" / ψηλαφήσατέ με καὶ ἴδετε is missing from the quotation in the latter. LkR2 added that phrase under the influence of the Jn2 Thomas narrative.

[723] Lk2 24.40 is unattested according to Roth (p. 436), but it was likely not present. It reflects a continuation of the LkR2 redaction seen in Lk2 24.39 and its adoption of motifs from the Jn2 narrative about doubting Thomas.

[724] Regarding Lk1 24.41–43, a simple tradition of Jesus eating fish is attested in the Armenian version of Lk1 24.41-43 by Eznik (*De deo* 407; Roth 8.22).

SQE. Shorthand	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)
A365. Last words	24.47, 24.6, 24.31	28.17, 19	20.9, 21.22	24.44–52	16.15, 19

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)
24.44–46 not present in Lk1[725] Lk1 24.6. ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ⸀ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ⸀ Lk1 24.31. ⸀αὐτῶν δὲ διηνοίχθησαν⸀ οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν ⸀αὐτόν⸀	————	20.9. οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]	Lk2 24.44. εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. [Lk1Jn2·:Lk2] Lk2 24.45. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς· Lk2 24.46. καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ [Jn2·Lk2]	————
Lk1 24.47. κηρυχθῆναι εἰς πάντα τὰ ἔθνη[726] 24.48–53 not present in Lk1[727]	28.19. πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος [Lk1·Mt1] 28.17. καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.	21.22. λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.	Lk2 24.47. καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἰερουσαλὴμ [Lk1Mt1·:Lk2] Lk2 24.48. ὑμεῖς μάρτυρες τούτων. Lk2 24.49. καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν. Lk2 24.50. ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. Lk2 24.51. καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. Lk2 24.52. καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης [Mt1·Lk2] Lk2 24.53. καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.	16.15. καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. [Lk1Mt1·:Mk2] 16.19. ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. [Lk2·Mk2]

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[725] Lk2 24.44–46 are unattested according to Roth (p. 436), but they were probably not present in Lk1. Characteristic LkR2 features include: Mt1 influence, scripture fulfillment, LXX/TaNaKh devotion, and education as illumination.

[726] Tertullian quotes Lk1 24.47 as the final verse of Marcion's *Gospel*: "accordingly even sending apostles to preach to all nations" / *siquidem et apostolos mittens ad praedicandum universis nationibus* (*Marc.* 4.43.9; Roth 5.102).

[727] Lk2 24.48–53 are unattested (Roth, p. 436), but not these verses were not present. Lk1 24.47 is noted by Tertullian as the last verse of Marcion's Gospel. Lk2 24.48–53 reflects a dense cluster of characteristic LkR2 themes: being witnesses/martyrs / μάρτυρες, the future sending of the spirit as the promise of god, the apostles receiving "power from on high," placenames (Bethany), the ascension, worshiping Jesus, and Jerusalem temple piety. For Mk3 16.17–18 parallels in Lk2, see A180 above.

SQE. Shorthand	Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)
A365. Longer Ending of Mark	24.47	28.17, 19	20.9, 21.22	24.44–52	16.14–20

Lk1 (80s)	Mt1 (90s)	Jn2 (110–117)	Lk2 (117–138)	Mk2 (140s)
24.44–46 not present in Lk1[728] 24.6. ἠγέρθη μνήσθητε ὅσα ἐλάλησεν ʽὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ᾽ 24.31. ʽαὐτῶν δὲ διηνοίχθησαν᾽ οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν ʽαὐτόν᾽	——	20.9. οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. [Lk1·Jn2]	Lk2 24.44. εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. [Lk1Jn·:Lk2] Lk2 24.45. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς· Lk2 24.46. καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ [Jn2·Lk2]	16.14. ὕστερον [δὲ] ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη καὶ ὠνείδισεν τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν. 16.16. ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. 16.17. σημεῖα δὲ τοῖς πιστεύσασιν ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν καιναῖς, 16.18. [καὶ ἐν ταῖς χερσὶν] ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν. 16.20. ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.
24.47. κηρυχθῆναι εἰς πάντα τὰ ἔθνη[729] 24.48–52 not present in Lk1[730]	28.19. πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος [Lk1·Mt1] 28.17. καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.	21.22. λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.	Lk2 24.47. καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἰερουσαλὴμ [Lk1Mt1·:Lk2] Lk2 24.48. ὑμεῖς μάρτυρες τούτων. Lk2 24.49. καὶ [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ᾽ ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν. Lk2 24.50. ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. Lk2 24.51. καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ᾽ αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. Lk2 24.52. καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης [Mt1·:Lk2]	16.15. καὶ εἶπεν αὐτοῖς· πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. [Lk1Mt1·:Mk2] 16.19. ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. [Lk2·Mk2]

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[728] See note on the page above.

[729] See note on the page above.

[730] See note on the page above.

Data Dictionary: Linguistic-Syntactical Vocal Strata Profiles

The following Data Dictionary tables are a working platform to identify, disambiguate, and cluster the signature linguistic-syntactical elements of each vocal stratum. To facilitate meaningful analysis and avoid duplicative data, element locations are indicated only for the earliest stratum within a given textual formation. For example, the noun "enemy" / ἐχθρός occurs in Qn 6.27, but its presence in Lk1 6.27 and Lk2 6.27 is not indicated, because Lk1 is an expansion of Qn, while Lk2 is an expansion of Lk1. However, that term is indicated for Mt1 5.44, even though it is dependent on Qn 6.27, because Mt1 is the earliest stratum within the Matthean textual formation. The counts reflect the number of locations (i.e., verses) where the lemma occurs, not the number of times a word is used. Lemmata are sometimes used more than once in a given verse, but our analysis focuses on representation and distribution, rather than terminological density. The LXX counts are based on BibleWorks lemma queries and sometimes include multiple Greek versions of HB/OT books (e.g., for Judges or Daniel) and works considered apocryphal in some Christian traditions (e.g., 1–4 Maccabees, Sirach, etc.). The NT column contains counts of all verse locations of a lemma in all NT texts excepting Gospel and Acts strata.

The Parts of Speech (POS) abbreviations follow the Bibleworks Greek Morphology (BGM) schema, which together with its datasets is openly licensed for non-commerical distribution. Together they allow for validation of search results in Bibleworks or customized code by entering a search string against one lemma or multiple lemmata. Each element of the schema occupies a set location within a given sequence; we have numbered these respective positions below for the sake of clarity. Each option is represented by a single alphanumeric abbreviation dependent on its precursors and its position within the sequence. The schema can be adapted with question mark symbols (?) to stand for "any code" and an asterisk (*) to stand for "all following codes." So for example, ἀποκρίνομαι@vp??nf* queries all instances of the verbal lemma "answer" / ἀποκρίνομαι that are participles in the nominative case and feminine gender, regardless of tense, voice, or number.

1. a (adjective)

    2. n (normal) s (possessive) d (demonstrative) q (interrogative) i (indefinite) c (cardinal) o (ordinal) m (numeral) r (relative)

        3. n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

            4. m (masculine) f (feminine) n (neuter)

                5. s (singular) p (plural) d (dual)

                    6. c (comparative) s (superlative) n (no degree)

1. b (adverb)

1. c (conjunction)

    2. c (coordinating) s (subordinating)

1. d (definite article)

    2. n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

        3. s (singular) p (plural) d (dual)

1. i (interjection)

1. n (noun)

    2. n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

        3. m (masculine) f (feminine) n (neuter)

            4. s (singular) p (plural) d (dual)

                5. p (proper) c (common)

1. p (prepositions)

    2. g (genitive) d (dative) a (accusative)

1. r (pronoun)

    2. p (personal) r (relative) d (demonstrative) q (interrogative) i (indefinite) t (intensive) x (reflexive) e (reciprocal) f (indefinite relative) g (correlative)

        3. n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

            4. m (masculine) f (feminine) n (neuter)

                5. s (singular) p (plural) d (dual)

1. v (verb)

    2. i (indicative) s (subjunctive) o (optative) d (imperative) n (infinitive) (see below for participles)

        3. p (present) i (imperfect) f (future) a (aorist) x (perfect) y (pluperfect) z (future perfect)

            4. a (active) m (middle) p (passive) e (middle passive)

                5. 1 (1st person) 2 (2nd person) 3 (3rd person)

                    6. s (singular) p (plural) d (dual)

  2. p (participle)

        3. p (present) i (imperfect) f (future) a (aorist) x (perfect) y (pluperfect) z (future perfect)

            4. a (active) m (middle) p (passive) e (middle passive)

                5. n (nominative) g (genitive) d (dative) a (accusative) v (vocative)

                    6. m (masculine) f (feminine) n (neuter)

                        7. s (singular) p (plural) d (dual)

1. x (particle)

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
num	neut																		
num	neut																		
num	neut																		
num	neut																		
num	neut																		
num	neut																		
num	neut																		
social	good	vd???p		ἀγαπάω	#3	#6	#1: 6.27	#0	#1: 6.35	#0	#0	#0	#0	#1: 5.44	#0	#0	#0	#0	
social	good	vd???s		ἀγαπάω	#6	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	vi???p		ἀγαπάω	#17	#6	#1: 11.43	#0	#1: 6.32	#0	#0	#0	#0	#0	#0				Jn 3.19, 8.42, 12.42, 14.28
social	good	vi???s		ἀγαπάω	#129	#23	#1: 10.27	#0	#4: 7.5, 7.42, 7.47, 16.13	#0				5.43					Mt 6.24, 19.19, 22.37, 22.39, Mk 10.21, 12.30, 12.31, Jn 3.16, 3.35, 10.17, 11.5, 13.1, 13.23, 13.34, 14.21, 14.23, 14.31, 15.9, 15.12, 17.23, 17.24, 17.26, 19.26, 21.7, 21.15, 21.16, 21.20
social	good	vn*		ἀγαπάω	#19	#6	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.33
social	good	vo*		ἀγαπάω	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	vp????p		ἀγαπάω	#49	#10	#0	#0	#2: 6.32	#0	#0	#0	#0	#1: 5.46	#0	#0	#0	#0	
social	good	vp????s		ἀγαπάω	#45	#19	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 13.1, 14.21, 14.24
social	good	vs???p		ἀγαπάω	#1	#7	#0	#0	#0	#0	#0	#0	#0	#1: 5.46	#0				Jn 13.34, 14.15, 15.12, 15.17
social	good	vs???s		ἀγαπάω	#1	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 14.23
social	good	a		ἀγαπητός, ή, όν	#25	#51	#0	#0	#2: 3.22, 20.13	#1: 15.25						#0	#0	#0	Mt 3.17, 12.18, 17.5, Mk 1.11, 9.7, 12.6
liquid vessel	good	n		ἀγγεῖον, ου, τό	#22	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 25.4
comm	neut	v		ἀγγέλλω	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 20.18
vessel	good	n		ἄγγος, ους, τό	#6	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.48
body	neut	n		ἀγκάλη, ης, ἡ	#3	#0	#0	#0	#1: 2.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fishing	good	v		ἄγκιστρον, ου, τό	#5	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 17.27
piety	good	n		ἁγνισμός, οῦ, ὁ	#5	#0	#0	#0	#0	#1: 21.26	#0	#0	#0	#0	#0	#0	#0	#0	
ignorance	bad	v		ἀγνοέω	#21	#17			#1: 9.45	#2: 13.27, 17.23	#0		9.32						
thought	neut	a		ἄγνωστος, ον	#4	#0	#0	#0	#0	#1: 17.23	#0	#0	#0	#0	#0	#0	#0	#0	
lit	bad	a		ἀγράμματος, ον	#0	#0	#0	#0	#0	#1: 4.13	#0	#0	#0	#0	#0	#0	#0	#0	
house	bad	v		ἀγραυλέω	#0	#0	#0	#0	#1: 2.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		ἀγρεύω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.13

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
geo, agri	neut	n		ἀγρός, οῦ, ὁ	#226	#0	14.18c	c9.12u	#8: 8.34, 12.28, 14.18, 15.15, 15.25, 17.7, 17.31, 23.26	#1: 4.37		5.14, 6.36,	6.56, 10.29, 10.30	6.28, 6.30	11.8	#0	#0	#0	Mt 13.24, 13.27, 13.31, 13.36, 13.38, 13.44, 19.29, 22.5, 24.18, 24.40, 27.7, 27.8, 27.10, Mk 13.16, 15.21, 16.12
emotion	bad	n		ἀγωνία, ας, ἡ	#3	#0	#0	#0	#1: 22.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	bad	n		ἀδικία, ας, ἡ	#216	#17	#1: 16.9	#0	#3: 13.27, 16.8, 18.6	#2: 1.18, 8.23	#0	#0	#0	#0	#0				Jn 7.18
chron	neut	b		ἀεί	#13	#6	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v		ἀθροίζω	#15	#0	#0	#0	#1: 24.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἀΐδιος, ον	#2	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety, sickness	bad	v		αἱμορροέω	#1	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0	#0	Mt 9.20
favor	good	v		αἱρετίζω	#28	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0	#0	Mt 12.18
knowledge	neut	v		αἰσθάνομαι	#11	#0	#0	#0	#1: 9.45	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	a		αἴτιος, ία, ον	#8	#1			23.4, 23.14, 23.22	#1: 19.40	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	n		αἰτίωμα, τος, τό	#0	#0	#0	#0	#0	#1: 25.7	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	a		αἰφνίδιος, ον	#3	#1	21.34c	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
slavery	bad	n		αἰχμάλωτος, ώτου, ὁ	#25	#0	#0	#0	#1: 4.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		αἰών, αἰῶνος, ὁ	#658	#64	#2: 20.34, 20.35	#0	#5: 1.33, 1.55, 1.70, 16.8, 18.30	#2: 3.21, 15.18									Mt 12.32, 13.22, 13.39, 13.40, 13.49, 21.19, 24.3, 28.20; Mk 3.29, 4.19, 10.30, 11.14; Jn 4.14, 6.51, 6.58, 8.35, 8.51, 8.52, 9.32, 10.28, 11.26, 12.34, 13.8, 14.16
chron	neut	a		αἰώνιος, ία, ον	#157	#37	#1: 18.18	#0	#3: 10.25*, 16.9*, 18.30	#2: 13.46, 13.48									Mt 18.8, 19.16, 19.29, 25.41, 25.46; Mk 3.29, 10.17, 10.30, 16.8; Jn 3.15, 3.16, 3.36, 4.14, 4.36, 5.24, 5.39, 6.27, 6.40, 6.47, 6.54, 6.68, 10.28, 12.50, 17.2, 17.3
drama	neut	b		ἀκμήν	#0	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0	#0	Mt 15.16
nuance	good	n		ἀκρίβεια, ας, ἡ	#5	#0	#0	#0	#0	#1: 22.3	#0	#0	#0	#0	#0	#0	#0	#0	
nuance	good	a		ἀκριβής, ές	#8	#0	#0	#0	#0	#5: 18, 26, 23.15, 23.20, 24.22, 26.5	#0	#0	#0	#0	#0	#0	#0	#0	
nuance	good	b		ἀκριβῶς	#3	#2	#0	#0	#1: 1.3	#1: 18.25	#0	#0	#0		2.8	#0	#0	#0	
location	neut	n		ἀκροατήριον, ου, τό	#0	#0	#0	#0	#0	#1: 25.23	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		ἀλεκτοροφωνία, ας, ἡ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 13.35
nature	neut	n		ἀλεκτοροφωνία, ας, ἡ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 13.35
truth	good	a		ἀληθινός, ή, όν	#47	#16	#1: c16.11	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0	Jn 1.9, 4.23, 4.37, 6.32, 7.28, 8.16, 15.1, 17.3, 19.35
fish	good	v		ἁλιεύω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0	Jn 21.3
piety	bad	n		ἀλίσγημα, ατος, τό	#0	#0	#0	#0	#0	#1: 15.20	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		ἀλλαχόθεν	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0	Jn 10.1
geo	neut	b		ἀλλαχοῦ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.38
group	neut	rea?p		ἀλλήλων	#25	#36	#0	c6.11u	#9: 2.15, 4.36, 8.25, 12.1, 20.14, 24.14, 24.17, 24.32	#6: 4.15, 7.26, 21.6, 26.31, 28.4, 28.25									Mt 24.10, Mk 4.41, 8.16, 9.34, 15.31, Jn 4.33, 6.52, 13.22, 13.34, 15.12, 15.17, 16.17, 19.24
group	neut	red?p		ἀλλήλων	#15	#9	#0	#0	#1: 7.32	#1: 19.38	#0	#0	#0	#0	#0				Jn 13.35

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
group	neut	reg?p		ἀλλήλων	#9	#12	#0	#0	#1: 23.12	#1: 15.39	#0	#0	#0						Mt 25.32, Jn 5.44, 6.43, 11.56, 13.14, 16.19
identity	bad	a		ἀλλογενής	#46	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
identity	neut	a??f		ἄλλος, η, ο	#17	#6	#1: 6.29	#0	#0	#0				5.39q		#0	#0	#0	Mt 2.12, 12.13, 13.24, 13.31, 13.33, 19.9, 21.33, 26.71, 27.61, 28.1, Mk 10.11, 12.31, 15.41
identity	neut	a??m		ἄλλος, η, ο	#51	#29	#3: 7.19, 7.20, 10.1	#1: 9.19m	#4: 7.8, 20.16, 22.59, 23.35	#5: 2.12, 4.12, 15.2, 19.32, 21.34	8.28								Mt 4.21, 8.9, 16.14, 20.3, 20.6, 21.8, 21.36, 21.41, 22.4, 27.42; Mk 4.18, 6.15, 10.12, 11.8, 12.4, 12.5, 12.9, 12.32, 14.58, 15.31; Jn 4.37, 4.38, 5.7, 5.32, 5.43, 7.12, 7.41, 9.9, 9.16, 10.21, 12.29, 14.16, 15.24, 18.15, 18.16, 18.34, 19.18, 20.2, 20.3, 20.4, 20.8, 20.25, 21.2, 21.8, 21.18
identity	neut	a??n		ἄλλος, η, ο	#29	#8	#0	#0	#0	#2: 19.32, 21.34									Mt 13.5, 13.7, 13.8, 25.16, 25.17, 25.20, 25.22; Mk 4.5, 4.7, 4.8, 4.36, 7.4; Jn 6.22, 6.23, 10.16, 20.30, 21.25
geneaology	neut	a		ἀλλόφυλος, ον	#275	#0	#0	#0	#0	#1: 10.28	#0	#0	#0	#0	#0	#0	#0	#0	
liquid	good	n		ἀλόη, ης, ἡ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.39
legal	neut	a		ἀμάρτυρος, ον	#0	#0	#0	#0	#0	#1: 14.17	#0	#0	#0	#0	#0	#0	#0	#0	
status	bad	a???p?		ἁμαρτωλός, όν	#103	#10	#0	#0	#10: 5.30, 5.32, 6.32, 6.33, 6.34, 7.34, 13.2, 15.1, 15.2, 24.7	#0									Mt 9.10, 9.11, 9.13, 11.19, 26.45, Mk 2.15, 2.16, 2.17, 14.41, Jn 9.31
status	bad	a???s?		ἁμαρτωλός, όν	#71	#4	#3: 7.37, c15.7, c15.10	#1: c5.8u	#3: 7.39, 18.13, 19.7	#0				#0	#0				Mk 8.38, Jn 9.16, 9.24, 9.25
piety	good	a		ἄμεμπτος, ον	#16	#4	#0	#0	#1h: 1.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	n		ἀμπελουργός, οῦ, ὁ	#4	#0	#0	#0	#1: 13.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	v		ἀμύνομαι	#10	#0	#0	#0	#0	#1: 7.24	#0	#0	#0	#0	#0	#0	#0	#0	
fish	good	v		ἀμφιβάλλω	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.16
fishing	good	n		ἀμφίβληστρον, ου, τό	#5	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 4.18
clothing	good	v		ἀμφιέζω | ἀμφιάζω	#2	#0	#0	#0	#1: 12.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		ἄμφοδον, ου, τό	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 11.4
number	neut	a		ἀμφότεροι	#137	#3	#0	c5.7u	#4: 1.6, 1.7, 6.39, 7.42	#3: 8.38, 19.16, 23.8	#0	#0	#0			#0	#0	#0	Mt 9.17, 13.30, 15.14
motion	neut	v	ἀνά	ἀναβαίνω	#622	#19	#0	#0	#9: 2.4, 2.42, 5.19, 9.28*, 18.10, 18.31, 19.4, 19.28, 24.38	#19									Mt 5.1, 13.7, 14.23, 14.32, 15.29, 17.27, 20.17, 20.18; Mk 1.10, 3.13, 4.7, 4.8, 4.32, 6.51, 10.32, 10.33, 15.8; Jn 1.51, 2.13, 3.13, 5.1, 6.62, 7.8, 7.10, 7.14, 10.1, 11.55, 12.20, 20.17, 21.11
legal	neut	v	ἀνά	ἀναβάλλω	#6	#0	#0	#0	#0	#1: 24.22	#0	#0	#0	#0	#0	#0	#0	#0	
fishing	neut	v	ἀνά	ἀναβιβάζω	#40	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.48
witness	good	v	ἀνά	ἀναβλέπω	#34	#0	#3: 7.22,	#1: 9.16m	#3: 18.41, 19.5, 21.1	#4: 9.12, 9.17, 9.18, 22.13	6.41			14.19					Mt 11.5, 20.34; Mk 7.34, 8.24, 10.51, 10.52, 16.4; Jn 9.11,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
							18.42, 18.43												9.15, 9.18; Qn and Ac "see again", Lk1 and Lk2, "look up"
freedom	good	n	ἀνά	ἀνάβλεψις, εως, ἡ	#1	#0	#0	#0	#1: 4.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v	ἀνά	ἀναβοάω	#47	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.46
legal	neut	n	ἀνά	ἀναβολή, ῆς, ἡ	#3	#0	#0	#0	#0	#1: 25.17	#0	#0	#0	#0	#0	#0	#0	#0	
house	neut	n	ἀνά	ἀνάγαιον, ου, τό	#0	#0	#0	#0	#1: 22.12	#0				#0	#0	#0	#0	#0	Mk 14.15
lit	neut	n	ἀνά	ἀναγινώσκω	#61	#7	#0	#0	#3: 4.16, 6.3, 10.26*	#7: 8.28, 8.30, 8.32, 13.27, 15.21, 15.31, 23.34									Mt 12.3, 12.5, 19.4, 21.16, 21.42, 22.31, 24.15; Mk 2.25, 12.10, 12.26, 13.14; Jn 19.20
authority, compel	bad	v	ἀνά	ἀναγκάζω	#20	#4	#0	#0	#1: 14.23*	#2: 26.11, 28.19						#0	#0	#0	Mt 14.22; Mk 6.45
necessity	neut	n	ἀνά	ἀνάγκη, ης, ἡ	#42	#14	#0	#0	#2: 14.28, 21.23	#0	#0	#0	#0			#0	#0	#0	Mt 18.7
identity	neut	v	ἀνά	ἀναγνωρίζω	#1	#0	#0	#0	#0	#1: 7.13	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ἀνά	ἀνάγω	#109	#2	#0	#0	#3: 2.22, 4.5, 8.22	#17	#0	#0	#0			#0	#0	#0	Mt 4.1
order	good	n	ἀνά	ἀνάδειξις, εως, ἡ	#1	#0	#0	#0	#1: 1.80	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	v	ἀνά	ἀναδίδωμι	#2	#0	#0	#0	#0	#1: 23.33	#0	#0	#0	#0	#0	#0	#0	#0	
life	good	v	ἀνά	ἀναζάω	#0	#1	#0	#0	#1: 15.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	v	ἀνά	ἀναζητέω	#3	#0	#0	#0	#2: 2.44, 2.45	#1: 11.25	#0	#0	#0	#0	#0	#0	#0	#0	
ritual	neut	n	ἀνά	ἀνάθημα, ατος, τό	#1	#0	#0	#0	#1h: 21.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	n	ἀνά	ἀναίδεια, ας, ἡ	#1	#0	#1: 11.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
witness	neut	v	ἀνά	ἀναδείκνυμι	#19	#0	#0	#0	#1: 10.1	#1: 1.24	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n	ἀνά	ἀναίρεσις, εως, ἡ	#5	#0	#0	#0	#0	#1: 8.1	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	ἀνά	ἀναιρέω	#82	#2	#0	#0	#2: 22.2, 23.32	#18	#0	#0	#0			#0	#0	#0	Mt 2.16
posture	good	v	ἀνά	ἀνακαθίζω	#0	#0	#0	#0	#1: 7.15	#1: 9.40	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ἀνά	ἀνακάμπτω	#13	#1	#0	#0	#1: 10.6	#1: 18.21	#0	#0	#0			#0	#0	#0	Mt 2.12
posture, hospitality, feast	neut	v	ἀνά	ἀνάκειμαι	#2	#0	#0	#0	#1: 22.27	#0									Mt 9.10, 22.10, 22.11, 26.7, 26.20; Mk 6.26, 14.18, 16.14; Jn 6.11, 12.2, 13.23, 13.28
motion	neut	v	ἀνά	ἀνακλίνω	#1	#0	#0	#0	#2: 2.7, 12.37	#0						#0	#0	#0	Mt 8.11, 14.19; Mk 6.39
comm	neut	v	ἀνά	ἀνακράζω	#14	#0	#0	#1: 4.33m	#2: 8.28, 23.18	#0	1.23			#0	#0	#0	#0	#0	Mk 6.49
	neut	v	ἀνά	ἀνακρίνω	#6	#8	#0	#0	#1: 23.14	#5: 4.9, 12.19, 17.11, 24.8, 28.18	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	n	ἀνά	ἀνάκρισις, εως, ἡ	#1	#0	#0	#0	#0	#1: 25.26	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	v	ἀνά	ἀνακύπτω	#2	#0	21.28c	#0	#1: 13.11	#0	#0	#0	#0	#0	#0				Jn 8.7, 8.10
honor	good	n	ἀνά	ἀνάλημψις, εως, ἡ	#1	#0	#0	#0	#1: 9.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	
destroy	bad	v	ἀνά	ἀναλίσκω	#20	#1	#1: 9.54	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
flavor/flav	bad	a	ἀνά	ἄναλος, ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.50
motion	neut	v	ἀνά	ἀναλύω	#17	#1	#1: 12.36c	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	bad	a	ἀνά	ἀναμάρτητος, ον	#4	#0	#0	#0	#0		#0	#0	#0	#0	#0	#0	#0	#0	Jn 8.7
memory	good	n	ἀνά	ἀνάμνησις, εως, ἡ	#5	#3	#0	#0	#1: 22.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	
persuasion	neut	a	ἀνά	ἀναντίρρητος, ον	#0	#0	#0	#0	#0	#1: 19.36	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	b	ἀνά	ἀναντιρρήτως	#0	#0	#0	#0	#0	#1: 10.29	#0	#0	#0	#0	#0	#0	#0	#0	
rest	good	n	ἀνά	ἀνάπαυσις, εως, ἡ	#60	#2	#0	#0	#1: 11.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
rest	good	v	ἀνά	ἀναπαύω	#68	#7	#0	#0	#1: 12.19	#0						#0	#0	#0	Mt 11.28, 26.45; Mk 6.31, 14.41
persuasion	good	v	ἀνά	ἀναπείθω	#2	#0	#0	#0	#0	#1: 18.13	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	a	ἀνά	ἀνάπειρος, ον	#2	#0	#0	#0	#2: 14.13c, 14.21c	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ἀνά	ἀναπέμπω	#0	#1	#1: 23.7	#0	#2: 23.11, 23.15	#1: 25.21	#0	#0	#0	#0	#0	#0	#0	#0	
motion, drama	good	v	ἀνά	ἀναπηδάω	#10	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.50
posture	neut	v	ἀνά	ἀναπίπτω	#8	#0	#1: 11.37	#0	#1: 14.10	#0									Mt 15.35, Mk 6.40, 8.6; Jn 6.10, 13.12, 13.25, 21.20
lit	good	v	ἀνά	ἀναπτύσσω	#5	#0	#0	#0	#1: 4.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fire	neut	v	ἀνά	ἀνάπτω	#24	#1	#0	#0	#1: 12.49*	#0							#0		
violence, mob	bad	v	ἀνά	ἀνασείω	#0	#0	#0	#0	#1: 23.5	#0			#0	#0	#0	#0	#0	#0	Mk 15.11
emotion, negative	bad	v	ἀνά	ἀνασκευάζω	#0	#0	#0	#0	#0	#1: 15.24	#0	#0	#0	#0	#0	#0	#0	#0	
motion	good	v	ἀνά	ἀνασπάω	#4	#0	#0	#0	#1: 14.5	#1: 11.10	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, bitter	bad	v	ἀνά	ἀναστενάζω	#4	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 8.12
life	good	n	ἀνά	ἀνάστασις, εως, ἡ	#6	#14	#5: 14.14, 20.27, 20.33, 20.35, 20.36	#0	#1: 2.34	#11: 1.22, 2.31, 4.2, 4.33, 17.18, 17.32, 23.6, 23.8, 24.15, 24.21, 26.23									Mt 22.23, 22.28, 22.30, 22.31; Mk 12.18, 12.23; Jn 5.29, 11.24, 11.25
history	good	v	ἀνά	ἀνατάσσομαι	#0	#0	#0	#0	#1: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v	ἀνά	ἀνατέλλω	#59	#3	#0	#0	#1: 12.54	#0				#0	#0	#0	#0	#0	Mt 4.16, 5.45, 13.6; Mk 4.6, 16.2
nature, direction	neut	n	ἀνά	ἀνατολή, ῆς, ἡ	#180	#3	#0	#0	#2: 1.78, 13.29	#0				#0	#0	#0	#0	#0	Mt 2.1, 2.2, 2.9, 8.11, 24.27; Mk 16.8
witness	good	v	ἀνά	ἀναφαίνω	#6	#0	#0	#0	#1: 19.11	#1: 21.3	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v	ἀνά	ἀναφέρω	#162	#6	#0	#0	#1: 24.51					#0	#0	#0	#0	#0	Mk 9.2
comm, drama	neut	v	ἀνά	ἀναφωνέω	#5	#0	#0	#0	#1: 1.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
healing	good	n	ἀνά	ἀνάψυξις, εως, ἡ	#1	#0	#0	#0	#0	#1: 3.20	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Ἀνδρέας, ου, ὁ	#0	#0	#0	#0	#1: 6.14	#1: 1.13		3.18	1.29						Mt 4.18, 10.2, Mk 1.16, 13.3, Jn 1.40, 1.44, 6.8, 12.22
security	good	a		ἀνέκλειπτος, ον	#0	#0	#0	#0	#1h: 12.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
necessity	neut	a		ἀνένδεκτος, ον	#0	#0	#0	#0	#1: 17.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	bad	a		ἀνεύθετος, ον	#0	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n		ἄνηθον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.23
social	neut	namp*		ἀνήρ, ἀνδρός, ὁ	#232	#3	#0	#0	#1: 9.32	#15: 6.3, 6.11, 8.3, 9.2, 9.38, 10.5, 10.21, 11.3, 15.22, 15.25, 17.5, 19.37, 21.26, 21.38, 22.4	#0	#0	#0	#0	#0				Jn 4.18
social	neut	ngmp*		ἀνήρ, ἀνδρός, ὁ	#161	#0	#0	#0	#2: 11.31, 14.24	#5: 1.21, 4.4, 5.14, 5.36, 17.12	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	nnmp*		ἀνήρ, ἀνδρός, ὁ	#392	#5	#1: 24.4	#1: 9.14	#7: 5.18, 7.20, 9.30, 11.32, 17.12, 22.63, 24.4	#17: 1.10, 2.5, 2.14, 5.25, 8.2, 8.12, 9.7, 10.17, 10.19, 11.11, 11.20, 17.34, 19.7, 20.30, 21.23, 23.21, 25.24						#0	#0	#0	Mt 12.41, 14.21, 14.35, 15.38, Mk 6.44

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
piety	good	v		ἀνθομολογέομαι	#5	#0	#0	#0	#1: 2.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vd???p	ἀνά	ἀνίστημι	#23	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vd???s	ἀνά	ἀνίστημι	#71	#1	#0	#0	#0	#8: 8.26, 9.6, 9.34, 9.40, 10.26, 12.7, 14.10, 26.16	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vi???p	ἀνά	ἀνίστημι	#68	#2	#0	#0	#1: 11.32	#2: 6.9, 20.30	#0	#0	#0		#0	#0	#0	#0	Mt 12.41
posture	neut	vi???s	ἀνά	ἀνίστημι	#232	#2	c4.16u, c10.25	#0	#4: 8.55, 9.8, 9.19, 18.33	#11: 2.24, 2.32, 3.22, 5.36, 5.37, 7.18, 7.37, 9.34, 9.41, 13.34, 26.30									Mt 22.24, Mk 3.26, 5.42, 9.27, 9.31, 10.34, Jn 6.39, 6.40, 6.44, 6.54, 11.23, 11.24, 11.31
posture	neut	vn*	ἀνά	ἀνίστημι	#29	#1	c24.7	#0	#1: 24.46	#2: 10.41, 17.3				#0	#0				Mk 8.31, 9.10, Jn 20.9
posture	neut	vo*	ἀνά	ἀνίστημι	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vp????p	ἀνά	ἀνίστημι	#16	#0	#0	#0	#3: 4.29*, 22.46, 24.33	#2: 5.6, 23.9				#0	#0	#0	#0	#0	Mk 14.57
posture	neut	vp????s	ἀνά	ἀνίστημι	#62	#1	c11.8	c5.28u	#12: 1.39, 4.38, 4.39, 5.25*, 6.8, 11.7, 15.18, 15.20, 17.19, 22.45, 23.1*, 24.12	#20: 1.15, 3.26, 5.17, 5.34, 8.27, 9.11, 9.18, 9.39, 10.13, 10.20, 10.23, 11.7, 11.28, 13.16, 13.33, 14.20, 15.7, 17.31, 22.10, 22.16									Mt 9.9, 26.62, Mk 1.35, 2.14, 7.24, 10.1, 14.60, 16.9;
posture	neut	vs???p	ἀνά	ἀνίστημι	#10	#0	#0	#0	#0	#0	#0			#0	#0	#0	#0	#0	Mk 12.23, 12.25
posture	neut	vs???s	ἀνά	ἀνίστημι	#15	#0	#0	#0	#1: 16.31	#0				#0	#0		#0	#0	Mk 9.9, Jn 6.39
comm	neut	v	ἀντί	ἀνταποκρίνομαι	#3	#1	#0	#0	#1: 14.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
dialogue	neut	v	ἀντί	ἀντιβάλλω	#1	#0	#0	#0	#1: 24.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
hosp	neut	v	ἀντί	ἀντικαλέω	#0	#0	#0	#0	#1: 14.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	bad	v	ἀντί	ἀντίκειμαι	#13	#6	#0	#0	#2: 13.17, 21.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	p	ἀντί	ἄντικρυς	#1	#0	#0	#0	#0	#1: 20.15	#0	#0	#0	#0	#0	#0	#0	#0	
econ	neut	v	ἀντί	ἀντιμετρέω	#0	#0	#1: 6.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	p	ἀντί	ἀντιπέρα	#0	#0	#0	#0	#1: 8.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	
conflict	bad	v	ἀντί	ἀντιπίπτω	#3	#0	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	
liquid vessel	neut	n		ἄντλημα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.11
conflict	neut	v		ἀντοφθαλμέω	#1	#0	#0	#0	#0	#1: 27.15	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		ἄνωθεν	#23	#4	#0	#0	#1: 1.3	#1: 26.5									Mt 27.51, Mk 15.38, Jn 3.3, 3.7, 3.31, 19.11, 19.23
direction	neut	b		ἄνωθεν	#23	#4	#0	#0	#1: 1.3	#1: 26.5									Mt 27.51, Mk 15.38, Jn 3.3, 3.7, 3.31, 19.11, 19.23
location	neut	a		ἀνωτερικός, ον	#0	#0	#0	#0	#0	#1: 19.1	#0	#0	#0	#0	#0	#0	#0	#0	
death	bad	v		ἀπάγχω	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 27.5
action	good	n		ἀπαρτισμός, οῦ, ὁ	#0	#0	#0	#0	#1bh: 14.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἅπας, ασα, αν	#75	#3	#0	#0	#11: 3.21, 4.6, 4.40, 5.26, 8.37, 9.15, 19.37, 19.48, 20.6, 21.15, 23.1	#12: 2.7, 2.44, 4.31, 4.32, 5.12, 5.16, 10.8, 11.10, 16.3, 16.38, 25.24, 27.33									Mt 6.32, 24.39, 28.11, Mk 1.27, 8.25, 11.32, 16.15, Jn 4.25
social, comm	neut	v		ἀπασπάζομαι	#1	#0	#0	#0	#0	#1: 21.6	#0	#0	#0	#0	#0	#0	#0	#0	
motion	bad	v		ἀπελαύνω	#3	#0	#0	#0	#0	#1: 18.16	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	n		ἀπελεγμός, οῦ, ὁ	#0	#0	#0	#0	#0	#1: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, expectation	neut	v		ἀπελπίζω	#6	#0	#0	#0	#1: 6.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	a		ἀπερίτμητος, ον	#32	#0	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	a		ἀπόδημος, ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 13.34

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
finance	neut	v		ἀποδίδωμι	#204	#16	#3: c12.59, c19.8, c20.25	#0	#4: 7.42, 9.42, 10.35, 16.2	#4: 4.33, 5.8, 7.9, 19.40				5.33		#0	#0	#0	Mt 5.26, 6.4, 6.6, 6.18, 12.36, 16.27, 18.25, 18.26, 18.28, 18.29, 18.30, 18.34, 20.8, 21.41, 22.21, 27.58, Mk 12.17
action	bad	v		ἀποθλίβω	#1	#0	#0	#0	#1h: 8.45*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
healing	good	n		ἀποκατάστασις, εως, ἡ	#0	#0	#0	#0	#0	#1: 3.21	#0	#0	#0	#0	#0	#0	#0	#0	
house	bad	v		ἀποκλείω	#38	#0	c13.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	vp???nms		ἀποκρίνομαι	#36	#0	#3: 7.22, 10.27u, c13.25	8.21, 9.20, 9.41u	#27: 1.19, 1.35, 3.11, 4.8, 4.12, 5.5, 5.22, 5.31, 6.3, 7.40, 7.43, 9.49, 10.41, 11.7, 11.45, 13.2, 13.8, 13.14, 14.3, 15.29, 17.17, 19.40, 20.3, 22.51, 23.3, 23.40, 24.18	#4: 5.29, 8.24, 8.34, 25.9	3.33, 8.29, 9.19								Mt 3.15, 4.4, 8.8, 11.4, 11.25, 12.39, 12.48, 13.11, 13.37, 14.28, 15.3, 15.13, 15.15, 15.24, 15.26, 15.28, 16.2, 16.16, 16.17, 17.4, 17.11, 17.17, 19.4, 19.27, 20.13, 20.22, 21.21, 21.24, 21.29, 21.30, 22.1, 22.29, 24.2, 24.4, 25.12, 25.26, 25.40, 26.23, 26.25, 26.33, 27.21. 27.25, 28.5, Mk 6.37, 9.5, 10.3, 10.24, 10.51, 11.14, 11.22, 12.35, 14.48, 15.2, 15.12
comm	neut	vp???nmp		ἀποκρίνομαι	#4	#0	#0	#0	#3: 9.19, 17.37, 20.39	#1: 4.19						#0	#0	#0	Mt 21.27, 26.66, Mk 11.33
legal	bad	v		ἀπολογέομαι	#3	#2	c21.14	#0	#1: 12.11	#6: 19.33, 24.10, 25.8, 26.1, 26.2, 26.24	#0	#0	#0	#0	#0	#0	#0	#0	
house	bad	v		ἀπομάσσω	#1	#0	#0	#0	#1: 10.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	bad	v		ἀπονίπτω	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 27.24
motion	bad	v		ἀποπίπτω	#10	#0	#0	#0	#0	#1: 9.18	#0	#0	#0	#0	#0	#0	#0	#0	
thought	bad	v		ἀπορέω	#14	#2	#0	#0	#1h: 24.4	#1: 25.20	#0	#0	#0	#0	#0	#0	#0	#0	Jn 13.22
emotion, anxiety	bad	n		ἀπορία, ας, ἡ	#10	#0	c21.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
danger, motion	neut	v		ἀπορίπτω	#43	#0	#0	#0	#0	#1: 27.43	#0	#0	#0	#0	#0	#0	#0	#0	
craft	good	v		ἀποστεγάζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 2.4
comm	bad	v		ἀποστοματίζω	#0	#0	#0	#0	#1: 11.53	#0	#0	#0	#0	#0	#0	#0	#0	#0	
trade	neut	v		ἀποφορτίζομαι	#0	#0	#0	#0	#0	#1: 21.3	#0	#0	#0	#0	#0	#0	#0	#0	
death, drama	bad	v		ἀποψύχω	#1	#0	#0	#0	#1: 21.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	vi		ἅπτω	#44	#1	#0	#3: 5.13, 8.44, 8.46	#4: 7.14, 7.39, 8.47, 15.8	#0	1.41, 5.27, 5.30								Mt 8.3, 8.15, 9.20, 9.29, 14.36, 20.34, Mk 5.31, 6.56, 7.33
social	neut	vp		ἅπτω	#40	#0	#0	#0	#4: 8.16, 8.45, 11.33, 22.51	#1: 28.2	#0	#0	#0	#0	#1: 17.7	#0	#0	#0	
social	neut	vs		ἅπτω	#0	#0	#0	#0	#1: 18.15	#0					9.21	#0	#0	#0	Mt 14.36, Mk 3.10, 5.28, 6.56, 8.22, 10.13
style	neut	x		ἄρα	#73	#31	11.20	8.25c	1.66, 11.48*, 12.42, 18.8, 22.23	#6: 8.22, 8.30, 11.18, 12.18, 17.27, 21.38	4.41c								Mt 7.20, 12.28, 17.26, 18.1, 19.25, 19.27, 24.45; Mk 4.41, 11.13
clothing	good	a		ἄραφος, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.23
trade, idolatry	bad	n		ἀργυροκόπος, ου, ὁ	#2	#0	#0	#0	#0	#1: 19.24	#0	#0	#0	#0	#0	#0	#0	#0	
authority	good	n		Ἀρεοπαγίτης, ου, ὁ	#0	#0	#0	#0	#0	#1: 17.34	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort	Notes
animal	neut	n		ἀρήν, ἀρνός, ὁ	#37	#0	#0	#0	#1: 10.3	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	v		ἀροτριάω	#12	#1	#0	#0	#1: 17.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	n		ἄροτρον, ου, τό	#5	#0	#0	#0	#1: 9.62	#0	#0	#0	#0	#0	#0	#0	#0	#0	
resource, travel	neut	n		ἀρτέμων, ωνος, ὁ	#0	#0	#0	#0	#0	#1: 27.40	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		ἄρτι	#12	#16	#0	#0	#0	#0	#0	#0	#0						Mt 3.15, 9.18, 11.12, 23.39, 26.29, 26.53, 26.64; Jn 2.10, 5.17, 9.19, 9.25, 13.7, 13.19, 13.33, 13.37, 14.7, 16.12, 16.24, 16.31
chron	neut	n		ἀρχή, ῆς, ἡ	#221	#31	#1: 12.11	#0	#2: 1.2, 20.20	#4: 10.11, 11.5, 11.15, 26.4									Mt 19.4, 19.8, 24.8, 24.21; Mk 1.1, 10.6, 13.8, 13.19; Jn 1.1, 1.2, 2.11, 6.64, 8.25, 8.44, 15.27, 16.4; not time but rulers in QnLk 12.11
status	neut	a		ἀρχιερατικός, όν	#0	#0	#0	#0	#0	#1: 4.6	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	n??p*		ἀρχιερεύς, έως, ὁ	#0	#2	#0	#1: 9.22	#11: 19.47, 20.1, 20.19, 22.2, 22.4, 22.52, 22.66, 23.4, 23.10, 23.13, 24.20	#10: 4.33, 5.24, 9.14, 9.21, 22.30, 23.14, 25.2, 25.15, 26.10, 26.12	8.31	11.18		16.21	2.4				Mt 20.18, 21.15, 21.23, 21.45, 26.3, 26.14, 26.47, 26.59, 27.1, 27.3, 27.6, 27.12, 27.20, 27.41, 27.62, 28.11, Mk 10.33, , 11.27, 14.1, 14.10, 14.43, 14.53, 14.55, Jn 11.47, 11.57, 12.10, 18.3, 18.35, 19.6, 19.15, 19.21
status	neut	n??s*		ἀρχιερεύς, έως, ὁ	#43	#15	#0	#0	#3: 3.2, 22.50, 22.54	#12: 4.6, 5.17, 5.21, 5.27, 7.1, 9.1, 19.14, 22.5, 23.2, 23.4, 23.5, 24.1									Mt 26.3, 26.51, 26.57, 26.58, 26.62, 26.63, 26.65, Mk 2.26, 14.47, 14.53, 14.54, 1460, 14.61, 14.63, 14.66, Jn 11.49, 11.51, 18.10, 18.13, 18.15, 18.16, 18.19, 18.22, 18.24, 18.26
status	neut	n		ἀρχισυνάγωγος, ου, ὁ	#0	#0	#0	#0	#2: 8.49, 13.14	#3: 13.15, 18.8, 18.17	#0	#4: 5.22, 5.35, 5.36, 5.38	#0	#0	#0	#0	#0	#0	
status	bad	n		ἀρχιτελώνης, ου, ὁ	#0	#0	#0	#0	#1: 19.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
drama, speaking cues	neut	v		ἄρχω	#165	#3	#0	#0	#31: 3.8, 3.23, 4.21, 5.21*, 7.15, 7.24*, 7.38*, 7.49, 9.12*, 11.29*, 11.53, 12.1*, 12.45, 13.25*, 13.26*, 14.9, 14.18*, 14.29, 14.30, 15.14, 15.24, 19.37, 19.45, 20.9, 21.28*, 22.23, 23.2*, 23.5, 23.30, 24.27, 24.47	#10: 1.1, 1.22, 2.4, 8.35, 10.37, 11.4, 11.15, 18.26, 24.2, 27.35									Mt 4.17, 11.7, 11.20, 12.1, 14.30, 16.21, 16.22, 18.24, 20.8, 24.49, 26.22, 26.37, 26.74; Mk 1.45, 2.23, 4.1, 5.17, 5.20, 6.2, 6.7, 6.34, 6.55, 8.11, 8.31, 8.32, 10.28, 10.32, 10.41, 10.42, 10.47, 11.15, 12.1, 13.5, 14.19, 14.33, 14.65, 14.69, 14.71, 15.8, 15.18; Jn 8.9, 13.5
style	bad	a		ἄσημος, ον	#3	#0	#0	#0	#0	#1: 21.39	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	n		ἀσθένεια, ας, ἡ	#7	#15	#0	#0	#4: 5.15, 8.2, 13.11, 13.12	#1: 28.9	#0	#0	#0			#0	#0	#0	Mt 8.17

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
sickness	bad	v		ἀσθενέω	#74	#16	#0	#0	#1: 4.40	#3: 9.37, 19.12, 20.35									Mt 10.8, 25.36, 25.39, Mk 6.56, Jn 4.46, 5.3, 5.7, 6.2, 11.1, 11.2, 11.3, 11.6
politics	neut	n		Ἀσιάρχης, ου, ὁ	#0	#0	#0	#0	#0	#1: 19.31	#0	#0	#0	#0	#0	#0	#0	#0	
need	bad	n		ἀσιτία, ας, ἡ	#0	#0	#0	#0	#0	#1: 27.21	#0	#0	#0	#0	#0	#0	#0	#0	
piety, need	bad	a		ἄσιτος, ον	#0	#0	#0	#0	#0	#1: 27.33	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v		ἀσκέω	#1	#0	#0	#0	#0	#1: 24.16	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, joy	good	b		ἀσμένως	#3	#0	#0	#0	#0	#1: 21.17	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v		ἀσπάζομαι	#12	#36	#1: 10.4	#0	#1: 1.40	#5: 18.22, 20.1, 21.7, 21.19, 25.13				5.47					Mt 10.12, Mk 9.15, 15.18
location	neut	b		ἆσσον	#0	#0	#0	#0	#0	#1: 27.13	#0	#0	#0	#0	#0	#0	#0	#0	
nature	neut	n		ἀστραπή, ῆς, ἡ	#24	#4	#0	#0	#3: 10.18, 11.36, 17.24	#0	#0	#0	#0		#0	#0	#0	#0	Mt 24.27, 28.3
nature	good	v		ἀστράπτω	#2	#0	#0	#0	#2: 17.24, 24.4	#0	#0	#0	#0	#0	#0	#0	#0	#0	
drama	bad	b		ἀσώτως	#0	#0	#0	#0	#1: 15.13	#0	#0	#0	#0	#0	#0	#0	#0	#0	
misc	neut	p		ἄτερ	#1	#0	#0	#0	#2: 22.6, 22.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	good	n		αὐγή, ῆς, ἡ	#2	#0	#0	#0	#0	#1: 20.11	#0	#0	#0	#0	#0	#0	#0	#0	
history	good	n		αὐτόπτης, ου, ὁ	#0	#0	#0	#0	#1: 1.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	a		αὐτόφωρος, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Jn 8.4
identity	neut	b		αὐτόχειρ	#0	#0	#0	#0	#0	#1: 27.19	#0	#0	#0	#0	#0	#0	#0	#0	
vision	neut	a		ἄφαντος	#0	#0	#0	#0	#1h: 24.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
character	good	n		ἀφελότης, ητος, ἡ	#0	#0	#0	#0	#0	#1: 2.46	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	n		ἄφιξις, εως, ἡ	#1	#0	#0	#0	#0	#1: 20.29	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		ἄφνω	#10	#0	#0	#0	#0	#3: 2.2, 16.26, 28.6	#0	#0	#0	#0	#0	#0	#0	#0	
drama, sickness	bad	n		ἀφρός, οῦ, ὁ	#0	#0	#0	#0	#1: 9.39	#0	#0	#0	#0	#0	#0	#0	#0	#0	
drama, sleep	bad	v		ἀφυπνόω	#0	#0	#0	#1: 8.23	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
danger	bad	n		ἀχλύς, ύος, ἡ	#0	#0	#0	#0	#0	#1: 13.11	#0	#0	#0	#0	#0	#0	#0	#0	
nature	neut	n		βάθος, ους, τό	#23	#5	#1: 8.6u	c5.4u	#0	#0						#0	#0	#0	Mt 13.5; Mk 4.5
detail	neut	v		βαθύνω	#3	#0	#0	#0	#1: 6.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
plant, Coptic	neut	n		βάϊον, ου, τό	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 12.13
social	good	v		βαπτίζω	#3	#10	#1: c11.38	#0	#7: 3.7, 3.12, 3.16, 3.21, 7.29, 7.30, 12.50	#19: 1.5, 2.38, 2.41, 8.12, 8.13, 8.16, 8.36, 8.38, 9.18, 10.47, 10.48, 11.16, 16.15, 16.33, 18.8, 19.3, 19.4, 19.5, 22.16									Mt 3.6, 3.11, 3.13, 3.14, 3.16, 28.19, Mk 1.4, 1.5, 1.8, 1.9, 6.14, 6.24, 7.4, 10.38, 10.39, 16.16, Jn 1.25, 1.26, 1.28, 1.31, 1.33, 3.22, 3.23, 3.26, 4.1, 4.2, 10.40
name	good	n		βαπτιστής, οῦ, ὁ	#0	#0	#0	#1: 9.19	#2: 7.20, 7.33	#0	8.28								Mt 3.1, 11.11, 11.12, 14.2, 14.8, 16.14, 17.13, Mk 6.25
name	neut	n		Βαρθολομαῖος	#0	#0	#0	#0	#1: 6.14	#1: 1.13									Mt 10.3, Mk 3.18
finance	good	a		βαρύτιμος, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 26.7
legal	bad	n		βασανιστής, οῦ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.34
politics	neut	n		βασίλισσα	#26	#1	#0	#0	#1: 11.31	#1: 8.27	#0	#0	#0	#0	#1: 12.42	#0	#0	#0	
body	neut	n		βάσις, εως, ἡ	#60	#0	#0	#0	#0	#1: 3.7	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v		βατταλογέω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 6.7
craft	neut	n		βελόνη, ης, ἡ	#0	#0	#0	#0	#1: 18.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
violence	bad	v		βιάζω	#14	#0	#1: 16.16	#0	#0	#0	#0	#0	#0	#1: 11.12	#0	#0	#0	#0	
violence	bad	a		βίαιος, α, ον	#12	#0	#0	#0	#0	#1: 2.2	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n		βιαστής, οῦ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 11.12
lit	good	n		βιβλίον	#178	#23	#0	#0	#2: 4.17, 4.20										Mt 19.7, Mk 10.4, Jn 20.30, 21.25
food	good	v		βιβρώσκω	#42	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 6.13
philosophy	neut	n		βίωσις, εως, ἡ	#1	#0	#0	#0	#0	#1: 26.4	#0	#0	#0	#0	#0	#0	#0	#0	
piety, comm	bad	v		βλασφημέω	#9	#19	#0	#0	#3: 12.10, 22.65, 23.39	#4: 13.45, 18.6, 19.37, 26.11									Mt 9.3, 26.65, 27.39; Mk 2.7, 3.28, 3.29, 15.29; Jn 10.36
necessity	neut	a		βλητέος, α, ον	#0	#0	#0	#0	#1: 5.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	n		βολή, ῆς, ἡ	#3	#0	c22.41	#0	c	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		βραδυπλοέω	#0	#0	#0	#0	#0	#1: 27.7	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		βρύχω	#5	#0	#0	#0	#0	#1: 7.54	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	a		βρώσιμος	#3	#0	c24.41	#0	c	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	n		βύσσος, ου, ἡ	#38	#0	c16.19	#0	c	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n		βωμός, οῦ, ὁ	#43	#0	#0	#0	#0	#1: 17.23	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		Γαββαθα	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.13
geo	neut	n		Γαλιλαία, ας, ἡ	#27	#0	#0	#1: 24.6	#12: 1.26, 2.4, 2.39, 3.1, 4.14, 4.31, 5.17, 8.26, 17.11, 23.5, 23.49, 23.55	#3: 9.31, 10.37, 13.31				c3.13, c4.18, c4.23, 4.25	2.22, 4.12, 4.15, 4.23				Mt 15.29, 17.22, 19.1, 21.11, 26.32, 27.55, 28.7, 28.10, 28.16, Mk 1.9, 1.14, 1.16, 1.28, 1.39, 3.7, 6.21, 7.31, 9.30, 14.28, 15.41, 16.7, Jn 1.43, 2.1, 2.11, 4.3, 4.43, 4.45, 4.46, 4.47, 4.54, 6.1, 7.1, 7.9, 7.41, 7.52, 12.21, 21.2
social	good	v		γαμίσκω	#0	#0	c20.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	x		γέ	#159	#10	#0	#2: 5.36, 5.37	#6: 10.6, 11.8, 13.9, 14.32, 18.5, 24.21	#3: 2.18, 8.30, 17.27	#0	#0	#0			#0	#0	#0	6.1, 7.20, 9.17, 17.26
geneaology	neut	n		γενεά, ᾶς, ἡ	#186	#5	#0	#1: 9.41	#12: 1.48, 1.50, 7.31, 11.29, 11.30, 11.31, 11.32, 11.50, 11.51, 16.8, 17.25, 21.32	#5: 2.40, 8.33, 13.36, 14.16, 15.21					12.41, 12.42	#0	#0	#0	Mt 1.17, 11.16, 12.39, 12.45, 16.4, 17.17, 23.36, 24.34, Mk 8.12, 8.38, 9.19, 13.30
chron	neut	n		γενετή, ῆς, ἡ	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 9.1
authority, age	neut	n		γερουσία, ας, ἡ	#34	#0	#0	#0	#0	#1: 5.21	#0	#0	#0	#0	#0	#0	#0	#0	
elderly	bad	n		γέρων, οντος, ὁ	#19	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 3.4
elderly	bad	n		γῆρας, ως γήρᾳ, τό	#45	#0	#0	#0	#1: 1.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
misc	neut	vn*		γίνομαι	#85	#17	#2: 21.9, 21.28c, 21.31	#0	#7: 3.22, 9.36, 10.36, 21.7, 21.36, 23.24	#14: 1.22, 4.28, 4.30, 7.39, 10.40, 14.3, 19.21, 20.16, 22.17, 26.22, 26.29, 27.16, 27.29, 27.33									Mt 20.26, 24.6, 26.54; Mk 1.17, 10.43, 13.7; Jn 1.12, 3.9, 5.6, 8.58, 9.27, 12.29, 13.19, 14.29
hist	neut	vp*		γίνομαι	#178	#30	#0	#0	#25: 1.2, 2.15, 4.23, 4.42, 6.48, 8.34, 8.35, 8.56, 9.7*, 10.13, 10.32, 13.17, 18.24, 21.31*, 22.40, 22.44,	#43									Mt 8.16, 11.21, 11.23, 13.21, 14.6, 14.15, 14.23, 16.2, 18.31, 20.8, 26.6, 26.20, 27.1, 27.54, 27.57, 28.11; Mk 1.32, 4.17, 4.35, 5.14, 6.2, 6.21, 6.26,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
									23.8, 23.19, 23.47, 23.48, 24.5, 24.12, 24.18, 24.22, 24.37										6.35, 6.47, 9.33, 13.29, 14.17, 15.33, 15.42, 16.10; Jn 2.9, 6.19, 13.2, 21.4
hist	neut	vpa???p		γίνομαι	#38	#5	#0	#0	#8: 1.2, 4.23, 10.13, 23.48, 24.5, 24.18, 24.22, 24.37	#6: 13.5, 15.25, 19.28, 21.17, 27.7, 27.36									Mt 11.21, 11.23, 14.6, 18.31, 27.54, 28.11, Mk 16.10
hist	neut	vpa???s		γίνομαι	#83	#16	#0	#0	#8: 4.42, 6.48, 10.32, 18.24, 22.40, 22.44, 23.19, 23.47	#27: 1.16, 1.18, 2.6, 4.11, 7.32, 7.38, 10.4, 10.37, 11.19, 21.11, 12.18, 12.23, 13.32, 15.2, 15.7, 16.27, 16.29, 16.35, 20.3, 21.40, 23.12, 24.25, 25.15, 25.26, 26.4, 26.6, 28.9									Mt 8.16, 13.21, 14.15, 14.23, 16.2, 20.8, 26.6, 26.20, 27.1, 27.57; Mk 1.32, 4.17, 4.35, 6.2, 6.21, 6.26, 6.35, 6.47, 9.33, 14.17, 15.33, 15.42; Jn 21.4
hist	neut	vpp*		γίνομαι	#24	#3	#0	#0	#4: 9.7*, 13.17, 21.31, 23.8	#7: 8.13, 12.5, 12.9, 19.26, 23.10, 24.2, 28.6									Mk 6.2, Mk 13.29, Jn 6.19, Jn 13.2
hist	neut	vpx*		γίνομαι	#35	#5	#0	#0	#5: 2.15, 8.34, 8.35, 8.56, 24.12	#3: 4.21, 5.7, 13.12				#0	#0	#0	#0	#0	Mk 5.14
food	good	n		γλεῦκος, ους, τό	#1	#0	#0	#0	#0	#1: 2.13	#0	#0	#0	#0	#0	#0	#0	#0	
craft	good	n		γναφεύς, έως, ὁ	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.3
wisdom	neut	n		γνώστης, ου, ὁ	#5	#0	#0	#0	#0	#1: 26.3	#0	#0	#0	#0	#0	#0	#0	#0	
lit	good	n		γραφή, ῆς, ἡ	#45	#20	#0	#0	#4: 4.21, 24.27, 24.32, 24.45	#7: 1.16, 8.32, 8.35, 17.2, 17.11, 18.24, 18.28									Mt 21.42, 22.29, 26.54, 26.56, Mk 12.10, 12.24, 14.49, Jn 2.22, 5.39, 7.38, 7.42, 10.35, 13.18, 17.12, 19.24, 19.28, 19.36, 19.37, 20.9
lit	good	v		γράφω	#288	#110	#2: c10.26, c20.28	#0	#18: 1.3, 1.63, 2.23, 3.4, 4.4, 4.8, 4.10, 4.17, 7.27, 16.6, 16.7, 18.31, 19.46, 20.17, 21.22, 22.37, 24.44, 24.46	#11: 1.20, 7.42, 13.29, 13.33, 15.15, 15.23, 18.27, 23.5, 23.25, 24.14, 25.26				4.4, 4.6, 4.7, 4.10	2.5				Mt 11.10, 21.13, 26.24, 26.31, 27.37, Mk 1.2, 7.6, 9.12, 9.13, 10.4, 10.5, 11.17, 12.19, 14.21, 14.27, Jn 1.45, 2.17, 5.46, 6.31, 6.45, 8.8, 8.17, 10.34, 12.14, 12.16, 15.25, 19.19, 19.20, 19.21, 19.22, 20.30, 20.31, 21.24, 21.25
spirit	bad	n		δαίμων, ονος, ὁ	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 8.31
emotion, lament	bad	n		δάκρυον, ου, τό	#34	#5	#2: 7.38, 7.44	#0	#0	#2: 20.19, 20.31	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, lament	bad	v		δακρύω	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.35
status	good	n		δακτύλιος, ου, ὁ	#37	#0	#0	#0	#1h: 15.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
finance	bad	n		δάν(ε)ιον, ου, τό	#4	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.27
finance	neut	n		δανιστής, οῦ, ὁ	#0	#0	#0	#0	#1: 7.41	#0	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	n		δαπάνη, ης, ἡ	#9	#0	#0	#0	#1: 14.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
necessity	neut	v		δεῖ	#50	#36	c17.25	#1: 9.22m	#17: 2.49, 4.43, 9.22, 11.42, 12.12, 13.14, 13.16, 13.33, 15.32, 18.1, 19.5, 21.9, 22.7, 22.37, 24.7, 24.26, 24.44	#22: 1.16, 1.21, 3.21, 4.12, 5.29, 9.6, 9.16, 14.22, 15.5, 16.30, 17.3, 19.21, 19.36, 20.35, 23.11, 24.19, 25.10, 25.24, 26.9, 27.21, 27.24, 27.26									Mt 16.21, 17.10, 18.33, 23.23, 24.6, 25.27, 26.35, 26.54, Mk 8.31, 9.11, 13.7, 13.10, 13.14, 14.31, Jn 3.7, 3.14, 3.30, 4.4, 4.20, 4.24, 9.4, 10.16, 12.34, 20.9

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
emotion, fear	bad	v		δειλιάω	#17	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 14.27
person	neut	n		δεῖνα, ὁ, ἡ, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 26.18
hyperbole, drama	bad	b		δεινῶς	#4	#0	#0	#0	#1: 11.53	#0	#0	#0	#0			#0	#0	#0	Mt 8.6
food	good	v		δειπνέω	#4	#2	#0	#0	#2: 17.8, 22.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
hosp	good	n		δεῖπνον, ου, τό	#7	#4	c14.12, c14.16, c14.17u, c14.24u	#0	20.46	#0									Mt 23.6, Mk 6.21, 12.39, Jn 12.2, 13.2, 13.4, 21.20
piety	good	n		δεισιδαιμονία, ας, ἡ	#0	#0	#0	#0	#0	#1: 25.19	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	a		δεισιδαίμων, ον	#0	#0	#0	#0	#0	#1: 17.22	#0	#0	#0	#0	#0	#0	#0	#0	
math	neut	a		δέκα	#294	#7	#0	#0	#10: 13.16, 14.31, 15.8, 17.12, 17.17, 19.13, 19.16, 19.17, 19.24, 19.25	#1: 25.6						#0	#0	#0	Mt 20.24, 25.1, 25.28; Mk 10.41
military	bad	n		δεξιολάβος, ου, ὁ	#0	#0	#0	#0	#0	#1: 23.23	#0	#0	#0	#0	#0	#0	#0	#0	
ritual	good	v		δέομαι	#94	#6	#0	c9.40u	#7: 5.12, 8.28, 8.38, 9.38, 10.2, 21.36, 22.32	#7: 4.31, 8.22, 8.24, 8.34, 10.2, 21.39, 26.3	#0	#0	#0			#0	#0	#0	Mt 9.38
agri	neut	n		δέσμη, ης, ἡ	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.30
command, chron	neut	b		δεῦρο	#77	#3	#1: 18.22c	#0	#0	#2: 7.3, 7.34									Mt 19.21, Mk 10.21, Jn 11.43
chron	neut	a		δευτεραῖος, αία, ον	#0	#0	#0	#0	#0	#1: 28.13	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		δεύτερος, α, ον	#147	#28	#0	#0	#3: 12.38, 19.18, 20.30	#5: 7.13, 10.15, 11.9, 12.10, 13.33	#0	#0	#0						Mt 22.26, 22.39, 26.42, 12.21, 12.31, 14.72, Jn 3.4, 4.54, 9.24, 21.16
comm, public	neut	v		δημηγορέω	#2	#0	#0	#0	#0	#1: 12.21	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	v		διαβάλλω	#5	#0	#0	#0	#1: 16.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	neut	n		διάγνωσις, εως, ἡ	#1	#0	#0	#0	#0	#1: 25.21	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v		διαγογγύζω	#10	#0	#0	#0	#2: 15.2, 19.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v		διαγρηγορέω	#0	#0	#0	#0	#1: 9.32	#0	#0	#0	#0	#0	#0	#0	#0	#0	
give	neut	v		διαδέχομαι	#8	#0	#0	#0	#0	#1: 7.45	#0	#0	#0	#0	#0	#0	#0	#0	
authority, politics	neut	n		διάδοχος, ου, ὁ	#7	#0	#0	#0	#0	#1: 24.27	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	v		διακαθαίρω	#0	#0	#0	#0	#1: 3.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	v		διακαθαρίζω	#0	#0	#0	#0	#0	#0	#0	#0	#0	3.12	#0	#0	#0		
comm	neut	v		διακατελέγχομαι	#0	#0	#0	#0	#0	#1: 18.28	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v		διακονέω	#0	#12	c8.3u	#0	#6: 4.39, 10.40, 12.37, 17.8, 22.26, 22.27	#2: 6.2, 19.22									Mt 4.11, 8.15, 20.28, 25.44, 27.55, Mk 1.13, 1.31, 10.45, 15.41, Jn 12.2, 12.26
legal	bad	v		διακούω	#2	#0	#0	#0	#0	#1: 23.35	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v		διακωλύω	#2	#0	#0	#0	#0	#0	#0	#0	#0	3.14	#0	#0	#0		
action	neut	v		διαλείπω	#13	#0	#0	#0	#1h: 7.45	#0	#0	#0	#0	#0	#0	#0	#0	#0	
peace	good	v		διαλλάσσομαι	#10	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 5.24
comm	bad	n		διαλογισμός, οῦ, ὁ	#24	#6	#0	c9.46u	#5: 2.35, 5.22, 6.8, 9.47, 24.38	#0						#0	#0	#0	Mt 15.19, Mk 7.21
destroy	bad	v		διαλύω	#12	#0	#0	#0	#0	#1: 5.36	#0	#0	#0	#0	#0	#0	#0	#0	
dispute	bad	v		διαμάχομαι	#4	#0	#0	#0	#0	#1: 23.9	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort	Notes
action	neut	v		διαμένω	#20	#3	#0	#0	#2: 1.22, 22.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v		διαμερίζω	#20	#0	c12.53	#0	#5: 11.17, 11.18, 12.52, 22.17, 23.34	#2: 2.3, 2.45									Mt 27.35, Mk 15.24, Jn 19.24
violence	bad	n		διαμερισμός, οῦ, ὁ	#2	#0	c12.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
share	neut	v		διανέμω	#1	#0	#0	#0	#0	#1: 4.17	#0	#0	#0	#0	#0	#0	#0	#0	
comm, gesture	neut	v		διανεύω	#2	#0	#0	#0	#1: 1.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
thought, internal	neut	n		διανόημα, ατος, τό	#13	#0	#0	#0	#1h: 11.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v		διανυκτερεύω	#1	#0	#0	#1: 6.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		διανύω	#1	#0	#0	#0	#0	#1: 21.7	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		διαπλέω	#0	#0	#0	#0	#0	#1: 27.5	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	v		διαπραγματεύομαι	#0	#0	#0	#0	#1: 19.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
destroy	bad	v		διαρρήγνυμι	#83	#0	#0	#1: 5.6	#1: 8.29	#1: 14.14						#0	#83	#0	Mt 26.65, Mk 14.63
finance	bad	v		διασείω	#1	#0	#0	#0	#1: 3.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
duration	neut	n		διάστημα, ατος, τό	#14	#0	#0	#0	#0	#1: 5.7	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v		διαστρέφω	#33	#1	c23.2	#0	#1: 9.41*	#3: 13.8, 13.10, 20.30						#0	#0	#0	Mt 17.17
emotion, fear, anxiety	bad	v		διαταράσσω	#0	#0	#0	#0	#1: 1.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	v		διατάσσω	#23	#6	#0	#0	#4: 3.13, 8.55, 17.9, 17.10	#5: 7.44, 18.2, 20.13, 23.31, 24.23	#0	#0	#0	#0	#0	#0	#0	#0	
wait	neut	v		διατελέω	#5	#0	#0	#0	#0	#1: 27.33	#0	#0	#0	#0	#0	#0	#0	#0	
danger, motion	good	v		διαφεύγω	#15	#0	#0	#0	#0	#1: 27.42	#0	#0	#0	#0	#0	#0	#0	#0	
guard	good	v		διαφυλάσσω	#30	#0	#0	#0	#1h: 4.10	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v		διαχλευάζω	#0	#0	#0	#0	#0	#1: 2.13	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v		διαχωρίζω	#24	#0	#0	#0	#1h: 9.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	n?mp		διδάσκαλος, ου, ὁ	#0	#5	#0	#0	#1: 2.46	#1: 13.1	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	nams		διδάσκαλος, ου, ὁ	#0	#1	#1: 6.40	#0	#1: 8.49	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 10.24, Mk 5.35
status	good	nnms		διδάσκαλος, ου, ὁ	#0	#2	#0	#0	#2: 6.40, 22.11	#0									Mt 9.11, 10.25, 17.24, 23.8, 26.18, Mk 14.14, Jn 3.2, 3.10, 11.28, 13.13, 13.14
status	good	nvms		διδάσκαλος, ου, ὁ	#0	#0	c18.18, c20.39	#0	#9: 3.12, 7.40, 9.38, 10.25, 11.45, 12.13*, 19.39, 20.21, 20.28*	#0									Mt 8.19, 12.38, 19.16, 22.16, 22.24, 22.36, Mk 4.38, 9.17, 9.38, 10.17, 10.20, 10.35, 12.14, 12.19, 12.32, 13.1, Jn 1.38, 8.4, 20.16
learning	good	n		διδαχή, ῆς, ἡ	#1	#13	#0	#1: 4.32	#0	#4: 2.42, 5.28, 13.12, 17.19									Mt 7.28, 16.12, 22.33, 1.22, 1.27, 4.2, 11.18, 12.38; Jn 7.16, 7.17, 18.19
thought	neut	v		διενθυμέομαι	#0	#0	#0	#0	#0	#1: 10.19	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		διέξοδος, ου, ἡ	#31	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 22.9
comm	neut	v		διερωτάω	#0	#0	#0	#0	#0	#1: 10.17	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		διετής, ές	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	2.16	#0	#0	#0	
chron	neut	n		διετία, ας, ἡ	#0	#0				#2: 24.27, 28.30									
history	neut	n		διήγησις, εως, ἡ	#12	#0	#0	#0	#1: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geography	neut	a		διθάλασσος, ον	#0	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
status	good	a		δίκαιος, αία, ον	#403	#38	#0	#0	#6: 1.6, 2.25, 5.32, 15.7, 23.47, 23.50	#6: 3.14, 4.19, 7.52, 10.22, 22.14, 24.15									Mt 1.19, 5.45, 9.13, 10.41, 13.17, 13.43, 13.49, 20.4, 23.28, 23.29, 23.35, 25.37, 25.46, 27.19; Mk 2.17, 60.20; Jn 5.30, 7.24, 17.25
idolatry, piety	neut	a		διοπετής, ές	#0	#0	#0	#0	#0	#1: 19.35	#0	#0	#0	#0	#0	#0	#0	#0	
legal	good	n		διόρθωμα, ατος, τό	#0	#0	#0	#0	#0	#1: 24.2	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		δισχίλιοι	#45	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.13
feast	bad	v		διϋλίζω	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.24
violence	bad	v		διχάζω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 10.35
status	good	n		δόξα, ης, ἡ	#429	#108	#3: 9.31, 12.27c, 17.18c	#0	#10: 2.9, 2.14, 2.32, 4.6, 9.26, 9.32, 14.10, 19.38, 21.27*, 24.26	#4: 7.2, 7.55, 12.23, 22.11									Mt 4.8, 6.29, 16.27, 19.28, 24.30, 25.31; Mk 8.38, 10.37, 13.26; Jn 1.14, 2.11, 5.41, 5.44, 7.18, 8.50, 8.54, 9.24, 11.4, 11.40, 12.41, 12.43, 17.5, 17.22, 17.24
status	bad	na?p		δοῦλος, ου, ὁ	#28	#7	c19.13	#0	#2: 15.22, 19.15	#1: 2.18	#0	#0	#0						Mt 21.34, 21.35, 21.36, 22.3, 22.4, 22.6, 25.14, Jn 15.15
status	bad	na?s		δοῦλος, ου, ὁ	#47	#2	#0	#0	#9: 2.29, 7.3, 7.10, 14.17, 14.23*, 17.7, 20.10, 20.11, 22.50	#0									Mt 25.30, 26.51, Mk 12.2, 12.4, 14.47, Jn 18.10
status	bad	nd?p		δοῦλος, ου, ὁ	#25	#4	#0	#0	#0	#1: 4.29						#0	#0	#0	Mt 22.8, Mk 13.34
status	bad	nd?s		δοῦλος, ου, ὁ	#31	#1	#0	#0	#3: 7.8, 14.21*, 17.9	#0	#0	#0	#0			#0			Mt 8.9, Jn 18.10
status	bad	ng?p		δοῦλος, ου, ὁ	#48	#2	#0	#0	#0	#0	#0	#0	#0						Mt 18.23, 25.19, Jn 18.26
status	bad	ng?s		δοῦλος, ου, ὁ	#52	#3	c12.46	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.27, 24.50
status	bad	nn?p		δοῦλος, ου, ὁ	#52	#14	c12.37	#0	#1: 17.10	#1: 16.17	#0	#0	#0						Mt 13.27, 13.28, 22.10, Jn 4.51, 18.18
status	bad	nn?s		δοῦλος, ου, ὁ	#80	#14	c12.47	#0	#5: 7.2, 12.43*, 12.45, 14.21*, 14.22*	#0	#0	#0	#0						Mt 10.24, 10.25, 18.26, 18.28, 20.27, 24.45, 24.46, 24.48; Jn 8.34, 8.35, 13.16, 15.15, 15.20
status	bad	nv?s		δοῦλος, ου, ὁ	#0	#0	#0	#0	#2: 19.17, 19.22*	#0	#0	#0	#0			#0	#0	#0	Mt 18.32, 25.21, 25.23, 25.26
resource, authority	neut	n		δύναμις, εως, ἡ	#561	#68	#3: c21.26, 21.27, 22.69	#2: 8.46, 9.1	#10: 1.17, 1.35, 4.14, 4.36, 5.17, 6.19, 10.13, 10.19*, 19.37, 24.49	#10: 1.8, 2.22, 3.12, 4.7, 4.33, 6.8, 8.10, 8.13, 10.38, 19.11						#0	#0	#0	Mt 7.22, 11.20, 11.21, 11.23, 13.54, 13.58, 14.2, 22.29, 24.29, 24.30, 25.15, 26.64; Mk 5.30, 6.2, 6.5, 6.14, 9.1, 9.39, 12.24, 13.25, 13.26, 14.62; Qn only has heavenly (21.26), son of man (21.27), and divine throne (22.69); Lk1 and Lk2 have power given to disciples
ability	neut	vipm2p		δύναμαι	#1	#6	#1: 16.13	#0	#2: 5.34*, 12.26	#2: 15.1, 27.31						#0	#0	#0	Mt 6.24, 12.34, 16.3, 20.22; Mk 10.38, 14.7; Jn 5.44, 7.34, 7.36, 8.21, 8.22, 8.43, 13.33, 15.5, 16.12
misc	neut	v		δύνω	#0	#0	#0	#0	#1: 4.40	#0				#0	#0	#0	#0	#0	Mk 1.32
num	neut	a		δύο	#611	#21	#5: 9.30, c16.13, 18.10, 23.32, 24.4	#4: 5.2u, 9.13m, 9.16m, 24.13	#18: 2.24, 3.11, 7.18, 7.41, 9.3, 9.32, 10.1, 10.17, 10.35, 12.6, 12.52, 15.11, 17.34, 17.35, 19.29, 21.2, 22.38	#12: 1.10, 1.23, 1.24, 7.29, 9.38, 10.7, 12.6, 19.10, 19.22, 19.34, 21.33, 23.23				4.18, 4.21, 5.41					Mt 6.24, 8.28, 9.27, 10.10, 10.29, 14.17, 14.19, 18.8, 18.9, 18.16, 18.19, 18.20, 19.5, 19.6, 20.21, 20.24, 20.30, 21.1, 21.28, 21.31, 22.40, 24.40, 24.41, 25.15, 25.17, 25.22,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
																			26.2, 26.37, 26.60, 27.21, 27.38, 27.51, Mk 6.7, 6.9, 6.38, 6.41, 9.43, 9.45, 9.47, 10.8, 11.1, 12.42, 14.1, 14.13, 15.27, 15.38, 16.12, Jn 1.35, 1.37, 1.40, 2.6, 4.40, 4.43, 6.9, 8.17, 11.6, 19.18, 20.4, 20.12, 21.2
geo	neut	n		δύσις, εως, ἡ	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 16.8
burden	bad	a		δύσκολος	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.24
num	good	a		δώδεκα	#86	#12	c22.3	#3: 6.13, 9.1, c9.17u	#8: 2.42, 8.1, 8.42, 8.43, 9.12, 18.31, 22.30, 22.47	#4: 6.2, 7.8, 19.7, 24.11									Mt 9.20, 10.1, 10.2, 10.5, 11.1, 14.20, 19.28, 20.17, 26.14, 26.20, 26.47, 26.53, Mk 3.14, 3.16, 4.10, 5.25, 5.42, 6.7, 6.43, 8.19, 9.35, 10.32, 11.11, 14.10, 14.17, 14.20, 14.43, Jn 6.13, 6.67, 6.70, 6.71, Jn 11.9, 20.24
history	good	n		δωδεκάφυλον, ου, τό	#0	#0	#0	#0	#0	#1: 26.7	#0	#0	#0	#0	#0	#0	#0	#0	
comm, drama	bad	i		ἔα	#3	#0	#0	#0	#1: 4.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num, LXX	neut	b		ἑβδομηκοντάκις	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 18.22
motion	neut	v		ἐγγίζω	#154	#7	#6: 10.9, 10.11, 18.35, 21.20u, 22.47, 24.15	#0	#12: 7.12, 12.33*, 15.1, 15.25, 18.40, 19.29, 19.37, 19.41, 21.8, 21.28, 22.1, 24.28	#6: 7.17, 9.3, 10.9, 21.33, 22.6, 23.15						#0	#0	#0	Mt 3.2, 4.17, 10.7, 21.1, 21.34, 26.45, 26.46; Mk 1.15, 11.1, 14.42
lit	good	v		ἐγγράφω	#3	#2	#0	#0	#1: 10.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
life	good	n		ἔγερσις, εως, ἡ	#3	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.53
drama, violence	bad	a		ἐγκάθετος, ον	#2	#0	#0	#0	#1: 20.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		ἐγκαίνια, ίων, τά	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 10.22
birth	good	a		ἔγκυος, ον	#1	#0	#0	#0	#1: 2.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
military	bad	v		ἐδαφίζω	#6	#0	#0	#0	#1: 19.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
location	good	n		ἔδαφος, ους, τό	#22	#0	#0	#0	#0	#1: 22.7	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v		ἐθίζω	#2	#0	#0	#0	#1: 2.27	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		ἔθος, ους, τό	#6	#1	#0	#0	#3: 1.9, 2.42, 22.39	#7: 6.14, 15.1, 16.21, 21.21, 25.16, 26.3, 28.17	#0	#0	#0	#0	#0				Jn 19.40
custom	neut	v		ἔθω	#0	#0	#0	#0	#1: 4.16	#1: 17.2				#0	#0	#0	#0	#0	Mt 27.15; Mk 10.1
vision	good	n		εἰδέα, ας, ἡ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 28.3
num	neut	a		εἴκοσι	#258	#6	#0	#0	#1: 14.31	#2: 1.15, 27.28	#0	#0	#0	#0	#0	#0	#0	#0	
peace	good	a		εἰρηνοποιός, όν	#0	#0	#0	#0	#0	#0	#0	#0	#0	5.9		#0	#0	#0	
num	neut	acafs		εἷς, μία, ἕν	#111	#12	#3: 9.33, c16.17, c17.22	#0	#1: 15.8*	#3: 12.10, 21.7, 28.13						#0	#0	#0	Mt 5.19, 5.36, 17.4, 19.5, 20.12, 21.19, 26.40, 28.1; Mk 9.5, 10.8, 14.37
num	neut	acams		εἷς, μία, ἕν	#157	#7	#1: 17.2	#0	#4: 15.19, 15.26, 16.5, 16.13*	#5: 1.22, 1.24, 2.3, 20.31, 23.17									Mt 6.24, 6.27, 10.42, 13.46, 16.14, 18.6, 18.16, 18.28, 21.24, 23.15, 27.15; Mk 8.14,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
																			9.42, 11.29, 12.6, 15.6, 15.27; Jn 8.41, 18.14, 18.39, 20.7, 20.12
num	neut	acans		εἷς, μία, ἕν	#69	#7	#0	c5.3u	#0	#2: 21.19, 28.25									Mt 5.41, 12.11, 18.5, 25.15, 25.18, 25.24, 27.14; Mk 9.37; Jn 3.27, 7.21, 9.25, 11.52, 17.23, 21.25
num	neut	acdfs		εἷς, μία, ἕν	#76	#8	#0	#0	#6: 5.12*, 5.17, 8.22, 13.10, 20.1, 24.1	#1: 20.7				#0	#0				Mk 16.2; Jn 20.1, 20.19
num	neut	acdms		εἷς, μία, ἕν	#67	#4	#0	#0	#6: 4.40*, 11.46*, 12.52, 15.7, 15.10, 15.15	#0	#0	#0	#0			#0	#0	#0	Mt 20.13, 25.40, 25.45
num	neut	acdns		εἷς, μία, ἕν	#20	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	acgfs		εἷς, μία, ἕν	#30	#4	#0	#0	#3: 14.18, 17.34, 22.59	#1: 24.21	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	acgms		εἷς, μία, ἕν	#48	#17	c16.13	#0	#0	#3: 17.26, 17.27, 21.26	#0	#0	#0			#0	#0	#0	Mt 6.24, 18.10
num	neut	acgns		εἷς, μία, ἕν	#33	#6	#0	#0	#1: 10.42	#0	#0	#0	#0			#0	#0	#0	Mt 18.10
num	neut	acnfs		εἷς, μία, ἕν	#94	#4	#0	#0	#1: 17.35	#2: 4.32, 19.34									Mt 5.18, 19.6, 24.41, 26.69, Mk 10.8, 12.42, 14.66; Jn 10.16
num	neut	acnms		εἷς, μία, ἕν	#177	#25	c17.15, 18.19	#0	#7: 7.41, 17.34, 18.10, 22.47*, 22.50, 23.39, 24.18	#3: 2.6, 4.32, 11.26									Mt 8.19, 9.18, 18.24, 19.16, 19.17, 20.21, 22.35, 23.8, 23.9, 23.10, 24.40, 26.14, 26.21, 26.22, 26.47, 26.51, 27.38, 27.48; Mk 2.7, 5.22, 6.15, 8.28, 9.17, 10.17, 10.18, 10.37, 12.28, 12.29, 12.32, 13.1, 14.10, 14.18, 14.19, 14.20, 14.43, 14.47; Jn 1.40, 6.8, 6.70, 6.71, 7.50, 8.9, 10.16, 11.49, 11.50, 12.2, 12.4, 13.21, 13.23, 18.22, 18.26, 19.34, 20.24
num	neut	acnns		εἷς, μία, ἕν	#31	#17	c12.27, c18.22	#0	#1: 12.6	#1: 23.6									Mt 5.18, 5.29, 5.30, 6.29, 10.29, 18.12, 18.14; Mk 4.8, 4.20, 10.21; Jn 1.3, 6.22, 10.30, 17.11, 17.21, 17.22
hospitality	good	v		εἰσκαλέομαι	#0	#0	#0	#0	#0	#1: 10.23	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	v		εἰσπηδάω	#2	#0	#0	#0	#0	#1: 16.29	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	v		εἰστρέχω	#1	#0	#0	#0	#0	#1: 12.14	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		εἶτα	#21	#7	#0	#0	#1: 8.12	#0				#0	#0				Mk 4.17, 4.28, 8.25, Jn 13.5, 19.27, 20.27
num	neut	ac		ἑκατόν	#223	#4	c15.4	#0	#2: 16.6, 16.7	#1: 1.15									Mt 13.8, 13.23, 18.12, 18.28, Mk 4.8, 4.20, 6.40, Jn 19.39, 21.11
chron	neut	a		ἑκατονταετής, ές	#1	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
danger, travel	bad	n		ἐκβολή, ῆς, ἡ	#2	#0	#0	#0	#0	#1: 27.18	#0	#0	#0	#0	#0	#0	#0	#0	
violence	neut	a		ἔκδοτος, ον	#1	#0	#0	#0	#0	#1: 2.23	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		ἐκεῖθεν	#140	#1	c16.26	#0	#2: 9.4, 12.59	#4: 13.4, 18.7, 20.13, 27.12									Mt 4.21, 5.26, 9.9, 9.27, 11.1, 12.9, 12.15, 13.53, 14.13, 15.21, 15.29, 19.15, Mk 6.1, 6.10, 6.11, 7.24, 10.1, Jn 4.43, 11.54

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
emotion, drama	neut	a		ἔκθαμβος, ον	#1	#0	#0	#0	#0	#1: 3.11	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, amazement	good	v		ἐκθαυμάζω	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.17
need	bad	a		ἔκθετος, ον	#0	#0	#0	#0	#0	#1: 7.19	#0	#0	#0	#0	#0	#0	#0	#0	
danger, motion	bad	v		ἐκκολυμβάω	#0	#0	#0	#0	#0	#1: 27.42	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v		ἐκκομίζω	#0	#0	#0	#0	#1h: 7.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
drama, action	neut	v		ἐκκρεμάννυμι	#1	#0	#0	#0	#1: 19.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		ἐκλαλέω	#1	#0	#0	#0	#0	#1: 23.22	#0	#0	#0	#0	#0	#0	#0	#0	
light	good	v		ἐκλάμπω	#7	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.43
shame	bad	v		ἐκμυκτηρίζω	#4	#0	#0	#0	#2: 16.14, 23.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v		ἐκνεύω	#6	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Jn 5.13
drama	neut	b		ἐκπερισσῶς	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.31
haste	neut	v		ἐκπηδάω	#8	#0	#0	#0	#0	#1: 14.14	#0	#0	#0	#0	#0	#0	#0	#0	
complete	good	v		ἐκπληρόω	#3	#0	#0	#0	#0	#1: 13.33	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	n		ἐκπλήρωσις, εως, ἡ	#1	#0	#0	#0	#0	#1: 21.26	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, astonishment	neut	v		ἐκπλήσσω	#5	#0	#0	#1: 4.32m	#2: 2.48, 9.43	#1: 13.12	1.22					#0	#0	#0	Mt 7.28, 13.54, 19.25, 22.33; Mk 6.2, 7.37, 10.26, 11.18
agri	bad	v		ἐκριζόω	#11	#1	#0	#0	#1: 17.6	#0	#0	#0	#0			#0	#0	#0	Mt 13.29, 15.13
violence	bad	v		ἐκταράσσω	#5	#0	#0	#0	#0	#1: 16.20	#0	#0	#0	#0	#0	#0	#0	#0	
character	good	n		ἐκτένεια, ας, ἡ	#3	#0	#0	#0	#0	#1: 26.7	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v		ἐκχωρέω	#6	#0	#0	#0	#1: 21.21	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	good	n		ἐλαία, ας, ἡ	#32	#4	c21.37	#0	#3: 19.29, 19.37, 22.39	#0									Mt 21.1, 24.3, 26.30, Mk 11.1, 13.3, 14.26, Jn 8.1
agri	good	n		ἐλαιών, ῶνος, ὁ	#9	#0	#0	#0	#0	#1: 1.12	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	n		ἔλευσις, εως, ἡ	#0	#0	#0	#0	#0	#1: 7.52	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	v		ἑλκόω	#0	#0	c16.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
expect	good	v		ἐλπίζω	#113	#24	#1: 6.34	#0	#2: 23.8, 24.21	#2: 24.26, 26.7	#0	#0	#0			#0	#0	#0	Mt 12.21
action	neut	v		ἐμβάλλω	#83	#0	#0	#0	#1h: 12.5*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		ἐμβιβάζω	#1	#0	#0	#0	#0	#1: 27.6	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anger	bad	v		ἐμμαίνομαι	#0	#0	#0	#0	#0	#1: 26.11	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		ἐμπίπρημι	#43	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.7
breath	neut	v		ἐμπνέω	#10	#0	#0	#0	#0	#1: 9.1	#0	#0	#0	#0	#0	#0	#0	#0	
finance	bad	n		ἐμπορία, ας, ἡ	#10	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.5
finance	neut	n		ἐμπόριον, ου, τό	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.16
position	neut	b		ἔμπροσθεν	#51	#2	#0	#0	#2: 19.4, 19.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
position	neut	pg		ἔμπροσθεν	#108	#9	#0	#0	#7: 5.19, 7.27*, 10.21*, 12.8*, 14.2, 19.27, 21.36	#2: 10.4, 18.17									Mt 5.16, 5.24, 6.1, 6.2, 7.6, 10.32, 10.33, 11.10, 11.26, 17.2, 18.14, 23.13, 25.32, 26.70, 27.11, 27.29; Mk 2.12, 9.2; Jn 1.15, 1.30, 3.28, 10.4, 12.37
breath	good	v		ἐμφυσάω	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 20.22
poverty	bad	a		ἐνδεής, ές	#24	#0	#0	#0	#0	#1: 4.34	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
num	neut	a		ἕνδεκα	#16	#0	#0	#0	#2: 24.9*, 24.33	#2: 1.26, 2.14						#0	#0	#0	Mt 28.16, Mk 16.14
fate	neut	v		ἐνδέχομαι	#2	#0	#0	#0	#1: 13.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
misc	good	a		ἔνδοξος	#66	#2	#0	#0	#2: 7.25, 13.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		ἐνεδρεύω	#33	#0	#0	#0	#1: 11.54	#1: 23.21	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	bad	v		ἐνειλέω	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.46
position	neut	v		ἔνειμι	#8	#4	#0	#0	#1: 11.41*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	a		ἐνεός, ά, όν	#3	#0	#0	#0	#0	#1: 9.7	#0	#0	#0	#0	#0	#0	#0	#0	
social	bad	v		ἐνέχω	#4	#1	#0	#0	#1: 11.53	#0				#0	#0	#0	#0	#0	Mk 6.19
direction	neut	b		ἔνθεν	#33	#0	#0	#0	#1: 16.26*	#0	#0	#0	#0			#0	#0	#0	Mt 17.20
chron	neut	n		ἐνιαυτός, οῦ, ὁ	#134	#8	#0	#0	#1: 4.19	#2: 11.26, 18.11	#0	#0	#0	#0	#0				Jn 11.49, 11.51, 18.13
num	neut	a		ἐννέα	#43	#0	#0	#0	#3: 15.4*, 15.7*, 17.17	#0	#0	#0	#0			#0	#0	#0	Mt 18.12, 18.13
comm	neut	v		ἐννεύω	#2	#0	#0	#0	#1: 1.62	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἔννυχος, ον	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.35
location	neut	b		ἐνταῦθα	#30	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		ἐντεῦθεν	#28	#2	#0	#0	#1: 4.9	#0	#0	#0	#0	#0	#0				Jn 2.16, 7.3, 14.31, 18.36, 19.18
piety	neut	n		ἐντολή, ῆς, ἡ	#237	#35	#1: 18.20	#0	#3: 1.6, 15.29, 23.56*	#1: 17.15									Mt 5.19, 15.3, 19.17, 22.36, 22.38, 22.40, Mk 7.8, 7.9, 10.5, 10.19, 12.28, 12.31, Jn 10.18, 11.57, 12.49, 12.50, 13.34, 14.15, 14.21, 15.10, 15.12
location	neut	a		ἐντόπιος, ία, ον	#0	#0	#0	#0	#0	#1: 21.12	#0	#0	#0	#0	#0	#0	#0	#0	
divine	neut	n		ἐνύπνιον, ου, τό	#89	#0	#0	#0	#0	#1: 2.17	#0	#0	#0	#0	#0	#0	#0	#0	
listen	good	v		ἐνωτίζομαι	#36	#0	#0	#0	#0	#1: 2.14	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἕξ	#85	#5	#0	#0	#2: 4.25 (3+6), 13.14	#3: 11.12, 18.11, 27.37									Mt 17.1, Mk 9.2, Jn 2.6, 12.1
comm	neut	v		ἐξαιτέω	#0	#0	#0	#0	#1: 22.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		ἐξαίφνης	#9	#0	#0	#0	#2: 2.13, 9.39*	#2: 9.3, 22.6				#0	#0	#0	#0	#0	Mk 13.36
action	neut	v		ἐξάλλομαι	#6	#0	#0	#0	#0	#1: 3.8	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		ἐξάπινα	#15	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mk 9.8
drama, suspense	neut	b		ἐξάπινα	#15	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.8
drama	neut	v		ἐξαστράπτω	#4	#0	#0	#0	#1: 9.29 (see ἀστράπτω)	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		ἐξαυτῆς	#0	#1	#0	#0	#0	#4: 10.33, 11.11, 21.32, 23.30				#0	#0	#0	#0	#0	Mk 6.25
violence	bad	v		ἐξολεθρεύω	#207	#0	#0	#0	#0	#1: 3.23	#0	#0	#0	#0	#0	#0	#0	#0	
oath	bad	v		ἐξορκίζω	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 26.63
magic, spirit	good	n		ἐξορκιστής, οῦ, ὁ	#0	#0	#0	#0	#0	#1: 19.13	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v		ἐξουδενέω	#7	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.12
shame	bad	v		ἐξουθενέω	#8	#8	#0	#0	#2: 18.9, 23.11	#1: 4.11	#0	#0	#0	#0	#0	#0	#0	#0	
status	neut	n		ἐξοχή, ῆς, ἡ	#1	#0	#0	#0	#0	#1: 25.23	#0	#0	#0	#0	#0	#0	#0	#0	
sleep	bad	v		ἐξυπνίζω	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.11
thought	good	a		ἔξυπνος, ον	#1	#0	#0	#0	#0	#1: 16.27	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		ἔξωθεν	#48	#5	#2: 11.39, 11.40	#0	#0	#0						#0	#0	#0	Mt 23.25, 23.27, 23.28; Mk 7.15, 7.18

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
num	neut	v		ἐπαθροίζω	#0	#0	#0	#0	#1: 11.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	good	v		ἐπακροάομαι	#0	#0	#0	#0	#0	#1: 16.25	#0	#0	#0	#0	#0	#0	#0	#0	
need	neut	b		ἐπάναγκες	#0	#0	#0	#0	#0	#1: 15.28	#0	#0	#0	#0	#0	#0	#0	#0	
curse	bad	a		ἐπάρατος, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.49
house	neut	n		ἔπαυλις, εως, ἡ	#44	#0	#0	#0	#0	#1: 1.20	#0	#0	#0	#0	#0	#0	#0	#0	
chron, cause	neut	cs		ἐπειδή	#20	#5	#0	#0	#2: 7.1, 11.6	#3: 13.46, 14.12, 15.24	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	c		ἐπειδήπερ	#0	#0	#0	#0	#1h: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v		ἐπεισέρχομαι	#1	#0	#0	#0	#1: 21.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		ἔπειτα	#2	#13	#0	#0	#1: 16.7	#0	#0	#0	#0	#0	#0				Jn 11.7
location	neut	b		ἐπέκεινα	#18	#0	#0	#0	#0	#1: 7.43	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	n		ἐπενδύτης, ου, ὁ	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 21.7
motion	neut	v		ἐπέρχομαι	#107	#2	#1: 21.26	#0	#2: 1.35, 11.22	#4: 1.8, 8.24, 13.40, 14.19	#0	#0	#0	#0	#0	#0	#0	#0	
family	neut	v		ἐπιγαμβρεύω	#9	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0		Mt 22.24
posture	neut	v		ἐπικαθίζω	#8	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0		Mt 21.7
danger, travel	bad	v		ἐπικέλλω	#0	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
philosophy	neut	n		Ἐπικούρειος, ου, ὁ	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	n		ἐπικουρία, ας, ἡ	#1	#0	#0	#0	#0	#1: 26.22	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	v		ἐπικρίνω	#2	#0	#0	#0	#1: 23.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v		ἐπιλαμβάνομαι	#51	#4	#0	#1: 9.47	#4: 14.4, 20.20, 20.26, 23.26	#7: 9.27, 16.19, 17.19, 18.17, 21.30, 21.33, 23.19									Mt 14.31, Mk 8.23
food	bad	v		ἐπιλείχω	#0	#0	#0	#0	#1: 16.21	#0	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	n		ἐπιμέλεια, ας, ἡ	#10	#0	#0	#0	#0	#1: 27.3	#0	#0	#0	#0	#0	#0	#0	#0	
nuance	good	b		ἐπιμελῶς	#15	#0	#0	#0	#1: 15.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm, gesture	good	v		ἐπινεύω	#5	#0	#0	#0	#0	#1: 18.20	#0	#0	#0	#0	#0	#0	#0	#0	
thought	neut	n		ἐπίνοια, ας, ἡ	#8	#0	#0	#0	#0	#1: 8.22	#0	#0	#0	#0	#0	#0	#0	#0	
oath	bad	v		ἐπιορκέω	#2	#0	#0	#0	#0	#0	#0	#0	#0	5.33		#0	#0	#0	
action	neut	v		ἐπιπίπτω	#53	#2	#0	#0	#2: 1.15, 15.20	#6: 8.16, 10.44, 11.15, 19.17, 20.10, 20.37				#0	#0	#0	#0	#0	Mk 3.10
travel	neut	v		ἐπιπορεύομαι	#5	#0	#0	#0	#1h: 8.4	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	v		ἐπιράπτω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 2.21
resources	good	n		ἐπισιτισμός, οῦ, ὁ	#15	#0	#0	#0	#1h: 9.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
order	neut	v		ἐπισκευάζομαι	#7	#0	#0	#0	#0	#1: 21.15	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	n		ἐπισκοπή, ῆς, ἡ	#43	#2	#0	#0	#1: 19.44	#1: 1.20	#0	#0	#0	#0	#0	#0	#0	#0	
agri	bad	v		ἐπισπείρω	#0	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0		Mt 13.25
social	good	n		ἐπιστάτης, ου, ὁ	#12	#0	#0	#0	#6: 5.5, 8.24, 8.45, 9.33, 9.49, 17.13	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v		ἐπιστρέφω	#503	#8	#0	#0	#7: 1.16, 1.17, 2.39, 8.55, 17.4, 17.31, 22.32	#10: 9.35, 9.40, 11.21, 14.15, 15.19, 15.36, 16.18, 26.18, 26.20, 28.27									Mt 10.13, 12.44, 13.15, 24.18, Mk 4.12, 5.30, 8.33, 13.16, Jn 21.20
comm	good	n		ἐπιστροφή, ῆς, ἡ	#11	#0	#0	#0	#0	#1: 15.3	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v		ἐπισυνάγω	#49	#0	#0	#0	#3: 12.1, 13.34, 17.37	#0				#0	23.37	#0	#0	#0	Mk 1.33, 13.27; Mt 24.31
haste, drama	neut	v		ἐπισυντρέχω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.25

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
danger	bad	a		ἐπισφαλής, ές	#1	#0	#0	#0	#0	#1: 27.9	#0	#0	#0	#0	#0	#0	#0	#0	
misc	neut	v		ἐπισχύω	#2	#0	#0	#0	#1: 23.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
authority, comm	neut	n		ἐπιτροπή, ῆς, ἡ	#1	#0	#0	#0	#0	#1: 26.12	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	a		ἐπιφανής, ές	#21	#0	#0	#0	#0	#1: 2.20	#0	#0	#0	#0	#0	#0	#0	#0	
liquid	good	v		ἐπιχέω	#22	#0	#0	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἑπτά	#178	#24	#1: c20.29	#0	#5: 2.36, 8.2, 11.26, 20.31, 20.33	#8: 6.3, 13.19, 19.14, 20.6, 21.4, 21.8, 21.28, 28.14					#0	#0	#0	#0	Mt 12.45, 15.34, 15.36, 15.37, 16.10, 18.22, 22.25, 22.26, 22.26, Mk 8.5, 8.6, 8.8, 8.20, 8.20, 12.20, 12.22, 12.23, 16.9
motion	bad	v		ἐρείδω	#11	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		ἐρεύγομαι	#6	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.35
comm	bad	v		ἐρίζω	#6	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 12.19
animal	bad	n		ἐρίφιον, ου, τό	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 25.33
chron	neut	n		ἑσπέρα, ας, ἡ	#121	#0	#0	#0	#1: 24.29	#2: 4.3, 28.23	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἑσπερινός, ή, όν	#8	#0	#1: 12.38	#0	#0	#0	#0	#0	#0			#0	#0	#0	Qn *hapax* not in Lk2; tied specifically to prison
chron	neut	b		ἐσχάτως	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.23
direction	neut	b		ἔσωθεν	#24	#3	#3: 11.7u, 11.39, 11.40	#0	#0	#0						#0	#0	#0	Mt 7.15, 23.25, 23.27, 23.28; Mk 7.21, 7.23
social	good	n		ἑταῖρος, ου, ὁ	#25	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 20.13, 22.12, 26.50
misc	neut	a?f		ἕτερος, α, ον	#42	#7	#0	#0	#5: 4.43, 8.3, 9.56, 16.18*, 17.35	#3: 2.4, 20.15, 27.3									Mt 10.23, Mk 16.12, Jn 19.37
misc	neut	a?m		ἕτερος, α, ον	#159	#24	c16.13	#0	#16: 7.41, 9.59*, 9.61*, 10.1*, 11.16, 14.19*, 14.20*, 14.31, 16.7, 17.34, 18.10, 19.20, 20.11, 22.58, 23.32*, 23.40	#11: 1.20, 2.13, 2.40, 7.18, 8.34, 12.17, 13.35, 15.35, 17.7, 17.34, 27.1	#0	#0	#0			#0	#0	#0	Mt 6.24, 8.21, 11.3, 15.30, 16.14, 21.30
misc	neut	a?n		ἕτερος, α, ον	#35	#3	#0	c5.7u	#8: 3.18, 6.6*, 8.6*, 8.7*, 8.8*, 9.29*, 11.26, 22.65	#3: 4.12, 17.21, 23.6	#0	#0	#0			#0	#0	#0	Mt 11.16, 12.45
chron	neut	b		ἔτι	#516	#41	#3: 14.22, c20.36, 24.6	#0	#13: 1.15, 8.49, 9.42, 14.26, 14.32, 15.20, 16.2, 18.22*, 22.47*, 22.60, 22.71, 24.41, 24.44	#5: 2.26, 9.1, 10.44, 18.18, 21.28									Mt 5.13, 12.46, 17.5, 18.16, 19.20, 26.47, 26.65, 27.63; Mk 5.35, 12.6, 14.43, 14.63; Jn 4.35, 7.33, 11.30, 12.35, 13.33, 14.19, 16.12, 20.1
action	neut	v		ἑτοιμάζω	#166	#11	#2: c22.8, c24.1	#0	#12: 1.17, 1.76, 2.31, 3.4, 9.52, 12.20*, 12.47*, 17.8, 22.9, 22.12, 22.13, 23.56*	#1: 23.23									Mt 3.3, 20.23, 22.4, 25.34, 25.41, 26.17, 26.19; Mk 1.3, 10.40, 14.12, 14.15, 14.16; Jn 14.2, 14.3
chron	neut	n		ἔτος, ους, τό	#600	#16	#0	#1: 3.1	#14: 2.36, 2.37, 2.41, 2.42, 3.23, 4.25, 8.42, 8.43, 12.19, 13.7, 13.8, 13.11, 13.16, 15.29	#11: 4.22, 7.6, 7.30, 7.36, 7.42, 9.33, 13.20, 13.21, 19.10, 24.10, 24.17	#0	5.25, 5.42		9.20	#0				Jn 2.20, 5.5, 8.57
comm	good	v		εὐαγγελίζω	#20	#26	#1: c16.16	#1: 9.6	#8: 1.19, 2.10, 3.18, 4.18, 4.43, 7.22, 8.1, 20.1	#15: 5.42, 8.4, 8.12, 8.25, 8.35, 8.40, 10.36, 11.20, 13.32, 14.7, 14.15,	#0	#0	#0			#0	#0	#0	Mt 11.5

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
										14.21, 15.35, 16.10, 17.18									
exclamation	good	b		εὖγε	#9	#0	#0	#0	#1: 19.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
weather	good	n		εὐδία, ας, ἡ	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 16.2
character	good	v		εὐεργετέω	#10	#0	#0	#0	#0	#1: 10.38	#0	#0	#0	#0	#0	#0	#0	#0	
politics	neut	n		εὐεργέτης, ου, ὁ	#6	#0	#0	#0	#1: 22.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
misc	good	a		εὔθετος, ον	#2	#1	#0	#0	#2: 9.62, 14.35*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		εὐθέως	#15	#4	#0	#1: 5.13m	#5: 12.36*, 12.54, 14.5, 17.7, 21.9*	#9: 9.18, 9.20, 9.34, 12.10, 16.10, 17.10, 17.14, 21.30, 22.29									Mt 4.20, 4.22, 8.3, 13.5, 14.22, 14.31, 20.34, 21.2, 24.29, 25.15, 26.49, 26.74, 27.48; Mk 7.35; Jn 5.9, 6.21, 18.27
emotion, joy	good	a		εὔθυμος, ον	#1	#0	#0	#0	#0	#1: 27.36	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, joy	good	b		εὐθύμως	#0	#0	#0	#0	#0	#1: 24.10	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	b		εὐθύς	#69	#1	#0	#0	#3: 3.4, 3.5, 6.49	#4: 8.21, 9.11, 10.16, 13.10	#>	#>	#41						Mt 3.3, 3.16, 13.20, 13.21, 14.27, 21.3; Jn 13.30, 13.32, 19.34
chron	good	v		εὐκαιρέω	#0	#1	#0	#0	#0	#1: 17.21									Mk 6.31
chron	good	n		εὐκαιρία, ας, ἡ	#5	#0	#0	#0	#1: 22.6	#0	#0	#0	#0			#0	#0	#0	Mt 26.16
chron	good	a		εὔκαιρος, ον	#5	#1	#0	#0	#0	#0									Mk 6.21
peace	good	v		εὐνοέω	#3	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 5.25
resource	good	v		εὐπορέω	#4	#0	#0	#0	#0	#1: 11.29	#0	#0	#0	#0	#0	#0	#0	#0	
finance	good	n		εὐπορία, ας, ἡ	#0	#0	#0	#0	#0	#1: 19.25	#0	#0	#0	#0	#0	#0	#0	#0	
nature, travel	neut	n		εὐρακύλων, ωνος, ὁ	#0	#0	#0	#0	#0	#1: 27.14	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	via		εὑρίσκω	#242	#14	#3: 7.9, c23.2, c24.3	#0	#20: 1.30, 2.46, 4.17, 7.10, 8.35, 9.36, 13.6, 15.6, 15.9, 15.24, 15.32, 17.18, 19.32, 22.13, 22.45, 23.14, 23.22, 24.2, 24.24, 24.33	#15: 5.10, 5.22, 5.23, 7.46, 8.40, 9.33, 13.6, 13.22, 17.23, 19.19, 23.29, 24.12, 24.18, 24.20, 27.28									Mt 1.18, 8.10, 18.28, 20.6, 21.19, 22.10, 26.43, 26.60, 27.32; Mk 1.37, 7.30, 11.4, 11.13, 14.16, 14.40; Jn 2.14, 11.17
action	neut	vif		εὑρίσκω	#89	#4	#2: 11.9, c18.8u	#0	#4: 2.12, 12.37, 12.43, 19.30	#0									Mt 7.7, 10.39, 11.29, 16.25, 17.27, 21.2, 24.46; Mk 11.2, 11.13; Jn 7.34, 7.35, 7.36, 10.9, 21.6
action	neut	vii		εὑρίσκω	#8	#1	#0	#0	#1: 19.48	#1: 7.11			#0	#0	#0	#0	#0	#0	Mk 14.55
action	neut	vip		εὑρίσκω	#20	#2	#0	#0	#4: 11.10, 11.25, 13.7, 23.4	#2: 10.27, 23.9									Mt 7.8, 12.43, 12.44, 26.40, Mk 14.37, Jn 1.41, 1.43, 1.45, 5.14, 18.38, 19.4, 19.6
action	neut	vix		εὑρίσκω	#31	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Jn 1.41, 1.45
action	neut	vn		εὑρίσκω	#21	#4	#0	#0	#0	#1: 19.1	#0	#0	#0						Mt 18.13
action	neut	vp		εὑρίσκω	#77	#2	#2: c15.5, c15.9	#0	#4: 2.45, 5.19, 11.24, 24.23	#10: 4.21, 11.26, 12.19, 13.28, 17.6, 18.2, 21.2, 24.5, 27.6, 28.14	#0	#0	#0						Mt 7.14, 10.39, 13.44, 13.46, Jn 6.25, 9.35
action	neut	vs		εὑρίσκω	#88	#9	#0	#0	#5: 6.7*, 9.12*, 12.38, 15.4, 15.8	#2: 5.39, 9.2						#0	#0	#0	Mt 2.8, 22.9, Mk 13.36
geo	neut	n		εὐρύχωρος, ον	#11	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 7.13
agri	good	v		εὐφορέω	#0	#0	#0	#0	#1h: 12.16	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
pleasure, resource	neut	v		εὐφραίνω	#238	#6	#3: 12.19u, 16.19, 23.9*	#0	#4: 15.23, 15.24, 15.29, 15.32	#2: 2.26, 7.41	#0	#0	#0	#0	#0	#0	#0	#0	Qn uses term as indictment of rich, where Lk2 evokes celebration
magic, spirit	neut	v		ἐφάλλομαι	#3	#0	#0	#0	#0	#1: 19.16	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ἐφήμερος, ον	#0	#1													#0
magic, Aramaic	good	v		ἐφφαθά	#0	#0	#0	#0	#0	#0		#0	#0	#0	#0	#0	#0	#0	Mk 7.34
chron	neut	b		ἐχθὲς	#34	#1	#0	#0	#0	#1: 7.28									Jn 4.52
social	bad	n		ἔχθρα, ας, ἡ	#24	#5	#0	#0	#1: 23.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	bad	a		ἐχθρός, ά, όν	#425	#14	#1: 6.27	#0	#7: 1.71, 1.74, 6.35, 10.19, 19.27, 19.43, 20.43	#1: 2.35				5.43, 5.44		#0	#0	#0	Mt 10.36, 13.25, 13.28, 13.39, 22.4, Mk 12.36
chron	neut	p		ἕως	#1391	#21	#2: 4.29, 12.59	#1: 9.41m	#24: 1.80, 2.15, 2.37, 4.42, 9.27, 10.15, 11.51, 12.50, 13.8, 13.21, 13.35, 15.4, 15.8, 17.8, 20.43, 21.32*, 22.16, 22.18, 22.34, 22.51, 23.5, 23.44*, 24.49, 24.50	#22: 1.8, 1.22, 2.35, 7.45, 8.10, 8.40, 9.38, 11.19, 11.22, 13.20, 13.47, 17.14, 17.15, 21.5, 21.26, 23.12, 23.14, 23.21, 23.23, 25.21, 26.11, 28.23	9.19	17.17							Mt 1.17, 1.25, 2.9, 2.13, 2.15, 5.18, 5.25, 5.26, 10.11, 10.23, 11.12, 11.13, 11.23, 12.20, 13.30, 13.33, 14.22, 16.28, 17.9, 18.21, 18.22, 18.30, 18.34, 20.8, 22.26, 22.44, 23.35, 23.39, 24.21, 24.27, 24.31, 24.34, 24.39, 26.29, 26.36, 26.38, 26.58, 27.8, 27.45, 27.51, 27.64, 28.20; Mk 6.10, 6.23, 6.45, 9.1, 12.36, 13.19, 13.27, 14.25, 14.32, 14.34, 14.54, 15.33, 15.38, Jn 2.7, 2.10, 5.17, 9.4, 9.18, 10.24, 13.38, 16.24, 21.22, 21.23
misc	neut	n		ζεῦγος, ους, τό	#15	#0	#0	#0	#2: 2.24, 14.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	
resource, travel	neut	n		ζευκτηρία, ας, ἡ	#0	#0	#0	#0	#0	#1: 27.40	#0	#0	#0	#0	#0	#0	#0	#0	
motion, thought	neut	v		ζητέω	#304	#23	6.19, 11.9, 12.31, 12.48c, 13.24u, 15.8c		2.48, 2.49, 5.18*, 9.9, 11.10, 11.16, 11.24, 11.29*, 12.29, 13.6, 13.7, 17.33, 19.3, 19.10, 19.47, 20.19, 22.2, 22.6, 24.5	#10: 9.11, 10.19, 10.21, 13.8, 13.11, 16.10, 17.5, 17.27, 21.31, 27.30								#32	Mt 2.13, 2.20, 6.33, 7.7, 7.8, 12.43, 12.46, 12.47, 13.45, 18.12, 21.46, 26.16, 26.59, 28.5; Mk 1.37, 3.32, 8.11, 8.12, 11.18, 12.12, 14.1, 14.11, 14.55, 16.6; Qn "seek", Lk2 sometimes "try"
clothing	good	v		ζωννύω	#20	#0	#0	#0	#0	#1: 12.8	#0	#0	#0	#0	#0				Jn 21.18
politics	neut	n		ἡγεμονία ας, ἡ	#7	#0	#0	#1: 3.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
politics	neut	v		ἡγέομαι	#165	#21	#0	#0	#1: 22.26	#4: 7.10, 14.12, 15.22, 26.2	#0	#0	#0	#0	2.6	#0	#0	#0	
emotion	good	b		ἡδέως	#11	#3	#0	#0	#0	#0		12.37b		#0	#0	#0	#0	#0	Mk 6.20
chron	neut	b		ἤδη	#62	#15	#0	#0	#9: 3.9, 7.6*, 11.7c*, 12.49*, 14.17*, 19.37, 21.30*, 23.44*, 24.29	#2: 4.3, 27.9									Mt 3.10, 5.28, 14.15, 14.24, 15.32, 17.12, 24.32; Mk 4.37, 6.35, 8.2, 11.11, 13.28, 15.42, 15.44; Jn 3.18, 4.35, 4.51, 5.6, 6.17, 7.14, 9.22, 9.27, 11.17, 11.39, 13.2, 15.3, 19.28, 19.33, 21.4, 21.14

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort	Notes
chron-HF	neut	n		ἡμέρα, ας, ἡ	#2180	#103	#>	#>	#78	#90	#>	#>	#25	#>	#42	#>	#>	#30	post-dataset compilation
death	bad	a		ἡμιθανής, ές	#1	#0	#0	#0	#1: 10.30	#0	#0	#0	#0	#0	#0	#0	#0	#0	
compare	neut	cs		ἤπερ	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 12.43
name	bad	n		Ἡρῴδης, ου, ὁ	#0	#0	#3: 8.3, c23.7, c23.8	#2: 9.7, c9.9u	#7: 1.5, 3.1, 3.19, 13.31, 23.11, 23.12, 23.15	#8: 4.27, 12.1, 12.6, 12.11, 12.19, 12.21, 13.1, 23.35	6.14, 6.16,				2.1, 2.3, 2.7, 2.12, 2.13, 2.15, 2.16, 2.19, 2.22	#0	#0	#0	Mt 14.1, 14.3, 14.6, Mk 6.17, 6.18, 6.20, 6.21, 6.22, 8.15
comm	neut	v		ἡσυχάζω	#49	#1	c23.56	#0	#1: 14.4	#2: 11.18, 21.14	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Θαδδαῖος, ου, ὁ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mt 10.3, Mk 3.18
death	bad	a		θανάσιμος, ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 16.18
emotion, drama	good	a		θαυμάσιος, α, ον	#60	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 21.15
idolatry, piety	bad	n		θεά, ᾶς, ἡ	#2	#0	#0	#0	#0	#1: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	
intent, desire	neut	n		θέλημα, ατος, τό	#49	#37	#0	#0	#3: 12.47, 22.42, 23.25	#3: 13.22, 21.14, 22.14									Mt 6.10, 7.21, 12.50, 18.14, 21.31, 26.42; Mk 3.35; Jn 1.13, 4.34, 5.30, 6.38, 6.39, 6.40, 7.17, 9.31
intent, desire	neut	vd???s		θέλω	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
intent, desire	neut	vi???p		θέλω	#22	#13	#1: 6.31	#0	#3: 10.24*, 13.34, 19.14	#1: 7.39									Mt 11.14, 12.38, 17.12, 20.32, 22.3, 23.4, 23.37, 26.15, 27.15, 27.17, 27.21; Mk 9.13, 10.35, 10.36, 15.9, 15.12; Jn 5.35, 5.40, 6.11, 6.21, 6.67, 7.44, 8.44, 9.27, 12.21, 16.19; LkR2 has 2 in aorist
intent, desire	neut	vi???s		θέλω	#91	#36	#0	#1: 5.13m	#10: 5.39, 9.23, 12.49*, 13.31, 13.34, 15.28, 18.4, 18.13, 18.41, 22.9	#8: 2.12, 7.28, 10.10, 14.13, 16.3, 17.20, 19.33, 25.9									Mt 2.18, 8.3, 9.13, 12.7, 13.28, 15.28, 15.32, 16.24, 17.4, 18.23, 18.30, 19.17, 19.21, 20.14, 20.15, 20.21, 21.29, 23.37, 26.17, 26.39, 27.34, 27.43; Mk 1.41, 3.13, 6.19, 6.25, 6.26, 6.48, 7.24, 8.34, 9.30, 9.35, 10.51, 14.12, 14.36; Jn 1.43, 3.8, 5.6, 5.21, 7.1, 17.24, 21.18
intent, desire	neut	vn*		θέλω	#1	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0
intent, desire	neut	vo*		θέλω	#1	#1	#0	#0	#1: 1.62	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	#0
intent, desire	neut	vp????p		θέλω	#9	#7	#0	#0	#4: 8.20*, 16.26*, 19.27, 20.46	#0									Mk 12.38
intent, desire	neut	vp????s		θέλω	#6	#7	#0	#0	#4: 10.29, 14.28, 23.8, 23.20	#3: 18.21, 24.27, 25.9									Mt 1.19, 5.40, 5.42, 14.5
intent, desire	neut	vs???p		θέλω	#3	#2	#0	#0	#0	#1: 26.5									Mt 7.12, Mk 14.7, Jn 15.7
intent, desire	neut	vs???s		θέλω	#24	#4	#0	#2: 5.12m, 9.24m	#1: 4.6	#0	8.35			16.25					Mt 8.2, 20.26, 20.27; Mk 1.40, 6.22, 10.43, 10.44; Jn 7.17, 21.22, 21.23

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
piety	bad	a		θεομάχος, ον	#0	#0	#0	#0	#0	#1: 5.39	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	a		θεοσεβής, ές	#7	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 9.31
name	neut	n		Θεόφιλος, ου, ὁ	#0	#0	#0	#0	#1: 1.3	#1: 1.1	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		θέρος, ους, τό	#8	#0	#1: 21.30	#0	#0	#0						#0	#0	#0	Mt 24.32, Mk 13.28
sight	neut	vp		θεωρέω	#21	#1	#0	#0	#3: 14.29, 23.35, 23.48	#5: 4.13, 8.13, 9.7, 17.16, 28.6									Mt 27.55, Mk 15.40, Jn 2.23, 6.40, 9.8, 12.45
sight	neut	n		θεωρία, ας, ἡ	#4	#0	#0	#0	#1: 23.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n		θήκη, ης, ἡ	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.11
violence	bad	v		θηρεύω	#17	#0	#0	#0	#1h: 11.54	#0	#0	#0	#0	#0	#0	#0	#0	#0	
disturb	bad	v		θορυβάζω	#0	#0	#0	#0	#1: 10.41	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		θραύω	#24	#0	#0	#0	#1h: 4.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
animal	neut	n		θρέμμα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.12
liquid	bad	n		θρόμβος, ου, ὁ	#0	#0	#0	#0	#1: 22.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v		θυμιάω	#66	#0	#0	#0	#1: 1.9	#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anger	bad	v		θυμομαχέω	#0	#0	#0	#0	#0	#1: 12.20	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anger	bad	v		θυμόω	#64	#0	#0	#0	#0	#0	#0	#0	#0	#0	2.16	#0	#0	#0	
name	neut	n		Θωμᾶς, ᾶ, ὁ	#0	#0	#0	#0	#1: 6.15	#1: 1.13									Mt 10.3, Mk 3.18, Lk 6.15, Jn 11.16, 14.5, 20.24, 20.26, 20.27, 20.28, 21.2
name	good	n		Ἰάκωβος, ου, ὁ	#0	#6	24.10u	5.10u	#6: 6.14, 6.15, 6.16, 8.51, 9.28, 9.54	#5: 1.13, 12.2, 12.17, 15.13, 21.18						#0	#0	#0	Mt 4.21, 10.2, 10.3, 13.55, 17.1, 27.56, Mk 1.19, 1.29, 3.17, 3.18, 5.37, 6.3, 9.2, 10.35, 10.41, 13.3, 14.33, 15.40, 16.1
possessive	neut	an?fp		ἴδιος, ία, ον	#4	#6	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
possessive	neut	an?fs		ἴδιος, ία, ον	#29	#11	#0	#0	#2: 9.10*, 10.23*	#9: 1.7, 1.19, 2.6, 2.8, 3.12, 13.36, 23.19, 24.24, 25.19									Mt 9.1, 14.13, 14.23, 17.1, 17.19, 20.17, 24.3, 25.15; Mk 4.34, 6.31, 6.32, 7.33, 9.2, 9.28, 13.3; Jn 4.44, 7.18
possessive	neut	an?mp		ἴδιος, ία, ον	#13	#13	#1: 9.61	#0	#0	#2: 4.23, 24.23									Mt 25.14, Mk 4.34, Jn 1.11, 13.1
possessive	neut	an?ms		ἴδιος, ία, ον	#8	#11	#0	#0	#2: c6.41, c6.44	#1: 1.25	#0	#0	#0	#0	#0				Jn 1.41, 5.18
possessive	neut	an?np		ἴδιος, ία, ον	#11	#3	#0	#0	#1: 18.28	#1: 21.6	#0	#0	#0	#0	#0				Jn 1.11, 8.44, 10.3, 10.4, 10.12, 16.32, 19.27
possessive	neut	an?ns		ἴδιος, ία, ον	#11	#12	#0	#0	#1: 10.34	#3: 4.32, 20.28, 28.30	#0	#0	#0	#0	#0				Jn 5.43, 15.19
suffering, liquid	bad	n		ἱδρώς, ῶτος, ὁ	#3	#0	#0	#0	#1h: 22.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
ritual	neut	v		ἱερατεύω	#27	#0	#0	#0	#1: 1.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
evil, piety	bad	n		ἱερόσυλος, ὁ	#1	#0	#0	#0	#0	#1: 19.37	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ἱκανός, ή, όν	#46	#6	#0	#0	#9: 3.16, 7.6, 7.12, 8.27, 8.32, 20.9, 22.38, 23.8, 23.9	#18: 8.11, 9.23, 9.43, 11.24, 11.26, 12.12, 14.3, 14.21, 17.9, 18.18, 19.19, 19.26, 20.8, 20.11, 20.37, 22.6, 27.7, 27.9						#0	#0	#0	Mt 3.11, 8.8, 28.12; Mk 1.7, 10.46, 15.15
liquid	good	n		ἱκμάς, άδος, ἡ	#2	#0	#0	#0	#1: 8.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Ἰούδας Ἰακώβου	#0	#0	#0	#0	#1: 6.16	#1: 1.13	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
piety	good	a		ἰσάγγελος, ον	#0	#0	#1: c20.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
name	bad	n		Ἰσκαριώθ	#0	#0	#0	#0	#1: 6.16*	#0				#0	#0	#0	#0	#0	Mk 3.19, 14.10
name	bad	n		Ἰσκαριώτης, ου, ὁ	#0	#0	#0	#1: 6.16*	#1: 22.3*	#0	#0	#0	#0						Mt 10.4, 26.14, Jn 6.71, 12.4, 13.2, 13.26, 14.22
history	neut	n		Ἰσραήλ, ὁ	#2612	#21	#1: 7.9	#1: c24.21	#10: 1.16, 1.54, 1.68, 1.80, 2.25, 2.32, 2.34, 4.25, 4.27, 22.30	#15: 1.6, 2.36, 4.10, 4.27, 5.21, 5.31, 7.23, 7.37, 7.42, 9.15, 10.36, 13.17, 13.23, 13.24, 28.20	#0	#0	#0	#0	#0				Jn 1.31, 1.49, 3.10, 12.13
posture	neut	vd???p		ἵστημι	#13	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vd???s		ἵστημι	#31	#1	#0	#0	#1: 6.8	#1: 26.16	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vi???p		ἵστημι	#154	#9	#0	#1: 8.20	#5: 7.14, 17.12, 23.10, 23.49, 24.17	#6: 1.11, 1.23, 5.27, 6.6, 6.13, 9.7									Mt 12.46, 12.47, 20.6, 26.15; Mk 13.9; Jn 18.18, 19.25
posture	neut	vi???s		ἵστημι	#370	#11	#0	#1: 9.47m	#7: 4.9, 6.8, 6.17, 8.44, 11.18*, 23.35, 24.36	#7: 3.8, 7.33, 10.30, 17.31, 22.30, 26.6, 26.22	9.36								Mt 2.9, 4.5, 12.25, 12.26, 13.2, 18.2, 25.33, 27.11; Jn 1.26, 1.35, 7.37, 8.44, 18.5, 18.16, 20.11, 20.19, 20.26, 21.4
posture	neut	vn*		ἵστημι	#48	#7	#1: 11.18u	#0	#2: 13.25*, 21.36	#2: 8.38, 12.14				#0	#0	#0	#0	#0	Mk 3.24, 3.25, 3.26
posture	neut	vo*		ἵστημι	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture	neut	vp???p		ἵστημι	#35	#6	#0	#1: c5.2u	#1: 9.27	#5: 4.7, 5.20, 5.23, 5.25, 25.18	#0	#0	#0						Mt 6.5, 16.28, 20.3, 20.6, 26.73, 27.47; Jn 8.3, 11.56
posture	neut	vp???s		ἵστημι	#54	#5	#4: 7.38, 18.11u, 18.13u, c18.40	#1: c5.1u	#2: 1.11, c19.8	#13: 2.14, 4.14, 7.55, 7.56, 11.13, 16.9, 17.22, 21.40, 22.25, 24.20, 24.21, 25.10, 27.21									Mt 20.32, 24.15, Mk 13.14, Jn 3.29, 6.22, 12.29, 18.18, 18.25, 20.14
posture	neut	vs???p		ἵστημι	#6	#1	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.9
posture	neut	vs???s		ἵστημι	#28	#1	#0	#0	#0	#1: 7.60	#0	#0	#0			#0	#0	#0	Mt 18.16
ability	neut	v		ἰσχύω	#104	#5	#0	#0	#8: 6.48, 8.43, 13.24, 14.6, 14.29, 14.30, 16.3, 20.26	#6: 6.10, 15.10, 19.16, 19.20, 25.7, 27.16									Mt 5.13, 8.28, 9.12, 26.40, Mk 2.17, 5.4, 9.18, 14.37, Jn 21.6
nuance	neut	b		ἴσως	#10	#0	#0	#0	#1: 20.13	#0	#0	#0	#0	#0	#0	#0	#0	#0	
name		n		Ἰωσῆς, ῆ or ῆτος, ὁ															Mk 6.3, 15.40, 15.47
lit	neut	n		ἰῶτα, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	5.18	#0	#0	#0	#0	
transition	neut	cs		καθά	#110	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.10
agri	neut	v		καθαίρω	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 15.2
chron	neut	b		καθεξῆς	#0	#0	#0	#0	#2: 1.3, 8.1	#3: 3.24, 11.4, 18.23	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		καθημερινός, ή, όν	#1	#0	#0	#0	#0	#1: 6.1	#0	#0	#0	#0	#0	#0	#0	#0	
hyperbole	neut	b		καθόλου	#7	#0	#0	#0	#0	#1: 4.18	#0	#0	#0	#0	#0	#0	#0	#0	
military	neut	v		καθοπλίζω	#9	#0	#0	#0	#1: 11.21	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		καιρός, οῦ, ὁ	#393	#41	#1: 12.56	#0	#11: 1.20, 4.13, 8.13, 12.42, 13.1, 18.30, 19.44, 20.10, 21.8, 21.24, 21.36	#9: 1.7, 3.20, 7.20, 12.1, 13.11, 14.17, 17.26, 19.23, 24.25									Mt 8.29, 11.25, 12.1, 13.30, 14.1, 16.3, 21.34, 21.41, 24.45, 26.18, Mk 1.15, 10.30, 11.13, 12.2, 13.33 Jn 7.6, 7.8
nuance	neut	cs		καίτοιγε	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.2
sickness	bad	n		κάκωσις, εως, ἡ	#18	#0	#0	#0	#0	#1: 7.34	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	a		καρποφόρος, ον	#3	#0	#0	#0	#0	#1: 14.17	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
burden	bad	v	κατα	καταβαρύνω	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.40
geo, travel	neut	n	κατα	κατάβασις, εως, ἡ	#12	#0	#0	#0	#1: 19.37	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm, public	neut	n	κατα	καταγγελεύς, έως, ὁ	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
lit	neut	v	κατα	καταγράφω	#11	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 8.6
health, help	good	v	κατα	καταδέω	#8	#0	#0	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	n	κατα	καταδίκη, ης, ἡ	#1	#0	#0	#0	#0	#1: 25.15	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	κατα	καταδιώκω	#88	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.36
oath	bad	v	κατα	καταθεματίζω	#0	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0	#0	Mt 26.74
shame, status	bad	v	κατα	καταισχύνω	#74	#11	#0	#0	#1h: 13.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	v	κατα	κατακληρονομέω	#58	#0	#0	#0	#0	#1: 13.19	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	κατα	κατακόπτω	#22	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.5
violence	bad	v	κατα	κατακρημνίζω	#4	#0	#1: 4.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	v	κατα	κατακρίνω	#8	#7	#0	#0	#2: 11.31, 11.32	#0					12.41, 12.42				Mt 20.18, 27.3, Mk 10.33, 14.64, 16.16, Jn 8.10, 8.11
posture	neut	v	κατα	κατακύπτω	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 8.8
violence	bad	v	κατα	καταλιθάζω	#0	#0	#0	#0	#1: 20.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
identity	neut	a	κατα	κατάλοιπος, ον	#89	#0	#0	#0	#0	#1: 15.17	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	κατα	καταλύω	#62	#3	#0	#0	#3: 9.12, 19.7, 21.6	#3: 5.38, 5.39, 6.14					#0	#0	#0	#0	Mt 5.17, 24.2, 26.61, 27.40, Mk 13.2, 14.58, 15.29
wisdom	good	v	κατα	καταμανθάνω	#8	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0	#0	Mt 6.28
house	neut	v	κατα	καταμένω	#7	#0	#0	#0	#0	#1: 1.13	#0	#0	#0	#0	#0	#0	#0	#0	
gesture	neut	v	κατα	κατανεύω	#0	#0	#0	#1: 5.7	#1: 5.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	κατα	κατανύσσομαι	#19	#0	#0	#0	#0	#1: 2.37	#0	#0	#0	#0	#0	#0	#0	#0	
violence, mob	bad	v	κατα	καταπατέω	#48	#1	#0	#0	#2: 8.5, 12.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 5.13, 7.6
travel	neut	v	κατα	καταπλέω	#0	#0	#0	#0	#1h: 8.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	v	κατα	καταριθμέω	#3	#0	#0	#0	#0	#1: 1.17	#0	#0	#0	#0	#0	#0	#0	#0	
craft	good	v	κατα	καταρτίζω	#17	#9	#0	#0	#0: 6.40	#0				#0	#0	#0	#0	#0	Mt 4.21, 21.16, Mk 1.19
evil	bad	v	κατα	κατασοφίζομαι	#3	#0	#0	#0	#0	#1: 7.19	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	κατα	κατασύρω	#3	#0	#0	#1: 12.58	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v	κατα	κατασφάζω	#11	#0	#0	#0	#1h: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	v	κατα	κατατρέχω	#6	#0	#0	#0	#0	#1: 21.32	#0	#0	#0	#0	#0	#0	#0	#0	
evil	bad	n	κατα	καταφρονητής, οῦ, ὁ	#3	#0	#0	#0	#0	#1: 13.41	#0	#0	#0	#0	#0	#0	#0	#0	
comfort, rest	good	v	κατα	καταψύχω	#1	#0	#0	#1: 16.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
idolatry	bad	a	κατα	κατείδωλος, ον	#0	#0	#0	#0	#0	#1: 17.16	#0	#0	#0	#0	#0	#0	#0	#0	
position, geo	neut	p	κατα	κατέναντι	#84	#3	#0	#0	#1: 19.30	#0				#0	#0	#0	#0	#0	Mt 21.2, Mk 11.2, 12.41, 13.3
bless	good	v	κατα	κατευλογέω	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.16
violence	bad	v	κατα	κατεφίσταμαι	#0	#0	#0	#0	#0	#1: 18.12	#0	#0	#0	#0	#0	#0	#0	#0	
legal	bad	v	κατα	κατηγορέω	#6	#2	#0	#1: 6.7m	#3: 23.2, 23.10, 23.14	#9: 22.30, 24.2, 24.8, 24.13, 24.19, 25.5, 25.11, 25.16, 28.19									Mt 12.10, 27.12; Mk 15.3, 15.4; Jn 5.45, 8.6
house	neut	v	κατα	κατοικέω	#602	#15	#0	#0	#2: 11.26, 13.4	#19: 1.19, 1.20, 2.5, 2.9, 2.14, 4.16, 7.2, 7.4, 7.48, 9.22, 9.32, 9.35, 11.29,	#0	#0	#0		2.23, 4.13, 12.45	#0	#0	#0	Mt 23.21

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort	Notes
										13.27, 17.24, 17.26, 19.10, 19.17, 22.12									
house	neut	n	κατα	κατοίκησις, εως, ἡ	#9	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.3
house	good	n	κατα	κατοικία, ας, ἡ	#36	#0	#0	#0	#0	#1: 17.26	#0	#0	#0	#0	#0	#0	#0	#0	
compare	neut	b	κατα	κατωτέρω	#0	#0	#0	#0	#0	#0	#0	#0	#0		2.16	#0	#0	#0	
geo	neut	n		Καφαρναοὺμ	#0	#0	c7.1u	#1: 4.31	#2: 4.24, 10.15										Mt 4.13, 8.5, 11.23, 17.24, Mk 1.21, 2.1, 9.33, Jn 2.12, 4.46, 6.17, 6.24, 6.59
craft	neut	n		χειρία, ας, ἡ	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.44
command, comm	neut	v		κελεύω	#28	#0	#0	#0	#1: 18.40	#17: 4.15, 5.34, 8.38, 12.19, 16.22, 21.33, 21.34, 22.24, 22.30, 23.3, 23.10, 23.35, 25.6, 25.17, 25.21, 25.23, 27.43									Mt 8.18, 14.9, 14.19, 14.28, 18.25, 27.58, 27.64
craft, home	neut	n		κέραμος, ου, ὁ	#1	#0	#0	#0	#1: 5.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	
food, livestock	bad	n		κεράτιον, ου, τό	#0	#0	#0	#0	#1: 15.16	#0	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	n		κέρμα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.15
finance	neut	n		κερματιστής, οῦ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.14
violence	bad	v		κεφαλιόω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.4
garden	neut	n		κηπουρός, οῦ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 20.15
comm, proselyte	good	n		κήρυγμα, ατος, τό	#4	#6	#0	#0	#1: 11.32	#0	#0	#0	#1: 16.8	#0	#1: 12.41	#0	#0	#0	
monster, LXX	bad	n		κῆτος, ους, τό	#12	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 12.40
name, Aramaic	good	n		Κηφᾶς, ᾶ, ὁ	#0	#8	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 1.42
danger, drama	bad	v		κινδυνεύω	#7	#1	#0	#0	#1: 8.23	#2: 19.27, 19.40	#0	#0	#0	#0	#0	#0	#0	#0	
finance, debt	bad	v		κίχρημι	#0	#0	#0	#0	#1: 11.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
lament	bad	v		κλαίω	#148	#11	#4: 6.21, 6.25, 7.13u, 7.38	#0	#5: 7.32, 8.52, 19.41, 22.62, 23.28	#2: 9.39, 21.13					2.18				Mt 26.75, Mk 5.38, 5.39, 14.72, 16.10, Jn 11.31, 11.33, 16.20, 20.11, 20.13, 20.16
house	neut	n		κλινάριον, ου, τό	#0	#0	#0	#0	#0	#1: 5.15	#0	#0	#0	#0	#0	#0	#0	#0	
hospitality, dining	good	n		κλισία, ας, ἡ	#1	#0	#0	#0	#1: 9.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Κλωπᾶς, ᾶ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.24
sleep	bad	n		κοίμησις, εως, ἡ	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.13
house	neut	n		κοιτών, ῶνος, ὁ	#15	#0	#0	#0	#0	#1: 12.20	#0	#0	#0	#0	#0	#0	#0	#0	
danger, motion	neut	v		κολυμβάω	#0	#0	#0	#0	#0	#1: 27.43	#0	#0	#0	#0	#0	#0	#0	#0	
location, Latin	neut	n		κολωνία, ας, ἡ	#0	#0	#0	#0	#0	#1: 16.12	#0	#0	#0	#0	#0	#0	#0	#0	
compare	good	b		κομψότερον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Jn 4.52
emotion, lament	bad	n		κοπετός, οῦ, ὁ	#18	#0	#0	#0	#0	#1: 8.2	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v		κοπιάω	#50	#14		u5.5c	| 12.27	#1: 20.35	#0	#0	#0						Mt 6.28, 11.28; Jn 4.6, 4.38

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
agri, manure	bad	n		κοπρία, ας, ἡ	#12	#0	#0	#0	#1: 14.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri, manure	bad	n		κόπριον, ου, τό	#4	#0	#0	#0	#1: 13.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
animal	neut	n		κόραξ, ακος, ὁ	#12	#0	#1: 12.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety, Aramaic	neut	t		κορβᾶν	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.11
finance, piety, Hebrew	neut	n		κορβανᾶς, ᾶ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.6
measure	neut	n		κόρος, ου, ὁ	#11	#0	#0	#0	#1: 16.7	#0	#0	#0	#0	#0	#0	#0	#0	#0	
order	good	v		κοσμέω	#23	#5	#0	#0	#2: 11.25, 21.5	#0	#0	#0	#0		12.44	#0	#0	#0	Mt 23.29, 25.7
Aramaic, magic	good	v		κοῦμ	#0	#0	#0	#0	#0	#0				#0		#0	#0	#0	Mk 5.41
lessen	neut	v		κουφίζω	#11	#0	#0	#0	#0	#1: 27.38	#0	#0	#0	#0	#0	#0	#0	#0	
vice	bad	n		κραιπάλη, ης, ἡ	#0	#0	#1: 21.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	neut	n		κράσπεδον, ου, τό	#4	#0	#0	#0	#1: 8.44	#0						#0	#0	#0	Mt 9.20, 14.36, 23.5, Mk 6.56
honor	good	a		κράτιστος, η, ον	#0	#0	#0	#0	#1: 1.3	#0	#0	#0	#0	#0	#0	#0	#0	#0	
beg	neut	v		κρούω	#3	#1	#3: 11.8*, 11.9, 13.25	#0	#1: c11.10, c12.36	#2: 12.13, 12.16	#0	#0	#0	#2: 7.7, 7.8	#0	#0	#0	#0	
house	bad	n		κρύπτη, ης, ἡ	#0	#0	#0	#0	#1: 11.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
sight	bad	v		κρύπτω	#143	#6	#0	#0	#2: 18.24, 19.42	#0	#0	#0	#0						Mt 5.14, 11.25, 13.35, 13.44, 25.18, 25.25, Jn 8.59, 12.36, 19.38
resource	neut	v		κτάομαι	#95	#1	#0	#0	#1: 21.19	#3: 1.18, 8.20, 22.28	#0	#0	#0			#0	#0	#0	Mt 10.9
status	neut	n		κτήτωρ, ορος, ὁ	#0	#0	#0	#0	#0	#1: 4.34	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		κυκλόθεν	#88	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fantastic voyage	neut	v		κυλίω	#9	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.20
piety	neut	n		κύμινον, ου, τό	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.23
geo	neut	n		κώμη, ης, ἡ	#79	#0	#1: 9.52	#0	#11: 5.17, 8.1, 9.6, 9.12, 9.56, 10.38, 13.22, 17.12, 19.30, 24.13, 24.28	#1: 8.25			6.56	c10.11	9.35			Mt 14.15, 21.2, Mk 6.6, 6.36, 8.23, 8.26, 8.27, 11.2, Jn 7.42, 11.1, 11.30
geo	neut	n		κωμόπολις, εως, ἡ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 1.38
feast	bad	n		κώνωψ, ωπος, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.24
silence	bad	a		κωφός, ή, όν	#13	#0	#2: c7.22u, 11.14	#0	#1: 1.22	#0						#0	#0	#0	Mt 9.32, 9.33, 11.5, 12.22, 15.30, 15.31, Mk 7.32, 7.37
name	neut	n		Λάζαρος, ου, ὁ	#0	#0	#4: 16.20, 16.23, 16.24, 16.25	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.1, 11.2, 11.5, 11.6, 11.11, 11.14, 11.17, 11.43, 12.1, 12.2, 12.9, 12.10, 12.17
violence	bad	v		λακάω	#0	#0	#0	#0	#0	#1: 1.18	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		λακτίζω	#0	#0	#0	#0	#0	#1: 26.14	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	vd???p		λαλέω	#21	#3	#0	#0	#0	#1: 5.20				#0	#0	#0	#0	#0	Mk 13.11
comm	neut	vd???s		λαλέω	#85	#3	#0	#0	#0	#1: 18.9	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort	Notes
comm	neut	vi???p		λαλέω	#97	#19	#1: c12.3	#0	#2: 2.15, 24.25*	#8: 3.24, 4.31, 11.20, 16.13, 16.32, 19.6, 26.22, 26.31									Mt 12.36, Mk 16.17, Jn 3.11
comm	neut	vi???s		λαλέω	#700	#24	#2: 6.45, 24.6c	#0	#12: 1.55, 1.64, 1.70, 2.20, 2.38, 2.50, 5.21, 6.45, 9.11, 11.14, 24.6, 24.32, 24.44	#16: 2.31, 3.21, 6.10, 7.6, 8.26, 9.6, 9.27, 9.29, 11.14, 18.25, 22.10, 23.9, 26.26, 27.25, 28.21, 28.25									Mt 9.33, 12.34, 13.3, 13.10, 13.13, 13.33, 13.34, 14.27, 23.1, 26.13, 28.18; Mk 2.2, 2.7, 4.33, 4.34, 6.50, 7.35, 8.32, 11.23, 14.9, 14.31; Jn #45
comm	neut	vn*		λαλέω	#86	#19	#1: c7.15u	#1: 4.41m	#4: 1.19, 1.20, 1.22, 11.37*	#12: 2.4, 4.17, 4.20, 4.29, 5.40, 11.15, 13.42, 13.46, 14.1, 16.6, 21.39, 23.18									Mt 12.22, 12.34, 12.46, 12.47; Mk 1.34, 7.37, 12.1, 16.19; Jn 8.26
comm	neut	vo*		λαλέω	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	vp????p		λαλέω	#23	#4	#0	#0	#4: 1.45, 2.18, 2.33, 24.36	#11: 2.6, 2.7, 2.11, 4.1, 8.25, 10.46, 11.19, 13.45, 14.25, 16.14, 20.30									Mt 10.20, 15.31; Mk 13.11
comm	neut	vp????s		λαλέω	#94	#20	#0	#1: c5.4u	#4: 2.17, 8.49, 22.47*, 22.60	#9: 6.11, 6.13, 7.38, 7.44, 10.7, 10.44, 14.9, 17.19, 22.9									Mt 9.18, 10.20, 12.46, 17.5, 26.47; Mk 5.35, 5.36, 14.43; Jn 1.37, 4.26, 7.18, 8.30, 9.37
comm	neut	vs???p		λαλέω	#7	#1	#0	#0	#0	#0						#0	#0	#0	Mt 10.19, Mk 13.11
comm	neut	vs???s		λαλέω	#29	#3	#0	#0	#0	#1: 3.22	#0	#0	#0	#0	#0				Jn 8.44, 12.49
light	good	a		λαμπρός, ά, όν	#7	#7	#0	#0	#1: 23.11	#1: 10.30	#0	#0	#0	#0	#0	#0	#0	#0	
hyperbole	good	n		λαμπρότης, ητος, ή	#6	#0	#0	#0	#0	#1: 26.13	#0	#0	#0	#0	#0	#0	#0	#0	
light	good	b		λαμπρῶς	#0	#0	#1: 16.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
craft	neut	a		λαξευτός, ή, όν	#1	#0	#1: 23.53d	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	n		λαός, οῦ, ὁ	#1832	#36	#1: 7.16	#0	#35: 1.10, 1.17, 1.21, 1.68, 1.77, 2.10, 2.31, 2.32, 3.15, 3.18, 3.21, 6.17, 7.1, 7.29, 8.47, 9.13, 18.43, 19.47, 19.48, 20.1, 20.6, 20.9, 20.19, 20.26, 20.45, 21.23, 21.38, 22.2, 22.66, 23.5, 23.13, 23.14, 23.27, 23.35, 24.19	#47: 2.47, 3.9, 3.11, 3.12, 3.13, 4.1, 4.2, 4.8, 4.10, 4.17, 4.21, 4.25, 4.27, 5.12, 5.13, 5.20, 5.25, 5.26, 5.34, 5.37, 6.8, 6.12, 7.17, 7.34, 10.2, 10.41, 10.42, 12.4, 12.11, 13.15, 13.17, 13.24, 13.31, 15.14, 18.10, 19.4, 21.28, 21.30, 21.36, 21.39, 21.40, 23.5, 26.17, 26.23, 28.17, 28.26, 28.27				c4.23	1.21, 2.4, 2.6, 4.16				Mt 13.15, 15.8, 21.23, 26.3, 26.5, Mt 26.47, 27.1, 27.25, 27.64, Mk 7.6, 14.2, Jn 8.2, 11.50, 18.14
comm	neut	v		λέγω	#5581	#289	#>	#>	#>	#216	#>	#>	#>	#>	#>	#>	#>	#>	Mt #414; Mk #248; Lk #453; Jn #385
comm	neut	vd???p		λέγω	#40	#3	#3: 10.5, 10.9, 10.10	#0	#4: 11.2*, 13.32, 17.10, 20.3	#2: 13.15, 24.20						#0	#0	#0	Mt 10.27, 21.5, 22.4, 26.18, 28.7, 28.13; Mk 11.3, 14.14, 16.7
comm	neut	vd???s		λέγω	#134	#2	#2: 7.7u, 12.13	#0	#5: 4.3, 7.40, 10.40, 20.2, 22.67*	#3: 5.8, 22.27, 28.26									Mt 4.3, 8.8, 18.17, 20.21, 22.17, 24.3; Mk 13.4; Jn 10.24, 20.15, 20.17
comm	neut	via??p		λέγω	#505	#1	#>	#>	#>	#19	#>	#>	#>	#>	#>	#>	#>	#>	Mt #21; Mk #9;; Jn #42
comm	neut	via??s		λέγω	#3011	#19	#>	#>	#>	#77	#>	#>	#>	#>	#>	#>	#>	#>	Mt #127; Mk #57; Lk #224; Jn #136

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
comm	neut	vif		λέγω	#359	#17	#2: c12.19u, 13.25	#0	#14: 4.23, 12.10, 13.27, 14.9, 14.10, 15.18, 17.7, 17.8, 17.21, 17.23, 19.31, 20.5, 22.11, 23.29	#1: 23.5						#0	#0	#0	Mt 7.4, 7.22, 13.30, 17.20, 21.3, 21.24, 21.25, 25.34, 25.40, 25.41; Mk 11.29, 11.31
comm	neut	vii??p		λέγω	#24	#2	#2: 9.31u, 24.10u	#0	#3: 4.22, 17.6, 22.65	#7: 2.13, 9.21, 12.15, 17.18, 21.4, 28.4, 28.6									Mt 9.11, 9.34, 12.23, 21.11, 26.5, 27.41, 27.47, 27.49; Mk 2.16, 2.24, 3.21, 3.22, 3.30, 4.41, 5.31, 6.14, 6.15, 6.35, 11.5, 11.26, 14.2, 14.31, 14.70, 15.31, 15.35, 16.3; Jn 4.33, 4.42, 5.10, 6.14, 6.42, 7.11, 7.12, 7.25, 7.31, 7.40, 7.41, 8.6, 8.19, 8.22, 8.25, 9.8, 9.9, 9.10, 9.16, 10.20, 10.21, 10.24, 10.41, 11.36, 11.47, 11.56, 12.29, 16.18, 19.3, 19.21, 20.25
comm	neut	vii??s		λέγω	#31	#4	#3: 6.20u, 13.14u, 18.1u	#0	#16: 3.7, 3.11, 5.36*, 6.5*, 9.23, 10.2, 12.54*, 13.6, 13.18, 14.7, 14.12*, 16.1, 16.5, 21.10*, 23.34, 23.43	#5: 4.32, 11.16, 13.25, 25.20, 28.17									Mt 9.21, 9.24, 14.4; Mk 2.27, 3.23, 4.2, 4.9, 4.11, 4.21, 4.24, 4.26, 4.30, 5.8, 5.28, 5.30, 6.4, 6.10, 6.16, 6.18, 7.9, 7.14, 7.20, 7.27, 8.21, 8.24, 9.1, 9.24, 9.31, 11.17, 12.35, 12.38, 14.36, 15.12, 15.14; Jn 2.21, 2.22, 5.18, 5.19, 6.6, 6.65, 6.71, 8.23, 8.27, 8.31, 9.9, 12.29, 12.33
comm	neut	vip??s		λέγω	#752	#116	#>	#>	#>	#13	#>	#>	#>	#>	#>	#>	#>	#>	Mt #114; Mk #80; Lk #69; Jn #157
comm	neut	vip?1p		λέγω	#0	#2	#0	#0	#0	#1: 21.23	#0	#0	#0	#0	#0				Jn 8.48
comm	neut	vip?2p		λέγω	#15	#0	#1: c22.70	#1: 9.20m	#5: 7.33*, 7.34*, 11.18*, 12.54, 12.55	#0	8.29			16.15					Mt 15.5, 16.2, 23.30; Mk 7.11, 14.71, 15.12; Jn 4.20, 4.35, 8.54, 9.19, 9.41, 10.36
comm	neut	vip?3p		λέγω	#44	#6	#3: 7.33*, 7.34*, 20.41	#1: 9.18m	#2: 17.37, 24.23	#3: 21.23, 23.8, 24.14	8.27			11.17, 11.18, 11.19, 16.13					Mt 13.28, 13.51, 14.17, 15.12, 15.33, 17.10, 19.7, 19.10, 20.7, 20.22, 20.33, 21.16, 21.31, 21.41, 22.21, 22.42, 23.3, 27.22; Mk 1.30, 1.37, 2.18, 3.32, 4.38, 6.37, 6.38, 8.19, 8.20, 9.11, 11.33, 12.14, 12.18, 12.35, 14.12; Jn 7.26, 8.4, 9.17, 11.8, 11.34, 12.22, 16.29, 20.13, 21.3
comm	neut	vix		λέγω	#24	#8	#0	#0	#1: 4.12	#3: 8.24, 13.34, 17.28	#0	#0	#0	#0	#0				Jn 4.18, 6.65, 12.50, 14.29, 15.15
comm	neut	viy		λέγω	#0	#0	#0	#0	#1: 22.13	#1: 20.38	#0	#0	#0	#0	#0				Jn 11.13
comm	neut	vn*		λέγω	#49	#15	#0	#1: 9.21m	#18: 3.8, 4.21, 5.14, 5.23, 6.42, 7.24, 7.40, 7.49, 8.56, 9.7, 11.27*, 11.29, 12.1, 12.12*, 13.26*, 14.17*, 20.9, 23.30	#8: 2.29, 10.28, 17.18, 17.21, 21.37, 23.30, 24.10									Mt 3.9, 4.17, 9.5, 11.7, 13.54, 26.22; Mk 2.9, 9.26, 10.28, 10.32, 10.47, 13.5, 14.19, 14.65, 14.69; Jn 16.12

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
comm	neut	vo*		λέγω	#5	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	vp????p		λέγω	#321	#29			1.66, 2.13, 3.10, 3.14, 4.36, 4.41, 5.21, 5.26, 5.30, 7.4, 7.16, 8.24, 8.25, 10.17, 13.25, 13.31, 14.30, 15.2, 17.13, 18.34, 19.7, 19.14, 19.38, 20.2, 20.5, 20.14, 20.21, 20.28, 21.5, 21.7, 21.8, 22.64, 22.67, 23.2, 23.5, 23.18, 23.21, 23.35, 23.37, 24.23, 24.29, 24.34	#31									Mt #50; Mk 1.27, 2.12, 3.11, 5.12, 5.35, 6.2, 7.37, 8.28, 9.11, 10.26, 10.35, 10.49, 11.31, 12.18, 13.6, 14.57, 15.29; Jn 4.31, 4.51, 6.52, 7.15, 9.2, 9.19, 11.3, 12.21, 18.40, 19.6, 19.12
comm	neut	vp????s		λέγω	#872	#62			1.24, 1.63, 1.67, 2.24, 3.16, 4.35, 5.8, 5.12, 5.12, 7.6, 7.19, 7.20, 7.39, 8.8, 8.38, 8.49, 8.54, 9.18, 9.22, 9.34, 9.35, 9.38, 10.25, 11.45, 12.16, 12.17, 13.17, 13.27, 14.3, 14.7, 15.3, 15.6, 15.9, 17.4, 18.2, 18.3, 18.13, 18.16, 18.18, 18.38, 19.16, 19.18, 19.20, 19.28, 19.30, 19.42, 19.46, 22.1, 22.8, 22.19, 22.20, 22.42, 22.47, 22.57, 22.59, 23.2, 23.3, 23.39, 23.46, 23.47, 24.7, 24.40	#57									Mt #85; Mk #22: 1.7, 1.15, 1.24, 1.25, 1.40, 5.23, 6.25, 8.15, 8.26, 8.27, 9.25, 12.6, 12.26, 14.39, 14.44, 14.58, 14.60, 14.68, 15.4, 15.7, 15.9, 15.36; Jn #32
comm	neut	vs???p		λέγω	#43	#6			6.26, 9.54, 12.11, 13.35, 20.5, 20.6	#0						#0	#0	#0	Mt 5.11, 16.20, 17.9, 21.21, 21.24, 21.25, 21.26, 23.3, 23.39, 24.26, 27.64; Mk 7.36, 8.30, 11.31, 11.32
comm	neut	vs???s		λέγω	#89	#14			11.5*, 11.7, 12.45, 22.67	#0									Mt 2.13, 5.22, 8.4, 12.32, 15.5, 21.3, 24.23, 24.48, 26.63; Mk 1.44, 7.11, 11.3, 11.23, 13.21; Jn 2.5, 3.12, 8.55, 12.27, 12.49
geo	neut	a		λεῖος, α, ον	#5	#0	#0	#0	#1: 3.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v		λειτουργέω	#93	#2	#0	#0	#0	#1: 13.2	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		λειτουργία, ας, ἡ	#45	#5	#0	#0	#1: 1.23	#0	#0	#0	#0	#0	#0	#0	#0	#0	
body	neut	n		λεπίς, ίδος, ἡ	#6	#0	#0	#0	#0	#1: 9.18	#0	#0	#0	#0	#0	#0	#0	#0	
thought	bad	n		λῆρος, οῦ, ὁ	#1	#0	#0	#0	#1h: 24.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	
drama	neut	b		λίαν	#20	#3	#0	#0	#1: 23.8	#0						#0	#0	#0	Mt 2.16, 4.8, 8.28, 27.14, Mk 1.35, 6.51, 9.3, 16.2
status	good	n		Λιβερτῖνος, ου, ὁ	#0	#0	#0	#0	#0	#1: 6.9	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		λιθάζω	#2	#2	#1: 20.6	#0	#0	#2: 5.26, 14.19	#0	#0	#0	#0	#0				Jn 8.5, 10.31, 10.32, 10.33, 11.8

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
violence	bad	v		λιθοβολέω	#27	#1	#0	#0	#1: 13.34	#3: 7.58, 7.59, 14.5	#0	#0	#0			#0	#0	#0	Mt 21.35, 23.37
geo	neut	a		λιθόστρωτος, ον	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.13
geo, travel	good	n		λιμήν, ένος, ὁ	#9	#0	#0	#0	#0	#2: 27.8, 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		λίμνη	#5	#5	#0	#0	#5: 5.1, 5.2, 8.22, 8.23, 8.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	n		λίψ, λιβός, ὁ	#40	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
lit	good	a		λόγιος, ία, ιον	#0	#0	#0	#0	#0	#1: 18.24	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n		λόγχη, ης, ἡ	#11	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.34
identity	neut	a		λοιπός, ή, όν	#117	#36	#0	#0	#6: 8.10, 12.26, 18.9, 18.11, 24.9, 24.10	#6: 2.37, 5.13, 17.9, 27.20, 27.44, 28.9						#0	#0	#0	Mt 22.6, 25.11, 26.45, 27.49; Mk 4.19, 14.41, 16.13
language	neut	b		Λυκαονιστί	#0	#0	#0	#0	#0	#1: 14.11	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		λυμαίνω	#17	#0	#0	#0	#0	#1: 8.3	#0	#0	#0	#0	#0	#0	#0	#0	
compare, benefit	neut	v		λυσιτελέω	#5	#0	#0	#0	#1h: 17.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
help	good	n		λυτρωτής, οῦ, ὁ	#4	#0	#0	#0	#0	#1: 7.35	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Μαγδαληνή, ῆς, ἡ	#0	#0	#0	#0	#2: 8.2, 24.10	#0	#0	#0	#0	#0	#0				Mt 27.56, 27.61, 28.1, Mk 15.40, 15.47, 16.1, 16.9, Jn 19.25, 20.1, 20.18
evil	bad	n		μαγεία, ας, ἡ	#0	#0	#0	#0	#0	#1: 8.11	#0	#0	#0	#0	#0	#0	#0	#0	
evil	bad	v		μαγεύω	#0	#0	#0	#0	#0	#1: 8.9	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		μαθήτρια, ας, ἡ	#0	#0	#0	#0	#0	#1: 9.36	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Μαθθαῖος	#0	#0	#0	#0	#1: 6.15	#1: 1.13						#0	#0	#0	Mt 9.9, 10.3, Mk 3.18
geo, space	neut	b		μακρά	#75	#2	#0	#0	#2: 7.6, 15.20	#3: 2.39, 17.27, 22.21									Mt 8.30, Mk 12.34, Jn 21.8
geo, travel	neut	b		μακρόθεν	#38	#3	#1: 16.23	#0	#3: 18.13, 22.54, 23.49	#0									Mt 26.58, 27.55; Mk 5.6, 8.3, 11.13, 14.54, 15.40
patience	neut	v		μακροθυμέω	#8	#6	#0	#0	#1: 18.7*	#0									Mt 18.26, 18.29
character	good	b		μακροθύμως	#0	#0	#0	#0	#0	#1: 26.3	#0	#0	#0	#0	#0	#0	#0	#0	
hyperbole, drama, compare	neut	b		μᾶλλον	#49	#49	#1: 11.13	#0	#4: 5.15, 12.24, 12.28, 18.29	#7: 4.19, 5.14, 5.29, 9.22, 20.35, 22.2, 27.11									Mt 6.26, 6.30, 7.11, 10.6, 10.25, 10.28, 18.13, 25.9, 27.24, Mk 5.26, 7.36, 9.42, 10.48, 15.11, Jn 3.19, 5.18, 12.42, 19.8
emotion, madness	bad	n		μανία, ας, ἡ	#6	#0	#0	#0	#0	#1: 26.24	#0	#0	#0	#0	#0	#0	#0	#0	
idolatry, piety	good	v		μαντεύομαι	#13	#0	#0	#0	#0	#1: 16.16	#0	#0	#0	#0	#0	#0	#0	#0	
name		n		Μάρθα, ας, ἡ	#0	#0	#0	#0	#3: 10.38, 10.40, 10.41	#0	#0	#0	#0	#0	#0				Jn 11.1, 11.5, 11.19, 11.20, 11.21, 11.24, 11.30, 11.39, 12.2
legal	neut	n		μαρτυρία, ας, ἡ	#10	#14	#0	#0	#1: 22.71	#1: 22.18				#0	#0				Mk 14.55, 14.56, 14.59; Jn 1.7, 1.19, 3.11, 3.32, 3.33, 5.31, 5.32, 5.34, 5.36, 8.13, 8.14, 8.17, 19.35, 21.24
legal	neut	n		μαρτύριον, ου, τό	#240	#8	#1: 21.13	#2: 5.14, 9.5,	#0	#2: 4.33, 7.44						#0	#0	#0	Mt 8.4, 10.18, 24.14, Mk 1.44, 6.11, 13.9
violence	bad	v		μαστίζω	#3	#0	#0	#0	#0	#1: 22.25	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	a		μεγαλεῖος, α, ον	#15	#0	#0	#0	#0	#1: 2.11	#0	#0	#0	#0	#0	#0	#0	#0	
status	good	n		μεγαλειότης, ητος, ἡ	#4	#1	#0	#0	#1h: 9.43	#1: 19.27	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
chron	neut	v		μέλλω	#44	#39	#0	9.44	3.7, 7.2*, 9.31*, 10.1, 13.9, 19.4, 19.11, 21.7, 21.36, 22.23, 24.21	#33									Mt 2.13, 3.7, 11.14, 12.32, 16.27, 17.12, 17.22, 20.22, 24.6; Mk 10.32, 13.4; Jn 4.47, 6.6, 6.15, 6.71, 7.35, 7.39, 11.51, 12.4, 12.33, 14.22, 18.32
misc	neut	x		μενοῦν	#0	#0	#1: 11.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
legal	neut	n		μεριστής, οῦ, ὁ	#0	#0	#0	#0	#1: 12.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
misc	neut	n		μέρος, ους, τό	#118	#21	#1: 12.46	#0	#3: 11.36, 15.12, 24.42	#7: 2.10, 5.2, 19.1, 19.27, 20.2, 23.6, 23.9									Mt 2.22, 15.21, 16.13, 24.51, Mk 8.10, Jn 13.8, 19.23, 21.6
chron	neut	n		μεσημβρία, ας, ἡ	#26	#0	#0	#0	#0	#2: 8.26, 22.6									#0
chron	neut	n		μεσονύκτιον, ου, τό	#5	#0	#1: 11.5	#0	#0	#2: 16.25, 20.7									#0
geo	neut	a		μέσος, η, ον	#688	#15	4.30, c8.7u	c6.8u	#10: 2.46, 4.35, 5.19, 10.3, 17.11, 21.21, 22.27, 22.55, 23.45*, 24.36	#10: 1.15, 1.18, 2.22, 4.7, 17.22, 17.33, 23.10, 26.13, 27.21, 27.27									Mt 10.16, 13.25, 13.49, 14.6, 18.2, 18.20, 25.6; Mk 3.3, 6.47, 7.31, 9.36, 14.60; Jn 1.26, 8.3, 8.9, 19.18, 20.19, 20.26
geo	neut	v		μεσόω	#6	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.14
resource	good	v		μεστόω	#2	#0	#0	#0	#0	#1: 2.13	#0	#0	#0	#0	#0	#0	#0	#0	
resource	neut	v		μεταδίδωμι	#7	#4	#0	#0	#1: 3.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	
misc	neut	v		μετανοέω	#23	#11	#3: c15.7, c15.10, 16.30		#6: 10.13, 11.32, 13.3, 13.5, 17.3, 17.4	#5: 2.38, 3.19, 8.22, 17.30, 26.20					12.41				Mt 3.2, 4.17, 11.20, 11.21, Mk 1.15, 6.12
chron	neut	pg		μεταξύ	#4	#1	#1: 16.26	#0	#1: 11.51	#3: 12.6, 13.42, 15.9									Mt 18.15, 23.25; Jn 4.31
anxiety	bad	v		μετεωρίζομαι	#9	#0	#0	#0	#1: 12.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	
liquid vessel	neut	n		μετρητής, οῦ, ὁ	#6	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.6
style	neut	b		μετρίως	#1	#0	#0	#0	#0	#1: 20.12	#0	#0	#0	#0	#0	#0	#0	#0	
drama	neut	r		μηδείς, μηδεμία, μηδέν	#52	#43	#1: 10.4	c9.3u, c9.21	#6: 3.13, 3.14, 4.35, 5.14*, 6.35, 8.56	#21: 4.17, 4.21, 8.24, 9.7, 10.20, 10.28, 11.12, 11.19, 13.28, 15.28, 16.28, 19.36, 19.40, 23.14, 23.22, 23.29, 24.23, 25.17, 25.25, 28.6, 28.18						#0	#0	#0	Mt 8.4, 9.30, 16.20, 17.9, 27.19; Mk 1.44, 5.26, 5.43, 6.8, 7.36, 8.30, 9.9, 11.14
chron	neut	b		μηδέποτε	#4	#1	#0	#0	#0										#0
chron	neut	b		μηδέπω	#0	#1	#0	#0	#0										#0
chron	neut	b		μηκέτι	#15	#11	#0	#0	#1: 8.49	#3: 4.17, 13.34, 25.24									Mt 21.19, Mk 1.45, 2.2, 9.25, 11.14; Jn 5.14, 8.11
agri	good	v		μηκύνω	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 4.27
chron	neut	n		μήν, μηνός, ὁ	#269	#9	#0	#0	#5: 1.24, 1.26, 1.36, 1.56, 4.25	#5: 7.20, 18.11, 19.8, 20.3, 28.11	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		μήποτε	#112	#5			3.15, 4.11, 12.58*, 14.8, 14.12*, 14.29, 21.34	#2: 5.39, 28.27									Mt 4.6, 5.25, 7.6, 13.15, 13.29, 15.32, 25.9, 27.64; Mk 4.12, 14.2; Jn 7.26
chron	neut			μήπω															
liquid	good	n		μίγμα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.39
geo, Latin	neut	n		μίλιον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	5.41		#0	#0	#0	
comm, LXX	bad	a		μογιλάλος, ον	#1	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.32

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
style	neut	b		μόγις	#1	#0	#0	#0	#1h: 9.39	#0	#0	#0	#0	#0	#0	#0	#0	#0	
idolatry	bad	v		μοσχοποιέω	#0	#0	#0	#0	#0	#1: 7.41	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	a		μυλικός, ή, όν	#0	#0	#0	#0	#1: 17.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	n		μυριάς, άδος, ἡ	#47	#4	#0	#0	#1: 12.1	#2: 19.19, 21.20	#0	#0	#0	#0	#0	#0	#0	#0	
liquid	good	v		μυρίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.8
num	neut	a		μύριοι, αι, α	#14	#2	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mt 18.24
travel, trade	neut	n		ναύκληρος, ου, ὁ	#0	#0	#0	#0	#0	#1: 27.11	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	n		ναῦς, acc. ναῦν, ἡ	#13	#0	#0	#0	#0	#1: 27.41	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	a????c		νέος, α, ον	#75	#6	#0	#0	#3: 15.12, 15.13, 22.26	#1: 5.6	#0	#0	#0	#0	#0	#0	#0	#0	
comm, gesture	neut	v		νεύω	#2	#0	#0	#0	#0	#1: 24.10	#0	#0	#0	#0				#0	Jn 13.24
idolatry, piety	neut	n		νεωκόρος, ου, ὁ	#0	#0	#0	#0	#0	#1: 19.35	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	n		νησίον, ου, τό	#0	#0	#0	#0	#0	#1: 27.16	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	v		νηστεύω	#25	#0	#0	#3: 5.33m, 5.34m, 5.35m	#1: 18.12	#2: 13.2, 13.3	#3: 2.18, 2.19, 2.20	#0	#0	#5: 6.16, 6.17, 6.18, 9.14, 9.15	#0	#0	#0	#0	
liquid vessel	good	n		νιπτήρ, ῆρος, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				#0	Jn 13.5
finance	neut	n		νόμισμα, ατος, τό	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.19
lit	good	n		νόμος, ου, ὁ	#410	#107	#4: 10.26, c16.16, c16.17, 23.56*	#0	#5: 2.22, 2.23, 2.24, 2.27, 2.39, 24.44	#17: 6.13, 7.53, 13.15, 13.38, 15.5, 18.13, 18.15, 21.20, 21.24, 21.28, 22.3, 22.12, 23.3, 23.29, 24.14, 25.8, 28.23									Mt 5.17, 5.18, 7.12, 11.13, 12.5, 22.36, 22.40, 23.23, Jn 1.17, 1.45, 7.19, 7.23, 7.49, 7.51, 8.5, 8.17, 10.34, 12.34, 15.25, 18.31, 19.7
sickness	bad	n		νόσος, ου, ἡ	#11	#0	#0	#1: 9.1	#3: 4.40, 6.18, 7.21	#1: 19.12						#0	#0	#0	Mt 4.23, 4.24, 8.17, 9.35, 10.1, Mk 1.34
animal	neut	n		νοσσιά, ᾶς, ἡ	#17	#0	#0	#0	#1: 13.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
animal	neut	n		νοσσίον, ου, τό	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0	Mt 23.37
animal	neut	n		νοσσός, οῦ, ὁ	#0	#0	#0	#0	#1: 2.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		νότος, ου, ὁ	#81	#1	#0	#0	#3: 11.31, 12.55, 13.29	#2: 27.13, 28.13	#0	#0	#0		12.42	#0	#0	#0	
wisdom	good	b		νουνεχῶς	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.34
chron	neut	b		νῦν	#672	#68	#2: 16.25, 22.69	#1: 5.10	#9: 1.48, 2.29, 6.21*, 6.25*, 11.39*, 12.52, 19.42, 22.18, 22.36	#25: 3.17, 4.29, 5.38, 7.4, 7.34, 7.52, 10.5, 10.33, 12.11, 13.11, 13.31, 15.10, 16.36, 16.37, 17.30, 18.6, 20.22, 20.25, 20.32, 22.16, 23.15, 23.21, 24.25, 26.6, 27.22									Mt 24.21, 26.65, 27.42, 27.43; Mk 10.30, 13.19, 15.32; Jn 2.8, 4.18, 4.23, 5.25, 6.42, 8.11, 8.40, 8.52, 9.21, 9.41, 11.8, 11.22, 12.27, 12.31, 13.31, 13.36, 14.29, 15.22, 15.24, 16.5, 16.22, 16.29, 16.30, 17.5, 17.7, 17.13, 18.36, 21.10
chron	neut	n		νύξ, νυκτός, ἡ	#283	#18	#3: 12.20, 18.7, 21.37	#1: 5.5c	#3: 2.8, 2.37, 17.34	#15: 5.19, 9.24, 9.25, 12.6, 16.9, 16.33, 17.10, 18.9, 20.31, 23.11, 23.23, 23.31, 26.7, 27.23, 27.27									Mt 2.14, 4.2, 12.40, 14.25, 25.6, 26.31, 26.34, 28.13; Mk 4.27, 5.5, 6.48, 14.30; Jn 3.2, 9.4, 11.10, 13.30, 19.39, 21.3
violence	bad	v		νύσσω	#3	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.34
chron	neut			νυχθήμερον, ου															
liquid vessel	good	n		ξέστης, ου, ὁ	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.4

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
travel	neut	v		ὁδεύω	#1	#0	#0	#0	#1h: 10.33	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		ὁδοιπορέω	#0	#0	#0	#0	#0	#1: 10.9	#0	#0	#0	#0	#0	#0	#0	#0	
geo		n??p*		ὁδός, οῦ, ἡ			14.23		#2: 1.76, 3.5	#2: 2.28, 13.10									
smell	neut	v		ὄζω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.39
direction	neut	b		ὅθεν															
misc		vp*		οἶδα					| 8.53, 9.33, 9.47, 11.17	#4: 2.30, 5.7, 20.22, 24.22									Mt 12.25, 22.29, Mk 5.33, 6.20, 12.15, 12.24, Jn 6.61, 13.1, 13.3, 18.4, 19.28, 21.12
house	neut	n		οἰκετεία, ας, ἡ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 24.45
location	neut	n		οἴκημα, ατος, τό	#3	#0	#0	#0	#0	#1: 12.7	#0	#0	#0	#0	#0	#0	#0	#0	
craft		v		οἰκοδομέω	#426	#10	#2: 11.47, c12.18	#0	#9: 4.29, 6.48, 6.49, 7.5, 11.48*, 14.28, 14.30, 17.28, 20.17	#4: 7.47, 7.49, 9.31, 20.32									Mt 7.24, 7.26, 16.18, 21.33, 21.42, 23.29, 26.61, 27.40, Mk 12.1, 12.10, 14.58, 15.29, Jn 2.20
trade	neut	n		οἰκοδόμος, ου, ὁ	#10	#0	#0	#0	#0	#1: 4.11	#0	#0	#0	#0	#0	#0	#0	#0	
authority, house	neut	v		οἰκονομέω	#3	#0	#0	#0	#1: 16.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
house, arch	neut	namp*		οἶκος, ου, ὁ	#110	#1	#0	#0	#1: 16.4	#2: 8.3, 20.20	#0	#0	#0	#0	#0	#0	#0	#0	
house, arch	neut	nams*		οἶκος, ου, ὁ	#616	#10		6.4m	1.23, 1.33, 1.40, 1.56, 5.24, 5.25, 7.10, 7.36, 8.39, 8.41, 9.61*, 11.17, 11.24, 12.39, 14.1, 15.6, 16.27, 18.14	#11: 2.2, 2.46, 5.42, 7.10, 7.47, 7.49, 10.22, 11.12, 16.15, 16.34, 21.8	2.26								Mt 9.6, 9.7, 12.4, 12.44; Mk 2.11, 3.20, 5.19, 5.38, 7.17, 7.30, 8.3, 8.26, 9.28; Jn 2.16, 7.53
house, arch	neut	ndmp*		οἶκος, ου, ὁ															
house, arch	neut	ndms*		οἶκος, ου, ὁ	#358	#7	#2: 10.5, c19.9	#0	#3: 1.69, 12.52, 19.5	#6: 7.20, 7.46, 10.2, 10.30, 11.13, 18.8				#0	#0				Mk 2.1, Jn 11.20
house, arch	neut	ngmp*		οἶκος, ου, ὁ															
house, arch	neut	ngms*		οἶκος, ου, ὁ	#506	#5	#0	#0	#3: 1.27, 2.4, 11.51	#1: 19.16	#0	#0	#0	#0	#0				Jn 2.17
house, arch	neut	nnmp*		οἶκος, ου, ὁ															
house, arch	neut	nnms*		οἶκος, ου, ὁ															
geo		n		οἰκουμένη, ης, ἡ					#3: 2.1, 4.5, 21.26	#5: 11.28, 17.6, 17.31, 19.27, 24.5									
chron	neut			ὀκνέω															
wait	neut	v		ὀκνέω	#10	#0	#0	#0	#0	#1: 9.38	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut			ὀκταήμερος, ον															
num		a		ὀκτώ					#4: 2.21, 9.28, 9.33, 13.16 (10+8)	#2: 9.33, 25.6 (10+8)									Jn 5.5 (30+8), 20.26
piety	bad	n		ὀλιγοπιστία, ας, ἡ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	17.20	#0	#0	#0	
piety	bad	a		ὀλιγόπιστος, ον	#0	#0	#0	#0	#1: 12.28	#0	#0	#0	#0		#0	#0	#0	#0	Mt 6.30, 8.26, 14.31, 16.8
size, quantity	neut	a		ὀλίγος, η, ον	#94	#14			5.3, 7.47, 10.2, 12.48, 13.23	#10: 12.18, 14.28, 15.2, 17.4, 17.12, 19.23, 19.24, 26.28, 26.29, 27.20						#0	#0	#0	Mt 7.14, 9.37, 15.34, 22.14, 25.21, 25.23; Mk 1.19, 6.5, 6.31, 8.7
healing	good	n		ὁλοκληρία, ας, ἡ	#0	#0	#0	#0	#0	#1: 3.16	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		ὅλος, η, ον	#243	#26	#2: 10.27, 11.34u	#1: 5.5u	#11: 1.65, 4.14, 7.17, 8.39, 8.43, 9.25, 11.36, 13.21, 23.5, 23.44	#19: 2.2, 2.47, 5.11, 7.10, 7.11, 9.31, 9.42, 10.22, 10.37, 11.26,									Mt 1.22, 4.23, 4.24, 5.29, 5.30, 6.22, 6.23, 9.26, 9.31, 13.33, 14.35, 16.26, 20.6, 22.37,

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
										11.28, 13.6, 13.49, 15.22, 18.8, 19.27, 21.30, 21.31, 28.30									22.40, 24.14, 26.13, 26.56, 26.59, 27.27; Mk 1.28, 1.33, 1.39, 6.55, 8.36, 12.30, 12.33, 12.44, 14.9, 14.55, 15.1, 15.16, 15.33; Jn 4.53, 7.23, 9.34, 11.50, 13.10, 19.23
weather, rain	neut	n		ὄμβρος, ου, ὁ	#7	#0	#0	#0	#1h: 12.54	#0	#0	#0	#0	#0	#0	#0	#0	#0	
misc		v		ὁμολογέω				c12.8		#3: 7.17, 23.8, 24.14									Jn 1.20, 9.22, 12.42
trade, social	good	a		ὁμότεχνος, ον	#0	#0	#0	#0	#0	#1: 18.3	#0	#0	#0	#0	#0	#0	#0	#0	
animal	neut	n		ὀνάριον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 12.14
shame	bad	v		ὀνειδίζω	#56	#3	#1: 6.22		#0	#0				5.11						Mt 11.20, 27.44, Mk 15.32, 16.14,
shame	bad	n		ὄνειδος, ους, τό	#53	#0	#0	#0	#1h: 1.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social		n		ὀνόματα/ων/σιν (pl)					#1: 10.20	#2: 1.15, 18.15		[3.17]		10.2					
social		n		ὀνόματος (sg gen)					#1: 21.12	#8: 3.16, 4.30, 5.41, 8.12, 9.16, 10.43, 15.26, 21.13									Mt 19.29
direction	neut	b		ὄπισθεν															
position		p		ὀπίσω	#350	#7	#2: 7.38, 9.62		#5: 9.23, 14.27, 17.31, 19.14, 21.8	#2: 5.37, 20.30									Mt 3.11, 4.19, 10.38, 16.23, 16.24, 24.18, Mk 1.7, 1.17, 1.20, 8.33, 8.34, 13.16, Jn 1.15, 1.27, 1.30, 6.66, 12.19, 18.6, 20.14
sight	neut	v		ὀπτάνομαι	#2	#0	#0	#0	#0	#1: 1.3	#0	#0	#0	#0	#0	#0	#0	#0	
sight		n		ὀπτασία, ας, ἡ	#9	#1			#2: 1.22, 24.23	#1: 26.19									
cooking, craft, meal	neut	a		ὀπτός, ή, όν	#2	#0	#0	#0	#1h: 24.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
sight		v		ὁράω															
sight		vi?p*		ὁράω	#84	#9			#3: 1.11, 22.43, 24.34	#7: 2.3, 7.2, 7.26, 7.30, 13.31, 16.9, 26.16									Mt 17.3, Mk 9.4
geo		n		ὄρη (pl)					#1: 21.21										Mt 18.12, 24.16, Mk 13.14
chron	neut	v		ὀρθρίζω	#64	#0	#0	#0	#1h: 21.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		ὀρθρινός, ή, όν	#4	#0	#0	#0	#1h: 24.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		ὄρθρος, ου, ὁ	#35	#0	#2: 21.38*, 24.1	#0	#0	#1: 5.21	#0	#0	#0	#0	#0				Jn 8.2
geo		n		ὁριο-						#1: 13.50									Mt 2.16, 4.13, 8.34, 15.22, 15.39, 19.1, Mk 5.17, 7.24, 7.31, 10.1
location	good	n		ὁροθεσία, ας, ἡ	#0	#0	#0	#0	#0	#1: 17.26	#0	#0	#0	#0	#0	#0	#0	#0	
identity	neut	rr?f		ὅστις, ἥτις ὅ τι	#54	#30	#1: 12.1	#0	#9: 2.4, 2.10, 7.37, 7.39, 8.3, 8.26, 8.43, 10.42, 23.55	#5: 3.23, 11.28, 12.10, 16.12, 16.16	#0	#0	#0			#0	#0	#0	Mt 25.1, 27.55, 27.62
identity	neut	rr?m		ὅστις, ἥτις ὅ τι	#58	#30	#0	#0	#7: 1.20, 8.15, 9.30*, 14.15, 14.27, 15.7, 23.19*	#17: 5.16, 7.53, 8.15, 9.35, 10.41, 10.47, 11.20, 13.31, 13.43, 16.17, 17.10, 17.11, 21.4, 23.14, 23.21, 23.33, 24.1, 28.18									Mt 2.6, 5.39, 5.41, 7.15, 7.24, 7.26, 10.32, 10.33, 12.50, 13.12, 13.52, 16.28, 18.4, 19.12, 19.29, 20.1, 21.33, 21.41, 22.2, 23.12, 23.27; Mk 4.20, 9.1, 12.18, 15.7; Jn 8.53
identity	neut	rr?n		ὅστις, ἥτις ὅ τι	#15	#4	#0	#0	#3: 12.50, 13.8, 22.16	#0	#0	#0	#0						Mt 5.25; Jn 9.18, 21.25

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
chron	neut			ὅταν															
shame	bad	i		οὐά	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.29
drama	neut	b		οὐδαμῶς	#7	#0	#0	#0	#0	#0	#0	#0	#0		2.6	#0	#0	#0	
chron	neut			οὐδέποτε															
chron	neut			οὐδέπω															
chron	neut			οὐκέτι															
transition	neut	b		οὐκοῦν	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.37
logic, transition	neut	b		οὖν	#254	#141	#3: 11.13, 16.27, 22.70	#0	#29: 3.7, 3.8, 3.10, 3.18, 4.7, 7.31, 7.42, 8.18, 10.2, 10.40, 11.35, 11.36, 12.26, 13.7, 13.14, 13.18, 14.33, 14.34, 16.11, 19.12, 20.15, 20.17, 20.29*, 20.33*, 20.44*, 21.7*, 21.14*, 23.16, 23.22	#60				#>	#56	#>	#>	#194	Mk 10.9, 11.31, 12.9, 13.35, 15.12, 16.19
chron	neut			οὔπω															
direction	neut	b		οὐρανόθεν															
geo		n		οὐρανοί (pl nom)					10.20					3.16					
geo		n		οὐρανῶν (pl gen)			c21.26				1.11			3.17, 5.3, 5.10, 5.19, 5.20	3.2, 4.17, 7.21				Mt 8.11, 10.7, 11.11, 11.12, 13.11, 13.24, 13.31, 13.33, 13.44, 13.45, 13.47, 13.52, 16.19, 18.1, 18.3, 18.4, 18.23, 19.12, 19.14, 19.23, 20.1, 22.2, 23.13, 24.29, 24.31, 24.36, 25.1
debt, finance	bad	v		ὀφείλω	#16	#21	#1: 11.4	#0	#4: 7.41, 16.5, 16.7, 17.10	#1: 17.29	#0	#0	#0						Mt 18.28, 18.30, 18.34, 23.16, 23.18; Jn 13.14, 19.7
geo, shape	neut	n		ὀφρῦς, ύος, ἡ	#1	#0	#1: 4.29	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		ὀχλέω	#2	#0	#0	#0	#0	#1: 5.16	#0	#0	#0	#0	#0	#0	#0	#0	
social		n		ὄχλοι															
violence	bad	v		ὀχλοποιέω	#0	#0	#0	#0	#0	#1: 17.5	#0	#0	#0	#0	#0	#0	#0	#0	
social		n		ὄχλος															
chron	neut			ὀψέ															
chron	neut			ὀψία, ας															
violence	bad	v		παγιδεύω	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.15
violence	bad	a		παθητός, ή, όν	#0	#0	#0	#0	#0	#1: 26.23	#0	#0	#0	#0	#0	#0	#0	#0	
children	neut	n		παιδάριον, ου, τό	#200	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 6.9
chron	neut	b		παιδιόθεν	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.21
chron	neut			πάλαι															
chron	neut			παλαιός, ά, όν															
solidarity	neut	b		παμπληθεί	#0	#0	#0	#0	#1h: 23.18	#0	#0	#0	#0	#0	#0	#0	#0	#0	
misc		i		πᾶν (neut sg)															
travel, hospitality	good	n		πανδοχεῖον, ου, τό	#0	#0	#0	#0	#1h: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
travel, hospitality	good	n		πανδοχεύς, έως, ὁ	#0	#0	#0	#0	#1h: 10.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
family	good	b		πανοικεί	#0	#0	#0	#0	#0	#1: 16.34	#0	#0	#0	#0	#0	#0	#0	#0	
misc				πάντα (neut pl)															
location	neut	b		πανταχῇ	#3	#0	#0	#0	#0	#1: 21.28	#0	#0	#0	#0	#0	#0	#0	#0	
misc				πάντες (masc pl)															
hyperbole	neut	b		πάντη	#2	#0	#0	#0	#0	#1: 24.3	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		πάντοθεν															
chron	neut			πάντοτε															
action	neut	v		παραβάλλω	#8	#0	#0	#0	#0	#1: 20.15	#0	#0	#0	#0	#0	#0	#0	#0	
drama				παράδοξος		#0	#1: 5.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	a		παραθαλάσσιος, ία, ον	#6	#0	#0	#0	#0	#0	#0	#0	#0		4.13	#0	#0	#0	
need	bad	v		παραθεωρέω	#0	#0	#0	#0	#0	#1: 6.1	#0	#0	#0	#0	#0	#0	#0	#0	
position, posture, staging	good	v		παρακαθέζομαι	#0	#0	#0	#0	#1h: 10.39	#0	#0	#0	#0	#0	#0	#0	#0	#0	
hide	bad	v		παρακαλύπτω	#2	#0	#0	#0	#1h: 9.45	#0	#0	#0	#0	#0	#0	#0	#0	#0	
misc		v		παρακολουθέ-					#1: 1.3					#1: 16.17					
geo		a		παράλιος, ον	#4	#0	#0	#0	#1: 6.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
crime, legal	bad	v		παρανομέω	#10	#0	#0	#0	#0	#1: 23.3	#0	#0	#0	#0	#0	#0	#0	#0	
travel	neut	v		παραπλέω	#0	#0	#0	#0	#0	#1: 20.16	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut			παρατείνω															
chron	neut	v		παρατείνω	#7	#0	#0	#0	#0	#1: 20.7	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n		παρατήρησις, εως, ή	#0	#0	#1h: 17.20c	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	v		παρατυγχάνω	#0	#0	#0	#0	#0	#1: 17.17	#0	#0	#0	#0	#0	#0	#0	#0	
chron, travel	neut	v		παραχειμάζω															
travel	neut	n		παραχειμασία, ας, ή	#0	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		παραχρῆμα	#19	#0	#1: 18.43	#0	#9: 1.64, 4.39, 5.25, 8.44, 8.47, 8.55, 13.13, 19.11, 22.60	#6: 3.7, 5.10, 12.23, 13.11, 16.26, 16.33	#0	#0	#0		#0	#0	#0	#0	Mt 21.19, 21.20
military, violence	bad	v		παρεμβάλλω	#187	#0	#0	#0	#1h: 19.43	#0	#0	#0	#0	#0	#0	#0	#0	#0	
bother	bad	v		παρενοχλέω	#17	#0	#0	#0	#0	#1: 15.19	#0	#0	#0	#0	#0	#0	#0	#0	
move		v		παρέρχομαι	#141	#4	#5: 11.42, 16.17, 18.37, 21.32, 21.33		#3: 12.37, 15.29, 17.7	#2: 16.8, 27.9				5.18					Mt 8.28, 14.15, 24.34, 14.35, 26.39, 26.42, Mk 6.48, 13.30, 13.31, 14.35
chastity	good	n		παρθενία, ας, ή	#12	#0	#0	#0	#1h: 2.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
misc		v		παρίημι	#19	#1			#1: 11.42										
chron	neut	v		παροίχομαι	#0	#0	#0	#0	#0	#1: 14.16	#0	#0	#0	#0	#0	#0	#0	#0	
compare	bad	v		παρομοιάζω	#0	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0	#0	Mt 23.27
compare	neut	a		παρόμοιος, (α), ον	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.13
violence	bad	v		παροτρύνω	#0	#0	#0	#0	#0	#1: 13.50	#0	#0	#0	#0	#0	#0	#0	#0	
feast	bad	n		παροψίς, ίδος, ή	#0	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0	#0	Mt 23.25

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
misc				πᾶς (masc sg)															
misc				πᾶσα (fem sg)															
misc				πᾶσαι (fem pl)															
geo				πεδινός		#0	#0	#0	#1: 6.17	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo		a		πεδινός, ή, όν	#25	#0			6.17										
travel	neut	v		πεζεύω	#0	#0	#0	#0	#0	#1: 20.13	#0	#0	#0	#0	#0	#0	#0	#0	
social		v		πείθ-					#4: 11.22, 16.31, 18.9, 20.6	#17: 5.36, 5.37, 5.39, 12.20, 13.43, 14.19, 17.4, 18.4, 19.8, 19.26, 21.14, 23.21, 26.26, 26.28, 27.11, 28.23, 28.24									Mt 27.20, 27.43, 28.14
action	neut	v		πειράω	#7	#0	#0	#0	#0	#1: 26.21	#0	#0	#0	#0	#0	#0	#0	#0	
num		a		πέμπτος, η, ον								6.48							
geneaology	neut	n		πενθερός, οῦ, ὁ	#12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.13
poverty	bad	a		πενιχρός, ά, όν	#3	#0	#0	#0	#1h: 21.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num		a		πεντακόσ-															
num		a		πέντε															
num	neut	a		πεντεκαιδέκατος, η, ον	#22	#0	#0	#1: 3.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num		a		πεντήκοντ-															
geo		n		πέρα-					11.31						12.42				
location	neut	b		περαιτέρω	#0	#0	#0	#0	#0	#1: 19.39	#0	#0	#0	#0	#0	#0	#0	#0	
craft, fire	neut	v		περιάπτω	#1	#0	#0	#0	#1h: 22.55	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	v		περιδέω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.44
clothing, preparation	neut	v		περιζώννυμι	#42	#3	#1: 12.35	#0	#2: 12.37, 17.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
control	good	a		περικρατής, ές	#0	#0	#0	#0	#0	#1: 27.16	#0	#0	#0	#0	#0	#0	#0	#0	
sight		v		περικρύβω	#0	#0	#0	#0	#1: 1.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
military, violence	bad	v		περικυκλόω	#16	#0	#0	#0	#1h: 19.43	#0	#0	#0	#0	#0	#0	#0	#0	#0	
wait	neut	v		περιμένω	#2	#0	#0	#0	#0	#1: 1.4	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	b		πέριξ	#0	#0	#0	#0	#0	#1: 5.16	#0	#0	#0	#0	#0	#0	#0	#0	
geo, house	neut	v		περιοικέω	#0	#0	#0	#0	#1bh: 1.65	#0	#0	#0	#0	#0	#0	#0	#0	#0	
geo, house	neut	a		περίοικος, ον	#6	#0	#0	#0	#1h: 1.58	#0	#0	#0	#0	#0	#0	#0	#0	#0	
lit	neut	n		περιοχή, ῆς, ἡ	#25	#0	#0	#0	#0	#1: 8.32	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		περιρήγνυμι	#0	#0	#0	#0	#0	#1: 16.22	#0	#0	#0	#0	#0	#0	#0	#0	
thought, emotion	bad	v		περισπάω	#5	#0	#0	#0	#1h: 10.40	#0	#0	#0	#0	#0	#0	#0	#0	#0	
misc		c		περισσεύ-					#4: 9.17, 12.15, 15.17, 21.4	#1: 16.5									Mt 5.20, 13.12, 14.20, 15.37, 25.29, Mk 12.44, Jn 6.12, 6.13
action	neut	v		περιτρέπω	#1	#0	#0	#0	#0	#1: 26.24	#0	#0	#0	#0	#0	#0	#0	#0	
haste	neut	v		περιτρέχω	#0	#0	#0	#0	#0	#0		#0	#0	#0	#0	#0	#0	#0	Mk 6.55
geo		n		περίχωρ-					#5: 3.3, 4.14, 4.37, 7.17, 8.37	#1: 14.6		1.28			3.5				Mt 14.35
herb, food	neut	n		πήγανον, ου, τό	#0	#0	#0	#0	#1bh: 11.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri, food	neut	v		πιέζω	#1	#0	#1: 6.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	n		Πιλᾶτος, ου, ὁ															

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
lit	good	n		πινακίδιον, ου, τό	#0	#0	#0	#0	#1h: 1.63	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	v		πιστεύω	#85	#65			1.20, 1.45 | 8.12, 8.13, 8.50, 16.11, 20.5, 22.67, 24.25	#35			16.13, 16.14, 16.16, 16.17			#>	#>	#85	Mt 8.13, 9.28, 18.6, 21.22, 21.25, 21.32, 24.23, 24.26, 27.42; Mk 1.15, 5.36, 9.23, 9.24, 9.42, 11.23, 11.24, 11.31, 13.21, 15.32
piety	good	n		πίστις, εως, ή	#57	#189	#4: 7.9, 7.50, 17.19, 18.42	#2: 5.20m, 8.48m	#5: 8.25, 17.5, 17.6, 18.8, 22.32	#14: 3.16, 6.5, 6.7, 11.24, 13.8, 14.9, 14.22, 14.27, 15.9, 16.5, 17.31, 20.21, 24.24, 26.18						#0	#0	#0	Mt 8.10, 9.2, 9.22, 9.29, 15.28, 17.20, 21.21, 23.23; Mk 2.5, 4.40, 5.34, 10.52, 11.22
piety	good	a		πιστός, ή, όν	#72	#50	#2: 16.11, 16.12	#0	#3: 12.42, 16.10, 19.17	#4: 10.45, 13.34, 16.1, 16.15	#0	#0	#0						Mt 24.45, 25.21, 25.23; Jn 20.27
geo	neut	n		πλατύς, εῖα, ύ	#65	#3	#0	#0	| 10.10, 13.26, 14.21	#1: 5.15	#0	#0	#0		#0	#0	#0	#0	Mt 6.5, 7.13, 12.19
finance	bad	n		πλεονεξία, ας, ή	#8	#8			| 12.15	#0				#0	#0	#0	#0	#0	Mk 7.22
num	neut	n		πλῆθος, ους, τό	#276	#3	#1: 6.17	c5.6u	#6: 1.10, 2.13, 8.37, 19.37, 23.1, 23.27	#16: 2.6, 4.32, 5.14, 5.16, 6.2, 6.5, 14.1, 14.4, 15.12, 15.30, 17.4, 19.9, 21.36, 23.7, 25.24, 28.3		#2: 3.7, 3.8							Jn 5.3, 21.6
weather, water, disaster	bad	n		πλήμμυρα, ης, ή	#1	#0	#0	#0	#1h: 6.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
misc	neut	b		πλὴν	#234	#6	#0	#0	#15: 6.24, 6.35, 10.11, 10.14, 10.20, 11.41, 12.31, 13.33, 17.1, 18.8, 19.27, 22.21, 22.22, 22.42, 23.28	#4: 8.1, 15.28, 20.23, 27.22						#0	#0	#0	Mt 11.22, Mt 11.24, Mt 26.39, Mt 26.64, Mk 12.32
drama	neut	a		πλήρης	#120	#1	#0	#0	#2: 4.1, 5.12	#8: 6.3, 6.5, 6.8, 7.55, 9.36, 11.24, 13.10, 19.28									Mt 14.20, Mt 15.37, Mk 4.28, Mk 8.19, Jn 1.14
salvhist	good	v		πληρόω					#9: 1.20, 2.40, 3.5, 4.21, 7.1, 9.31, 21.24, 22.16, 24.44	#16: 1.16, 2.2, 2.28, 3.18, 5.3, 5.28, 7.23, 7.30, 9.23, 12.25, 13.25, 13.27, 13.52, 14.26, 19.21, 24.27					1.22, 2.15, 2.17, 2.23, 3.15				Mt 4.14, 5.17, 8.17, 12.17, 13.35, 13.48, 21.4, 23.32, 26.54, 26.56, 27.9, Mk 1.15, 14.49, Jn 3.29, 7.8, 12.3, 12.38, 13.18, 15.11, 15.25, 16.6, 16.24, 17.12, 17.13, 18.9, 18.32, 19.24, 19.36
misc	neut	n		πνεύματα/ασι(ν) (pl)					#3: 4.36, 10.20, 11.26	#3: 8.7, 19.12, 19.13									Mk 1.27, 3.11, 5.13, 8.16, Mt 12.45
direction	neut	b		πόθεν															
question	neut			ποία															
misc	neut	a		ποικίλος, η, ον					#1: 4.40										Mt 4.24, Mk 1.34
agri, authority	neut	v		ποιμαίνω	#52	#7	#0	#0	#1: 17.7	#1: 20.28	#0	#0	#0	#0	2.6	#0	#0	#0	Jn 21.16
geo	neut	n		πόλεις/ων/σιν (pl)				#3: 4.43, 9.6, 10.1	#4: 5.12, 13.22, 19.17, 19.19	#5: 5.16, 8.40, 14.6, 16.4, 26.11					9.35				Mt 10.23, 11.20, 14.13, Mk 6.33, 6.56
geo	neut	n		πόλεως (sg gen)				c14.21	#7: 2.4, 4.29, 7.12, 8.27, 9.5, 10.11, 23.51	#10: 7.58, 13.50, 14.4, 14.13, 14.19, 16.14, 16.39, 21.5, 21.39, 25.23					10.14				Mt 21.17, 23.34, 11.19, Jn 1.44, 4.30, 4.39, 19.20

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
geo	neut	n		πόλιν (sg acc)					#17: 1.26, 1.39, 2.3, 2.4, 2.39, 4.31, 7.11, 8.1, 8.4, 8.34, 8.39, 9.10, 10.1, 10.8, 10.10, 19.41, 22.10	#14: 8.5, 9.6, 12.10, 14.20, 14.21, 15.21, 15.36, 16.11, 16.20, 17.5, 17.16, 19.35, 20.23, 24.12		1.45, 5.14		4.5, 8.33, 9.1	2.23, 10.5, 10.11				Mt 21.18, 22.7, 23.34, 26.18, 27.53, 28.11, Mk 14.13, 14.16, Jn 4.5, Jn 4.8, 4.28, 11.54
geo	neut	n		πόλις (sg nom)				#1: 4.29		#5: 13.44, 16.12, 19.29, 21.30, 27.8		1.33		5.14, 5.35, 8.34, 12.25	21.10				"city" speaks in Mk2 1.33 and Mt2 21.10
num, hyperbole	neut	a		πολλαπλασίων, ον	#0	#0	#0	#0	#1bh: 18.30	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	n		πολυλογία, ας, ή	#1	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 6.7
compare	neut	a????c		πολύς	#88	#13	c12.23	#0	#9: 3.13, 7.42, 7.43, 9.13, 11.31, 11.32, 11.53, 12.23, 21.3	#19: 2.40, 4.17, 4.22, 13.31, 15.28, 18.20, 19.32, 20.9, 21.10, 23.13, 23.21, 24.4, 24.11, 24.17, 25.6, 25.14, 27.12, 27.20, 28.23									Mt 5.20, 6.25, 12.41, 12.42, 20.10, 21.36, 26.53, Mk 12.43, Jn 4.1, 4.41, 7.31, 15.2, 21.15
hyperbole	neut	a????s		πολύς	#15	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 11.20, 21.8, Mk 4.1
chron	neut			πόρρωθεν															
direction	neut	b		πόρρωθεν															
trade	neut	n		πορφυρόπωλις, ιδος, ή	#0	#0	#0	#0	#0	#1: 16.14	#0	#0	#0	#0	#0	#0	#0	#0	
chron, num	neut	b		ποσάκις	#5	#0	#0	#0	#1: 13.34	#0	#0	#0	#0		23.37	#0	#0	#0	Mt 18.21
chron	neut	b		πότε	#65	#27	#1: 17.20	#1: 9.41	#3: c12.36, 21.7, 22.32	#0									Mt 17.17, 24.3, 25.37, 25.38, 25.39, 25.44, Mk 9.19, 13.4, 13.33, 13.35, Jn 6.25, 9.13, 10.24
option	neut	b		πότερον	#12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.17
finance, trade	neut	v		πραγματεύομαι	#2	#0	#0	#0	#1h: 19.13	#0	#0	#0	#0	#0	#0	#0	#0	#0	
direction	neut	b		πρηνής	#4	#0	#0	#0	#0	#1: 1.18	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		προαύλιον, ου, τό	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.68
animal	neut	a		προβατικός, ή, όν	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Jn 5.2
comm	bad	v		προβιβάζω	#2	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 14.8
chron	neut	n		προθεσμία, ας, ή															
comm, public	neut	v		προκηρύσσω	#0	#0	#0	#0	#0	#1: 13.24	#0	#0	#0	#0	#0	#0	#0	#0	
legal	neut	v		προμελετάω	#0	#0	c21.14	#0		#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anxiety	bad	v		προμεριμνάω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 13.11
motion	neut	v		προπορεύομαι	#33	#0	#0	#0	#1: 1.76	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		προσάββατον, ου, τό	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 15.42
begging	bad	v		προσαιτέω	#1	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 9.8
motion, status	neut	v		προσαναβαίνω	#10	#0	#0	#0	#1h: 14.10	Ac									
finance	bad	v		προσαναλίσκω or προσαναλόω	#0	#0	#0	#0	#1bh: 8.43	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		προσαπειλέω	#0	#0	#0	#0	#0	#1: 4.21	#0	#0	#0	#0	#0	#0	#0	#0	
finance	bad	v		προσδαπανάω	#0	#0	#0	#0	#1bh: 10.35	#0	#0	#0	#0	#0	#0	#0	#0	#0	
need	neut	v		προσδέομαι	#6	#0	#0	#0	#0	#1: 17.25	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
wait	neut	v		προσδέχομαι	#46	#6	#1: 12.36	#0	#4: 2.25, 2.38, 15.2, 23.51	#2: 23.21, 24.15	#1: 15.43	#0	#0	#0	#0	#0	#0	#0	
chron	neut	v		προσδοκάω	#13	#3	#3: 7.19, 7.20, 12.46	#0	#2: 1.21, 3.15	#4: 3.5, 10.24, 27.33, 28.6									Mt 11.3, 24.50
comm	neut	v		προσεάω	#0	#0	#0	#0	#0	#1: 27.7	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	v		προσεργάζομαι	#0	#0	#0	#0	#1bh: 19.16	#0	#0	#0	#0	#0	#0	#0	#0	#0	
ethics	neut	v		προσέχω	#121	#8	#0	#0	#1: 20.46a	#6: 5.35, 8.6, 8.10, 8.11, 16.14, 20.28	#0	#0	#0			#0	#0	#0	Mt 6.1, 7.15, 10.17, 16.6, 16.11, 16.12
house	neut	v		προσκεφάλαιον, ου, τό	#3	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 4.38
social	good	v		προσκληρόω	#0	#0	#0	#0	#0	#1: 17.4	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v		προσκλίνω	#1	#0	#0	#0	#0	#1: 5.36	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		προσκυνητής, οῦ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.23
travel, nautical	good	v		προσορμίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 6.53
need	bad	a		πρόσπεινος, ον	#0	#0	#0	#0	#0	#1: 10.10	#0	#0	#0	#0	#0	#0	#0	#0	
violence	neut	v		προσπήγνυμι	#0	#0	#0	#0	#0	#1: 2.23	#0	#0	#0	#0	#0	#0	#0	#0	
drama, act	neut	v		προσποιέω	#4	#0	#0	#0	#1h: 24.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
motion	neut	v		προσπορεύομαι	#17	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.35
fish	good	n		προσφάγιον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 21.5
chron	neut	b		προσφάτως	#5	#0	#0	#0	#0	#1: 18.2	#0	#0	#0	#0	#0	#0	#0	#0	
touch	neut	v		προσψαύω	#0	#0	#0	#0	#1bh: 11.46	#0	#0	#0	#0	#0	#0	#0	#0	#0	
favor	bad	a		προσωπολήμπτης, ου, ὁ	#0	#0	#0	#0	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		προτείνω	#7	#0	#0	#0	#0	#1: 22.25	#0	#0	#0	#0	#0	#0	#0	#0	
persuasion	neut	v		προτρέπω	#5	#0	#0	#0	#0	#1: 18.27	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		προφθάνω	#20	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 17.25
favor	good	v		προχειροτονέω	#0	#0	#0	#0	#0	#1: 10.41	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		πρωΐ	#182	#0	#0	#0	#0	#1: 28.23									Mt 16.3, 20.1, 21.18; Mk 1.35, 11.20, 13.35, 15.1, 16.2, 16.9; Jn 18.28, 20.1
chron	neut			πρωϊνός, ή, όν															
num	neut	ao?f*		πρῶτος, η, ον	#55	#17	#0	#0	#2: 2.2, 15.22	#4: 12.10, 16.12, 17.4, 20.18						#0	#0	#0	Mt 22.38, 26.17, 27.64; Mk 12.28, 12.29, 14.12, 16.9
num	neut	ao?n*		πρῶτος, η, ον	#59	#8	#0	#0	#1: 11.26	#1: 26.20	#0	#0	#0		12.45				Mt 21.28; Jn 10.40, 12.16, 19.39
num	neut	ao?m*		πρῶτος, η, ον	#115	#15	#0	#0	#6: 13.30, 14.18, 16.5, 19.16, 19.47, 20.29*	#7: 1.1, 13.50, 25.2, 26.23, 27.43, 28.7, 28.17									Mt 10.2, 17.27, 19.30, 20.8, 20.10, 20.16, 20.27, 21.31, 21.36, 22.25; Mk 6.21, 9.35, 10.31, 10.44, 12.20; Jn 1.15, 1.30, 8.7, 19.32, 20.4, 20.8
authority	bad	n		πρωτοστάτης, ου, ὁ	#1	#0	#0	#0	#0	#1: 24.5	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		πρώτως	#0	#0	#0	#0	#0	#1: 11.26	#0	#0	#0	#0	#0	#0	#0	#0	
body, LXX	neut	n		πτέρνα, ης, ἡ	#12	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 13.18
nature	neut	n		πτέρυξ	#63	#3	#0	#0	#1: 13.34	#0	#0	#0	#0	#0	23.37	#0	#0	#0	
liquid	neut	n		πτύσμα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 9.6
lit		v		πτύσσω		#0	#0	#0	#1: 4.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
violence, LXX	bad	n		πυγμή, ῆς, ἡ	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.3
idolatry, piety	neut	n		πύθων, ωνος, ὁ	#0	#0	#0	#0	#0	#1: 16.16	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	b		πυκνός, ή, όν	#7	#1	#0	#1: 5.33	#0	#1: 24.26	#0	#0	#0	#0	#0	#0	#0	#0	
request	neut	v		πυνθάνομαι	#13	#0	#0	#0	#2: 15.26, 18.36	#7: 4.7, 10.18, 10.29, 21.33, 23.19, 23.20, 23.34	#0	#0	#0						Mt 2.4; Jn 4.52, 13.24
chron	neut	b		πώποτε	#5	#1	#0	#0	#1: 19.30	#0	#0	#0	#0	#0	#0				Jn 1.18, 5.37, 6.35, 8.33
evil	bad	n		ῥαδιούργημα, ατος, τό	#0	#0	#0	#0	#0	#1: 18.14	#0	#0	#0	#0	#0	#0	#0	#0	
evil	bad	n		ῥαδιουργία, ας, ἡ	#0	#0	#0	#0	#0	#1: 13.10	#0	#0	#0	#0	#0	#0	#0	#0	
comm	bad	n		ῥακά	#0	#0	#0	#0	#0	#0	#0	#0				#0	#0	#0	Mt 5.22
liquid	neut	v		ῥέω	#39	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.38
destroy	bad	n		ῥῆγμα, ατος, τό	#4	#0	#0	#0	#1: 6.49	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	bad	v		ῥήγνυμι	#39	#1	#0	#1: 5.37u	#1: 9.42	#0	2.22		9.17			#0	#0	#0	Mt 7.6, Mk 9.18
legal	neut	n		ῥήτωρ, ορος, ὁ	#0	#0	#0	#0	#0	#1: 24.1	#0	#0	#0	#0	#0	#0	#0	#0	
translate	neut	b		Ῥωμαϊστί	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.20
health, greeting	good	v		ῥώννυμι	#10	#0	#0	#0	#0	#1: 15.29	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		σάββατον, ου, τό	#111	#2	#3: 13.14, 13.15, 23.56	#6: 6.1m, 6.2m, 6.5m, 6.6m, 6.7m, 6.9m	#10: 13.10, 13.14, 13.15, 13.16c, 14.1, 14.3, 14.5, 18.12, 23.54, 24.1	#10: 1.12, 13.14, 13.27, 13.42, 13.44, 15.21, 16.13, 17.2, 18.4, 20.7	2.23, 2.24, 2.28, 3.2, 3.4			12.1, 12.2, 12.8, 12.10, 12.12					Mt 12.5, 12.8, 12.11, 24.20, 28.1; Mk 1.21, 2.27, 6.2, 16.1, 16.2, 16.9; Jn 5.9, 5.10, 5.16, 5.18, 7.22, 7.23, 9.14, 9.16, 19.31, 20.1, 20.19
fishing	good	n		σαγήνη, ης, ἡ	#7	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.47
travel, nautical	bad	n		σάλος, ου, ὁ	#9	#0	#0	#0	#1: 21.25*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
resource	neut	n		σανίς, ίδος, ἡ	#3	#0	#0	#0	#0	#1: 27.44	#0	#0	#0	#0	#0	#0	#0	#0	
house	neut	v		σαρόω	#0	#0	#0	#0	#2: 11.25, 15.8	#0	#0	#0	#0	#0	#1: 12.44	#0	#0	#0	
divine	neut	n		σημεῖον, ου, τό	#115	#15	#3: 11.29, c21.11, c21.25	#0	#6: 2.12, 2.34, 11.16, 11.30, 21.7, 23.8	#13: 2.19, 2.22, 2.43, 4.16, 4.22, 4.30, 5.12, 6.8, 7.36, 8.6, 8.13, 14.3, 15.12			16.17, 16.20						Mt 12.38, 12.39, 16.1, 16.3, 24.3, 24.24, 24.30, 26.48, Mk 8.11, 8.12, 13.4, 13.22, Jn 2.11, 2.18, 2.23, 3.2, 4.48, 4.54, 6.2, 6.14, 6.26, 6.30, 7.31, 9.16, 10.41, 11.47, 12.18, 12.37, 20.30
chron	neut	b		σήμερον	#274	#11	#1: c19.9	#1: 5.26	#9: 2.11, 4.21, 12.28, 13.32, 13.33, 19.5, 22.34, 22.61, 23.43	#9: 4.9, 13.33, 19.40, 20.26, 22.3, 24.21, 26.2, 26.29, 27.33						#0	#0	#0	Mt 6.11, 6.30, 11.23, 16.3, 21.28, 27.8, 27.19, 28.15, Mk 14.30
violence, Latin	bad	n		σικάριος, ου, ὁ	#0	#0	#0	#0	#0	#1: 21.38	#0	#0	#0	#0	#0	#0	#0	#0	
food	bad	n		σίκερα, τό	#14	#0	#0	#0	#1: 1.15	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing, Latin	neut	n		σιμικίνθιον, ου, τό	#0	#0	#0	#0	#0	#1: 19.12	#0	#0	#0	#0	#0	#0	#0	#0	
agri	neut	v		σινιάζω	#0	#0	#0	#0	#1: 22.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	n		σιτίον, ου, τό	#1	#0	#0	#0	#0	#1: 7.12	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
food	good	a		σιτιστός, ή, όν	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 22.4
food	neut	n		σιτομέτριον, ου, τό	#0	#0	#0	#0	#1: 12.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	v		σιωπάω	#33	#0	#0	#0	#2: 1.20, 19.40	#1: 18.9						#0	#0	#0	Mt 20.31, 26.63, Mk 3.4, 4.39, 9.34, 10.48, 14.61
resource	neut	n		σκευή, ῆς, ἡ	#6	#0	#0	#0	#0	#1: 27.19	#0	#0	#0	#0	#0	#0	#0	#0	
piety	good	n		σκηνοπηγία, ας, ἡ	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0					Jn 7.2
trade	good	n		σκηνοποιός, οῦ, ὁ	#0	#0	#0	#0	#0	#1: 18.3	#0	#0	#0	#0	#0	#0	#0	#0	
evil	bad	a		σκληροτράχηλος, ον	#8	#0	#0	#0	#0	#1: 7.51	#0	#0	#0	#0	#0	#0	#0	#0	
military	bad	n		σκῦλον, ου, τό	#93	#0	#0	#0	#1: 11.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame, decay	bad	a		σκωληκόβρωτος, ον	#0	#0	#0	#0	#0	#1: 12.23	#0	#0	#0	#0	#0	#0	#0	#0	
death, insect	bad	n		σκώληξ, ηκος, ὁ	#18	#0	#0	#0	#0	#0			#0	#0	#0	#0	#0	#0	Mk 9.48
liquid	neut	v		σμυρνίζω	#0	#0	#0	#0	#0	#0			#0	#0	#0	#0	#0	#0	Mk 15.23
ritual	bad	n		σορός, οῦ, ἡ	#3	#0	#0	#0	#1: 7.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
lit	good	n		σοφία, ας, ἡ	#246	#34	#1: c21.15	#0	#4: 2.40, 2.52, 11.31, 11.49	#4: 6.3, 6.10, 7.10, 7.22					12.42	#0	#0	#0	Mt 11.19, 13.54, Mk 6.2
violence	bad	n		σπεκουλάτωρ, ορος, ὁ	#0	#0	#0	#0	#0	#0			#0	#0	#0	#0	#0	#0	Mk 6.27
trade	bad	a		σπερμολόγος, ον	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
geo	neut	n		στάδιον, ου, τό	#0	#2	#0	#0	#1: 24.13	#0	#0	#0	#0			#0	#0	#0	Mt 14.24, Jn 6.19, 11.18
military	bad	n		στασιαστής, οῦ, ὁ	#0	#0	#0	#0	#0	#0			#0	#0	#0	#0	#0	#0	Mk 15.7
finance	good	n		στατήρ, ῆρος, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 17.27
piety	neut	n		στέμμα, ατος, τό	#0	#0	#0	#0	#0	#1: 14.13	#0	#0	#0	#0	#0	#0	#0	#0	
plant	good	n		στιβάς, άδος, ἡ	#0	#0	#0	#0	#0	#0			#0	#0	#0	#0	#0	#0	Mk 11.8
chron	neut	n		στιγμή, ῆς, ἡ	#2	#0	#0	#0	#1h: 4.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
light	good	v		στίλβω	#8	#0	#0	#0	#0	#0			#0	#0	#0	#0	#0	#0	Mk 9.3
philosophy	neut	a		Στοϊκός, ή, όν	#0	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
body	neut	n		στόμα, ατος, τό	#460	#39	#1: 6.45	#0	#8: 1.64, 1.70, 4.22, 11.54, 19.22, 21.15, 21.24, 22.71	#12: 1.16, 3.18, 3.21, 4.25, 8.32, 8.35, 10.34, 11.8, 15.7, 18.14, 22.14, 23.2	#0	#0	#0						Mt 4.4, 5.2, 12.34, 13.35, 15.11, 15.17, 15.18, 17.27, 18.16, 21.16, Jn 19.29
military	bad	n		στρατόπεδον, ου, τό	#7	#0	#21.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
posture, drama	neut	v		στρέφω	#42	#1	#0	#0	#7: 7.9, 7.44, 9.55, 10.23, 14.25, 22.61, 23.28	#3: 7.39, 7.42, 13.46									Mt 5.39, 7.6, 9.22, 16.23, 18.3, 27.3, Jn 1.38, 12.40, 20.14, 20.16
action	neut	v		στρωννύω	#9	#0	#0	#0	#1: 22.12	#1: 9.34						#0	#0	#0	Mt 21.8, Mk 11.8, 14.15
family	good	n		συγγενίς, ίδος, ἡ	#0	#0	#0	#0	#1: 1.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
hide, sight	bad	v		συγκαλύπτω	#18	#0	#0	#0	#2: 12.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
action	neut	v		συγκαταβαίνω	#4	#0	#0	#0	#0	#1: 25.5	#0	#0	#0	#0	#0	#0	#0	#0	
comm	good	v		συγκατατίθημι	#0	#0	#0	#0	#1: 23.51	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	good	v		συγκατατίθημι	#3	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	v		συγκαταψηφίζομαι	#0	#0	#0	#0	#0	#1: 1.26	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		συγκινέω	#0	#0	#0	#0	#0	#1: 6.12	#0	#0	#0	#0	#0	#0	#0	#0	
death	bad	v		συγκομίζω	#1	#0	#0	#0	#0	#1: 8.2	#0	#0	#0	#0	#0	#0	#0	#0	
sickness, mourning	bad	v		συγκύπτω	#3	#0	#0	#0	#1: 13.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fate, style	neut	n		συγκυρία, ας, ἡ	#0	#0	#0	#0	#1: 10.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
social	neut	v		συγχράομαι	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.9
violence	bad	n		σύγχυσις, εως, ἡ	#4	#0	#0	#0	#0	#1: 19.29	#0	#0	#0	#0	#0	#0	#0	#0	
agri, food	good	n		συκάμινος, ου, ἡ	#6	#0	#0	#0	#1: 17.6	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri, food	good	n		συκομορέα, ας, ἡ	#0	#0	#0	#0	#1: 19.4	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm, discuss	neut	v		συλλογίζομαι	#5	#0	#0	#0	#1: 20.5*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, lament	bad	v		συλλυπέω	#2	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 3.5
solidarity	good	n		συμμαθητής, οῦ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.16
help, solidarity	good	v		συμπαραγίνομαι	#1	#0	#0	#0	#1: 23.48	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v		συμπάρειμι	#3	#0	#0	#0	#0	#1: 25.24	#0	#0	#0	#0	#0	#0	#0	#0	
touch	good	v		συμπεριλαμβάνω	#1	#0	#0	#0	#0	#1: 20.10	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	v		συμπίνω	#1	#0	#0	#0	#0	#1: 10.41	#0	#0	#0	#0	#0	#0	#0	#0	
fall, destroy	bad	v		συμπίπτω	#15	#0	#0	#0	#1: 6.49	#0	#0	#0	#0	#0	#0	#0	#0	#0	
fill	Neut	v		συμπληρόω	#0	#0	#0	#0	#2: 8.23, 9.51	#1: 2.1	#0	#0	#0	#0	#0	#0	#0	f0	
agri	bad	v		συμφύω	#1	#0	#0	#0	#1: 8.7*	#0	#0	#0	#0	#0	#0	#0	#0	#0	
music, joy	good	n		συμφωνία, ας, ἡ	#6	#0	#0	#0	#1: 15.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	v		συμψηφίζω	#0	#0	#0	#0	#0	#1: 19.19	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v		συναλίζω	#0	#0	#0	#0	#0	#1: 1.4	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v		συναλλάσσω	#0	#0	#0	#0	#0	#1: 7.26	#0	#0	#0	#0	#0	#0	#0	#0	
agri	bad	v		συναυξάνω	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 13.30
haste, danger, mob	bad	n		συνδρομή, ῆς, ἡ	#2	#0	#0	#0	#0	#1: 21.30	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		συνεπιτίθημι	#6	#0	#0	#0	#0	#1: 24.9	#0	#0	#0	#0	#0	#0	#0	#0	
social, motion	neut	v		συνέπομαι	#3	#0	#0	#0	#0	#1: 20.4	#0	#0	#0	#0	#0	#0	#0	#0	
food, solidarity	good	v		συνεσθίω	#4	#2	#0	#0	#1: 15.2	#2: 10.41, 11.3	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	v		συνεφίστημι	#0	#0	#0	#0	#0	#1: 16.22	#0	#0	#0	#0	#0	#0	#0	#0	
strain	bad	v		συνέχω	#49	#2	#0	#0	#4: 4.38, 8.37, 8.45, 12.50	#3: 9.57, 18.5, 28.8	#0	#0	#0			#0	#0	#0	Mt 4.24
violence	bad	v		συνθρύπτω	#0	#0	#0	#0	#0	#1: 21.13	#0	#0	#0	#0	#0	#0	#0	#0	
travel	good	v		συνοδεύω	#2	#0	#0	#0	#0	#1: 9.7	#0	#0	#0	#0	#0	#0	#0	#0	
travel	good	n		συνοδία, ας, ἡ	#2	#0	#0	#0	#1h: 2.44	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	good	v		συνομιλέω	#0	#0	#0	#0	#0	#1: 10.27	#0	#0	#0	#0	#0	#0	#0	#0	
location	neut	v		συνομορέω	#0	#0	#0	#0	#0	#1: 18.7	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut			συντέλεια															
chron	neut			συντελέω															
complete	good	v		συντελέω	#207	#2	#0	#0	#2: 4.2, 4.13	#1: 21.27				#0	#0	#0	#0	#0	Mk 13.4
chron	neut			συντόμως															
family	neut	n		σύντροφος, ου, ὁ	#2	#0	#0	#0	#0	#1: 13.1	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v		συντυγχάνω	#1	#0	#0	#0	#1h: 8.19	#0	#0	#0	#0	#0	#0	#0	#0	#0	
crime	bad	n		συνωμοσία, ας, ἡ	#0	#0	#0	#0	#0	#1: 23.13	#0	#0	#0	#0	#0	#0	#0	#0	
military	neut	n		σύσσημον, ου, τό	#5	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 14.44
piety, sacrifice	neut	n		σφάγιον, ου, τό	#5	#0	#0	#0	#0	#1: 7.42	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
hyperbole, drama	neut	b		σφόδρα	#391	#1	#0	#0	#1: 18.23	#1: 6.7						#0	#0	#0	Mt 2.10, 17.6, 17.23, 18.31, 19.25, 26.22, 27.54; Mk 16.4
hyperbole, drama	neut	b		σφοδρῶς	#4	#0	#0	#0	#0	#1: 27.18	#0	#0	#0	#0	#0	#0	#0	#0	
body	neut	n		σφυδρόν, οῦ, τό	#0	#0	#0	#0	#0	#1: 3.7	#0	#0	#0	#0	#0	#0	#0	#0	
location, learning	good	n		σχολή, ῆς, ἡ	#3	#0	#0	#0	#0	#1: 19.9	#0	#0	#0	#0	#0	#0	#0	#0	
body	neut	a		σωματικός, ή, όν	#2	#1	#0	#0	#1: 3.22	#0	#0	#0	#0	#0	#0	#0	#0	#0	
destiny	neut	a		τακτός, ή, όν	#1	#0	#0	#0	#0	#1: 12.21	#0	#0	#0	#0	#0	#0	#0	#0	
Aramaic, magic	good	n		ταλιθά	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 5.41
emotion, fear	bad	v		ταράσσω	#119	#3	#0	#1: 24.38	#1: 1.12	#3: 15.24, 17.8, 17.13					2.3				Mt 14.26, Mk 6.50, Jn 5.7, 11.33, 12.27, 13.21, 14.1, 14.27
death	bad	n		ταφή, ῆς, ἡ	#14	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.7
haste	neut	b		ταχέως	#33	#9	#0	#0	#2: 14.21*, 16.6	#1: 17.15	#0	#0	#0	#0	#0				Jn 11.31, 13.27, 20.4
haste	neut	n		τάχος, ους, τό	#34	#4	#0	#0	#1: 18.8	#3: 12.7, 22.18, 25.4	#0	#0	#0	#0	#0				
haste	neut	b		ταχύς, εῖα, ύ	#45	#7	#0	#0	#1: 15.22	#0									Mt 5.25, 28.7, 28.8; Mk 9.39; Jn 11.29
persuasion	neut	n		τεκμήριον, ου, τό	#3	#0	#0	#0	#0	#1: 1.3	#0	#0	#0	#0	#0	#0	#0	#0	
agri	good	v		τελεσφορέω	#1	#0	#0	#0	#1: 8.14	#0	#0	#0	#0	#0	#0	#0	#0	#0	
death	bad | good	n		τελευτή, ῆς, ἡ	#27	#0	#0	#0	#0	#0	#0	#0	#0		2.15	#0	#0	#0	
chron	neut			τελέω															
chron	neut			τέλος, ους															
finance	bad	n??p*		τελώνης, ου, ὁ	#0	#0	#0	#0	#6: 3.12, 5.29, 5.30, 7.29, 7.34, 15.1	#0	#0	#0	#2: 2.15, 2.16	#2: 5.46, 11.19	#4: 9.10, 9.11, 21.31, 21.32	#0	#0	#0	
finance	bad	n??s*		τελώνης, ου, ὁ	#0	#0	#3: 18.10, 18.11, 18.13		#1: 5.27	#0	#0	#0	#0			#0	#0	#0	Mt 10.3, 18.17
finance	bad	n		τελώνιον, ου, τό				#1: 5.27m			#1: 2.14	#0	#0	#1: 9.9	#0	#0	#0	#0	
numc	neut	a		τεσσαράκοντα	#137	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
numc	neut	a		τέσσαρες	#218	#23	#0	#0	#1: 2.37	#6: 10.11, 11.5, 12.4, 21.9, 21.23, 27.29									Mt 24.31; Mk 2.3, 13.27; Jn 11.17, 19.23
numc	neut	a		τεσσεράκοντα	#0	#9	#0	#0	#1: 4.2	#8: 1.3, 4.22, 7.30, 7.36, 7.42, 13.21, 23.13, 23.21									Mt 4.2; Mk 1.13; Jn 2.20
chron	neut			τεσσερακονταετής, ές:															
chron	neut			τεταρταῖος, α, ον															
chron	neut	a		τεταρταῖος, α, ον	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 11.39
military	neut	n		τετράδιον, ου, τό	#0	#0	#0	#0	#0	#1: 12.4	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	a		τετράμηνος, ον	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.35
chron	neut			τετράμηνος, ου															
numc	neut	a		τετραπλοῦς, ῆ, οῦν	#0	#0	#1: 19.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
vision, drama	good	b		τηλαυγῶς	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 8.25

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
identity	neut	ai??p		τίς	#7	#3	#0	#0	#2: 13.31, 24.22	#16: 9.19, 10.48, 11.20, 15.2, 15.36, 16.12, 17.5, 17.6, 17.34, 19.1, 24.1, 24.19, 24.24, 25.13, 25.19, 27.1	#0	#0	#0	#0	#0				Jn 12.20
identity	neut	ai??s		τίς	#64	#25	#6: 11.1, 14.16, 16.19, 16.20, 18.18, 18.35,	#2: 9.8, 9.19	#26: 1.5, 7.2, 7.41, 8.27, 10.25, 10.30, 10.31, 10.33, 10.38, 11.27*, 11.36, 12.16*, 14.2, 15.11, 16.1, 17.12, 18.2, 19.12, 20.9, 21.2, 22.50, 22.56, 22.59, 23.8, 23.19, 23.26	#43									Mt 18.12; Mk 14.47, 14.51, 15.21; Jn 4.46, 5.5, 11.49, 21.5
identity	neut	aq		τίς	#122	#15	#1: 11.11	#1: 8.30m	#8: 4.36, 7.39, 8.9, 12.42, 14.31, 15.4, 15.8, 24.17	#4: 7.49, 10.21, 10.29, 24.20	5.9								Mt 5.46, 7.9, 12.11; Mk 4.30, 6.2; Jn 2.18, 6.30, 18.29
identity	neut	ri??p		τίς	#41	#36	#0	#1: 9.7	#12: 6.2, 7.18, 9.8, 9.27, 11.15, 13.1, 18.9, 19.39, 20.27, 20.39, 21.5, 24.24	#17: 6.9, 9.2, 10.23, 12.1, 15.1, 15.5, 15.24, 17.4, 17.18, 17.20, 17.28, 19.9, 19.13, 19.31, 23.9, 23.23, 27.44									Mt 9.3, 12.38, 16.28, 27.47, 28.11, Mk 2.6, 7.1, 7.2, 8.3, 9.1, 11.5, 12.13, 14.4, 14.57, 14.65, 15.35, Jn 6.64, 7.25, 7.44, 9.16, 11.37, 11.46, 13.29; Lk1 and Lk2 have indefinite groups of people
identity	neut	ri??s		τίς	#2	#1	#0	#1: 9.7	#2: 9.8, 21.5	#1: 27.44	#0	#0	#0	#0	#0				Jn 20.23
identity	neut	rq??p		τίς	#20	#6	#0	#0	#1: 24.17	#2: 17.20, 19.15									Mt 12.48, 17.25; Jn 6.64, 10.6, 13.18
identity	neut	rq??s		τίς	#1149	#107	#>	#>	#99	#48	#>	#>	#>	#>	#>	#>	#>	#>	Mt #79; Mk #66; Jn #66; run after datasets compiled
identity	neut	rq?f		τίς	#29	#5			7.39, 8.9	#2: 10.21, 17.19						#0	#0	#0	Mt 12.48; Mk 3.33, 6.2
identity	neut	rqd		τίς	#65	#3			6.47, 7.31, 11.19, 12.20, 13.18, 13.20, 14.34	#1: 4.9									Mt 5.13, 11.16, 12.27; Mk 9.50; Jn 12.38
identity	neut	rqgmp		τίς	#1	#2	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 17.25
border	neut	n		τοῖχος, ου, ὁ	#73	#0	#0	#0	#0	#1: 23.3	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut			τότε															
person	neut	d+n		τοὔνομα	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 27.57
finance	bad	n		τραπεζίτης, ου, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 25.27
sickness	bad	n		τραῦμα, ατος, τό	#16	#0	#1: 16.21*	#0	#1: 10.34	#0	#0	#0	#0	#0	#0	#0	#0	#0	
num		a		τρεῖς, τρία	#336	#19	#2: 9.33, 11.5	#1: 9.22m*	#7: 1.56, 2.46, 4.25 (3+6), 10.36, 12.52, 13.7, 13.21	#14: 5.7, 7.20, 9.9, 10.19, 11.11, 17.2, 19.8, 20.3, 25.1, 28.7, 28.11, 28.12, 28.15, 28.17									Mt2 12.40, 13.33, 15.32, 17.4, 18.16, 18.20, 26.61, 27.40, 27.63, Mk 8.2, 8.31, 9.5, 9.31, 10.34, 14.58, 15.29, Jn 2.6, 2.19, 2.20, 21.11
resource	good	v		τρέφω	#25	#3	#1: c12.24	#0	#2: 4.16, 23.29	#1: 12.20	#0	#0	#0			#0	#0	#0	Mt 6.26, 25.37
craft	neut	n		τρῆμα, ατος, τό	#0	#0	#0	#0	#1: 18.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
numc	neut	a		τριάκοντα	#167	#1	#0	#0	#1: 3.23	#0									Mt 13.8, 13.23, 26.15, 27.3, 27.9, Mk 4.8, 4.20, Lk 3.23, Jn 5.5, 6.19

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
numc	neut	a		τριακόσιοι, αι, α	#86	#0	#0		#0	#0				#0	#0				Mk 14.5, Jn 12.5
chron	neut			τριετία, ας															
chron, numo	neut	n		τριετία, ας, ἡ	#0	#0	#0	#0	#0	#1: 20.31	#0	#0	#0	#0	#0	#0	#0	#0	
pain	bad	v		τρίζω	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 9.18
chron	neut			τρίμηνον, ου															
location	neut	n		τρίστεγον, ου, τό	#0	#0	#0	#0	#0	#1: 20.9	#0	#0	#0	#0	#0	#0	#0	#0	
numc	neut	a		τρισχίλιοι, αι, α	#36	#0	#0	#0	#0	#1: 2.41	#0	#0	#0	#0	#0	#0	#0	#0	
numo	neut	a		τρίτος, η, ον	#169	#20	#1: 24.7	#0	#9: 9.22*, 12.38, 13.32, 18.33, 20.12, 20.31, 23.22, 24.21, 24.46	#4: 2.15, 10.40, 23.23, 27.19									Mt 16.21, 17.23, 20.3, 20.19, 22.26, 26.44, 27.64, Mk 12.21, 14.41, 15.25, Jn 2.1, 21.14, 21.17
help	good	v		τροποφορέω	#0	#0	#0	#0	#0	#1: 13.18	#0	#0	#0	#0	#0	#0	#0	#0	
animal, piety, sacrifice	good	n		τρυγών, όνος, ἡ	#15	#0	#0	#0	#1: 2.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
craft	good	n		τρυμαλιά, ᾶς, ἡ	#6	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 10.25
craft	neut	n		τρύπημα, ατος, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0	#0	Mt 19.24
action	neut	v		τύφω	#0	#0	#0	#0	#0	#0	#0	#0	#0		#0	#0	#0	#0	Mt 12.20
danger, nature	bad	a		τυφωνικός, ή, όν	#0	#0	#0	#0	#0	#1: 27.14	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v		ὑβρίζω	#6	#2	#0	#0	#2: 11.45, 18.32	#1: 14.5	#0	#0	#0			#0	#0	#0	Mt 22.6
liquid, agri	good	a		ὑγρός, ά, όν	#6	#0	#0	#0	#1: 23.31	#0	#0	#0	#0	#0	#0	#0	#0	#0	
sickness	bad	a		ὑδρωπικός, ή, όν	#0	#0	#0	#0	#1: 14.2	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	neut	v		ὑπαντάω	#6	#0	#0	#0	#2: 8.27, 14.31	#1: 16.16									Mk 5.2, Mt 8.28, Jn 4.51, 11.20, 11.30, 12.18
misc	neut	v		ὑπάρχω	#150	#17	#4: 8.3, 12.33, 12.44, 16.23, c19.8	#0	#10: 7.25, 8.41, 9.48*, 11.13*, 11.21*, 12.15, 14.33, 16.1, 16.14*, 23.50	#14: 2.30, 3.2, 3.6, 4.32, 4.34, 4.37, 5.4, 7.55, 8.16, 10.12, 16.3, 16.20, 16.37, 17.24, 17.27, 17.29, 19.36, 19.40, 21.20, 22.3, 27.12, 27.21, 27.34, 28.7, 28.18	#0	#0	#0			#0	#0	#0	Mt 19.21, 24.47, 25.14; consider additional restorations of this signature Qn word
liquid, resource	good	v		ὑπερεχχύννω	#0	#0	#1: 6.38	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
piety	bad	n		ὑπερηφανία, ας, ἡ	#56	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.22
comm	bad	v		ὑπεροράω	#42	#0	#0	#0	#0	#1: 17.30	#0	#0	#0	#0	#0	#0	#0	#0	
drama	good	b		ὑπερπερισσῶς	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 7.37
violence	bad	v		ὑποβάλλω	#1	#0	#0	#0	#0	#1: 6.11	#0	#0	#0	#0	#0	#0	#0	#0	
secure	good	v		ὑποζώννυμι	#2	#0	#0	#0	#0	#1: 27.17	#0	#0	#0	#0	#0	#0	#0	#0	
deception, evil	bad	v		ὑποκρίνομαι	#10	#0	#0	#0	#1: 20.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
agri	good	n		ὑπολήνιον, ου, τό	#4	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 12.1
nature	good	v		ὑποπνέω	#0	#0	#0	#0	#0	#1: 27.13	#0	#0	#0	#0	#0	#0	#0	#0	
drama, transition	neut	v		ὑποστρέφω	#17	#3	#2: 23.56, 24.9	#0	#19: 1.56, 2.20, 2.43, 2.45, 4.1, 4.14, 7.10, 8.37, 8.39, 8.40, 9.10a, 10.17, 11.24, 17.15, 17.18, 19.12, 23.48, 24.33, 24.52	#11: 1.12, 8.25, 8.28, 12.25, 13.13, 13.34, 14.21, 20.3, 21.6, 22.17, 23.32	#0	#0	#0	#0	#0	#0	#0	#0	Qn uses mean "return," i.e., an act of going; LkR2 distinctively uses as a gesture, for turning of face or body

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
action	neut	v		ὑποστρωννύω	#0	#0	#0	#0	#1: 19.36	#0	#0	#0	#0	#0	#0	#0	#0	#0	
caste	good	v		ὑποτάσσω	#29	#28	#0	#0	#3: 2.51, 10.17, 10.20	#0	#0	#0	#0	#0	#0	#0	#0	#0	
haste, travel	neut	v		ὑποτρέχω	#0	#0	#0	#0	#0	#1: 27.16	#0	#0	#0	#0	#0	#0	#0	#0	
bother, violence	bad	v		ὑπωπιάζω	#0	#1	#1: c18.5u	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	v		ὑφαίνω	#14	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
clothing	good	a		ὑφαντός, ή, όν	#9	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 19.23
honor, divine	good	a????s		ὕψιστος, η, ον	#100	#1	#0	#0	#7: 1.32, 1.35, 1.76, 2.14, 6.35*, 8.28, 19.38	#2: 7.48, 16.17						#0	#0	#0	Mt 21.9, Mk 5.7, 11.10
light	good	n		φανός, οῦ, ὁ	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.3
status	neut	n		φαντασία, ας, ή	#6	#0	#0	#0	#0	#1: 25.23	#0	#0	#0	#0	#0	#0	#0	#0	
geo	bad	n		φάραγξ, αγγος, ή	#76	#0	#0	#0	#1: 3.5	#0	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	n		φάσις, εως, ή	#0	#0	#0	#0	#0	#1: 21.31	#0	#0	#0	#0	#0	#0	#0	#0	
comm	neut	n		φήμη, ης, ή	#4	#0	#0	#0	#2: 4.14	#0	#0	#0	#0	#1: 9.26	#0	#0	#0	#0	
motion	neut	v		φθάνω	#26	#5	#1: 11.20	#0	#0	#0	#0	#0	#0	#1: 12.28	#0	#0	#0	#0	
help	good	b		φιλανθρώπως	#2	#0	#0	#0	#0	#1: 27.3	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	v		φιλέω	#33	#4	#0	#0	#2: 20.46, 22.47	#0									Mt 10.37, 23.6, 26.48, Mk 14.44, Jn 5.20, 11.3, 11.36, 12.25, 15.19, 16.27, 20.2, 21.15, 21.16, 21.17
name	good	n		Φίλιππος	#11	#0	#1: 9.59	#0	#2: 3.1, 6.14	#16: 1.13, 6.5, 8.5, 8.6, 8.12, 8.13, 8.26, 8.29, 8.30, 8.31, 8.34, 8.35, 8.38, 8.39, 8.40, 21.8									Mt 10.3, 14.3, Mk 3.18, 6.14, Jn 1.43, 1.44, 1.45, 1.46, 1.48, 6.5, 6.7, 12.21, 12.22, 14.8, 14.9
comm, dispute	bad	n		φιλονεικία, ας, ή	#3	#0	#0	#0	#1: 22.24	#0	#0	#0	#0	#0	#0	#0	#0	#0	
social	good	a		φίλος, η, ον	#174	#3	#6: 11.5, 11.8, 12.4, c14.12, 16.9, 21.16	#0	#7: 7.34, 11.6, 14.10, 15.6, 15.9, 15.29, 23.12	#3: 10.24, 19.31, 27.3	#0	#0	#0						Mt 11.19, Jn 3.29, 11.11, 15.13, 15.14, 15.15, 19.12
philosophy	good	n		φιλόσοφος, ου, ὁ	#4	#0	#0	#0	#0	#1: 17.18	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, horror	bad	n		φόβηθρον, ου, τό	#1	#0	c21.11	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
violence	bad	n		φραγέλλιον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 2.15
wisdom	good	v		φράζω	#3	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 15.15
wisdom	good	b		φρονίμως	#0	#0	#0	#0	#1: 16.8	#0	#0	#0	#0	#0	#0	#0	#0	#0	
pride	bad	v		φρυάσσω	#3	#0	#0	#0	#0	#1: 4.25	#0	#0	#0	#0	#0	#0	#0	#0	
wilderness	neut	n		φρύγανον, ου, τό	#6	#0	#0	#0	#0	#1: 28.3	#0	#0	#0	#0	#0	#0	#0	#0	
travel	bad	n		φυγή, ῆς, ή	#12	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 24.20
chron	neut			φυλακή, ῆς															
violence	bad	v		φυλακίζω	#1	#0	#0	#0	#0	#1: 22.19	#0	#0	#0	#0	#0	#0	#0	#0	
piety	neut	n		φυλακτήριον, ου, τό	#0	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 23.5

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
misc	neut	v		φυλάσσω	#447	#12	c18.21	#0	#5: 2.8, 8.29, 11.21, 11.28, 12.15	#8: 7.53, 12.4, 16.4, 21.24, 21.25, 22.20, 23.35, 28.16									Mt 19.20, Mk 10.20, Jn 12.25, 12.47, 17.12
plant	neut	n		φυτεία, ας, ἡ	#4	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 15.13
agri	good	v		φυτεύω	#47	#4	#0	#0	#4: 13.6, 17.6, 17.28, 20.9	#0						#0	#0	#0	Mt 15.13, 21.33, Mk 12.1
misc	good	v		φωτίζω	#38	#9	#0	#0	#1: 11.36	#0	#0	#0	#0	#0	#0	#1: 1.9	#0	#0	
emotion, joy	good	v		χαίρω	#84	#34	#0	#0	#11: 1.14, 1.28, 6.23, 10.20, 13.17, 15.5*, 15.32, 19.6, 19.37, 22.5, 23.8*	#7: 5.41, 8.39, 11.23, 13.48, 15.23, 15.31, 23.26									Mt 2.10, 5.12, 26.49, 27.29, 28.9, Mk 14.11, 15.18, Jn 3.29, 4.36, 8.56, 11.15, 14.28, 16.20, 16.22, 19.3, 20.20
action	neut	v		χαλάω	#4	#1	#0	#0	#2: 5.4, 5.5	#3: 9.25, 27.17, 27.30	#0	#0	#0	#0	#0	#0	#0	#0	
liquid vessel	good	n		χαλκίον, ου, τό	#1	#0	#0	#0	#0	#0			#0	#0	#0	#0	#0	#0	Mk 7.4
military	bad	n		χάραξ, ακος, ὁ	#13	#0	#0	#0	#1: 19.43	#0	#0	#0	#0	#0	#0	#0	#0	#0	
favor	good	v		χαρίζομαι	#12	#12	#0	#0	#3: 7.21, 7.42, 7.43	#4: 3.14, 25.11, 25.16, 27.24	#0	#0	#0	#0	#0	#0	#0	#0	
favor	good	n		χάρις, ιτος, ἡ	#130	#119	#1: 6.34	#0	#7: 1.30, 2.40, 2.52, 4.22, 6.32, 6.33, 17.9	#17: 2.47, 4.33, 6.8, 7.10, 7.46, 11.23, 13.43, 14.3, 14.26, 15.11, 15.40, 18.27, 20.24, 20.32, 24.27, 25.3, 25.9	#0	#0	#0	#0	#0				Jn 1.14, 1.16, 1.17
geo	bad	n		χάσμα, ατος, τό	#1	#0	c16.26	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
danger, travel	bad	v		χειμάζω	#1	#0	#0	#0	#0	#1: 27.18	#0	#0	#0	#0	#0	#0	#0	#0	
liquid	good	n		χείμαρρος, ου, ὁ	#91	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 18.1
help	good	a		χειραγωγός, ον	#0	#0	#0	#0	#0	#1: 13.11	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		χιλιάς, άδος, ἡ	#284	#11	#0	#0	#1: 14.31	#1: 4.4	#0	#0	#0	#0	#0	#0	#0	#0	
num	neut	a		χίλιοι, αι, α	#116	#10	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
shame	bad	v		χλευάζω	#3	#0	#0	#0	#0	#1: 17.32	#0	#0	#0	#0	#0	#0	#0	#0	
emotion, anger	bad	v		χολάω	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 7.23
joy	good	n		χορός, οῦ, ὁ	#24	#0	#0	#0	#1: 15.25	#0	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	n		χόρτασμα, ατος, τό	#10	#0	#0	#0	#0	#1: 7.11	#0	#0	#0	#0	#0	#0	#0	#0	
scarcity	bad	n		χρεία, ας, ἡ	#54	#21	#0	#1: 5.31	#6: 9.11, 10.42, 15.7, 19.31, 19.34, 22.71	#5: 2.45, 4.35, 6.3, 20.34, 28.10									Mt 3.14, 6.8, 9.12, 14.16, 21.3, 26.65; Mk 2.17, 2.25, 11.3, 14.63; Jn 2.25, 13.10, 13.29, 16.30
finance	bad	n		χρῆμα, ατος, τό	#40	#0	#0	#0	#1: 18.24	#4: 4.37, 8.18, 8.20, 24.26				#0	#0	#0	#0	#0	Mk 10.23
chron	neut			χρονίζω															
chron	neut	n		χρόνος, ου, ὁ	#130	#21	#0	#0	#7: 1.57, 4.5, 8.27, 8.29, 18.4, 20.9, 23.8	#16: 1.6, 1.7, 1.21, 3.21, 7.17, 7.23, 8.11, 13.18, 14.3, 14.28, 15.33, 17.30, 18.20, 18.23, 19.22, 20.18					#2: 2.7, 2.16				Mt 25.19, Mk 2.19, 9.21, Jn 5.6, 7.33, 12.35, 14.9
chron	neut			χρονοτριβέω															
travel	neut	v		χρονοτριβέω	#0	#0	#0	#0	#0	#1: 20.16	#0	#0	#0	#0	#0	#0	#0	#0	
body	neut	n		χρώς, χρωτός, ὁ	#12	#0	#0	#0	#0	#1: 19.12	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	POS	Prfx	Lemma	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
geo	neut	n		χώρα, ας, ἡ	#227	#1	#0	c8.26u, c12.16	#7: 2.8, 3.1, 12.16, 15.13, 15.14, 15.15, 19.12, 21.21	#8: 8.1, 10.39, 12.20, 13.49, 16.6, 18.23, 26.20, 27.27			6.55		#3: 2.12, 4.16, 8.28				Mk 1.5, 5.1, Jn 4.35, 11.54, 11.55
nature	neut	n		χῶρος, ου, ὁ	#0	#0	#0	#0	#0	#1: 27.12	#0	#0	#0	#0	#0	#0	#0	#0	
lit	good	n		ψαλμός, οῦ, ὁ	#92	#3	#0	#0	#2: 20.42, 24.44	#2: 1.20, 13.33	#0	#0	#0	#0	#0	#0	#0	#0	
scarcity	bad	v		ψύχω	#5	#0	#0	#0	#0	#0	#0	#0	#0			#0	#0	#0	Mt 24.12
action	bad	v		ψώχω	#0	#0	#0	#0	#1: 6.1	#0	#0	#0	#0	#0	#0	#0	#0	#0	
finance	neut	v		ὠνέομαι	#0	#0	#0	#0	#0	#1: 7.16	#0	#0	#0	#0	#0	#0	#0	#0	
food	good	n		ᾠόν, οῦ, τό	#5	#0	#1: 11.12	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
chron	neut	n		ὥρα, ας, ἡ															
chron	good	a		ὡραῖος, α, ον															

DD 1.2: Linguistic-Syntactical Vocal Strata Profiling: Grammatical, Syntactical, and Compound Features

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
compare	neut	*@a????c*	#665	#104	#7: 7.26, 7.28, 11.22, c12.4, c12.18u, 12.23, c12.48	#2: 9.22, 9.46	#30: 3.13, 3.16, 5.23, 7.3, 7.42, 7.43, 9.13*, 9.48, 10.12, 10.14, 11.26, 11.31, 11.32, 11.53, 14.8, 14.10, 15.12, 15.13, 15.25, 16.8, 16.17, 18.25, 20.1, 20.47, 21.3, 22.24, 22.26, 22.27, 22.44, 22.52	#44	8.31, 9.34								Mt 3.11, 5.20, 6.25, 8.12, 9.5, 9.16, 10.15, 11.9, 11.11, 11.22, 11.24, 12.6, 12.41, 12.42, 12.45, 13.32, 15.2, 16.21, 18.1, 18.4, 19.24, 20.10, 20.31, 21.23, 21.36, 22.13, 23.11, 23.15, 23.17, 23.19, 23.23, 25.30, 26.3, 26.47, 26.53, 26.57, 27.1, 27.3, 27.12, 27.20, 27.41, 27.64, 28.12; Mk 1.7, 2.9, 2.21, 4.31, 4.32, 5.26, 7.3, 7.5, 7.36, 10.25, 11.27, 12.31, 12.33, 12.40, 12.43, 14.43, 14.53; Jn 1.50, 2.10, 4.1, 4.12, 4.41, 5.14, 5.20, 5.36, 6.62, 7.31, 7.50, 8.9, 8.53, 9.8, 10.29, 13.16, 14.12, 14.28, 15.2, 15.13, 15.20, 19.11, 21.15, 21.18
hyperbole	neut	*@a????s*	#275	#11	#0	#0	#11: 1.3, 1.32, 1.35, 1.76, 2.14, 6.35*, 8.28, 12.26, 16.10, 19.17, 19.38	#6: 7.48, 16.17, 23.26, 24.3, 26.5, 26.25						#0	#0	#0	Mt 2.6, 5.19, 11.20, 21.8, 21.9, 25.40, 25.45; Mk 4.1, 5.7, 11.10
misc	neut	*@nvfp*	#16	#1	#0	#0	#1: 23.28	#0	#0	#0	#0	#0	#0	#0	#0	#0	
misc	neut	*@nvfs*	#116	#4	#1: 12.19	#1: 9.41	#6: 1.30, 10.13, 10.15, 10.41, 13.12, 13.34, 22.57	#1: 9.40									Mt 2.6, 4.15, 9.22, 11.21, 11.23, 15.28, 17.17, 23.37, Mk 9.19, Jn 2.4, 4.21, 8.10, 19.26, 20.13, 20.15, 20.16
misc	neut	*@nvmp*	#46	#85	#2: 12.56, 13.27	#0	#1: 13.15	#32: 1.11, 1.16, 2.22, 2.29, 2.37, 3.12, 3.17, 4..8, 5.35, 6.3, 7.2, 7.26, 13.15, 13.16, 13.26, 13.38, 14.15, 15.7, 15.13, 16.30, 17.22, 19.25, 19.35, 21.28, 22.1, 23.1, 23.5, 23.6, 27.10, 27.21, 27.25, 28.17	#0	#0	#0		#0	#0	#0	#0	Mt 15.7, 22.18, 23.13, 23.15, 23.23, 23.25, 23.27, 23.29, 23.33
misc	neut	*@nvms*	#1127	#25	#>	#>	#75	#42	#>	#>	#24	#>	#63	#>	#>	#54	run post dataset compilation
misc	neut	*@nvnp*	#24	#12	#0	#0	#1: 3.7	#0									Mt 3.7, 12.34, 23.33, Mk 10.24, Jn 13.33, 21.5
misc	neut	*@nvns*	#84	#2	c16.25	#0	#3: 1.76, 2.48, 15.31	#0						#0	#0	#0	Mk 2.5, Mt 9.2 21.28
command	neut	*@vd*	#4295	#505	#>	#>	#206	#93	#>	#>	#108	#>	#210	#>	#>	#100	run post dataset compilation
command, repetition	neut	¹*@vd* *@vd*	#150	#10	#0	#1: 5.14	#2: 12.19, 23.21	#0									Mt 18.15, 19.21, 26.26, 27.65, 28.10; Mk 2.11, 4.39, 6.38, 8.15, 10.49, 13.33, 16.7; Jn 4.16, 5.8, 9.7, 19.6, 19.15
command	neut	*@vd??2p	#1346	#278	#>	#>	#96	#32	#>	#>	#55	#>	#101	#>	#>	#46	
command	neut	*@vd??2s	#2464	#126	#>	#>	#101	#51	#>	#>	#46	#>	#85	#>	#>	#51	
command	neut	*@vd??3p	#289	#17	#1: 16.29	#0	#2: c12.35, 21.21	#4: 16.37, 19.38, 24.20, 25.5						#0	#0	#0	Mt 24.16; Mk 13.14
command	neut	*@vd??3s	#575	#102	#3: 8.8, 11.2, 14.35	#0	#8: 3.11, 7.7*, 9.23, c17.31, 22.26, 22.36, 22.42, 23.35	#8: 1.20, 2.14, 2.36, 2.38, 4.10, 13.38, 21.14, 28.28				6.9, 6.10					Mt 5.16, 5.31, 5.37, 6.3, 8.13, 9.29, 9.30, 10.13, 11.15, 13.9, 13.43, 15.4, 15.28, 16.24, 18.17, 19.6, 19.12, 24.15, 24.17, 24.18, 26.39, 26.42, 27.22, 27.23, 27.42, 27.43; Mk 4.9, 4.23, 7.10, 8.34, 10.9, 13.14, 13.15, 13.16, 15.32; Jn 7.37, 8.7, 12.26, 14.1, 14.27
command	neut	*@vi??2p	#1313	#291	#>	#>	#92	#67	#>	#>	#59	#>	#122	#>	#>	#128	
style	neut	¹*@via* *@vn*	#356	#21	7.24, 12.39c, 12.49, 12.51c	4.34m, 5.21m	1.1, 1.19, 1.25, 1.59, 4.16, 6.18, 6.48, 7.15, 7.21, 7.25, 7.26, 7.38*, 8.51, 9.12, 10.24, 10.40, 11.29*, 12.1*, 13.34, 14.6, 14.30, 15.14, 15.24, 19.7, 19.15, 19.45, 20.26, 22.23, 23.24	#34	1.24, 2.7	#>	#31	#>	#25				Jn 1.43, 5.35, 13.5
misc	neut	*@vn	#5417	#646	#>	#>	#308	#362	#>	#>	#150	#>	#200	#>	#>	#128	

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
misc	neut	*@vo*	#460	#35	#0	#0	#10: 1.29, 1.38, 1.62, 3.15, 6.11, 8.9, 9.46, 15.26, 18.36, 20.16, 22.23	#15: 5.24, 8.20, 8.31, 10.17, 17.11, 17.18, 17.27, 20.16, 21.33, 24.19, 25.16, 25.20, 26.29, 27.12, 27.39	#0	#0	#0	#0	#0				Jn 13.25
misc	neut	*@vs??1p	#380	#96	#7: 7.19, 7.20, 9.33, 9.54, 20.5u, 20.6u, 22.8	#1: 8.22m	#8: 2.15, 3.10, 3.12, 3.14, 9.13*, 15.23, 20.14, 22.9	#7: 2.37, 4.16, 4.17, 15.36, 21.16, 23.14, 27.29									Mt 6.31, 13.28, 17.27, 21.25, 21.26, 21.38, 26.17, 26.46, 27.49; Mk 1.38, 4.30, 4.35, 5.12, 6.37, 9.5, 10.35, 10.37, 11.31, 11.32, 12.7, 12.14, 14.12, 14.42, 15.32, 15.36; Jn 1.22, 6.5, 6.28, 6.30, 11.7, 11.15, 11.16, 11.48, 14.31, 19.24
misc	neut	*@vs??1s	#387	#81	#>	#>	4.6, 6.42*, 12.17, 13.8, 15.29, 16.3, 16.4, 17.8, 18.41, 20.13, 20.43, 22.11, 22.16, 22.18, 22.67, 22.68	#10: 2.25, 2.35, 7.3, 7.34, 8.19, 16.30, 22.10, 24.4, 25.21, 25.26						#>	#>	#34	Mt 2.8, 2.13, 7.4, 9.21, 19.16, 20.32, 22.44, 26.29, 26.36, 26.42, 26.48, 27.17, 27.21, 27.22; Mk 1.38, 5.28, 6.24, 8.3, 10.17, 10.36, 10.51, 12.15, 12.36, 14.14, 14.25, 14.32, 14.44, 15.9, 15.12
misc	neut	*@vs?2p			#>	#>			#>	#>		#>		#>	#>		
misc	neut	*@vs?2s			#>	#>			#>	#>		#>		#>	#>		
misc	neut	*@vs?3p			#>	#>			#>	#>		#>		#>	#>		
misc	neut	*@vs?3s			#>	#>			#>	#>		#>		#>	#>		
command	neut	'*@vp??n?p* *@vd???p	#42	#5	#0	#0	#6: 7.22, 13.14, 13.32, 17.14, 22.8, 22.46	#2: 5.20, 16.36						#0	#0	#0	Mt 2.8, 11.4, 21.2, 28.7, 28.13; Mk 11.25
travel	neut	'*πλέω@*	#8	#1	#0	#0	#2: 8.23, 8.26	#15: 13.4, 14.26, 15.39, 18.18, 20.6, 20.15, 20.16, 21.3, 27.1, 27.2, 27.4, 27.5, 27.6, 27.7, 27.24	#0	#0	#0	#0	#0	#0	#0	#0	
magic	bad	'ἀκάθαρτος@* *1 πνεῦμα@*			#0	#0	#2: 4.36, 11.24		#0	#0	#0			#0	#0	#0	Mt 12.43
style	neut	'ἀπό@* ὅς@rrg?s	#50	#6			7.45, 8.2*, 8.35, 8.38, 13.7, 13.25, 24.21	#3: 1.25, 20.18, 24.11	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	'ἀπό@* ὅς@rrg?p	#5	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	
drama	neut	'ἄρχω@* *3 λέγω@vn*	#2	#0	#0	#0	#8: 3.8, 4.21, 7.24, 7.49, 11.29, 12.1, 13.26, 23.30	#0									Mt 11.7, 26.22, Mk 10.28, 10.32, 10.47, 13.5, 14.19, 14.69
chron	neut	'αὐτός@atd* *1 ἡμέρα@nd*															
chron	neut	'αὐτός@atd* *1 ὥρα@nd*			#0	#0	#6: 2.38, 10.21*, 12.12*, 13.31, 20.19, 24.33	#2: 16.18, 22.13									
transition	neut	'γίνομαι@v???3s ἐν@* ὁ@dd?s	#115	#2	#0	#0	#17: 1.59, 5.12, 7.11, 8.1, 9.18, 9.29*, 9.33*, 11.1*, 14.1, 17.11, 17.14*, 19.15, 23.19, 24.4*, 24.15*, 24.30*, 24.51	#2: 7.38, 26.4									Mt 8.24, 26.5; Mk 4.4; Jn 7.43
cause	neut	'διά@p* *1 ὁ@d* *@vn*	#30	#3	c18.5	#0	#4: 2.4, 9.7*, 11.8*, 23.8	#3: 4.2, 12.20, 18.2	#0	#0	#0			#0	#0	#0	Mt 24.12
magic	good	δύναμις@* ἐξουσία@*	#5	#1	#0	#0	#1: 4.36	#1: 8.19						#0	#0	#0	Mt 10.1, Mk 1.27, 6.7
magic	good	δύναμις@* πνεῦμα@*	#9	#11	#0	#0	#4: 1.17, 1.35, 4.14, 4.36	#2: 1.8, 10.38	#0	#0	#0	#0	#0	#0	#0	#0	
	neut	'ἐγγίζω@ *4 πόλις@*	#2	#0	#0	#0	#2: 7.12, 19.41	#0	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	'εἰμί@* *@vp*	#280	#28	#0	#2: 5.1, 5.10	#27: 1.20, 1.22, 2.51, 4.16, 4.17, 4.20, 4.31*, 4.38, 4.44, 5.16, 5.17, 5.18, 6.12, 8.2, 9.32, 9.45, 9.53, 11.14, 12.6,	#25: 1.13, 1.14, 2.2, 4.31, 4.36, 8.1, 8.13, 9.33, 10.24, 11.11, 13.48, 14.26, 16.9, 16.15, 18.7, 18.25, 20.8,									Mt 1.18, 1.23, 5.25, 9.36, 10.22, 10.26, 13.21, 16.19, 18.18, 24.9; Mk 5.5, 5.41, 8.29, 9.4, 10.32, 13.13, 14.54, 15.22, 15.34, 15.43, 15.46; Jn 1.41, 3.21, 3.24, 3.27, 6.31, 6.45, 6.65, 10.21, 10.34, 12.14, 13.5, 13.23, 16.24, 17.23, 19.11, 19.20, 19.41, 20.30, 21.12

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
							13.11, 14.1, 14.8, 15.24, 19.22, 19.47, 21.17, 21.24	20.13, 21.3, 21.33, 22.5, 22.19, 22.20, 22.29, 25.14									
		ʹεἰς ὁ aiwn*															
	neut	ʹεἰς ὁ ἴδιος	#11	#1	#0	#0	#0	#0	#0	#0	#0						Mt 9.1, 22.5; Jn 1.11, 16.32, 19.27
	neut	ʹεἰς ὁ μέσος	#5	#0	#0	c6.8	#2: 4.35, 5.19	#0				#0	#0				Mk 3.3, Jn 20.19, 20.26
style	neut	ʹεἰς@p* *1 ὁ@d* *@vn*	#68	#48	#0	#0	#1: 5.17	#1: 3.19						#0	#0	#0	Mt 20.19, 26.2, 27.31; Mk 14.55
divine	neut	ʹἐκ@* ὁ@dg?s τοῦ οὐρανος@ng?s															
chron	neut	ʹἐκεῖνος@* *1 ἡμέρα@*															
chron	neut	ʹἐκεῖνος@* *1 ὥρα@*	#0	#1	12.12*	#0	#1: 7.21	#1: 16.33									Mt 10.19, 18.1, 24.36, 26.55, Mk 13.11, Jn 1.39, 4.53, 19.27
style	neut	ʹἐν@p* *1 ὁ@d* *@vn*	#504	#7	#3: 8.42, c12.15, 18.35	#0	#28: 1.8, 1.21, 2.6, 2.27, 2.43, 3.21, 5.12*, 8.5*, 8.40, 9.18*, 9.29*, 9.33*, 9.34*, 9.36, 9.51, 10.35, 10.38, 11.1*, 11.27*, 11.37*, 14.1, 17.11, 17.14*, 19.15, 24.4*, 24.15, 24.30, 24.51	#5: 2.1, 3.26, 8.6, 9.3, 11.15						#0	#0	#0	Mt 13.4, 13.25, 27.12; Mk 4.4, 6.48
style	neut	ʹἐν@* ὅς@rrd?s	#121	#39	#0	#0	#4: 5.34*, 19.13, 19.30, 22.7	#10: 2.8, 4.12, 4.31, 7.20, 10.12, 11.11, 17.23, 17.31, 19.16, 20.28									Mt 3.17, 7.2, 17.5; Mk 2.19, 4.24; Jn 1.47, 4.52, 4.53, 5.7, 5.28, 9.14, 11.6, 19.41
style	neut	ʹἐν@* ὅς@rrd?p	#85	#16	#0	#0	#5: 1.78, 12.1*, 13.14*, 21.6, 23.29	#6: 11.14, 15.36, 17.34, 20.25, 24.18, 26.12									Mt 11.20, 27.56; Mk 15.40
chron	neut	ʹἕως ἄν@x	#9	#2	#0	#0	#3: 9.27, 20.43, 21.32*	#1: 2.35									Mt 2.13, 5.18, 5.26, 10.11, 10.23, 12.20, 16.28, 22.44, 23.39, 24.34; Mk 6.10, 9.1, 12.36
chron	neut	ʹἡμέρα@* *1 ἐκεῖνος@*															
crasis	neut	καί+ἄν@b&x	#0	#0	#0	#0	#0	#0				#0	#0	#0	#0	#0	Mk 6.56
crasis	neut	καί+ἐάν@b	#7	#2	#0	#0	#0	#1: 5.15									Mt 21.21, 26.35, Mk 5.28, Jn 8.14, 10.38, 11.25
crasis	neut	καί+ἐάν@cc	#9	#2	#0	#0	#2: 12.38. 13.9	#0	#0	#0	16.18	#0	#0				Jn 8.55
crasis	neut	καί+ἐγώ@*	#92	#32			#6: 1.3, 2.48, 11.9, 19.23, 20.3, 22.29	#4: 8.19, 10.28, 22.13, 22.19					2.8				Mt 10.32, 10.33, 11.28, 16.18, 18.33, 21.24, 26.15, Jn 1.31, 1.33, 1.34, 5.17, 6.44, 6.54, 6.56, 6.57, 7.28, 8.26, 10.15, 10.27, 10.28, 10.38, 12.32, 14.16, 14.20, 14.21, 15.4, 15.5, 15.9, 16.32, 17.6, 17.11, 17.18, 17.21, 17.22, 17.26, 20.15, 20.21
crasis	neut	καί+ἐκεῖ@*	#4	#0			#0	#5: 14.7, 17.13, 22.10, 25.20, 27.6						#0	#0	#0	Mt 5.23, 10.11, 28.10, Mk 1.35
crasis	neut	καί+ἐκεῖθεν@*	#0	#0			#1: 11.53	#8: 7.4, 13.21, 14.26, 16.12, 20.15, 21.1, 27.4, 28.15				#0	#0	#0	#0	#0	Mk 9.30
crasis	neut	καί+ἐκεῖνος@*	#4	#4			#4: 11.7, 11.42, 20.11, 22.12	#3: 5.37, 15.11, 18.19									Mt 15.18, 23.23, Mk 12.4, 12.5, 16.11, 16.13, Jn 6.57, 7.29, 10.16, 14.12, 17.24
style	neut	ʹκατά@pa ὁ@dans	#185	#21	#0	#0	1.9, 1.38, 2.24, 2.27, 2.29, 2.42, 4.16*, 22.22*, 22.39	#2: 14.1, 23.31	#0	#0	#0	#0	#0	#0	#0	#0	
name	neut	Μαρία (mother)					#11: 1.27, 1.30, 1.34, 1.38, 1.39, 1.46, 1.56, 2.5, 2.16, 2.19, 2.34						1.16, 1.18, 1.20, 2.11				Mt 13.55, 27.56, 27.61, 28.1, Mk 6.3, 15.40, 15.47, 16.1
name	neut	ʹΜαρία ὁ@d* Ἰάκωβος@*	#0	#0	#1: 24.10	#0	#0	#0	#1: 16.1	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
chron	neut	ʹμετὰ@p* *1 ὁ@d* *@vn*	#113	#3	c12.5	#0	#1: 22.20*	#6: 1.3, 7.4, 10.41, 15.13, 19.21, 20.1						#0	#0	#0	Mt 26.32; Mk 1.14, 14.28, 16.19
possess	neut	ʹμὴ ἔχω@vp*	#6	#10	c12.4	#0	#5: 3.11, 7.42, 11.36, 19.26, 22.36	#0									Mt 9.36, 18.25, 22.12, 22.24, 22.25, 25.29; Mk 6.34, 8.1
question	neut	ʹμὴ@x* τὶς@*	#10	#15	#0	#0	#1: 22.35	#2: 8.31, 27.42									Mt 24.4, Mk 13.5, Jn 3.3, 3.5, 4.33, 5.19, 6.12, 7.48, 15.6, 21.5
hist	neut	ʹὁ@d* γίνομαι@vp*	#81	#4	#0	#0	#11: 2.15, 8.34, 8.35, 8.56, 9.7, 10.13, 13.17, 23.47, 23.48, 24.12, 24.18	#9: 1.16, 4.11, 4.21, 5.7, 7.38, 10.37, 11.19, 12.9, 13.12						#0	#0	#0	Mt 11.21, 11.23, 18.31, 27.54, 28.11; Mk 5.14
hist	neut	ʹὁ@d* καλέω@vp*					21.37*											
split inf	neut	ʹὁ@d* μὴ@x *@vn*	#185	#18	c8.6u	#0	#2: 4.42, 8.6	#6: 7.19, 10.47, 14.18, 20.20, 20.27, 21.12						#0	#0	#0	Mt 13.5, 13.6, Mk 4.5, 4.6
split part	neut	ʹὁ@d* μὴ@x *@vp*	#43	#28	11.23u		3.11, 19.26*, 19.27, 22.36	#0	#0	#0	#0						Mt 12.30, 18.13; Jn 5.23, 6.64, 7.49, 9.39, 10.1, 14.24, 20.29
solidarity	neut	ʹὁ@d??p σὺν@*	#13	#4			5.9, 9.32, 24.24, 24.33	#4: 5.17, 5.21, 19.38, 26.13				#0	#0	#0	#0	#0	Mk 2.26
gen	neut	ʹὁ@d??p τέκνον@n??p* σύ@rpg*	#31	#4	#0	#0	#3: 11.13, 13.34, 19.44	#1: 2.39	#0	#0	#0	7.11		#0	#0	#0	Mt 23.37
purpose	neut	ʹὁ@d?np πρὸς@*	#63	#4			#2: 14.32, 19.42	#2: 23.30, 28.10				#0	#0	#0	#0	#0	Mk 2.2
relative	neut	ʹὁ@d?ns τις@r*	#0	#0	#0	#0	#5: 1.62, 9.46, 19.48, 22.23, 22.24	#1: 22.30	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	ʹὁ@dg* *@vn*	#1376	#18	#0	#0	#20: 1.9, 1.57, 1.73, 1.77, 1.79, 2.6, 2.21, 2.24, 2.27, 4.10, 8.5, 9.51, 10.19*, 12.42, 21.22, 22.6, 22.31, 24.25*, 24.29, 24.45	#18: 3.2, 3.12, 5.31, 7.19, 8.40, 9.15, 10.25, 13.47, 14.9, 15.20, 18.10, 20.3, 20.30, 23.15, 23.20, 26.18, 27.1, 27.20	#0	#0	#0						Mt 2.13, 3.13, 11.1, 13.3, 21.32, 24.45; Jn 13.19
chron	neut	ʹὁ@dg* νῦν@b*	#43	#6	c22.69	#1: 5.10	#3: 1.48, 12.52, 22.18	#1: 18.6						#0	#0	#0	Mt 24.21, Mk 13.19
custom	neut	ʹὅς@r* τρόπος@*	#183	#1	#0	#0	#1: 13.34	#4: 1.11, 7.28, 15.11, 27.25	#0	#0	#0	#0	#0	#0	#0	#0	
style	neut	ʹὅτι ὅς@r															
chron	neut	ʹοὗτος@* *1 ἡμέρα@*					1.20, 1.24, 1.39, 6.12, 19.42, 21.6, 23.7, 24.18											
chron	neut	ʹοὗτος@* *1 ὥρα@*																
geo	neut	ʹπαρὰ@p* *1 θάλασσα@*	#15	#0	#0	#0	#0	#2: 10.6, 10.32									Mt 4.18, 13.1, 15.29, Mk 1.16, 2.13, 4.1, 5.21
beg	neut	παρέχω@* κόπος@*			11.7, 18.5r													
magic	bad	ʹπνεῦμα@* *1 ἀκάθαρτος@a*	#0	#1	#0	#0	#1: 6.18	#2: 5.16, 8.7						#0	#0	#0	Mt 10.1; Mk 1.23, 3.30, 5.2, 7.25
magic	bad	ʹπνεῦμα@* *1 πονηρός@a*	#9	#0	#0	#0	#3: 7.21, 8.2, 11.26	#4: 19.12, 19.13, 19.15, 19.16					#1: 12.45				
peace	good	πρὸς εἰρήνην	#0	#0	#0	#0	#2: 14.32, 19.42	#0	#0	#0	#0	#0	#0	#0	#0	#0	
result	neut	πρός@pd ὁ@d* *@vn*	#13	#1	c18.1	#0	#0	#0						#0	#0	#0	Mt 5.28, 6.1, 13.30, 23.5, 26.12; Mk 13.22
name	good	Σίμων + Πέτρος	#0	#0	#1: 6.14	#0	#1: 5.8	#6: 1.13, 10.5, 10.17, 10.18, 10.32, 11.13									Mt 4.18, 10.2, 16.16, Mk 3.16, 14.37, Jn 1.40, 1.42, 6.8, 6.68, 13.6, 13.9, 13.24, 13.36, 18.10, 18.15, 18.25, 20.2, 20.6, 21.2, 21.3, 21.7, 21.11, 21.15, 21.17
name	neut	Σίμων ὁ ζηλωτής	#0	#0	#0	#0	#1: 6.15	#1: 1.13	#0	#0	#0	#0	#0	#0	#0	#0	

Tags	Feeling	Feature	LXX	NT	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
chron	neut	'ὥρα@* *1 'αὐτός@*	#4	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0				Jn 4.52, 7.30, 8.20, 16.4, 16.21
chron	neut	'ὥρα@* *1 ἐκεῖνος@*	#2	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	#0	Mt 8.13, 9.22, 15.28, 17.18
chron	neut	'ὥρα@* οὗτος@*	#4	#0	#0	#0	#0	#0				#0	#0				Mk 13.11, Jn 12.27

Feature	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
affairs of state			2.1-5, 3.1b-2a, 3.19-20, 23.4, 23.6-8, 23.12-16										
ancestry/genealogy/progeny			1.5, 1.7, 1.13										
angels as characters			1.11-20										
aristocratic identity/patronage			1.3-5										
begging	11.5		11.6										
christlikeness													
cities as addressees													
cities as settings			1.9-23										
collective action/speech			1.10, 1.21-22,										
collective speech of apostles			9.10, 17.5, 24.10	4.33, 4.36, 5.29									
communication via proxies													
complaint against protagonist			1.18										
deference to authority/order			1.8-9, 1.19, 1.23										
divine passive			1.11, 1.13, 1.19										
divine name circumlocution													
dramatic/novelistic storytelling			1.5-25,										
elderly			1.5, 1.18										
emotion/motivation			1.12, 1.21-22										
ethical-philosophical dialogue													
Euripidean imitations													
exitus-reditus journey			1.9-25,										
family/filial/marital piety			1.5-25										
fearing god/angels	12.4–5		1.12-13, 18.2, 18.4, 23.40	10.2, 10.22, 13.16, 13.26									
female piety			1.6										
forgiveness of sins													
future reward													
haste / hurry / run / quick			19.6										
HB/LXX allusion/paraphrase			1.5, 1.7, 1.11, 1.13, 1.15, 1.17										
historiographical notices			1.1-3										
hospitality decorum/protocols													
internal thought/dialogue			1.21										
joy/rejoicing			1.14										
kingdom of heaven(s)													
land-owner/slave-owner concerns													
laying on of hands by disciples													
laying on of hands by Jesus													
literacy/reading/recording/writing													
magical/oath formula			1.19	19.13									
mob danger/violence													

Feature	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
narrative crisis			1.20-22										
oracular-poetic speech			1.13-17, 1.19-20										
Peter as interlocutor			18.28										
priest characters			1.5-25										
pronouncements of innocence													
prophet contemporaries			1.15-17										
religious/ritual/temple piety			1.6, 1.8-10, 1.15, 1.21, 1.23										
repentance			1.16										
respecting people			18.2, 18.4										
salvation-history fulfillment			1.2, 1.6										
silent response			1.20, 1.22										
Socrates imitations													
son of man coming	12.40, 17.22, 17.25, 18.8r, 21.25–28												
synkrisis of characters (money/power)													
synkrisis of characters (piety/ethics)			1.5-38										
symposium settings													
Torah/halakhah debates													
trial proceedings	23.1-3, 7-9		23.3-16										
worshipping Jesus													

Given the uncertain and subjective nature of allusions and paraphrases, we limit ourselves here to clear quotations. Future research should endeavor to trace specific paraphrases of and allusions to the HB/LXX across gospel strata.

HB/LXX	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
Isa 7.14									1.23				
Mic 5.2									2.6				
Hos 11.1									2.15				
Jer 38.15									2.18				
Isa 40.3					1.3				3.3	1.23			
Isa 40.3–5			3.4–6										
Deut 8.3			4.4					4.4					
Ps 90.11,12			4.10–11					4.6					
Deut 6.16			4.12					4.7					
Deut 6.13								4.10					
Deut 10.20			4.8										
Isa 9.1,2									4.15–16				
Isa 53.4									8.17				
Hos 6.7									9.13				
Mic 7.6													Mt 10.35–36
Mal 3.1		7.27				1.2		11.10					
Isa 42.1–4													Mt 12.18–21
Isa 6.9,10			8.10	28.26–27		4.12			13.14–15				Jn 12.40
Ps 77.2													Mt 13.35
Exod 20.12									15.4				
Deut 5.16													Mk 7.10, Eph 6.2–3
Exod 21.16									15.4				Mk 7.10
Isa 29.13													Mt 15.8–9, Mk 7.6–7
Deut 19.15													Mt 18.16, 2 Cor 13.1
Gen 2.24													Mt 19.5, Mk 10.7–8, 1 Cor 6.16, Eph 5.31
Zech 9.9													Mt 21.5, Jn 12.15
Ps 117.26													Mt 21.9, Lk 13.35, Lk 19.38, Jn 12.13
Isa 56.7													Mt 21.13
Jer 7.11													Mk 11.17
Ps 8.2													Mt 21.16
Ps 117.22,23			20.17	4.11									Mt 21.42, Mk 12.10–11, 1 Pet 2.7
Deut 25.5													Mt 22.24
Exod 3.6													Mt 22.32, Mk 12.26, Ac 7.32
Deut 6.5													Mt 22.37
Deut 10.12													Mk 12.30
Deut 30.6													Lk 10.27
Lev 19.18													Mt 22.39, Mk 12.31, Rom 13.9, Gal 5.14, Jas 2.8
Ps 109.1			20.42–43	2.34–35									Mt 22.44, Mk 12.36, Heb 1.13
Zech 13.7													Mt 26.31, Mk 14.27

HB/LXX	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
Zech 11.12													Mt 27.9
Ps 21.18													Mt 27.35, Jn 19.24
Ps 21.1													Mt 27.46, Mk 15.34
Isa 66.24													Mk 9.44
Gen 1.27													Mk 10.6
Deut 6.4													Mk 12.29
Isa 53.12													Mk 15.28, Lk 22.37
Mal 4.6			1.17										
Exod 13.2			2.23										
Lev 12.8			2.24										
Isa 61.1,2			4.18–19										
Hos 10.8			23.30										
Ps 30.5			23.46										
Ps 68.9													Jn 2.17, Rom 15.3
Isa 54.13													Jn 6.45
Ps 81.6													Jn 10.34
Isa 53.1													Jn 12.38, Rom 10.16
Ps 40.9													Jn 13.18
Ps 68.4													Jn 15.25
Ps 33.20													Jn 19.36
Exod 12.46													Jn 19.36
Zech 12.10													Jn 19.37
Ps 68.25				1.20									
Ps 108.8				1.20									
Joel 2.28–32				2.17–21									Rom 10.13
Ps 15.8–11				2.25–28, 13.35									
Deut 18.15				3.22–23									
Deut 18.18–19				7.37									
Gen 22.18				3.25									Gal 3.8
Gen 26.4				3.25									Gal 3.8
Gen 28.14				3.25									Gal 3.8
Ps 2.1–2				4.25–26									
Gen 12.1				7.3									
Gen 15.14				7.7									
Exod 3.12				7.7									
Exod 2.14				7.27–28									
Exod 3.5				7.33									
Exod 3.7,8				7.34									
Exod 3.10				7.34									
Exod 32.1				7.40									
Exod 32.23				7.40									
Amos 5.25–27				7.42–43									
Isa 66.1,2				7.49–50									

HB/LXX	Qn	Lk1	Lk2	Ac	Mk1	Mk2	Mk3	Mt1	Mt2	Jn1	Jn2	Jn3	Sort | Notes
Isa 53.7,8				8.32–33									
1 Sam 13.14				13.22									
Ps 88.20				13.22									
Ps 2.7				13.33									Heb 1.5, 5.5
Isa 55.3				13.34									
Hab 1.5				13.41									
Isa 42.6				13.47									
Isa 49.6				13.47									
Amos 9.11,12				15.16–17									
Exod 22.28				23.5									

Most scholars have maintained that the *Gospel of Peter* depends literarily on the Gospel of Luke. 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 the Gospel of Luke, which Foster conceived as a single production.[731] Vaganay had previously maintained the same in regard to the overlapping bandit traditions, that *Peter* "à n'en pas douter, emprunte son anecdote an troisième évangile."[732] Some scholars have moderated this position by claiming that *Peter* only depends on an oral tradition from Luke.[733] Others have posited a common oral tradition,[734] still others an independent oral tradition,[735] and still others that *Peter* represents its own fresh and independent oral performance.[736] On the side of independence, treatments of the earliest reception history of Luke have ruled out the *Gospel of Peter* as making the grade.[737]

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.[738]

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. As the earliest stratum, QnLk1 supplies the initial reference to "two evildoers" / κακοῦργοι δύο. The *Gospel of Peter* picks up the term κακοῦργοι from QnLk1 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,

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[731] P. Foster, *The Gospel of Peter: Introduction, Critical Edition and Commentary*, TENTS 4 (Leiden: Brill, 2010), 142, 155.

[732] L. Vaganay, *L'Évangile de Pierre*, Études bibliques, 2d ed. (Paris: Librairie Lecoffre, 1930), 240.

[733] Dibelius; Vielhauer; R. Brown, *The Death of the Messiah: From Gethsemane to the Grave*, Anchor Bible Reference Library (New York: Doubleday, 1994), 1334–1335.

[734] F. 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. G. E. Snyder (Tübingen: Mohr Siebeck, 2009), 293–294.

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

[736] A. Kirk, "Tradition and Memory in the *Gospel of Peter*," *Das Evangelium nach Petrus*, TU 158, ed. T. Kraus and T. Nicklas (Berlin, New York: de Gruyter, 2007), 135–158; I. 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.

[737] Gregory, *Reception of Luke and Acts*, 229.

[738] Crossan, *Cross that Spoke*.

which 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 simple 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 δὲ.[739] To update and slightly revise what I maintained in my dissertation and subsequent monograph:

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

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[739] Bilby, *As the Bandit Will I Confess You*, 2B.

Around 109–111 CE, Pliny the Younger executed *christianoi* for the first recorded time in Roman history. While later Roman historians and Christian martyr-story bards read persecutions back into the first century, these were likely anachronistic, not least because the criminal accusation of being *christianoi*—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 117 CE, were close friends and governing colleagues of Pliny, who had died around 111 CE, but whose letters with Trajan constituted official governing record. Trajan had formally approved of Pliny's decision to execute "Christians" 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. *Christianoi* 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, Pliny and Trajan interpreted *christianoi* 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.[740] In Pliny's time, these *christianoi* 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 *christianoi* 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.[741]

After all this, in 115–117 CE, the Kitos War broke out around the Eastern empire, and this time, *christianoi* were a known part of these Jewish insurrections against Roman authority. The Jewish forebears of these recently-minted *christianoi* 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

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[740] See especially the works of Dennis MacDonald, Courtney Friesen, and others.

[741] M. G. Bilby, "Pliny's Correspondence and the Acts of the Apostles: An Intertextual Relationship?," in *Luke on Jesus, Paul and Christianity: What Did He Really Know?* , edited by J. Verheyden and J. S. Kloppenborg, BTS 29 (Leuven: Peeters, 2017) 147–69, doi.org/10.5281/zenodo.3745661; T. E. Phillips, "How Did Paul Become a Roman 'Citizen'? Reading Acts in Light of Pliny the Younger," in ibid, 171–189.

identified 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 oracles found within the Christian Sibyllines.[742]

All of this is the *immediate* historical context in which Tacitus and Suetonius write their pioneering historical reports and etiologies of *christianoi*. 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 the mass execution of *chrestianos* as scapegoats for his burning of Rome in 64 CE is, as Brent Shaw has convincingly argued, fictive and anachronistic.[743] To my thinking, the Neronic persecution saga served simultaneously as justification for Trajan's recent co-approval with Pliny to execute *christianoi* who showed defiance toward Roman authority *and* as justification for Trajan's killing of large groups of *christianoi* who had participated in the revolts of the Kitos War. Yet the Neronic 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 Neronic etiology on *christianoi* is thus a cautionary tale for Hadrian's consideration, providing both imperial precedent to engage in the mass killing of *christianoi* 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 the *christianoi*. This movement was no longer merely some low-class slave-revolt born in Judea; like diaspora Judaism around the empire, it had members and sympathizers in the halls of prestige and power, including Rome and its Senate.

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[742] J. J. Collins in J. 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.

[743] B. D. Shaw, "The Myth of the Neronian Persecution," *Journal of Roman Studies* 105 (2015) 73–100, doi.org/10.1017/S0075435815000982.

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

GMarc/Lk1 and Lk2 24.10–11 is the grand *finalé* of the first Gospel (Qn, 65–69 CE) and completes a female disciple *inclusio*: a woman (likely Miryam, later Mary Magdalene) first anointed Jesus as messiah (Qn 7.36–50) and brought a group of women patrons as his first followers (Qn 8.2–3), and 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 that Jesus was resurrected, and the first to herald the good news of the resurrected revolution.

Mk1 (75–80) displaces 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).

GMarc/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 GMarc 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 the QnLk1 tradition about multiple women resurrection witnesses and heralds.

Mk2 (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 Jesus. 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 Jesus.

Given this, one must wonder whether the First Gospel was authored by a woman. While female literacy and female authorship was 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.

Signal Tabulations, Strength and Resonance Reports

See our online spreadsheet for regular updates or copy it to start making your own signal tallies.

Having completed signal transmission tagging for several chapters of GMarc, we have a good sense of the overall patterns of signal transmissions. The "Summary Highlights of the Newly Reconstructed Third Gospel" section gives a brief interpretation of this tabulated data.

Rcvr	Signal Path	R	?	†	†?	‡	‡?
Mk1	Qn·Mk1	7	1	0	0	3	0
Lk1	Mk1·Lk1	34	0	1	0	10	0
Mt1	QnLk1·:Mt1	11	0	0	0	4	0
Mt1	Qn¨Mt1	3	0	0	0	1	0
Mt1	QnMk1·:Mt1	21	0	0	0	4	0
Mt1	Mk1·Mt1	3	0	0	0	0	0
Mt1	Mk1¨Mt1	18	0	0	0	0	0
Mt1	Mk1Lk1·:Mt1	8	0	4	0	6	0
Mt1	Lk1·Mt1	1	0	0	0	0	0
Pl	Qn¨Pl	0	0	0	0	0	0
Jn	Qn·Jn	0	0	0	0	0	0
Jn	Qn¨Jn	0	0	0	0	1	0
Jn	QnMk1·:Jn	0	0	0	0	0	0
Jn	QnMk1Mt1·:Jn	1	0	0	0	0	0
Jn	QnLk1Mt1·:Jn	0	0	0	0	0	0
Jn	Mk1·Jn	0	0	0	0	0	0
Jn	Mk1¨Jn	0	1	0	0	0	0
Jn	Mk1Lk1·:Jn	0	0	0	0	0	0
Jn	Mk1Lk1Mt1·:Jn	0	0	0	0	1	0
Jn	Mk1Mt1·:Jn	0	0	0	0	0	0
Jn	Lk1·Jn	3	1	0	0	0	0
Jn	Lk1¨Jn	0	0	0	0	0	0
Jn	Lk1Mt1·:Jn	0	0	0	0	0	0
Jn	Mt1·Jn	0	0	0	0	0	0
Dx	Qn·Dx	0	0	0	0	0	0
Dx	Qn¨Dx	0	0	0	0	0	0
Dx	QnLk1Mt1·:Dx	1	0	0	0	0	0
Dx	Mt1·Dx	0	0	0	0	0	0
Dx	Mt1¨Dx	0	0	0	0	0	0
Lk2	Qn¨Lk2	15	0	0	0	4	0
Lk2	QnMk1·:Lk2	8	0	0	0	1	0
Lk2	QnMk1Mt1·:Lk2	2	0	0	0	0	0
Lk2	QnMk1Mt1Pt·:Lk2	0	0	0	0	0	0
Lk2	QnMk1Mt1Jn·:Lk2	1	0	0	0	0	0
Lk2	QnLk1Mt1·:Lk2	11	1	0	0	1	0
Lk2	QnMt1Jn·:Lk2	0	0	0	0	0	0
Lk2	QnMt1Dx·:Lk2	0	0	0	0	0	0
Lk2	QnPl·:Lk2	0	0	0	0	0	0
Lk2	Mk1·Lk2	0	0	0	0	0	0
Lk2	Mk1¨Lk2	6	0	0	0	0	0
Lk2	Mk1Lk1·:Lk2	13	0	1	0	12	0
Lk2	Mk1Lk1Mt1·:Lk2	3	0	0	0	0	0
Lk2	Mk1Lk1Mt1Jn·:Lk2	0	0	0	0	0	0
Lk2	Mk1Mt1·:Lk2	1	0	0	0	0	0
Lk2	Mk1Mt1Jn·:Lk2	0	0	0	0	0	0
Lk2	Lk1¨Lk2	6	0	0	0	4	0
Lk2	Lk1Mt1·:Lk2	0	0	0	0	0	0
Lk2	Lk1Mt1Jn·:Lk2	0	0	0	0	0	0
Lk2	Mt1·Lk2	3	0	0	0	0	0
Lk2	Mt1¨Lk2	2	0	0	0	0	0
Lk2	Mt1Jn·:Lk2	0	0	0	0	0	0
Lk2	Mt1Dx·:Lk2	0	0	0	0	0	0
Lk2	Jn·Lk2	2	0	0	0	0	0
Ac	Mk1Lk1·:Ac	1	0	0	0	0	0
Ac	Mk1Mt1·:Ac	0	0	0	0	0	0
Mk2	Mk1Lk2·:Mk2	1	0	0	0	0	0
Mk2	Mk1Lk2·:Mk2	1	0	0	0	0	0
Mk2	Mk1Lk1Mt1Lk2·:Mk2	1	0	0	0	1	0
Mk2	Lk1JnLk2·:Mk2	1	0	0	0	0	0
Mk2	Jn¨Mk2	0	0	0	0	0	0
Mk2	Lk2·Mk2	0	0	0	0	0	0
	Totals	189	4	6	0	53	0

Nota bene: This section has not been significantly updated since the first few versions of this LODLIB were released back in July 2020, and it only covers Mk1, Lk1, and Mt1. A significant update should be forthcoming after the parallel sets and reconstruction are nearly complete.

To undertake a robust evaluation of signal strength and resonance, we have to look simultaneously at 1) *the receptions of Mk1* and 2) *the sources of Mt1*, evaluating the relative signal strength in both directions from both end-points: from Mk1 to both Lk1 and Mt1; and to Mt1 from both Mk1 and Lk1.

In our analysis, we rank signals as either Strong, Weak, or Null. A rank of Strong indicates a dense and distinct cluster of words was clearly transmitted and received. Strong signals do not have to match completely or perfectly in content or word order. Each node has the freedom and capacity to adapt, re-sequence, unpack, compress, or ignore signals. It should also be clarified that for two receptions of the same signal to be ranked as Strong does not necessarily indicate equal strength, just that neither is absent or weak. Mk1 2:16, for example, is much more strongly received in Mt1 9.11 than in Lk1 5.30, but the latter still evidences a clear signal (a perfect sequence of five distinct words).

We also note the important distinction between first order (simple transmission and reception) and second order (direct and indirect transmission, or signal sending, resonance/echo, and receiving). On the one hand, a well-received and re-transmitted signal in the first wave can make it more difficult to gauge the actual source of the signal in the second wave, yet the signal itself is intact, whatever its source. For example, Mk1 1.44 was received clearly by Lk1 5.14 and by Matthew 8.4, yet because Mt1 apparently picked up a new distinctive element from Lk1 5.14 ("the gift"), it is difficult to tell whether Mt1 got the bulk of the Mk1 signal directly or secondarily as transmitted through Lk1. On the other hand, a weakly received signal in the first wave can make it nearly impossible to detect any resonance in the second wave. For example, the calling of the disciples in Mk1 1.16-18 is weakly received in Lk1 5.10, and this fuzziness made it difficult for that signal echo to resonate in Mt1 4.19, 21. A good question to ask oneself when gauging signal resonance is, "If the text of the original source went missing (in the above case, Mark), and all we could do was compare GMarc to Matthew, would we still find a distinctive cluster of words clearly signaled between the two?" The answer to that question is signal resonance.

Our focus is thus to gauge the overall extent to which Lk1/GMarc receives Mk1 tradition and to what extent it relays its own unique traditions (often slight or modest additions or transformations of Mk1 traditions) to Mt1. To put it a bit differently, we aim to gauge the general extent to which Mt1 is not only a retelling of Mk1, but also a retelling of Lk1/GMarc as itself an earlier retelling of Mk1.

Preliminary Inventory of Mk1—Lk1—Mt1 Signal Strength and Resonance

[major update forthcoming after Mk1 and Lk1 reconstructions complete]

Origin	Signal Reception			Mediator	Signal Resonance			Receiver
Mk1	Lk1	Mt1	Closest	Lk1	Closest	Mk1	Lk1	Mt1
1.21	Strong	Weak	Lk1	4.31	Lk1	Weak	Strong	4.13, 23
1.22	Strong	Strong	Mt1	4.32	Mk1	Strong	Strong	7.28-29
1.24	Strong	Null	Lk1	4.34	Null	Null	Null	———
1.25	Strong	Null	Lk1	4.35	Null	Null	Null	———
1.34a	Weak	Strong	Mt1	4.40	Mk1	Strong	Weak	8.16
1.34b	Strong	Weak	Lk1	4.41	Mk1	Weak	Null	7.22, 16.16
1.35	Weak	Null	Lk1	4.42	Mk1	Strong	Null	4.1
1.38	Weak	Null	Lk1	4.43	Null	Null	Null	———
1.16	Weak	Strong	Mt1	5.2	Mk1	Strong	Null	4.18
4.1-2	Null	Null	Null	5.9	Null	Null	Null	———
1.16-18	Weak	Strong	Mt1	5.10	Mk1	Strong	Null	4.19, 21
1.20	Weak	Strong	Mt1	5.11	Mk1	Strong	Strong	4.22
1.40	Weak	Strong	Mt1	5.12	Mk1	Strong	Null	8.2
1.41	Strong	Strong	Mt1	5.13	Mk1	Strong	Strong	8.3
1.44	Strong	Strong	Mt1	5.14	Mk1	Strong	Strong	8.4
2.3	Weak	Weak	Mt1	5.18	Mk1	Weak	Null	9.2
2.7	Strong	Null	Lk1	5.21	Null	Null	Null	———
2.14	Strong	Strong	Mt1	5.27	Mk1	Strong	Strong	9.9
2.17	Strong	Strong	Mt1	5.31	Mk1	Strong	Strong	9.12
2.18	Strong	Strong	Lk1	5.33	Mk1	Strong	Strong	9.14
2.19	Strong	Strong	Mt1	5.34	Lk1	Strong	Strong	9.15a
2.20	Strong	Strong	Mt1	5.35	Mk1	Strong	Strong	9.15b
2.21-22	Strong	Strong	Mt1	5.38, 36	Mk1	Strong	Null	9.16-17
2.23	Strong	Strong	Mt1	6.1	Mk1	Strong	Strong	12.1
2.24	Weak	Strong	Mt1	6.2	Mk1	Strong	Weak	12.2
2.25	Strong	Strong	Mt1	6.3	Mk1	Strong	Strong	12.3
2.26	Strong	Strong	Mt1	6.4	Mk1	Strong	Strong	12.4
2.28	Strong	Strong	Lk1	6.5	Equal	Strong	Strong	12.8
3.1	Weak	Strong	Mt1	6.6	Mk1	Strong	Weak	12.9-10
3.2	Strong	Strong	Mt1	6.7	Mk1	Strong	Strong	12.10
3.4	Strong	Weak	Lk1	6.9	Mk1	Strong	Weak	12.10
3.13	Strong	Strong	Mt1	6.12	Lk1	Strong	Strong	5.1b
3.14	Weak	Null	Lk1	6.13	Lk1	Weak	Weak	10.1
3.16	Weak	Weak	Lk1	6.14	Mk1	Weak	Weak	10.2
3.19	Weak	Weak	Lk1	6.16	Mk1	Weak	Weak	10.4
3.7-8	Strong	Strong	Lk1	6.17	Mk1	Strong	Weak	4.25
3.9-10	Weak	Null	Lk1	6.19	Null	Null	Null	5.1a
1.35, 3.13, 6.46	Null	Strong	Mt1	6.20a	Mk1	Null	Strong	5.1b

Total signal transmissions by Mk1 in this evaluation: 38

Summary of Mk1—Lk1—Mt1 Signal Strength and Resonance

	Mk1 Signal Transmission		Mt1 Signal Reception	
	Lk1	Mt1	Mk1	Lk1
Strong	23 (60%)	24 (63%)	26 (68%)	17 (45%)
Weak	14 (39%)	6 (16%)	6 (16%)	8 (21%)
Null	1 (3%)	8 (21%)	6 (16%)	13 (34%)

Initial Tally of Mk1—Lk1—Mt1 Signal Strength and Resonance

Stronger signal reception of Mk1: Lk1 15 (39%) vs. Mt1 22 (58%) vs. Null 1 (3%)

Stronger signal reception by Mt1: Mk1 27 (71%) vs. Lk1 4 (11%) vs. Equal 1 (3%) vs. Null 6 (16%)

A flat comparison of the Mk1 signal evidence in Mt1 and that obtainable from Lk1 as it exists is the *least generous way* of interpreting the data, all because of the phenomenon that we call Early orthodox Signal Degradation (hereafter ESD). There was, in fact, significant signal degradation of Lk1 between its composition (80s CE) and its attestation (late 2nd century and after) both from the active early-orthodox suppression of the text and the Marcionite movement, as well from unclear or partial attestation of the text by its opponents/witnesses.

Initial Conclusions about Mk1—Lk1—Mt1 Signal Strength and Resonance

Conclusion 1.1. Regarding Mk1 signal transmission, Lk1 is almost as apt at Mt1 (60% vs. 63%) to pick up strong signals, i.e., Lk1/GMarc and Mt1 both copy Mk1 quite closely. Given ESD, it is also reasonable that the Lk1 percentage of strong signals was actually much higher than Mt1. The lack of strong signals in Lk1 comes from evidentiary gaps, not from a deliberate redactional program, as in Mt1.

Conclusion 1.2. Regarding Mk1 signal transmission, Lk1 is considerably more apt than Mt1 to receive a weak signal (39% vs. 16%); i.e., either Mt1 is more precise and careful when copying Mk1 than Lk1 is, or—more likely in view of ESD—they are closer to equal in this respect.

Conclusion 1.3. Regarding Mk1 signal transmission, Mt1 is much more apt than Lk1 to get a null signal (21% vs. 3%); i.e., Mt1 does not often silence Mk1, but Lk1 almost never silences Mk1. This fits perfectly with the two ESD-related conclusions above. Whenever we have robust, reliable attestation of Lk1, it almost always stays extremely close to its source.

Conclusion 1.4. Regarding Mk1 signal transmission, even though Lk1 typically gets a strong signal, most of the time Mt1 gets a *stronger* signal than Lk1 gets (58% vs. 39%); i.e., Mt1 is a better listener or copier than Lk1, at least when he is paying attention. However, ESD suggests that a completely attested Lk1 would do much better here: perhaps going back and forth 50%-50% with Mt1, or, more likely besting Mt1 (e.g., 60%-40%).

Conclusion 1.5. Regarding Mt1 signal reception, Mk1 is considerably more apt than Lk1 to have a strong signal match (68% vs. 45%). Given signal resonance and echoing, it is not always clear if Mt1 gets the Mk1 signal firsthand (direct from Mk1) or secondhand (from Mk1 through Lk1), but it is clear that Mt1 is typically tuned into Mk1 more than into Lk1; i.e., Mt1 is copying directly from Mk1, not just copying Lk1 where Lk1 is itself copying Mk1.

Conclusion 1.6. Regarding Mt1 signal reception, Mk1 and Lk1 are almost equally apt to have transmitted a weak signal (16% vs. 21%), but that certainly is the exception. When Mt1 uses sources, they are signaled clearly; i.e., Mt1 does not do shoddy copy work. The effect of ESD is a complete toss-up here. We simply cannot speculate on how the signals degraded or destroyed in Lk1 might or might not have been received in Mt1.

Conclusion 1.7. Regarding Mt1 signal reception, Lk1 is more than twice as likely to yield a null reception as Mk1 is (34% vs. 16%). MtR1 apparently feels more free to ignore the Mk1 signals relayed through Lk1 than the signals coming directly from Mk1; i.e., for Mk1 traditions, Mt1 does not feel a compelling need to copy the parallel traditions in Lk1.

Conclusion 1.8. Regarding Mt1 signal reception, Mk1 is far more often the stronger signal source than Lk1 is (71% vs. 11%). Mt1 is much more likely to get a better signal from Mk1 than from Lk1, even in resonant signals; i.e., Mt1 knows that it is far preferable to get Mk1 traditions directly from Mk1, not through Lk1 as intermediary. ESD could account for some shift here, but even a fully intact Lk1 would not alter the basic imbalance here. Mt1 has a strong tendency to use Mk1 directly, not as mediated through Lk1.

Conclusion 1.9. Regarding Mt1 signal reception, 11% of the time from Lk1 is still significant! Roughly one out of every ten signals shows Mt1 receiving a clearer, more distinctive signal from Lk1; i.e., occasionally Lk1 did some great redactional work to Mk1, and Mt1 wants to borrow that. This 11% is even more astonishing when considering ESD. There would only be upside for Lk1 if its own text were better attested.

Conclusion 1.10. Whether with or without this statistical analysis, a cursory glance or close inspection at the inventory shows that, in terms of order, Lk1 is working straight through Mk1, copying the narrative in almost perfect sequence. Mt1, however, rotates the sequence significantly. The signal analysis confirms that this is deliberate on the part of both receivers.

After that super-technical analysis that our engineers loved, let's spin up a modern acoustical parable for the general reader. Lk1 is like a radio listener tuned into a single station. He loves singing whatever songs were queued (marked? Qd?). But sometimes Lk1 does not get the words exactly right. He never stops and rewinds and replays bits to practice to ensure he got most of the words right. To spin it differently, Lk1 is listening to Mk1 on vinyl for a good while. The sound and fidelity is clear, but he is listening to an album that is still somewhat new to him, so he can't sing every word and doesn't quite know what all his favorites parts are.

Mt1, however, is like a radio listener who likes to change stations, but when he sings along, he knows the words really well. He definitely stops to rewind and replay bits to practice and make sure he got them right. To put it differently, Mt1 is not listening to vinyl. He has a well-curated favorites playlist, an ancient iPod, as it were, that lets him play his favorite songs in the order he prefers. Sometimes his playlist has a few songs that run parallel to the album's order, but typically the order is more shuffled.

So what? So what that Mt1 and Lk1 were two different people with two different ways of listening to this ancient Gospel music, as it were? Well, we know clearly now that they were both listening to the same music: Mk1—that's now obvious and very important. What was not clear until now is that Mt1 knows that Lk1 has been singing the Mk1 gospel music, and *sometimes*, Mt1 sings a bit of a Mk1 gospel song in the same unique style Lk1 did.

ESD can add another layer to our metaphor. We have shown that Lk1 is listening to Mk1 on vinyl, but the sad part is that *we, as modern scholars,* are listening to a significantly degraded recording of Lk1 who is listening to Mk1 on vinyl. It looks like some of the degradation is the passage of time or neglect, but some of it also appears to be a deliberate effort to destroy the recording that was Lk1. Reconstruction of most of the underlying recording is possible, but it is going to take some scientific specialists in preservation and reconstruction techniques and perhaps also some advanced machine-analysis to achieve a satisfactory reconstruction.

Let's trace another parable, this one about Lk1 and Mt1 as students who take lecture notes differently in class, even though, in this age of Zoom classes, it might not seem as relevant. While Lk1 and Mt1 are both listening to the same Mk1 lecture, Mt1 is the hyper-diligent student who takes great notes, almost always directly from the professor, but *sometimes* (being hyper-diligent) Mt1 copies notes from Lk1 when he thinks Lk1 really summarizes or restates the concept well. Over-achievers are so annoying sometimes.

And to add ESD again, the notes that Lk1 have not been well preserved and have suffered decay over time, and it looks like some intentional erasures have been made. While we have enough of the scraps of Lk1 to reconstruct *most* of the original notes, we are going to have to examine the notes of Mt1 as well as other students who also copied Lk1, i.e., Jn1, Jn2, ,and Lk2. Looks like most if not all of these students were taking notes straight from Mk1 as the professor, and *also* that they had all taken notes from the earlier class session taught by Professor Qn. Reconstructing Lk1 and Qn at the same time! Now this is getting really interesting!

But back to our radio DJ job. Let's take it from the top now.

SQE. Shorthand	Mk1	Lk1	Mt1	Lk2
Date	75–80	80s	90s	117-138
A001. Prologue	X	Not present (see 3.1)	X	X
A002. Birth of John foretold	–––––––	Not present	–––––––	X
A003. Annunciation	–––––––	Not present	–––––––	X
A004. Visitation	–––––––	Not present	–––––––	X
A005. Birth of John the Baptist	–––––––	Not present	–––––––	X
A007. Nativity	–––––––	Not present	X	X
A008. Adoration of infant Jesus	–––––––	Not present	X	X
A013b. John introduced	X	Not present	X	X
A014. John preaches repentance	–––––––	Not present	X	X
A015. John preaches to tax collectors	–––––––	Not present	–––––––	X
A016. John's messianic preaching	X	Not present	X	X
A019. Genealogy	–––––––	Not present	X (A006)	X
A018. Baptism	X	Not present	X	X
A020. Temptation	X	Not present	X	X
A030. Journey into Galilee	X	Unattested	X	X
A032. Ministry in Galilee	X	Unattested	X	X
A033. Escaping Nazareth	–––––––	X	–––––––	X
A034. Call of the Disciples (Mk1 vers.)	X	Not present (see A041)	X	X
A035. Capernaum lesson	X	X	X	X
A036. Synagogue demoniac	X	X	–––––––	X
A037. Healing of Peter's mom-in-law	X	Unattested	X	X
A038. Sick healed at evening	X	X	X	X
A039. Leaving Capernaum	X	X	–––––––	X
A040. First Preaching Tour in Galilee	X	Unattested	X	X
A041. Miraculous catch (Lk2 vers)	–––––––	X	–––––––	X
A042. Cleansing of leper(s)	X	X	X	X
A043. Healing of paralytic	X	X	X	X
A044. Calling of Levi	X	X	X	X
A045. Question about fasting	X	X	X	X
A046. Sabbath grain-plucking	X	X	X	X
A047. Withered hand healed	X	X	X	X
A049. Twelve chosen	X	X	X	X
A050/048/077. Sermon setting	X	X	X	X

The synoptic song selection chart we provided at the beginning is here repurposed. We take the list back to the beginning of Luke, take out the verse numbers, add a column for Lk2, follow the Lukan order while including all Mk1 passages, and add all synoptic parallels corresponding to Mark and Lk2 up to the point we have covered so far in our analysis (up to Lk1 6.20).

It is striking that, for someone who listens to Mk1 so devotedly, consistently, and sequentially, Lk1 skips right over the first part minutes of the Mk1 album: the introduction of John the Baptist, preaching by John, baptism of Jesus, and the temptation of Jesus. Still, there is obviously a pattern here, one that we thoroughly established above. Lk1 sticks with the Mk1 content and order in 12 passages. Only 2 passages are entirely unattested. The one place where a Mk1 passage seems to have been relocated in Lk1 is the call of the disciples (A034), which is present and retold later in the narrative apparently as a simpler and shorter version of the miraculous catch of fish in Luke 5.1-11. This relocation is far better explained as an effort by LkR1 to have Jesus call the disciples after his teaching and healing ministry had started, inviting the disciples to join in, rather than Lk1 reproducing Luke 5.1-11 in a piecemeal fashion.

And for someone whom scholars have typically assumed was copying from Lk2, Lk1 is missing a full half hour of the Lukan album, not just the Mk1 tracks found in Luke, but even the unique Lukan tracks: the foretelling of John's birth, annunciation, visitation, birth of John, Nativity, adoration, John's sermon to tax collectors, and even the special Lukan remix of the temptation. Unattested Lukan tracks include the journey to Galilee, ministry in Galilee, healing of Peter's mother-in-law, and first preaching tour in Galilee. Admittedly, we want to be cautious not to base a claim primarily on the unattested passages, given that they simply might not have caught the attention of Marcion's detractors. But again, there is obviously a pattern of neglect.

Marcion's detractors chalked all this missing material—both from Mark and Luke—to Marcion being a bad, bad anti-Jewish heretic. Marcion, you see, didn't like John the Baptist, even though John shows up in Lk1 7.24, 26-28 and is lauded by Jesus in excessive terms. And Marcion really didn't like Peter, even though Peter's famous confession shows up in Lk1 9.18-21.

Occam's razor would lead us to a far simpler and cleaner interpretation of this evidence: Lk1 simply did not use Lk2. More than that, the otherwise very strange, extended neglect of Mk1 introductory materials in Lk1 comes about because GMarc/Lk1 is equally faithful to its second source: Qn. Let's turn there next.

Now we proceed to a signal strength and resonance report for Qn vis-à-vis Mt1 and Lk2. To make our rankings, we exclude words from Mt1 and Lk2 when those words could have been composed first by Mt1 and then transmitted to Lk2. Q 6.23 // Mt1 5.12 is a good example of this.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
6.23. κατὰ [ταῦτα or τὰ αὐτὰ] ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.	5.12. χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν <u>τοὺς προφήτας</u> τοὺς πρὸ ὑμῶν.	6.23. <u>**χάρητε**</u> ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ <u>**ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ**</u>· <u>κατὰ τὰ αὐτὰ</u> γὰρ <u>ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.</u>

In our judgment, this should still count as GMarc 6.23 being ranked "Strong," both because it has a definite cluster or string of words, and because that word cluster is reproduced quite clearly in Lk2, even though Lk2 has additional materials not found in Lk1 but found in Mt1.

We also do not downgrade the rating for a verse of GMarc for a cluster of words missing from its text but present in Lk2 when those words are reasonably adjudged to be redactions to Lk2. A good example of this is Q 6.27.

Qn (65–69) Lk1 (80s)	Mt1 (90s)	Lk2 (117–138)
6.27. Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,		6.27. <u>Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν</u>, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

Again, in our judgement, this should still count as Lk2 6.27 being ranked "Strong," since Lk2 has a substantive amount of Lk1 words and the last phrase in Lk2 6.27, "do good to those who hate you," is reasonably understood to be a LkR2 redaction.

Besides evaluating the signal strength for each reception, we also seek to evaluate which reception is the closer to the original source of the signal.

Qn	Mt1 Signal	Lk2 Signal	Closest
6.20b	Strong	Strong	Lk2
6.21a	Strong	Strong	Mt1
6.21b	Strong	Strong	Lk2
6.22	Strong	Strong	Lk2
6.23	Weak	Strong	Lk2
6.27	Null	Strong	Lk2
6.28	Null	Strong	Lk2
6.29	Strong	Strong	Lk2
6.30a	Strong	Strong	Lk2
6.31	Strong	Strong	Mt1
6.34	Null	Strong	Lk2
6.35	Null	Strong	Lk2
6.36	Strong	Strong	Lk2

Part 4. Resources for the Academic and Popular Study of Qn and Lk1

Dataset and Code Repository

Rather than save the datasets and code that we've compiled outside of this book or share them in a privately owned repository such as Git or Github, we opt instead to fold these valuable contents into this LODLIB as a new kind of digital property freely deposited in an international open science repository that is openly accessible to the world.

Each major update to our datasets and codebase published here restarts a virtuous cycle that increases the value of our LODLIB with enriched scientific knowledge content that drives more web/reader traffic and expands the potential reader/user base and uses of this digital property.

We leverage the innate benefits of the LODLIB to provide regularly updated open access content together with individual yet interconnected DOIs, and thus version control, automated machine finding and indexing, as well as global reader and impact metrics.

We bypass technical issues related to file execution and emulation, depositing everything that matters within a single, archive-ready and fully readable file format (PDF-A).

We realize a fully integrated experience, where documentation, datasets, and code co-exist openly and harmoniously. Author and coder have become one. Reader and user have become one. Book and software have become one.

In 1921, Harnack published his critical study of Marcion's *Gospel*.[744] This work is now in the public domain. It has been translated into English, but to the best of my knowledge no digital version of Harnack's Greek reconstruction of Marcion's *Gospel* has been released or published. Here we fill this scholarly gap by compiling his work into two scientifically useful datasets, one with and one without morphological tagging.

Complicating this effort is that Harnack often failed to provide a continuously and clearly reconstructed text in the body of his work. Instead, he often refers readers to his footnotes, making brief mentions in the body to the "reference" / *Anspielung*, and/or noting "s. u." / *siehe unter* / "see below." Those footnotes are a hodgepodge not only of his reconstructions, but also of many extended primary source quotations that he compiled from attestations to Marcion's *Gospel* (i.e., Tertullian, Epiphanius, *Adamantius Dialogue*, Hippolytus, etc.), as well as comparative lists of notable manuscript variants, and many other kinds of notes. For example, for the running text of GMarc at 7.22, Harnack says only "s. u." (p. 197*), and in the footnote on the previous page (196*) we find Eznik's attestation to this verse, given without any accompanying analysis or evaluation of how it should be used in a reconstruction. Harnack also frequently used ellipses in the main text in ambiguous ways, both to note gaps in content and to designate segments of content where GMarc clearly aligned with Lk2. When Harnack abbreviated κτλ (etc.) in front of ellipses, as in 18.20, he clearly intended to communicate an alignment between GMarc and Lk2, but he did not always reliably use the κτλ... indication for this purpose. Harnack also used parentheses in an ambiguous way, usually for an apparent reading that followed from clearly attested words, but sometimes for an alternative reading. As an example of parentheses indicating an apparent reading, see GMarc 16.17, εὐκοπώτερον (δέ ἐστιν), and as an example of parentheses indicating an alternative reading, see GMarc 16.16, ἐξ (ἀπ') οὗ ἡ βασιλεία. Finally, Harnack often used his native German to indicate the presence of certain Greek words or expressions in an unclear fashion, as for instance in GMarc 5.33, when he says "Christi Jünger" instead of clarifying whether he preferred the Lk2 phrase "but those who are yours" / οἱ δὲ σοὶ, the Markan (2.18) "but those who are your disciples" / οἱ δὲ σοὶ μαθηταὶ or the Matthean (9.14) "but your disciples" / οἱ δὲ μαθηταί σου.

Harnack's inconsistent editorial tendencies and indications require a fair amount of educated judgment to assemble a maximalist digital text of GMarc based on his work. Morphological tagging adds yet another layer of educated judgment, a layer that is absolutely essentially for Computational Linguistics and Natural Language Processing analyses of any ancient Greek text. Given that the text of GMarc and Lk2 usually align, and Lk2 has already been morphologically tagged by teams of scholars, most of the time the tagging of GMarc words is relatively easy, a simple matter of copying and pasting. But particular GMarc variants and the peculiar renditions and reverse Latin-to-Greek translations by GMarc editors require us to take a fresh look at those Greek words in their grammatical and syntactical contexts in order to apply optimal tagging. Fortunately, the BibleWorks morphology scheme does allow for multiple tag options, separated by a forward slash. Thus, in the

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[744] A. von Harnack (1921), *Marcion: Das Evangelium Vom Fremden Gott: Eine Monographie Zur Geschichte Der Grundlegung Der Katholischen Kirche*, TU 45 (Leipzig: J.C. Hinrichs) opendigtheolib.on.worldcat.org/oclc/547296.

case of the famous "ravens" / *κόρακας* of Luke 12.24, we tag it as nominative, "the ravens neither sow" / *κόρακας οὔτε σπείρουσιν* (which is what a flat reading of Harnack's text would yield) and as accusative, "consider the ravens, because they neither sow" / *κατανοήσατε τοὺς κόρακας ὅτι οὔτε σπείρουσιν*, in keeping with how the saying is introduced both in Mt1 and Lk2. Both are reasonable readings. Thus the tag: *κόραξ*@nampc/nnmpc.

Given the many educated judgments we have made our digital, maximalist, and morphologically tagged reconstruction of Harnack's text, other scholars may take issue with certain aspects of it. That is not only expected but desired. We welcome constructive feedback and suggestions from other scholars on how to improve our datasets, and we will glady archive updated datasets if and when scholars convince us on ways we can improve our work.

Be that as it may, scholarly squabbles and perfectionism will not get in the way of building and distributing useable datasets that can be tested and compared scientifically. If other scholars disagree with our reconstructions of Harnack's edition, that is fine. But if you desire to engage in real science, don't merely criticize in an effort to leave Harnack's GMarc datasets opaque and unusable by scientists and technologists. Instead, either help improve this reconstruction or build and share your own alternative digital reconstructions. Having additional/alternative scholarly datasets is a good thing for the cause of science.

3.1. ἐν τῷ ιε' [πεντεκαιδεκάτῳ] ἔτει Τιβερίου Καίσαρος ἐπι τῶν χρόνων Πιλάτου

4.31. κατῆλθεν ὁ Ἰησοῦς εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας καὶ ἦν διδάσκων ἐν τῇ συναγωγῇ

4.32. ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτου

4.34. τί ἡμῖν καὶ σοί Ἰησοῦ ἦλθες ἀπολέσαι ἡμᾶς οἶδα τίς εἶ ὁ ἅγιος τοῦ θεοῦ

4.35. ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς

4.16. ἐλθὼν δὲ εἰς Ναζαρέθ ὅπου ἦν κατὰ τὸ εἰωθὸς ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν

4.23. ἰατρέ θεράπευσον σεαυτόν

4.29. ἐξέβαλον αὐτόν ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ ὄρους

4.30. διὰ μέσου αὐτῶν ἐπορεύετο

4.41. ἐξήρχετο δαιμόνια κράζοντα σὺ εἶ ὁ υἱὸς τοῦ θεοῦ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν

4.42. ἐπορεύθη εἰς ἔρημον κατεῖχον αὐτόν

4.43. δεῖ με καὶ ταῖς ἄλλαις πόλεσιν εὐαγγελίσασθαι τὴν βασιλείαν τοῦ θεοῦ

5.3. Σίμων

5.10. υἱοὺς Ζεβεδαίου μὴ φοβοῦ ἀπὸ τοῦ νῦν γὰρ ἀνθρώπους ἔσῃ ζωγρῶν

5.11. ἀφέντες ἠκολούθησαν αὐτῷ

5.12. ἀνὴρ λεπρὸς

5.13. ἥψατο

5.14. ἄπελθε δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε τὸ δῶρον ὃ προσέταξεν Μωϋσῆς ἵνα ᾖ ὑμῖν τοῦτο εἰς μαρτύριον

5.18. παραλελυμένος

5.21. δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ μόνος ὁ θεός

5.24. ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς ἔγειρε καὶ ἆρον τὸν κράβαττόν σου

5.27. τελώνης

5.30. μετὰ τῶν τελωνῶν

5.31. οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες

5.33. οἱ μαθηταὶ Ἰωάννου πυκνὰ νηστεύουσιν καὶ δεήσεις ποιοῦνται οἱ δὲ μαθηταί σου ἐσθίουσιν καὶ πίνουσιν

5.34. μὴ δύνανται νηστεύειν οἱ υἱοὶ τοῦ νυμφῶνος ἐφ' ὅσον μετ' αὐτῶν ἐστι ὁ νύμφιος

5.35. ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νύμφιος νηστεύσουσιν

5.36. παραβολήν

5.37. νέους

6.1. ἐν σαββάτω ἐπείνασαν οἱ μαθηταί ἔτιλλον τοὺς στάχυας ψώχοντες ταῖς χερσίν

6.2. Φαρισαῖοι

6.3. ὁ Χριστός οὐδὲ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυίδ καὶ οἱ μετ' αὐτοῦ ὄντες

6.4. εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν

6.6. χείρ ξηρά

6.7. παρετηροῦντο Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ

6.9. ἐπερωτῶ εἰ ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ μή ψυχήν σῶσαι ἢ ἀπολέσαι

6.5. καὶ ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου

6.12. εἰς τὸ ὄρος προσεύξασθαι διανυκτερεύων ἐν τῇ προσευχῇ τοῦ πατρὸς

6.13. ἐκλεξάμενος δώδεκα ἀποστόλους

6.14. Σίμωνα ὠνόμασεν Πέτρον

6.16. Ἰούδαν Ἰσκαριώτην ὃς ἐγένετο προδότης

6.17. κατέβη ἐν αὐτοῖς πλῆθος πολύ ἀπὸ τῆς Τύρου καὶ ἄλλων τε χωρῶν καὶ τῆς περαίας ἐληλυθότων

6.19. καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ

6.20. μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ

6.21. μακάριοι οἱ πεινῶντες ὅτι χορτασθήσονται μακάριοι οἱ κλαίοντες ὅτι γελάσουσιν

6.22. μακάριοί ἔσεσθε ὅταν ὑμᾶς μισήσουσιν οἱ ἄνθρωποι καὶ ὀνειδίσουσιν καὶ ἐκβαλοῦσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου

6.23. κατὰ ταῦτα ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν

6.24. οὐαὶ τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν

6.25. οὐαὶ οἱ ἐμπεπλησμένοι ὅτι πεινάσετε οὐαὶ οἱ γελῶντες νῦν ὅτι πενθήσετε

6.26. οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν οἱ ἄνθρωποι κατὰ ταῦτα γάρ ἐποίουν καὶ τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν

6.27. ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ εὐλογεῖτε τοὺς μισοῦντας ὑμᾶς

6.28. καὶ προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς

6.29. ἐάν τίς σε ῥαπίσῃ εἰς τὴν σιαγόνα παράθες αὐτῷ καὶ τὴν ἄλλην καὶ ἐάν τίς σου ἄρῃ τὸν χιτῶνά πρόσθες αὐτῷ καὶ τὸ ἱμάτιον

6.30. παντὶ αἰτοῦντί σε δίδου

6.31. καὶ καθὼς ὑμῖν γίνεσθαι θέλετε παρὰ τῶν ἀνθρώπων οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς

6.34. καὶ ἐὰν δανίσητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν ποία χάρις ἐστὶν ὑμῖν

6.35. καὶ ἔσεσθε υἱοὶ θεοῦ ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς

6.36. γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ᾤκτειρεν ὑμᾶς

6.37. μὴ κρίνετε ἵνα μὴ κριθῆτε μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε

6.38. δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον καὶ ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν τῷ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν

6.40. οὐκ ἔστιν μαθητὴς ὑπὲρ τοῦ διδασκάλου

6.43. οὐκ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν

6.46. τί με καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω

7.9. λέγω ὑμῖν τοιαύτην πίστιν οὐδέποτε ἐν τῷ Ἰσραὴλ εὗρον

7.16. ἐδόξαζον τὸν θεόν μέγας προφήτης προῆλθεν ἐν ἡμῖν καὶ ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτου

7.19. σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν

7.22. λεπροὶ καθαρίζονται νεκροὶ ἐγείρονται τυφλοὶ ἀναβλέπουσιν

7.23. μακάριός ὅς οὐ μὴ σκανδαλισθῇ ἐν ἐμοί

7.24. ἤρξατο λέγειν περὶ Ἰωάννου τί ἐξεληλύθατε θεάσασθαι εἰς τὴν ἔρημον

7.26. προφήτην ναί καὶ περισσότερον

7.27. αὐτός ἐστι περὶ οὗ γέγραπται ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὅς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου

7.28. μείζων πάντων τῶν γεννητῶν γυναικῶν προφήτης Ἰωάννης ἐστίν ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ μείζων αὐτοῦ ἐστιν

7.36. καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη

7.37. γυνή ἁμαρτωλός

7.38. στᾶσα ὀπίσω παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσι τοὺς πόδας καὶ ἤλειψεν καὶ κατεφίλει

7.44. αὕτη τοῖς δάκρυσιν ἔβρεξεν τοὺς πόδας μου καὶ ἤλειψεν καὶ κατεφίλει

7.50. ἡ πίστις σου σέσωκέν σε

8.2. γυναῖκες

8.3. γυνή ἐπιτρόπου Ἡρώδου αἵτινες καὶ διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐτῶν

8.4. παραβολή

8.8. ὁ ἔχων ὦτα ἀκουέτω

8.16. λύχνον καλύπτει

8.17. κρυπτὸν φανερὸν γενήσεται

8.18. βλέπετε πῶς ἀκούετε ὅς γὰρ ἂν ἔχῃ δοθήσεται αὐτῷ ὃς δ' ἂν μὴ ἔχῃ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ

8.20. ἀπηγγέλη αὐτῷ ὅτι ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν σε θέλοντες

8.21. τίς μοι μήτηρ καὶ τίνες μοι ἀδελφοί εἰ μὴ οἱ τοὺς λόγους μου ἀκούοντες καὶ ποιοῦντες αὐτούς

8.22. διέλθωμεν εἰς τὸ πέραν

8.23. πλεόντων δέ αὐτῶν ἀφύπνωσεν

8.24. ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῇ θαλάσσῃ ἐπαύσαντο

8.25. τίς ἄρα οὗτός ἐστιν ὅς τοῖς ἀνέμοις ἐπιτάσσει καὶ τῇ θαλάσσῃ

8.27. δαιμόνια

8.28. Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς

8.30. ὁ Ἰησοῦς λέγων τί σοί ἐστιν ὄνομα ὁ δὲ εἶπεν λεγεὼν δαιμόνια πολλά

8.31. παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν

8.42. ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτοὺς συνέπνιγον αὐτόν οἱ ὄχλοι

8.43. ἐν ῥύσει αἵματος

8.44. ἥψατο καὶ γυνὴ ἁψαμένη αὐτοῦ ἰάθη τοῦ αἵματος

8.45. καὶ εἶπεν ὁ κύριος τίς μου ἥψατο οἱ μαθηταὶ

8.46. καὶ πάλιν ἥψατό μού τις γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ

8.48. ἡ πίστις σου σέσωκέν σε

9.1. συγκαλεσάμενος δὲ ὁ Ἰησοῦς τοὺς ιβ' ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν

9.2. καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι

9.5. μὴ δέχεσθαι τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑποτινάσσειν εἰς μαρτύριον

9.6. ἐξερχόμενοι δὲ διήρχοντο κατὰ πόλεις καὶ κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ

9.7. Ἡρῴδης Ἰωάννης ἠγέρθη ἐκ νεκρῶν

9.8. ὑπό τινων Ἠλείας εἷς τῶν ἀρχαίων προφητῶν

9.12. ἐν ἐρήμῳ

9.13. φαγεῖν

9.14. ἄνδρες πεντακισχίλιοι

9.16. τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ' αὐτούς

9.17. τὸ περισσεῦσαν

9.18. ἐπηρώτησεν τίνα με λέγουσιν εἶναι οἱ ἄνθρωποι τὸν υἱὸν τοῦ ἀνθρώπου

9.19. λέγουσιν αὐτῷ οἱ μαθηταί οἱ ἄλλοι Ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ Ἡλίαν ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη

9.20. εἶπε δὲ αὐτοῖς ὑμεῖς δὲ τίνα με λέγετε εἶναι ἀποκριθεὶς δὲ Πέτρος εἶπε τὸν Χριστὸν

9.21. παρήγγειλεν μηδενὶ λέγειν τοῦτο

9.22. λέγων δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ἀρχιερέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι

9.24. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν καὶ ὃς ἀπολέσῃ αὐτὴν ἕνεκεν ἐμοῦ σώσει αὐτήν

9.26. ὃς γὰρ ἂν ἐπαισχυνθῇ με κἀγὼ ἐπαισχυνθήσομαι αὐτόν

9.28. ἀνέβη εἰς τὸ ὄρος

9.29. καὶ ὁ ἱματισμὸς αὐτοῦ λευκός ἐξαστράπτων

9.30. καὶ ἰδοὺ δύο ἄνδρες συνέστησαν αὐτῷ Ἡλίας καὶ Μωϋσῆς ἐν δόξῃ αὐτοῦ

9.32. συνεστῶτας

9.33. ἐν τῷ διαχωρίζεσθαι ὁ Πέτρος καλόν ἐστιν ὧδε ἡμᾶς εἶναι καὶ ποιήσωμεν ὧδε σκηνὰς τρεῖς μίαν σοί καὶ Μωϋσεῖ μίαν καὶ Ἡλίᾳ μίαν μή εἰδὼς ὃ λέγει

9.34. ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς

9.35. φωνὴ ἐκ τοῦ οὐρανου οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς αὐτοῦ ἀκούετε

9.40. ἐδεήθην τῶν μαθητῶν σου καὶ οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτό

9.41. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς ὦ γενεὰ ἄπιστος ἕως πότε ἔσομαι πρὸς ὑμᾶς ἕως πότε ἀνέξομαι ὑμῶν

9.44. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων

9.57. ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ

9.59. θάψαι τὸν πατέρα μου

9.60. ἄφες τοὺς νεκροὺς θάψαι τοὺς νεκρούς ἑαυτῶν σὺ δὲ ἄπελθε καὶ διάγγελε τὴν βασιλείαν τοῦ θεοῦ

9.61. ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου

9.62. βλέπων εἰς τὰ ὀπίσω

10.1. ἀνέδειξεν καὶ ἑτέρους ἑβδομήκοντα καὶ ἀπέστειλεν εἰς πᾶσαν πόλιν

10.4. μήδε ῥαβδὸν μὴ ὑποδήματα μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε

10.5. εἰς ἥν δ' ἂν εἰσέλθητε οἰκίαν λέγετε εἰρήνη τῷ οἴκῳ τούτῳ

10.7. ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ

10.8. δέχωνται

10.9. λέγετε αὐτοῖς ἤγγικεν ἡ βασιλεία τοῦ θεοῦ

10.10. μὴ δέχωνται ὑμᾶς

10.11. τὸν κονιορτόν ἀπομασσόμεθα ὑμῖν πλὴν τοῦτο γινώσκεσθε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ

10.16. ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ

10.19. δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων

10.21. εὐχαριστῶ σοι καὶ ἐξομολογοῦμαι κύριε τοῦ οὐρανοῦ ὅτι ἅτινα ἦν κρυπτὰ σοφοῖς καὶ συνετοῖς ἀπεκάλυψας νηπίοις ναὶ ὁ πατήρ ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου

10.22. πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ πατήρ εἰ μὴ ὁ υἱός καὶ τίς ἐστιν ὁ υἱός εἰ μὴ ὁ πατὴρ καὶ ᾧ ἐὰν ὁ υἱὸς ἀποκαλύψῃ

10.23. μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε

10.24. λέγω γὰρ ὑμῖν ὅτι προφῆται οὐκ ἴδαν ἃ ὑμεις βλέπετε

10.25. νομικός τις ἐκπειράζων αὐτόν τί ποιήσας ζωήν κληρονομήσω

10.26. ὁ δὲ κύριος ἀποκριθεὶς εἶπεν ἐν τῷ νόμῳ γέγραπται

10.27. ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου

11.1. ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον εἶπέν τις τῶν μαθητῶν πρὸς αὐτόν κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς καὶ Ἰωάννης τοὺς μαθητὰς αὐτοῦ ἐδίδαξεν

11.2. πάτερ ἐλθάτω τὸ ἅγιον πνεῦμα σου ἐφ' ἡμᾶς καὶ καθαρίσατω ἡμᾶς ἐλθάτω ἡ βασιλεία σου

11.3. τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν

11.4. καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν καὶ μὴ ἄφες ἡμᾶς εἰσενεχθῆναι εἰς πειρασμόν

11.5. καὶ εἶπεν τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτόν μεσονυκτίου τρεῖς ἄρτους

11.7. ἡ θύρα κέκλεισται καὶ τὰ παιδία μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν

11.8. εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ διά γε τὴν ἀναιδίαν

11.9. αἰτεῖτε καὶ δοθήσεται

11.11. ἐὰν τίνα ἐξ ὑμῶν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον μὴ λίθον ἐπιδώσει αὐτῷ ἢ ἐὰν αἰτήσῃ ἰχθύν μὴ ὄφιν ἐπιδώσει αὐτῷ

11.12. ἢ καὶ ᾠόν μὴ ἐπιδώσει αὐτῷ σκορπίον

11.13. εἰ οὖν ὑμεῖς πονηροί ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν πόσῳ μᾶλλον ὁ πατήρ δώσει πνεῦμα ἅγιον

11.14. δαιμόνιον κωφόν

11.15. ἐν βεελζεβούλ ἐκβάλλει τὰ δαιμόνια

11.18. εἰ δὲ καὶ ὁ σατανᾶς ἐφ᾽ ἑαυτὸν διεμερίσθη

11.19. εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβαλλουσιν

11.20. εἰ δ᾽ ἐγὼ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ἔφθασεν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεου

11.21. ὁ ἰσχυρὸς

11.22. ἐὰν ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν

11.27. ἐπαράσασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου μακαρία ἡ κολία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας

11.28. μενοῦν μακάριοι οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες

11.29. ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν σημεῖον ζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ

11.33. λύχνον εἰς κρύπτην ὑπὸ τὸν μόδιον ἵνα πᾶσι λάμπῃ

11.37. ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ᾽ αὐτῷ

11.38. ἤρξατο ὁ Φαρισαῖος διακρινόμενος ἐν ἑαυτῷ λέγειν διὰ τί οὐ πρῶτον ἐβαπτίσθη

11.39. εἶπεν δὲ ὁ κύριος πρὸς αὐτόν νῦν ὑμεῖς οἱ Φαρισαῖοι τοῦ ποτηρίου καὶ τοῦ πίνακος τὸ ἔξωθεν καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας

11.40. οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν

11.41. δότε τὰ ὑπάρχοντα ἐλεημοσύνην πάντα καθαρὰ ἔσται ὑμῖν

11.42. οὐαὶ ὑμῖν γραμματεῖς ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ

11.43. πρωτοκαθεδρίαν ἀσπασμούς

11.46. οὐδὲ τῷ δακτύλῳ

11.47. οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνήματα τῶν προφητῶν καὶ οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς

11.48. ἄρα μάρτυρές ἐστε μὴ συνευδοκεῖν

11.52. τοῖς νομικοῖς τὴν κλεῖδα τῆς γνώσεως αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε

12.1. ἤρξατο λέγειν πρὸς τοὺς μαθητὰς προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις

12.2. οὐδὲν δὲ συνκεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται καὶ οὐδὲν κρυπτὸν ὃ οὐ γνωσθήσεται

12.3. ἐν τῷ φωτὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε κηρυχθήσεται

12.4. λέγω δὲ τοῖς φίλοις μὴ φοβηθῆτε ἀπὸ τῶν ὑμᾶς μόνον ἀποκτέννειν δυναμένων καὶ μετὰ ταῦτα μηδεμίαν εἰς ὑμᾶς ἐχόντων ἐξουσίαν

12.5. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβήθητε

12.8. λέγω γὰρ ὑμῖν πᾶς ὃς ὁμολογήσει μέ ἐνώπιον τῶν ἀνθρώπων ὁμολογήσω ἐν αὐτῷ ἐνώπιον τοῦ θεοῦ

12.9. πᾶς ὃς ἠρνήσατο με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τοῦ θεοῦ

12.10. καὶ ὃς ἂν εἴπῃ εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὃς δ᾽ ἂν εἴπῃ εἰς τὸ πνεῦμα τὸ ἅγιον οὐκ ἀφεθήσεται αὐτῷ

12.11. προσφέρωσιν ἐπὶ τὰς ἀρχάς μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε

12.12. τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ τί δεῖ εἰπεῖν ὑμᾶς

12.13. τις τῷ ἀδελφῷ μερίσασθαι μετ᾽ ἐμοῦ τὴν κληρονομίαν

12.14. εἶπεν τίς με κατέστησεν κριτὴν ἐφ᾽ ὑμᾶς

12.16. πλουσίου εὐφόρησεν ἡ χώρα

12.20. εἶπεν αὐτῷ ὁ θεός ἄφρων ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ ἃ δὲ ἡτοίμασας τίνος ἔσται

12.22. μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσησθε

12.23. ἡ ψυχή πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος

12.24. κόρακας οὔτε σπείρουσιν οὔτε θερίζουσιν ἀποθήκη

12.27. τὰ κρίνα οὐχ ὑφαίνει οὔτε νήθει οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων

12.28. ὀλιγόπιστοι

12.29. καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε καὶ μὴ μετεωρίζεσθε

12.30. ταῦτα γὰρ τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ οἶδεν δὲ ὁ πατὴρ ὅτι χρῄζετε τούτων

12.31. ζητεῖτε δὲ τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα προστεθήσεται ὑμῖν

12.32. τὸ μικρὸν ποίμνιον ὁ πατήρ

12.35. αἱ ὀσφύες περιεζωσμέναι οἱ λύχνοι καιόμενοι

12.36. προσδεχομένοις τὸν κύριον πότε ἀναλύσει ἐκ τῶν γάμων

12.37. δοῦλοι

12.38. ἑσπερινῇ φυλακῇ

12.39. εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ

12.40. ὁ υἱὸς τοῦ ἀνθρώπου

12.41. ὁ Πέτρος πρὸς ἡμᾶς ἢ καὶ πρὸς πάντας τὴν παραβολὴν λέγεις

12.42. ἐπὶ θεραπείας

12.43. ὁ δοῦλος ἐλθὼν ὁ κύριος

12.44. ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν καταστήσει αὐτόν

12.46. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει καὶ ἀποχωρίσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει

12.47. ὁ γὰρ δοῦλος ὁ γνοὺς καὶ μὴ ποιήσας δαρήσεται πολλά

12.48. ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγα ᾧ ἐδόθη ζητηθήσεται παρ' αὐτοῦ καὶ ᾧ παρέθεντο πολύ περισσότερον αἰτήσουσιν αὐτόν

12.49. πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν

12.51. δοκεῖτε ὅτι ἦλθον εἰρήνην βαλεῖν ἐπὶ τὴν γῆν οὐχί λέγω ὑμῖν ἀλλὰ διαμερισμόν

12.53. διαμερισθήσεται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί καὶ μήτηρ ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρί καὶ πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν

12.56. ὑποκριταί τὸ πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς δοκιμάζετε τὸν δὲ καιρὸν τοῦτον οὐκ οἴδατε δοκιμάζειν

12.57. καὶ τὸ δίκαιον οὐκ ἀφ' ἑαυτῶν κρίνετε

12.58. μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν

12.59. οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸν ἔσχατον κοδράντην ἀποδῷς

13.10. ἐν τοῖς σάββασιν

13.15. ἕκαστος ὑμῶν τοῖς σάββασι οὐ λύει τὸν ὄνον αὐτοῦ ἢ τὸν βοῦν ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει

13.16. ταύτην δὲ θυγατέρα Ἀβραάμ οὖσαν ἣν ἔδησεν ὁ Σατανᾶς

13.18. ἡ βασιλεία τοῦ θεοῦ

13.19. ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος ἔσπειρεν εἰς κῆπον

13.20. τὴν βασιλείαν τοῦ θεοῦ

13.21. ὁμοία ἐστὶν ζύμῃ

13.25. ἐὰν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν κρούειν ἀποκριθεὶς ἐρεῖ οὐκ οἶδα ὑμᾶς πόθεν ἐστέ

13.26. λέγειν ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας

13.27. ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀνομίας

13.28. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ὅτε τοὺς δικαίους ἴδητε ἐν τῇ βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους ἔξω

14.12. ἄριστον ἢ δεῖπνον μὴ φώνει

14.14. οὐκ ἔχουσιν ἀνταποδοῦναι ἐν τῇ ἀναστάσει

14.16. ἄνθρωπός τις ἐποίει δεῖπνον καὶ ἐκάλεσεν πολλούς

14.17. ἀπέστειλεν τὸν δοῦλον αὐτοῦ

14.18. ἤρξαντο παραιτεῖσθαι ἀγρὸν ἠγόρασα

14.19. ζεύγη βοῶν ἠγόρασα

14.20. γυναῖκα ἔγημα

14.21. ἀπήγγειλεν τότε ἐπαρθεὶς ὁ οἰκοδεσπότης εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως

14.22. ἔτι τόπος ἐστίν

14.23. εἰς τὰς ὁδοὺς καὶ φραγμούς

14.24. οὐδείς γεύσεται

14.33. ἀποτάσσεται πᾶσιν

15.4. πρόβατα ἀπολέσας

15.8. δραχμάς ἀπολέσῃ

15.10. χαρά ἐνώπιον τοῦ θεοῦ

16.9. καὶ ἐγώ λέγω ὑμῖν ποιήσατε ὑμῖν φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας

16.11. εἰ ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει

16.12. εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐχ εὑρέθητε τὸ ἐμὸν τίς δώσει ὑμῖν

16.13. οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν ἑνὸς καταφρονήσει καὶ τοῦ ἑτέρου ἀνθέξεται οὐ δύνασθε θεῷ δουλεύιν καὶ μαμωνᾷ

16.14. οἱ Φαρισαῖοι φιλάργυροι ἐξεμυκτήριζον

16.15. ὑμεις ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν

16.16. ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου ἐξ οὗ ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται

16.17. εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τῶν λόγων μου μίαν κεραίαν πεσεῖν

16.18. ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν ὁμοίως μοιχός ἐστιν

16.19. ἄνθρωπός τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ᾽ ἡμέραν λαμπρῶς

16.20. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο εἰς τὸν πυλῶνα ἡλκωμένος

16.21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ τραύματα αὐτοῦ

16.22. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπ᾽ ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη

16.23. ἐν τῷ ᾅδῃ ἐπάρας οὖν τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῳ αὐτοῦ

16.24. καὶ αὐτὸς φωνήσας εἶπε πάτερ Ἀβραάμ ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ

16.25. Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι

16.26. καὶ ἐν πᾶσι τούτοις μεταξὺ ὑμῶν καὶ ἡμῶν χάσμα μέγα ἐστήρικται ὅπως οἱ ἐνταῦθα διαβῆναι πρὸς ὑμᾶς μὴ δύνωνται μηδὲ οἱ ἐκεῖθεν ὧδε διαπερῶσιν

16.27. εἶπεν δέ ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὴν οἰκίαν τοῦ πατρός μου

16.28. ἔχω γὰρ ἐκεῖ πέντε ἀδελφούς ὅπως διαμαρτύρηται αὐτοῖς μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τοῦτον τὸν τόπον τῆς βασάνου

16.29. λέγει αὐτῷ ἔχουσιν ἐκεῖ Μωσέα καὶ τοὺς προφήτας αὐτῶν ἀκουσάτωσαν

16.30. ὁ δὲ εἶπεν οὐχί πάτερ ἀλλ᾽ ἐάν τις ἐκ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσωσιν

16.31. ὁ δὲ εἶπεν εἰ Μωϋσέως καὶ προφητῶν οὐκ ἤκουσαν οὐδ᾽ ἄν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσωσιν αὐτοῦ

17.1. σκάνδαλα οὐαί ἐκείνῳ δι᾽ οὗ τὸ σκάνδαλον ἔρχεται

17.2. συνέφερεν αὐτῷ εἰ οὐκ ἐγεννήθη ἢ εἰ μυλικὸς λίθος περὶ τὸν τράχηλον αὐτοῦ περιέκειτο καὶ ἔρριπτο εἰς τὴν θάλασσαν ἢ ἵνα ἕνα τῶν μικρῶν τούτων σκανδαλίσῃ

17.3. ἐὰν ἁμάρτῃ ὁ ἀδελφός σου ἐπιτίμησον

17.4. ἐὰν ἑπτάκις ἁμαρτήσῃ εἴς σε ἀφήσεις

17.11. διήρχετο διὰ μέσον Σαμαρείας

17.12. δέκα λεπροί

17.14a. ἀπέστειλεν αὐτοὺς λέγων

4.27. πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐν ἡμέραις Ἐλισσαίου τοῦ προφήτου καὶ οὐκ ἐκαθαρίσθη εἰ μὴ Νεεμὰν ὁ Σύρος

17.14b. πορευθέντες δείξατε ἑαυτοὺς τοῖς ἱερεῦσιν καὶ ἐγένετο ἐν τῷ ὑπάγειν ἐκαθαρίσθησαν

17.15. εἷς ἐξ αὐτῶν δοξάζων τὸν θεόν

17.16. αὐτὸς ἦν Σαμαρίτης

17.18. δοῦναι δόξαν τῷ θεῷ

17.19. καὶ θαυμάσας αὐτόν εἶπεν αὐτῷ ἡ πίστις σου σέσωκέν σε

17.20. ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ εἶπεν οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως

17.21. οὐδὲ ἐροῦσιν ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ἰδοῦ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν

17.22. ἐλεύσονται ἡμέραι ὅταν ἐπιθυμήσητε ἰδεῖν μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου

17.25. πρῶτον δεῖ τὸν υἱὸν ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι

17.26. ἐν ταῖς ἡμέραις Νῶε

17.28. Λώτ

17.32. μνημονεύετε τῆς γυναικὸς Λώτ

18.1. πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν παραβολήν

18.2. κριτής τις χήρα

18.7. ὁ θεός ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ

18.10. ἄνθρωποι δύο εἰς τὸ ἱερὸν προσεύξασθαι ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης

18.14. δεδικαιωμένος ὁ ταπεινῶν

18.16. ἄφετε τὰ παιδία ἔρχεσθαι πρός με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν

18.18. εἶπέ τις πρὸς αὐτόν

18.19. ὁ δὲ τί με λέγεις ἀγαθόν εἷς ἐστιν ἀγαθὸς θεός ὁ πατήρ

18.20. τὰς ἐντολὰς οἶδας μὴ φονεύσῃς μὴ μοιχεύσῃς μὴ κλέψῃς μὴ ψευδομαρτυρήσῃς τίμα τὸν πατέρα σου καὶ τὴν μητέρα

18.21. καὶ φησιν ταῦτα πάντα ἐφύλαξα ἐκ νεότητος

18.22. ἀκούσας ταῦτα ὁ Ἰησους εἶπεν ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς καὶ δεῦρο ἀκολούθει μοι

18.35. ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχώ καί τις τυφλὸς ἐπαιτῶν ἐκάθητο παρὰ τὴν ὁδόν

18.36. ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί ἂν εἴη τοῦτο

18.37. ἀπηγγέλθη δὲ αὐτῷ ὅτι Ἰησοῦς παρέρχεται

18.38. καὶ ἐβόησε λέγων Ἰησοῦ υἱέ Δαυΐδ ἐλέησόν με

18.39. οἱ δὲ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν υἱὲ Δαυίδ ἐλέησόν με

18.40. σταθεὶς δὲ ἐκέλευσεν αὐτὸν ἀχθῆναι ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν

18.41. τί σοι θέλεις ποιήσω ὁ δὲ εἶπε κύριε ἵνα ἀναβλέψω

18.42. καὶ ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς ἀνάβλεψον ἡ πίστις σου σέσωκέ σε

18.43. καὶ παραχρῆμα ἀνέβλεψεν καὶ πᾶς ὁ λαὸς αἶνον ἔδωκεν τῷ θεῷ

19.1. Ζακχαῖος

19.6. ὑπεδέξατο αὐτόν

19.8. τὰ ἡμίσεια τῶν ὑπαρχόντων δίδωμι καὶ εἴ τινός τι ἐσυκοφάντησα τετραπλοῦν ἀποδίδωμι

19.9. σήμερον σωτηρία τούτῳ τῷ οἴκῳ

19.10. ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός

19.13. δούλους ἔδωκεν αὐτοῖς μνᾶς πραγματεύσασθε

19.22. αὐστηρός αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα

19.26. ἀπὸ τοῦ μὴ ἔχοντος καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται

20.1. οἱ Φαρισαῖοι

20.4. τὸ βάπτισμα τὸ Ἰωάννου

20.5. ἐξ οὐρανῶν διατί οὐκ ἐπιστεύσατε αὐτῷ

20.6. ἐξ ἀνθρώπων καταλιθάσει ἡμᾶς

20.8. οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ

20.19. καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν

20.25. ἀπόδοτε τὰ Κάσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ

20.27. Σαδδουκαίων

20.28. Μωϋσῆς ἔγραψε

20.29. ἑπτὰ ἀδελφοί

20.31. οἱ ἑπτὰ ἀπέθανον

20.33. τίνος αὐτῶν γίνεται γυνή ἐν τῇ ἀναστάσει

20.34. ἀποκριθείς οἱ υἱοί τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται

20.35. οὓς δέ κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τυχεῖν τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται

20.36. οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν ἰσάγγελοι γὰρ εἰσιν τοῦ θεοῦ τῆς ἀναστάσεως υἱοὶ

20.39. γραμματεῖς εἶπαν διδάσκαλε καλῶς εἶπας

20.41. τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν αὐτῷ Δαυείδ

20.44. Δαυείδ κύριον αὐτὸν καλεῖ

21.7. ἐπηρώτησαν αὐτὸν οἱ μαθηταί

21.8. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ἐγώ εἰμι ὁ Χριστός

21.9. πολέμους δεῖ ταῦτα γενέσθαι

21.10. βασιλείαν ἐπὶ βασιλείαν καὶ ἔθνος ἐπ' ἔθνος

21.11. λοιμοὶ καὶ λιμοὶ σεισμοί τε φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ

21.12. πρὸ δὲ τούτων διώξουσιν

21.13. ἀποβήσεται ὑμῖν εἰς μαρτύριον καὶ σωτηρίαν

21.14. μὴ προμελετᾶν ἀπολογηθῆναι

21.15. ἐγὼ δώσω ὑμῖν σοφίαν

21.16. ὑπὸ συγγενῶν

21.17. μισούμενοι διὰ τὸ ὄνομά μου

21.19. ἐν δὲ τῇ ὑπομονῇ σώσετε ἑαυτούς

21.20. ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ

21.25. σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ὡς ἤχους θαλάσσης κυμαινούσης

21.26. προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ αὐταὶ γὰρ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται

21.27. καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν μετὰ δυνάμεως πολλῆς

21.28. τούτων δὲ γινομένων ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλάς διότι ἤγγικεν ἡ ἀπολύτρωσις ὑμῶν

21.29. παραβολήν ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα

21.30. ὅταν προβάλωσιν τὸν καρπὸν αὐτῶν γινώσκουσιν οἱ ἄνθρωποι ὅτι τὸ θέρος ἤγγικεν

21.31. οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ

21.32. ἀμὴν λέγω ὑμῖν οὐ μὴ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ εἰ μὴ πάντα γένηται

21.33. ἡ γῆ καὶ ὁ οὐρανὸς παρελεύσεται ὁ δὲ λόγος μου μένει εἰς τὸν αἰῶνα

21.34. προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ βιωτικαῖς μερίμναις καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη

21.35. ὡς παγίς

21.37. ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς νύκτας ἐξερχόμενος εἰς Ἐλαιών

21.38. καὶ πᾶς ὁ λαὸς ὤρθριζεν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ

22.1. ἑορτὴ πάσχα

22.3. ἀπελθὼν δὲ Ἰούδας ὁ καλούμενος Ἰσκαριώτης ὢν ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα

22.4. συνελάλησε τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐτοῖς

22.5. ἀργύριον

22.8. καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἑτοιμάσατε ἵνα φάγωμεν τὸ πάσχα

22.14. καὶ ἀνέπεσε καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ

22.15. εἶπεν πρὸς αὐτούς ἐπιθυμίᾳ ἐπεθύμησα τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν

22.19. λαβὼν ἄρτον εὐλογήσας ἔδωκεν τοῖς μαθηταῖς τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον τοῦτο ποιεῖτε εἰς ἐμὴν ἀνάμνησιν

22.20. καὶ τὸ ποτήριον ὡσαύτως τοῦτο τὸ ποτήριον ἡ διαθήκη ἐν τῷ αἵματί μου

22.22. οὐαί δι' οὗ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου

22.34. ἀπαρνήσῃ

22.41. καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν καὶ θεὶς τὰ γόνατα προσηύχετο

22.47. Ἰούδας καὶ ἤγγισε καταφιλῆσαι αὐτόν καὶ εἶπεν χαῖρε ῥαββί

22.48. φιλήματι παραδίδως

22.63. οἱ συνέχοντες ἐνέπαιζον δέροντες

22.64. καὶ τύπτοντες καὶ λέγοντες προφήτευσον τίς ἐστιν ὁ παίσας σε

22.66. ἀπήγαγον εἰς τὸ συνέδριον

22.67. εἰ σὺ εἶ χριστός εἶπεν ἐὰν εἴπω ὑμῖν οὐ μὴ πιστεύσητε

22.69. ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐξ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ

22.70. σὺ οὖν ὁ υἱὸς τοῦ θεοῦ εἶ ὁ δὲ ἀπεκρίθη ὑμεῖς λέγετε

23.1. ἤγαγον αὐτὸν ἐπί τὸν Πειλᾶτον

23.2. ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας καὶ κελεύοντα φόρους μὴ δοῦναι καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα καὶ λέγοντα ἑαυτὸν βασιλέα Χριστόν

23.3. ὁ Πειλᾶτος ἠρώτησεν σὺ εἶ ὁ Χριστός ἔφη σὺ λέγεις

23.7. Πειλᾶτος ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην

23.8. ὁ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν

23.9. αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ

23.18. βαραββᾶν

23.19. διὰ φόνον

23.25. ἀπέλυσεν Χριστόν τί κακὸν ἐποίησε αἰτούμενοι αὐτὸν σταυρωθῆναι

23.32. ἤγοντο δὲ καὶ δυό κακοῦργοι

23.33. ἐσταύρωσαν ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν καὶ ἐλθόντες εἰς τόπον λεγόμενον Κρανίον τόπος ἐσταύρωσαν αὐτὸν

23.34. ὁ δὲ Ἰησοῦς ἔλεγεν πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν τί ποιοῦσιν

23.44. ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν

23.45. καὶ ἐσκοτίσθη ὁ ἥλιος ἐσχίσθε καὶ τὸ καταπέτασμα τοῦ ναοῦ

23.46. καὶ φωνήσας μεγάλῃ φωνῇ ὁ Ἰησοῦς εἶπεν πάτερ εἰς χεῖράς σου παρατίθημι τὸ πνεῦμά μου τοῦτο δὲ εἰπὼν ἐξέπνευσεν

23.50. καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ

23.51. οὐκ ἦν συγκατατιθέμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν

23.52. τῷ Πειλάτῳ ᾐτήσατο τὸ σῶμα

23.53. καθελὼν τὸ σῶμα ἐνετύλιξε σινδόνι καὶ ἔθηκεν ἐν μνήματι λαξευτῷ

23.55. κατακολουθήσασαι δὲ αἱ γυναῖκες αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ

23.56. ὑποστρέψασαι ἡτοίμασαν ἀρώματα καὶ μύρα καὶ τὸ σάββατον ἡσύχασαν κατὰ τὸν νόμον

24.1. ὄρθρου βαθέως ἦλθον ἐπὶ τὸ μνῆμα φέρουσαι ἃ ἡτοίμασαν ἀρώματα

24.3. οὐχ εὗρον τὸ σῶμα

24.4. ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ δύο ἄγγελοι ἐν ἐσθῆτι λαμπρᾷ

24.5. τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν

24.6. ἡγέρθη μνήσθητε ὅσα ἐλάλησεν ὑμῖν ἐν τῇ Γαλιλαίᾳ

24.7. λέγων ὅτι δεῖ παραδοθῆναι τὸν υἱὸν τοῦ ἀνθρώπου καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι

24.9. ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν πάντα ταῦτα τοῖς ἕνδεκα

24.11. ἡπίστουν

24.13. δύο ἐξ αὐτῶν πορευόμενοι

24.15. Ἰησοῦς ἐγγίσας αὐτοῖς

24.18. Κλεοπᾶς

24.21. ἡμεῖς δὲ ἐνομίζομεν ὅτι αὐτός ἐστιν ὁ λυτρωτὴς τοῦ Ἰσραήλ

24.25. ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν πρὸς ὑμᾶς

24.26. ὅτι ἔδει ταῦτα παθεῖν τὸν Χριστόν

24.30. τὸν ἄρτον κλάσας

24.31. ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν

24.37. ἐδόκουν αὐτὸν φάντασμα εἶναι

24.38. καὶ εἶπεν αὐτοῖς τί τεταραγμένοι ἐστέ καὶ ἵνα τί διαλογισμοὶ ἀναβαίνουσιν εἰς τὴν καρδίαν ὑμῶν

24.39. ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός ὅτι πνεῦμα ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα

24.41. ἔτι δὲ ἀπιστούντων αὐτῶν τι βρώσιμον

24.42. ἰχθύος

24.43. ἔφαγεν

24.47. κηρυχθῆναι εἰς πάντα τὰ ἔθνη

3.1. ἐν@pd ὁ@ddns πεντεκαιδέκατος@aodnsn ἔτος@ndnsc Τιβέριος@ngmsp Καῖσαρ@ngmsp ἐπί@pg ὁ@dgmp χρόνος@ngmpc Πιλᾶτος@ngmsp

4.31. κατέρχομαι@viaa3s ὁ@dnms Ἰησοῦς@nnmsp εἰς@pa Καφαρναούμ@nafsp πόλις@nafsc ὁ@dgfs Γαλιλαία@ngfsp καί@cc εἰμί@viia3s διδάσκω@vppanms ἐν@pd ὁ@ddfs συναγωγή@ndfsc

4.32. ἐκπλήσσω@viip3p δέ@cc πᾶς@ainmpn ἐπί@pd ὁ@ddfs διδαχή@ndfsc αὐτός@rpgms ὅτι@cs ἐν@pd ἐξουσία@ndfsc εἰμί@viia3s ὁ@dnms λόγος@nnmsc αὐτός@rpgms

4.34. τίς@rqnns ἐγώ@rpd-p καί@cc σύ@rpd-s Ἰησοῦς@nvmsp ἔρχομαι@viaa2s ἀπόλλυμι@vnaa ἐγώ@rpa-p οἶδα@vixa1s τίς@rqnms εἰμί@vipa2s ὁ@dnms ἅγιος@annmsn ὁ@dgms θεός@ngmsc

4.35. ἐπιτιμάω@viaa3s αὐτός@rpdns ὁ@dnms Ἰησοῦς@nnmsp

4.16. ἔρχομαι@vpaanms δέ@cc εἰς@pa Ναζαρά@nafsp ὅπου@cs εἰμί@viia3s κατά@pa ὁ@dans εἴωθα@vpxaans ἐν@pd ὁ@ddfs ἡμέρα@ndfsc ὁ@dgnp σάββατον@ngnpc εἰς@pa ὁ@dafs συναγωγή@nafsc

4.23. ἰατρός@nvmsc θεραπεύω@vdaa2s σεαυτοῦ@rxams

4.29. ἐκβάλλω@viaa3p αὐτός@rpams ἄγω@viaa3p αὐτός@rpams ἕως@pg ὁ@dgfs ὀφρύς@ngfsc ὁ@dgns ὄρος@ngnsc

4.30. διά@pg μέσος@angnsn αὐτός@rpgmp πορεύομαι@viim3s

4.41. ἐξέρχομαι@viim3s δαιμόνιον@nnnpc κράζω@vppannp σύ@rpn-s εἰμί@vipa2s ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc ἐπιτιμάω@vppanms οὐ@b ἐάω@viia3s αὐτός@rpanp λαλέω@vnpa

4.42. πορεύομαι@viap3s εἰς@pa ἔρημος@anamsn κατέχω@viia3p

4.43. δεῖ@vipa3s ἐγώ@rpa-s καί@b ὁ@ddfp ἄλλος@aidfpn πόλις@ndfpc εὐαγγελίζω@vnam ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc

5.3. Σίμων@nnmsp

5.10. υἱός@nampc Ζεβεδαῖος@ngmsp μή@x φοβέω@vdpm2s ἀπό@pg ὁ@dgms νῦν@b γάρ@cc ἄνθρωπος@nampc εἰμί@vifm2s ζωγρέω@vppanms

5.11. ἀφίημι@vpaanmp ἀκολουθέω@viaa3p αὐτός@rpdms

5.12. ἀνήρ@nnmsc λέπρα@ngfsc

5.13. ἅπτω@viam3s

5.14. ἀπέρχομαι@vdaa2s δείκνυμι@vdaa2s σεαυτοῦ@rxams ὁ@ddms ἱερεύς@ndmsc καί@cc προσφέρω@vdaa2s ὁ@dans δῶρον@nansc ὅς@rrans προστάσσω@viaa3s Μωϋσῆς@nnmsp ἵνα@cs εἰμί@vspa3s σύ@rpd-p οὗτος@rdans εἰς@pa μαρτύριον@nansc

5.18. παραλύω@vpxpnms

5.21. δύναμαι@vipm3s ἀφίημι@vnaa ἁμαρτία@nafpc εἰ@cs μή@x μόνος@annmsn ὁ@dnms θεός@nnmsc

5.24. ἵνα@cs δέ@cc οἶδα@vsxa2p ὅτι@cs ἐξουσία@nafsc ἔχω@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc ἀφίημι@vnpa ἁμαρτία@nafpc ἐπί@pg ὁ@dgfs γῆ@ngfsc ἐγείρω@vdpa2s καί@cc αἴρω@vdaa2s ὁ@dams κράβαττος@namsc σύ@rpg-s

5.27. τελώνης@nnmsc

5.30. μετά@pg ὁ@dgmp τελώνης@ngmpc

5.31. οὐ@b χρεία@nafsc ἔχω@vipa3p ὁ@dnmp ὑγιαίνω@vppanmp ἰατρός@ngmsc ἀλλά@cc ὁ@dnmp κακῶς@b ἔχω@vppanmp

5.33. ὁ@dnmp μαθητής@nnmpc Ἰωάννης@ngmsp πυκνός@b/ananpn νηστεύω@vipa3p καί@cc δέησις@nafpc ποιέω@vipm3p ὁ@dnmp δέ@cc μαθητής@nnmpc σύ@rpg-s ἐσθίω@vipa3p καί@cc πίνω@vipa3p

5.34. μή@x δύναμαι@vipm3p νηστεύω@vnpa ὁ@dnmp υἱός@nnmpc ὁ@dgms νυμφών@ngmsc ἐπί@pa ὅσος@rrans μετά@pg αὐτός@rpgmp εἰμί@vipa3s ὁ@dnms νυμφίος@nnmsc

5.35. ὅταν@cs ἀπαίρω@vsap3s ἀπό@pg αὐτός@rpgmp ὁ@dnms νυμφίος@nnmsc νηστεύω@vifa3p

5.36. παραβολή@nafsc

5.38. καινός@anampn

6.1. ἐν@pd σάββατον@ndnsc πεινάω@viaa3p ὁ@dnmp μαθητής@nnmpc τίλλω@viia3p ὁ@damp στάχυς@nampc ψώχω@vppanmp ὁ@ddfp χείρ@ndfpc

6.2. Φαρισαῖος@nnmpp

6.3. ὁ@dnms Χριστός@nnmsp οὐδέ@b οὗτος@rdans ἀναγινώσκω@viaa2p τίς@rqans ποιέω@viaa3s Δαυίδ@nnmsp καί@cc ὁ@dnmp μετά@pg αὐτός@rpgms εἰμί@vppanmp

6.4. εἰσέρχομαι@viaa3s εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms θεός@ngmsc καί@cc ὁ@damp ἄρτος@nampc ὁ@dgfs πρόθεσις@ngfsc λαμβάνω@viaa3s καί@cc ἐσθίω@viaa3s καί@cc δίδωμι@viaa3s

6.6. χείρ@nnfsc ξηρός@annfsn

6.7. παρατηρέω@viim3p Φαρισαῖος@nnmpp εἰ@x ἐν@pd ὁ@ddns σάββατον@ndnsc θεραπεύω@vipa3s ἵνα@cs εὑρίσκω@vsaa3p κατηγορέω@vnpa αὐτός@rpgms

6.9. ἐπερωτάω@vipa1s εἰ@x ἔξειμι@vipa3s ὁ@ddnp σάββατον@ndnpc ἀγαθοποιέω@vnaa ἤ@cc μή@x ψυχή@nafsc σῴζω@vnaa ἤ@cc ἀπόλλυμι@vnaa

6.5. καί@cc λέγω@viia3s αὐτός@rpdmp ὅτι@cs κύριος@nnmsc εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc καί@cc ὁ@dgns σάββατον@ngnsc

6.12. εἰς@pa ὁ@dans ὄρος@nansc προσεύχομαι@vnam διανυκτερεύω@vppanms ἐν@pd ὁ@ddfs προσευχή@ndfsc ὁ@dgms πατήρ@ngmsc

6.13. ἐκλέγω@vpamnms δώδεκα@ac---n ἀπόστολος@nampc

6.14. Σίμων@namsp ὀνομάζω@viaa3s Πέτρος@namsp

6.16. Ἰούδας@namsp Ἰσκαριώθ@namsp ὅς@rrnms γίνομαι@viam3s προδότης@nnmsc

6.17. καταβαίνω@viaa3s ἐν@pd αὐτός@rpdmp πλῆθος@nnnsc ἀπό@pg ὁ@dgfs Τύρος@ngfsp καί@cc ἄλλος@aigfpn τέ@cc χώρα@ngfpc καί@cc ὁ@dgfs περαῖος@angfsn ἔρχομαι@vpxagmp

6.19. καί@cc πᾶς@ainmsn ὁ@dnms ὄχλος@nnmsc ζητέω@viia3s ἅπτω@vnpm αὐτός@rpgms

6.20. μακάριος@annmpn ὁ@dnmp πτωχός@annmpn ὅτι@cs αὐτός@rpgmp εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc

6.21. μακάριος@annmpn ὁ@dnmp πεινάω@vppanmp ὅτι@cs χορτάζω@vifp3p μακάριος@annmpn ὁ@dnmp κλαίω@vppanmp ὅτι@cs γελάω@vifa3p

6.22. μακάριος@annmpn εἰμί@vifm2p ὅταν@cs σύ@rpa-p μισέω@vifa3p ὁ@dnmp ἄνθρωπος@nnmpc καί@cc ὀνειδίζω@vifa3p καί@cc ἐκβάλλω@vifa3p ὁ@dans ὄνομα@nansc σύ@rpg-p ὡς@cs πονηρός@anansn ἕνεκα@pg ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc

6.23. κατά@pa οὗτος@rdanp ποιέω@viia3p ὁ@ddmp προφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc αὐτός@rpgmp

6.24. οὐαί@i ὁ@ddmp πλούσιος@andmpn ὅτι@cs ἀπέχω@vipa2p ὁ@dafs παράκλησις@nafsc σύ@rpg-p

6.25. οὐαί@i ὁ@dnmp ἐμπίπλημι@vpxpnmp ὅτι@cs πεινάω@vifa2p οὐαί@i ὁ@dnmp γελάω@vppanmp νῦν@b ὅτι@cs πενθέω@vifa2p

6.26. οὐαί@i ὅταν@cs σύ@rpa-p καλῶς@b λέγω@vsaa3p ὁ@dnmp ἄνθρωπος@nnmpc κατά@pa οὗτος@rdanp γάρ@cc ποιέω@viia3p καί@cc ὁ@ddmp ψευδοπροφήτης@ndmpc ὁ@dnmp πατήρ@nnmpc αὐτός@rpgmp

6.27. ἀλλά@cc σύ@rpd-p λέγω@vipa1s ὁ@ddmp ἀκούω@vppadmp ἀγαπάω@vdpa2p ὁ@damp ἐχθρός@anampn σύ@rpg-p καί@cc εὐλογέω@vdpa2p ὁ@damp μισέω@vppaamp σύ@rpa-p

6.28. καί@cc προσεύχομαι@vdpm2p περί@pg ὁ@dgmp ἐπηρεάζω@vppagmp σύ@rpa-p

6.29. ἐάν@cs τὶς@rinms σύ@rpa-s ῥαπίζω@vsaa3s εἰς@pa ὁ@dafs σιαγών@nafsc παρατίθημι@vdaa2s αὐτός@rpdms καί@cc ὁ@dafs ἄλλος@aiafsn καί@cc ἐάν@cs τὶς@rinms

σύ@rpg-s αἴρω@vsaa3s ὁ@dams χιτών@namsc προστίθημι@vdaa2s αὐτός@rpdms καί@cc ὁ@dans ἱμάτιον@nansc

6.30. πᾶς@aidmsn αἰτέω@vppadms σύ@rpa-s δίδωμι@vdpa2s

6.31. καί@cc καθώς@cs σύ@rpd-p γίνεσθαι θέλω@vipa2p παρά@pd ὁ@dgmp ἄνθρωπος@ngmpc οὕτω@b καί@cc σύ@rpn-p ποιέω@vdpa2p αὐτός@rpdmp

6.34. καί@cc ἐάν@cs δανίζω@vsaa2p παρά@pg ὅς@rrgmp ἐλπίζω@vipa2p ἀπολαμβάνω@vnaa ποῖος@aqnfsn χάρις@nnfsc εἰμί@vipa3s σύ@rpd-p

6.35. καί@cc εἰμί@vifm2p υἱός@nnmpc θεός@ngmsc ὅτι@cs αὐτός@rtnms χρηστός@annmsn εἰμί@vipa3s ἐπί@pa ὁ@damp ἀχάριστος@anampn καί@cc πονηρός@anampn

6.36. γίνομαι@vdpm2p οἰκτίρμων@annmpn καθώς@cs ὁ@dnms πατήρ@nnmsc σύ@rpg-p οἰκτίρμων@viaa3s σύ@rpa-p

6.37. μή@x κρίνω@vdpa2p ἵνα@cs μή@x κρίνω@vsap2p μή@x καταδικάζω@vdpa2p ἵνα@cs μή@x καταδικάζω@vsap2p ἀπολύω@vdpa2p καί@cc ἀπολύω@vifp2p

6.38. δίδωμι@vdpa2p καί@cc δίδωμι@vifp3s σύ@rpd-p μέτρον@nansc καλός@anansn πιέζω@vpxpans καί@cc ὑπερεκχύννω@vpppans δίδωμι@vifa3p εἰς@pa ὁ@dams κόλπος@namsc σύ@rpg-p ὁ@ddms αὐτός@atdmsn μέτρον@ndnsc ὅς@rrdns μετρέω@vipa2p ἀντιμετρέω@vifp3s σύ@rpd-p

6.40. οὐ@b εἰμί@vipa3s μαθητής@nnmsc ὑπέρ@pa ὁ@dgms διδάσκαλος@ngmsc

6.43. οὐ@b εἰμί@vipa3s δένδρον@nnnsc καλός@annnsn ποιέω@vppanns καρπός@namsc σαπρός@anamsn οὐδέ@cc δένδρον@nnnsc σαπρός@annnsn ποιέω@vppanns καρπός@namsc καλός@anamsn

6.46. τίς@rqans ἐγώ@rpa-s καλέω@vipa2p κύριος@nvmsc κύριος@nvmsc καί@cc οὐ@b ποιέω@vipa2p ὅς@rranp λέγω@vipa1s

7.9. λέγω@vipa1s σύ@rpd-p τοιοῦτος@adafsn πίστις@nafsc οὐδέποτε@b ἐν@pd ὁ@ddms Ἰσραήλ@ndmsp εὑρίσκω@viaa1s

7.16. δοξάζω@viia3p ὁ@dams θεός@namsc μέγας@annmsn προφήτης@nnmsc προέρχομαι@viaa3s ἐν@pd ἐγώ@rpd-p καί@cc ἐπισκέπτομαι@viam3s ὁ@dnms θεός@nnmsc ὁ@dams λαός@namsc αὐτός@rpgms

7.19. σύ@rpn-s εἰμί@vipa2s ὁ@dnms ἔρχομαι@vppmnms ἤ@cc ἄλλος@aiamsn προσδοκάω@vipa1p/vspa1p

7.22. λεπρός@annmpn καθαρίζω@vipp3p νεκρός@annmpn ἐγείρω@vipp3p τυφλός@annmpn ἀναβλέπω@vipa3p

7.23. μακάριος@annmsn ὅς@rrnms οὐ@b μή@x σκανδαλίζω@vsap3s ἐν@pd ἐγώ@rpd-s

7.24. ἄρχω@viam3s λέγω@vnpa περί@pg Ἰωάννης@ngmsp τίς@rqans ἐξέρχομαι@vixa2p θεάομαι@vnam εἰς@pa ὁ@dafs ἔρημος@nafsc

7.26. προφήτης@namsc ναί@x καί@cc περισσός@anamsc/anansc

7.27. αὐτός@rpnms εἰμί@vipa3s περί@pg ὅς@rrgms γράφω@vixp3s ἰδού@i ἐγώ@rpnms ἀποστέλλω@vipa1s ὁ@dams ἄγγελος@namsc ἐγώ@rpg-s πρό@pg πρόσωπον@ngnsc σύ@rpg-s ὅς@rrnms κατασκευάζω@vifa3s ὁ@dafs ὁδός@nafsc σύ@rpg-s ἔμπροσθεν@pg σύ@rpg-s

7.28. μέγας@annmsc πᾶς@aigmpn ὁ@dgmp γεννητός@angmpn γυνή@ngfpc προφήτης@nnmsc Ἰωάννης@nnmsp εἰμί@vipa3s ὁ@dnms δέ@cc μικρός@annmsc ἐν@pd ὁ@ddfs βασιλεία@ndfsc μέγας@annmsc αὐτός@rpgms εἰμί@vipa3s

7.36. καί@cc εἰσέρχομαι@vpaanms εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms Φαρισαῖος@ngmsp κατακλίνω@viap3s

7.37. γυνή@nnfsc ἁμαρτωλός@annfsn

7.38. ἵστημι@vpaanfs ὀπίσω@b παρά@pa ὁ@damp πούς@nampc βρέχω@viaa3s ὁ@ddnp δάκρυον@ndnpc ὁ@damp πούς@nampc καί@cc ἀλείφω@viaa3s καί@cc καταφιλέω@viia3s

7.44. οὗτος@rdnfs ὁ@ddnp δάκρυον@ndnpc βρέχω@viaa3s ὁ@damp πούς@nampc ἐγώ@rpg-s καί@cc ἀλείφω@viaa3s καί@cc καταφιλέω@viia3s

7.50. ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s

8.2. γυνή@nnfpc

8.3. γυνή@nnfsc ἐπίτροπος@ngmsc Ἡρώδης@ngmsp ὅστις@rrnfp καί@cc διακονέω@viia3p αὐτός@rpdms ἀπό@pg ὁ@dgnp ὑπάρχω@vppagnp αὐτός@rpgfp

8.4. παραβολή@nnfsc

8.8. ὁ@dnms ἔχω@vppanms οὖς@nanpc ἀκούω@vdpa3s

8.16. λύχνος@namsc καλύπτω@vipa3s

8.17. κρυπτός@annnsn φανερός@annnsn γίνομαι@vifm3s

8.18. βλέπω@vdpa2p πῶς@b ἀκούω@vipa2p ὅς@rrnms γάρ@cc ἄν@x ἔχω@vspa3s δίδωμι@vifp3s αὐτός@rpdms ὅς@rrnms δέ@cc ἄν@x μή@x ἔχω@vspa3s καί@b ὅς@rrans δοκέω@vipa3s ἔχω@vnpa αἴρω@vifp3s ἀπό@pg αὐτός@rpgms

8.20. ἀπαγγέλλω@viap3s αὐτός@rpdms ὅτι@cs ὁ@dnfs μήτηρ@nnfsc σύ@rpg-s καί@cc ὁ@dnmp ἀδελφός@nnmpc σύ@rpg-s ἵστημι@vixa3p ἔξω@b ὁράω@vnaa σύ@rpa-s θέλω@vppanmp

8.21. τίς@rqnfs ἐγώ@rpd-s μήτηρ@nnfsc καί@cc τίς@rqnmp ἐγώ@rpd-s ἀδελφός@nnmpc εἰ μή@x ὁ@dnmp ὁ@damp λόγος@nampc ἐγώ@rpg-s ἀκούω@vppanmp καί@cc ποιέω@vppanmp αὐτός@rpamp

8.22. διέρχομαι@vsaa1p εἰς@pa ὁ@dans πέραν@b

8.23. πλέω@vppagmp δέ@cc αὐτός@rpgmp ἀφυπνόω@viaa3s

8.24. ὁ@dnms δέ@cc ἐγείρω@vpapnms ἐπιτιμάω@viaa3s ὁ@ddms ἄνεμος@ndmsc καί@cc ὁ@ddfs θάλασσα@ndfsc παύω@viam3p

8.25. τίς@rqnms ἄρα@x οὗτος@rdnms εἰμί@vipa3s ὅς ὁ@ddmp ἄνεμος@ndmpc ἐπιτάσσω@vipa3s καί@cc ὁ@ddfs θάλασσα@ndfsc

8.27. δαιμόνιον@nanpc

8.28. Ἰησοῦς@nvmsp υἱός@nvmsc ὁ@dgms θεός@ngmsc μή@x ἐγώ@rpa-s βασανίζω@vsaa2s

8.30. ὁ@dnms Ἰησοῦς@nnmsp λέγω@vppanms τίς@aqnnsn σύ@rpd-s εἰμί@vipa3s ὄνομα@nnnsc ὁ δέ@cc λέγω@viaa3s λεγιών@nnfsc δαιμόνιον@nnnpc πολύς@annnpn

8.31. παρακαλέω@viia3p αὐτός@rpams ἵνα@cs μή@x ἐπιτάσσω@vsaa3s αὐτός@rpdnp εἰς@pa ὁ@dafs ἄβυσσος@nafsc ἀπέρχομαι@vnaa

8.42. γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ὑπάγω@vnpa αὐτός@rpams συμπνίγω@viia3p αὐτός@rpams ὁ@dnmp ὄχλος@nnmpc

8.43. ἐν@pd ῥύσις@ndfsc αἷμα@ngnsc

8.44. ἅπτω@viam3s καί@cc γυνή@nnfsc ἅπτω@vpamnfs αὐτός@rpgms ἰάομαι@viap3s ὁ@dgns αἷμα@ngnsc

8.45. καί@cc λέγω@viaa3s ὁ@dnms κύριος@nnmsc τίς@rqnms ἐγώ@rpg-s ἅπτω@viam3s ὁ@dnmp μαθητής@nnmpc

8.46. καί@cc πάλιν@b ἅπτω@viam3s ἐγώ@rpg-s τὶς@rinms γάρ@cc γινώσκω@viaa1s δύναμις@nafsc ἐξέρχομαι@vpaaafs ἀπό@pg ἐγώ@rpg-s

8.48. ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s

9.1. συγκαλέω@vpamnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp ὁ@damp δώδεκα@ac---n δίδωμι@viaa3s αὐτός@rpdmp δύναμις@nafsc καί@cc ἐξουσία@nafsc ἐπί@pa πᾶς@aianpn ὁ@danp δαιμόνιον@nanpc καί@cc νόσος@nafpc θεραπεύω@vnpa

9.2. καί@cc ἀποστέλλω@viaa3s αὐτός@rpamp κηρύσσω@vnpa ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc ἰάομαι@vnpm

9.5. μή@x δέχομαι@vnpm ὁ@dams κονιορτός@namsc ἀπό@pg ὁ@dgmp πούς@ngmpc

ὑποτινάσσω@vnpa εἰς@pa μαρτύριον@nansc

9.6. ἐξέρχομαι@vppmnmp δέ@cc διέρχομαι@viim3p κατά@pa πόλις@nafpc καί@cc κώμη@nafpc εὐαγγελίζω@vppmnmp καί@cc θεραπεύω@vppanmp πανταχοῦ@b

9.7. Ἡρῴδης@nnmsp Ἰωάννης@nnmsp ἐγείρω@viap3s ἐκ@pg νεκρός@angmpn

9.8. ὑπό@pg τὶς@rigmp Ἠλίας@nnmsp εἷς@acnmsn ὁ@dgmp ἀρχαῖος@angmpn προφήτης@ngmpc

9.12. ἐν@pd ἔρημος@andmsn

9.13. ἐσθίω@vnaa

9.14. ἀνήρ@nnmpc πεντακισχίλιοι@acnmpn

9.16. ὁ@damp πέντε@ac---n ἄρτος@nampc καί@cc ὁ@damp δύο@acampn ἰχθύς@nampc ἀναβλέπω@vpaanms εἰς@pa ὁ@dams οὐρανός@namsc εὐλογέω@viaa3s ἐπί@pa αὐτός@rpamp

9.17. ὁ@dnns περισσεύω@vpaanns

9.18. ἐπερωτάω@viaa3s τίς@rqams ἐγώ@rpa-s λέγω@vipa3p εἰμί@vnpa ὁ@dnmp ἄνθρωπος@nnmpc ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc

9.19. λέγω@vipa3p αὐτός@rpdms ὁ@dnmp μαθητής@nnmpc ὁ@dnmp ἄλλος@ainmpn Ἰωάννης@namsp ὁ@dams βαπτιστής@namsc ἄλλος@ainmpn δέ@cc Ἠλίας@namsp ἄλλος@ainmpn δέ@cc ὅτι@cs προφήτης@nnmsc τὶς@ainmsn ὁ@dgmp ἀρχαῖος@angmpn ἀνίστημι@viaa3s

9.20. λέγω@viaa3s δέ@cc αὐτός@rpdmp σύ@rpn-p δέ@cc τίς@rqams ἐγώ@rpa-s λέγω@vipa2p εἰμί@vnpa ἀποκρίνομαι@vpapnms δέ@cc Πέτρος@nnmsp λέγω@viaa3s ὁ@dams Χριστός@namsp

9.21. παραγγέλλω@viaa3s μηδείς@ridms λέγω@vnpa οὗτος@rdans

9.22. λέγω@vppanms δεῖ@vipa3s ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap ἀπό@pg ὁ@dgmp πρεσβύτερος@angmpc καί@cc γραμματεύς@ngmpc καί@cc ἀρχιερεύς@ngmpc καί@cc ἀποκτείνω@vnap καί@cc μετά@pa τρεῖς@acafpn ἡμέρα@nafpc ἀνίστημι@vnaa

9.24. ὅς@rrnms γάρ@cc ἐάν@x θέλω@vspa3s ὁ@dafs ψυχή@nafsc αὐτός@rpgms σῴζω@vnaa ἀπόλλυμι@vifa3s αὐτός@rpafs καί@cc ὅς@rrnms ἀπόλλυμι@vsaa3s αὐτός@rpafs ἕνεκα@pg ἐγώ@rpg-s σῴζω@vifa3s αὐτός@rpafs

9.26. ὅς@rrnms γάρ@cc ἄν@x ἐπαισχύνομαι@vsap3s ἐγώ@rpa-s καί+ἐγώ@b&rpnms ἐπαισχύνομαι@vifp1s αὐτός@rpams

9.28. ἀναβαίνω@viaa3s εἰς@pa ὁ@dans ὄρος@nansc

9.29. καί@cc ὁ@dnms ἱματισμός@nnmsc αὐτός@rpgms λευκός@annmsn ἐξαστράπτω@vppanms

9.30. καί@cc ἰδού@i δύο@acnmpn ἀνήρ@nnmpc συνίστημι@viaa3p αὐτός@rpdms Ἠλίας@nnmsp καί@cc Μωϋσῆς@nnmsp ἐν@pd δόξα@ndfsc αὐτός@rpgms

9.32. συνίστημι@vpxaamp

9.33. ἐν@pd ὁ@ddns διαχωρίζω@vnpp ὁ@dnms Πέτρος@nnmsp καλός@annnsn εἰμί@vipa3s ὧδε@b ἐγώ@rpa-p εἰμί@vnpa καί@cc ποιέω@vsaa1p ὧδε@b σκηνή@nafpc τρεῖς@acafpn εἷς@acafsn σύ@rpd-s καί@cc Μωϋσῆς@ndmsp εἷς@acafsn καί@cc Ἠλίας@ndmsp εἷς@acafsn μή@x οἶδα@vpxanms ὅς@rrans λέγω@vipa3s

9.34. γίνομαι@viam3s νεφέλη@nnfsc καί@cc ἐπισκιάζω@viia3s αὐτός@rpamp

9.35. φωνή@nnfsc ἐκ@pg ὁ@dgms οὐρανός@ngmsc οὗτος@rdnms λέγω@vppanfs εἰμί@vipa3s ὁ@dnms υἱός@nnmsc ἐγώ@rpg-s ὁ@dnms ἀγαπητός@annmsn αὐτός@rpgms ἀκούω@vdpa2p

9.40. δέομαι@viap1s ὁ@dgmp μαθητής@ngmpc σύ@rpg-s καί@cc οὐ@b δύναμαι@viap3p ἐκβάλλω@vnaa αὐτός@rpans ἐκβάλλω@vsaa3p

9.41. ἀποκρίνομαι@vpapnms δέ@cc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πρός@pa αὐτός@rpamp ὦ@i γενεά@nvfsc ἄπιστος@anvfsn ἕως@b/pp πότε@b εἰμί@vifm1s πρός@pa σύ@rpa-p ἕως@b/pp πότε@b ἀνέχω@vifm1s σύ@rpg-p

9.44. ὁ@dnms γάρ@cc υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc μέλλω@vipa3s παραδίδωμι@vnpp εἰς@pa χείρ@nafpc ἄνθρωπος@ngmpc

9.57. ἀκολουθέω@vifa1s σύ@rpd-s ὅπου@cs ἐάν@x ἀπέρχομαι@vspm2s

9.59. θάπτω@vnaa ὁ@dams πατήρ@namsc ἐγώ@rpg-s

9.60. ἀφίημι@vdaa2s ὁ@damp νεκρός@anampn θάπτω@vnaa ὁ@damp νεκρός@anampn ἑαυτοῦ@rxgmp σύ@rpnms δέ@cc ἀπέρχομαι@vdaa2s καί@cc διαγγέλλω@vdpa2s ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc

9.61. ἀποτάσσω@vnam ὁ@ddmp εἰς@pa ὁ@dams οἶκος@namsc ἐγώ@rpg-s

9.62. βλέπω@vppanms εἰς@pa ὁ@danp ὀπίσω@b

10.1. ἀναδείκνυμι@viaa3s καί@cc ἕτερος@aiampn ἑβδομήκοντα@ac---n καί@cc ἀποστέλλω@viaa3s εἰς@pa πᾶς@aiafsn πόλις@nafsc

10.4. μηδέ@x ῥάβδος@nafsc μή@x ὑπόδημα@nanpc μηδείς@riams κατά@pa ὁ@dafs ὁδός@nafsc ἀσπάζομαι@vsam2p

10.5. εἰς@pa ὅς@rrafs δέ@cc ἄν@x εἰσέρχομαι@vsaa2p οἰκία@nafsc λέγω@vdpa2p εἰρήνη@nnfsc ὁ@ddms οἶκος@ndmsc οὗτος@rddms

10.7. ἄξιος@annmsn ὁ@dnms ἐργάτης@nnmsc ὁ@dgms μισθός@ngmsc αὐτός@rpgms

10.8. δέχομαι@vspm3p

10.9. λέγω@vdpa2p αὐτός@rpdmp ἐγγίζω@vixa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc

10.10. μή@x δέχομαι@vspm3p σύ@rpa-p

10.11. ὁ@dams κονιορτός@namsc ἀπομάσσω@vipm1p σύ@rpd-p πλήν@cc οὗτος@rdans γινώσκω@vdpp2p ὅτι@cs ἐγγίζω@vixa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc

10.16. ὁ@dnms ἀθετέω@vppanms σύ@rpa-p ἐγώ@rpa-s ἀθετέω@vipa3s

10.19. δίδωμι@vixa1s σύ@rpd-p ὁ@dafs ἐξουσία@nafsc ὁ@dgns πατέω@vnpa ἐπάνω@pg ὄφις@ngmpc καί@cc σκορπίος@ngmpc

10.21. εὐχαριστῶ σύ@rpd-s καί@cc ἐξομολογέω@vipm1s κύριος@nvmsc ὁ@dgms οὐρανός@ngmsc ὅτι@cs ὅστις@rrnnp εἰμί@viia3s κρυπτός@annnpn σοφός@andmpn καί@cc συνετός@andmpn ἀποκαλύπτω@viaa2s νήπιος@andmpn ναί@x ὁ@dnms πατήρ@nnmsc ὅτι@cs οὕτω@b εὐδοκία@nnfsc γίνομαι@viam3s ἔμπροσθεν@pg σύ@rpg-s

10.22. πᾶς@ainnpn ἐγώ@rpd-s παραδίδωμι@viap3s ὑπό@pg ὁ@dgms πατήρ@ngmsc καί@cc οὐδείς@rinms γινώσκω@vipa3s τίς@rqnms εἰμί@vipa3s ὁ@dnms πατήρ@nnmsc εἰ@cs μή@x ὁ@dnms υἱός@nnmsc καί@cc τίς@rqnms εἰμί@vipa3s ὁ@dnms υἱός@nnmsc εἰ@cs μή@x ὁ@dnms πατήρ@nnmsc καί@cc ὅς@rrdms ἐάν@x ὁ@dnms υἱός@nnmsc ἀποκαλύπτω@vsaa3s

10.23. μακάριος@annmpn ὁ@dnmp ὀφθαλμός@nnmpc ὁ@dnmp βλέπω@vppanmp ὅς@rranp βλέπω@vipa2p

10.24. λέγω@vipa1s γάρ@cc σύ@rpd-p ὅτι@cs προφήτης@nnmpc οὐ@b ὁράω@viaa3p ὅς@rranp σύ@rpn-p βλέπω@vipa2p

10.25. νομικός@annmsn τὶς@ainmsn ἐκπειράζω@vppanms αὐτός@rpams τίς@rqans ποιέω@vpaanms ζωή@nafsc κληρονομέω@vifa1s

10.26. ὁ@dnms δέ@cc κύριος@nnmsc ἀποκρίνομαι@vpapnms λέγω@viaa3s ἐν@pd ὁ@ddms νόμος@ndmsc γράφω@vixp3s

10.27. ἀγαπάω@vifa2s κύριος@namsc ὁ@dams θεός@namsc σύ@rpg-s ἐκ@pg ὅλος@angfsn ὁ@dgfs καρδία@ngfsc σύ@rpg-s καί@cc ἐκ@pg ὅλος@angfsn ὁ@dgfs ψυχή@ngfsc σύ@rpg-s καί@cc ἐν@pd ὅλος@andfsn ὁ@ddfs ἰσχύς@ndfsc σύ@rpg-s

11.1. ἐν@pd ὁ@ddns εἰμί@vnpa αὐτός@rpams ἐν@pd τόπος@ndmsc τὶς@aidmsn προσεύχομαι@vppmams λέγω@viaa3s τὶς@rinms ὁ@dgmp μαθητής@ngmpc πρός@pa αὐτός@rpams

κύριος@nvmsc διδάσκω@vdaa2s ἐγώ@rpa-p προσεύχομαι@vnpm καθώς@cs καί@b Ἰωάννης@nnmsp ὁ@damp μαθητής@nampc αὐτός@rpgms διδάσκω@viaa3s

11.2. πατήρ@nvmsc ἔρχομαι@vdaa3s ὁ@dnns ἅγιος@annnsn πνεῦμα@nnnsc σύ@rpg-s ἐπί@pa ἐγώ@rpa-p καθαρίζω@vdaa3s ἐγώ@rpa-p ἔρχομαι@vdaa3s ὁ@dnfs βασιλεία@nnfsc σύ@rpg-s

11.3. ὁ@dams ἄρτος@namsc σύ@rpgms ὁ@dams ἐπιούσιος@anamsn δίδωμι@vdpa2s ἐγώ@rpd-p ὁ@dans κατά@pa ἡμέρα@nafsc

11.4. καί@cc ἀφίημι@vdaa2s ἐγώ@rpd-p ὁ@dafp ἁμαρτία@nafpc ἐγώ@rpg-p καί@cc μή@x ἀφίημι@vdaa2s ἐγώ@rpa-p εἰσφέρω@vnap εἰς@pa πειρασμός@namsc

11.5. καί@cc λέγω@viaa3s τίς@rqnms ἐκ@pg σύ@rpg-p ἔχω@vifa3s φίλος@anamsn καί@cc πορεύομαι@vifm3s πρός@pa αὐτός@rpams μεσονύκτιον@ngnsc τρεῖς@acampn ἄρτος@nampc

11.7. ὁ@dnfs θύρα@nnfsc κλείω@vixp3s καί@cc ὁ@dnnp παιδίον@nnnpc μετά@pg ἐγώ@rpg-s εἰς@pa ὁ@dafs κοίτη@nafsc εἰμί@vipa3p

11.8. εἰ@cs καί@cc οὐ@b δίδωμι@vifa3s αὐτός@rpdms ἀνίστημι@vpaanms διά@pa ὁ@dans εἰμί@vnpa φίλος@anamsn αὐτός@rpgms διά@pa γέ@x ὁ@dafs ἀναίδεια@nafsc

11.9. αἰτέω@vdpa2p καί@cc δίδωμι@vifp3s

11.11. ἐάν@x τίς@aqamsn ἐκ@pg σύ@rpg-p αἰτέω@vsaa3s ὁ@dnms υἱός@nnmsc αὐτός@rpgms ἄρτος@namsc μή@x λίθος@namsc ἐπιδίδωμι@vifa3s αὐτός@rpdms ἤ@cc ἐάν@x αἰτέω@vsaa3s ἰχθύς@namsc μή@x ὄφις@namsc ἐπιδίδωμι@vifa3s αὐτός@rpdms

11.12. ἤ@cc καί@cc ᾠόν@nansc μή@x ἐπιδίδωμι@vifa3s αὐτός@rpdms σκορπίος@namsc

11.13. εἰ@cs οὖν@cc σύ@rpn-p πονηρός@annmpn εἰμί@vppanmp οἶδα@vixa2p δόμα@nanpc ἀγαθός@ananpn δίδωμι@vnpa ὁ@ddnp τέκνον@ndnpc σύ@rpg-p πόσος@aqdnsn μᾶλλον@b ὁ@dnms πατήρ@nnmsc δίδωμι@vifa3s πνεῦμα@nansc ἅγιος@anansn

11.14. δαιμόνιον@nansc κωφός@annnsn

11.15. ἐν@pd Βεελζεβούλ@ndmsp ἐκβάλλω@vipa3s ὁ@danp δαιμόνιον@nanpc

11.18. εἰ@cs δέ@cc καί@b ὁ@dnms Σατανᾶς@nnmsp ἐπί@pa ἑαυτοῦ@rxams διαμερίζω@viap3s

11.19. εἰ@cs ἐγώ@rpn-s ἐν@pd Βεελζεβούλ@ndmsp ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ὁ@dnmp υἱός@nnmpc σύ@rpg-p ἐν@pd τίς@rqdms ἐκβάλλω@vipa3p

11.20. εἰ@cs δέ@cc ἐγώ@rpn-s ἐν@pd δάκτυλος@ndmsc θεός@ngmsc ἐκβάλλω@vipa1s ὁ@danp δαιμόνιον@nanpc ἄρα@x φθάνω@viaa3s ἐπί@pa σύ@rpa-p ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc

11.21. ὁ@dnms ἰσχυρός@annmsn καθοπλίζω@vpxpnms

11.22. ἐάν@x ἰσχυρός@annmsc αὐτός@rpgms ἐπέρχομαι@vpaanms νικάω@vsaa3s αὐτός@rpams

11.27. ἐπαίρω@vpaanfs τὶς@ainfsn φωνή@nafsc γυνή@nnfsc ἐκ@pg ὁ@dgms ὄχλος@ngmsc μακάριος@annfsn ὁ@dnfs κοιλία@nnfsc ὁ@dnfs βαστάζω@vpaanfs σύ@rpa-s καί@cc μαστός@nnmpc ὅς@rramp θηλάζω@viaa2s

11.28. μενοῦν@x μακάριος@annmpn ὁ@dnmp ὁ@dams λόγος@namsc ὁ@dgms θεός@ngmsc ἀκούω@vppanmp καί@cc ποιέω@vppanmp

11.29. ὁ@dnfs γενεά@nnfsc οὗτος@rdnfs γενεά@nnfsc πονηρός@annfsn εἰμί@vipa3s σημεῖον@nansc ζητέω@vipa3s καί@cc σημεῖον@nnnsc οὐ@b δίδωμι@vifp3s αὐτός@rpdfs

11.33. λύχνος@namsc εἰς@pa κρύπτη@nafsc ὑπό@pa ὁ@dams μόδιος@namsc ἵνα@cs πᾶς@aidmpn λάμπω@vspa3s

11.37. ἐρωτάω@vipa3s αὐτός@rpams Φαρισαῖος@nnmsp ὅπως@cs ἀριστάω@vsaa3s παρά@pd αὐτός@rpdms

11.38. ἄρχω@viam3s ὁ@dnms Φαρισαῖος@nnmsp διακρίνω@vppmnms ἐν@pd ἑαυτοῦ@rxdns λέγω@vnpa διά@pa τίς@rqans οὐ@b πρῶτος@b βαπτίζω@viap3s

11.39. λέγω@viaa3s δέ@cc ὁ@dnms κύριος@nnmsc πρός@pa αὐτός@rpams νῦν@b σύ@rpn-p ὁ@dnmp Φαρισαῖος@nnmpp ὁ@dgns ποτήριον@ngnsc καί@cc ὁ@dgms πίναξ@ngmsc ὁ@dans ἔξωθεν@b καθαρίζω@vipa2p ὁ@dnns δέ@cc ἔσωθεν@b σύ@rpg-p γέμω@vipa3s ἁρπαγή@ngfsc καί@cc πονηρία@ngfsc

11.40. οὐ@b ὁ@dnms ποιέω@vpaanms ὁ@dans ἔξωθεν@b καί@b ὁ@dans ἔσωθεν@b ποιέω@viaa3s

11.41. δίδωμι@vdaa2p ὁ@danp ὑπάρχω@vppaanp ἐλεημοσύνη@nafsc πᾶς@ainnpn καθαρός@annnpn εἰμί@vifm3s σύ@rpd-p

11.42. οὐαί@i σύ@rpd-p γραμματεύς@nvmpc ὅτι@cs ἀποδεκατόω@vipa2p ὁ@dans ἡδύοσμον@nansc καί@cc ὁ@dans πήγανον@nansc καί@cc πᾶς@aiansn λάχανον@nansc καί@cc παρέρχομαι@vipm2p ὁ@dafs κλῆσις@nafsc καί@cc ὁ@dafs ἀγάπη@nafsc ὁ@dgms θεός@ngmsc

11.43. πρωτοκαθεδρία@nafsc ἀσπασμός@nampc

11.46. οὐδέ@cc ὁ@ddms δάκτυλος@ndmsc

11.47. οὐαί@i σύ@rpd-p ὅτι@cs οἰκοδομέω@vipa2p τὰ μνήματα@nannn ὁ@dgmp προφήτης@ngmpc καί@cc ὁ@dnmp πατήρ@nnmpc σύ@rpg-p ἀποκτείνω@viaa3p αὐτός@rpamp

11.48. ἄρα@x μάρτυς@nnmpc εἰμί@vipa2p μή@x συνευδοκέω@vpna

11.52. ὁ@ddmp νομικός@andmpn ὁ@dafs κλείς@nafsc ὁ@dgfs γνῶσις@ngfsc αὐτός@rtnmp οὐ@b εἰσέρχομαι@viaa2p καί@cc ὁ@damp εἰσέρχομαι@vppmamp κωλύω@viaa2p

12.1. ἄρχω@viam3s λέγω@vnpa πρός@pa ὁ@damp μαθητής@nampc προσέχω@vdpa2p ἀπό@pg ὁ@dgfs ζύμη@ngfsc ὁ@dgmp Φαρισαῖος@ngmpp ὅστις@rrnfs εἰμί@vipa3s ὑπόκρισις@nnfsc

12.2. οὐδείς@rinns δέ@cc συγκαλύπτω@vpxpnns ὅς@rrnns οὐ@b ἀποκαλύπτω@vifp3s καί@cc οὐδείς@rinns κρυπτός@annnsn ὅς@rrnns οὐ@b γινώσκω@vifp3s

12.3. ἐν@pd ὁ@ddns φῶς@ndnsc ὅς@rrans πρός@pa ὁ@dans οὖς@nansc λαλέω@viaa2p κηρύσσω@vifp3s

12.4. λέγω@vipa1s δέ@cc ὁ@ddmp φίλος@andmpn μή@x φοβέω@vsap2p ἀπό@pg ὁ@dgmp σύ@rpa-p μόνος@b ἀποκτείνω@vnpa δύναμαι@vppmgmp καί@cc μετά@pa οὗτος@rdanp μηδείς@aiafsn εἰς@pa σύ@rpa-p ἔχω@vppagmp ἐξουσία@nafsc

12.5. ὑποδείκνυμι@vifa1s δέ@cc σύ@rpd-p τίς@rqams φοβέω@vsap2p φοβέω@vdap2p ὁ@dams μετά@pa ὁ@dans ἀποκτείνω@vnaa ἔχω@vppaams ἐξουσία@nafsc βάλλω@vnaa εἰς@pa γέεννα@nafsc ναί@x λέγω@vipa1s σύ@rpd-p οὗτος@rdams φοβέω@vdap2p

12.8. λέγω@vipa1s γάρ@cc σύ@rpd-p πᾶς@ainmsn ὅς@rrnms ὁμολογέω@vsaa3s ἐγώ@rpa-s ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ὁμολογέω@vifa1s ἐν@pd αὐτός@rpdms ἐνώπιον@pg ὁ@dgms θεός@ngmsc

12.9. πᾶς@ainmsn ὅς@rrnms ἀρνέομαι@viam3s ἐγώ@rpa-s ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ἀπαρνέομαι@vifp3s ἐνώπιον@pg ὁ@dgms θεός@ngmsc

12.10. καί@cc ὅς@rrnms ἄν@x λέγω@vsaa3s εἰς@pa ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ἀφίημι@vifp3s αὐτός@rpdms ὁ@ddms δέ@cc ἄν@x λέγω@vsaa3s εἰς@pa ὁ@dans πνεῦμα@nansc ὁ@dans ἅγιος@anansn οὐ@b ἀφίημι@vifp3s

12.11. προσφέρω@vspa3p ἐπί@pa ὁ@dafp ἀρχή@nafpc μή@x μεριμνάω@vsaa2p πῶς@b ἤ@cc τίς@rqans ἀπολογέομαι@vsam2p ἤ@cc τίς@rqans λέγω@vsaa2p

12.12. ὁ@dnns γάρ@cc ἅγιος@annnsn πνεῦμα@nnnsc διδάσκω@vifa3s σύ@rpa-p ἐν@pd αὐτός@atdfsn/rtdfs ὁ@ddfs ὥρα@ndfsc τίς@rqans δεῖ@vipa3s λέγω@vnaa σύ@rpa-p

12.13. τὶς@rinms ὁ@ddms ἀδελφός@ndmsc μερίζω@vnam μετά@pg ἐγώ@rpg-s ὁ@dafs κληρονομία@nafsc

12.14. λέγω@viaa3s τίς@rqnms ἐγώ@rpa-s καθίστημι@viaa3s κριτής@namsc ἐπί@pa σύ@rpa-p

12.16. πλούσιος@angmsn εὐφορέω@viaa3s ὁ@dnfs χώρα@nnfsc

12.20. λέγω@viaa3s αὐτός@rpdms ὁ@dnms θεός@nnmsc ἄφρων@anvmsn οὗτος@rddfs ὁ@ddfs νύξ@ndfsc ὁ@dafs ψυχή@nafsc σύ@rpg-s ἀπαιτέω@vipa3p ἀπό@pg σύ@rpg-s ὅς@rranp δέ@cc ἑτοιμάζω@viaa2s τίς@rqgms εἰμί@vifm3s

12.22. μή@x μεριμνάω@vdpa2p ὁ@ddfs ψυχή@ndfsc τίς@rqans ἐσθίω@vsaa2p μηδέ@x ὁ@ddns σῶμα@ndnsc τίς@rqans ἐνδύω@vsam2p

12.23. ὁ@dnfs ψυχή@nnfsc πολύς@anansc εἰμί@vipa3s ὁ@dgfs τροφή@ngfsc καί@cc ὁ@dnns σῶμα@nnnsc ὁ@dgns ἔνδυμα@ngnsc

12.24. κόραξ@nampc/nnmpc οὔτε@b σπείρω@vipa3p οὔτε@b θερίζω@vipa3p ἀποθήκη@nafpc

12.27. ὁ@danp κρίνον@nanpc οὐ@b ὑφαίνω@vipa3s οὔτε@b νήθω@vipa3s οὐδέ@cc Σολομών@nnmsp ἐν@pd πᾶς@aidfsn ὁ@ddfs δόξα@ndfsc αὐτός@rpgms περιβάλλω@viam3s ὡς@cs εἷς@acnnsn οὗτος@rdgnp

12.28. ὀλιγόπιστος@anvmpn

12.29. καί@cc/b σύ@rpn-p μή@x ζητέω@vdpa2p τίς@rqans ἐσθίω@vsaa2p καί@cc τίς@rqans πίνω@vsaa2p καί@cc μή@x μετεωρίζομαι@vdpp2p

12.30. οὗτος@rdanp γάρ@cc ὁ@dnnp ἔθνος@nnnpc ὁ@dgms κόσμος@ngmsc ἐπιζητέω@vipa3s οἶδα@vixa3s δέ@cc ὁ@dnms πατήρ@nnmsc ὅτι@cs χρῄζω@vipa2p οὗτος@rdgnp

12.31. ζητέω@vdpa2p δέ@cc ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc καί@cc οὗτος@rdnnp προστίθημι@vifp3s σύ@rpd-p

12.32. ὁ@dnns μικρός@annnsn ποίμνιον@nnnsc ὁ@dnms πατήρ@nnmsc

12.35. ὁ@dnfp ὀσφύς@nnfpc περιζώννυμι@vpxpnfp ὁ@dnmp λύχνος@nnmpc καίω@vpppnmp

12.36. προσδέχομαι@vppmdmp ὁ@dams κύριος@namsc πότε@b ἀναλύω@vifa3s ἐκ@pg ὁ@dgmp γάμος@ngmpc

12.37. δοῦλος@nnmpc

12.38. ἑσπερινός@andfsn φυλακή@ndfsc

12.39. εἰ@cs οἶδα@viya3s ὁ@dnms οἰκοδεσπότης@nnmsc ποῖος@aqdfsn ὥρα@ndfsc ὁ@dnms κλέπτης@nnmsc ἔρχομαι@vipm3s οὐ@b ἄν@x ἀφίημι@viaa3s διορύσσω@vnap ὁ@dams οἶκος@namsc αὐτός@rpgms

12.40. ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc

12.41. ὁ@dnms Πέτρος@nnmsp πρός@pa ἐγώ@rpa-p ἤ@cc καί@cc πρός@pa πᾶς@aiampn ὁ@dafs παραβολή@nafsc λέγω@vipa2s

12.42. ἐπί@pg θεραπεία@ngfsc

12.43. ὁ@dnms δοῦλος@nnmsc ἔρχομαι@vpaanms ὁ@dnms κύριος@nnmsc

12.44. ἐπί@pd πᾶς@aidnpn ὁ@ddnp ὑπάρχω@vppadnp καθίστημι@vifa3s αὐτός@rpams

12.46. ἥκω@vifa3s ὁ@dnms κύριος@nnmsc ὁ@dgms δοῦλος@ngmsc ἐκεῖνος@rdgms ἐν@pd ἡμέρα@ndfsc ὅς@rrdfs/cor οὐ@b προσδοκάω@vipa3s καί@cc ἐν@pd ὥρα@ndfsc ὅς@rrdfs οὐ@b γινώσκω@vipa3s καί@cc ἀποχωρίζω@vifa3s αὐτός@rpams καί@cc ὁ@dans μέρος@nansc αὐτός@rpgms μετά@pg ὁ@dgmp ἄπιστος@angmpn τίθημι@vifa3s

12.47. ὁ@dnms γάρ@cc δοῦλος@nnmsc ὁ@dnms γινώσκω@vpaanms καί@cc μή@x ποιέω@vpaanms δέρω@vifp3s πολύς@ananpn

12.48. ὁ@dnms δέ@cc μή@x γινώσκω@vpaanms ποιέω@vpaanms δέ@cc ἄξιος@ananpn πληγή@ngfpc δέρω@vifp3s ὀλίγος@ananpn ὅς@rrdms δίδωμι@viap3s ζητέω@vifp3s παρά@pg αὐτός@rpgms καί@cc ὅς@rrdms παρατίθημι@viam3p πολύς@anansn περισσός@anansc αἰτέω@vifa3p αὐτός@rpams

12.49. πῦρ@nansc ἔρχομαι@viaa1s βάλλω@vnaa ἐπί@pg ὁ@dafs γῆ@nafsc

12.51. δοκέω@vipa2p ὅτι@cs ἔρχομαι@viaa3p εἰρήνη@nafsc βάλλω@vnaa ἐπί@pa ὁ@dafs γῆ@nafsc οὐχί@b λέγω@vipa1s σύ@rpd-p ἀλλά@cc διαμερισμός@namsc

12.53. διαμερίζω@vifp3s πατήρ@nnmsc ἐπί@pd υἱός@ndmsc καί@cc υἱός@nnmsc ἐπί@pd πατήρ@ndmsc καί@cc μήτηρ@nnfsc ἐπί@pd θυγάτηρ@ndfsc καί@cc θυγάτηρ@nnfsc ἐπί@pa μήτηρ@ndfsc καί@cc πενθερά@nnfsc ἐπί@pa ὁ@dafs νύμφη@nafsc καί@cc νύμφη@nnfsc ἐπί@pa ὁ@dafs πενθερά@nafsc

12.56. ὑποκριτής@nvmpc ὁ@dans πρόσωπον@nansc ὁ@dgms οὐρανός@ngmsc καί@cc ὁ@dgfs γῆ@ngfsc δοκιμάζω@vipa2p ὁ@dams δέ@cc καιρός@namsc οὗτος@rdams οὐ@b οἶδα@vixa2p δοκιμάζω@vnpa

12.57. καί@cc ὁ@dans δίκαιος@anansn οὐ@b ἀπό@pg ἑαυτοῦ@rxgmp κρίνω@vipa2p

12.58. μήποτε@cs κατασύρω@vspa3s σύ@rpa-s πρός@pa ὁ@dams κριτής@namsc καί@cc ὁ@dnms κριτής@nnmsc παραδίδωμι@vifa3s σύ@rpa-s ὁ@ddms πράκτωρ@ndmsc καί@cc ὁ@dnms πράκτωρ@nnmsc σύ@rpa-s βάλλω@vifa3s εἰς@pa φυλακή@nafsc

12.59. οὐ@b μή@x ἐξέρχομαι@vsaa2s ἐκεῖθεν@b ἕως@cs καί@cc ὁ@dams ἔσχατος@anamsn κοδράντης@namsc ἀποδίδωμι@vsaa2s

13.10. ἐν@pd ὁ@ddnp σάββατον@ndnpc

13.15. ἕκαστος@ainmsn σύ@rpg-p ὁ@ddnp σάββατον@ndnpc οὐ@b λύω@vipa3s ὁ@dams ὄνος@namsc αὐτός@rpgms ἤ@cc ὁ@dams βοῦς@namsc ἀπό@pg ὁ@dgfs φάτνη@ngfsc καί@cc ἀπάγω@vpaanms ποτίζω@vipa3s

13.16. οὗτος@rdafs δέ@cc θυγάτηρ@nafsc Ἀβραάμ@ngmsp εἰμί@vppaafs ὅς@rrafs δέω@viaa3s ὁ@dnms Σατανᾶς@nnmsp

13.18. ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc

13.19. ὅμοιος@annfsn εἰμί@vipa3s κόκκος@ndmsc σίναπι@ngnsc ὅς@rrams λαμβάνω@vpaanms ἄνθρωπος@nnmsc σπείρω@viaa3s εἰς@pa κῆπος@namsc

13.20. ὁ@dafs βασιλεία@nafsc ὁ@dgms θεός@ngmsc

13.21. ὅμοιος@annfsn εἰμί@vipa3s ζύμη@ndfsc

13.25. ἐάν@x ἐγείρω@vsap3s ὁ@dnms οἰκοδεσπότης@nnmsc καί@cc ἀποκλείω@vsaa3s ὁ@dafs θύρα@nafsc κρούω@vnpa ἀποκρίνομαι@vpapnms λέγω@vifa3s οὐ@b οἶδα@vixa1s σύ@rpa-p πόθεν@b εἰμί@vipa2p

13.26. λέγω@vnpa ἐσθίω@viaa1p ἐνώπιον@pg σύ@rpg-s καί@cc πίνω@viaa1p καί@cc ἐν@pd ὁ@ddfp πλατύς@andfpn ἐγώ@rpg-p διδάσκω@viaa2s

13.27. ἀφίστημι@vdaa2p ἀπό@pg ἐγώ@rpg-s πᾶς@aivmpn ἐργάτης@nvmpc ἀδικία@ngfsc

13.28. ἐκεῖ@b εἰμί@vifm3s ὁ@dnms κλαυθμός@nnmsc καί@cc ὁ@dnms βρυγμός@nnmsc ὁ@dgmp ὀδούς@ngmpc ὅτε@cs ὁ@damp δίκαιος@anampn ὁράω@vsaa2p ἐν@pd ὁ@ddfs βασιλεία@ndfsc ὁ@dgms θεός@ngmsc σύ@rpa-p δέ@cc κρατέω@vpppamp ἔξω@b

14.12. ἄριστον@nansc ἤ@cc δεῖπνον@nansc μή@x φωνέω@vdpa2s

14.14. οὐ@b ἔχω@vipa3p ἀνταποδίδωμι@vnaa ἐν@pd ὁ@ddfs ἀνάστασις@ndfsc

14.16. ἄνθρωπος@nnmsc τὶς@ainmsn ποιέω@viia3s δεῖπνον@nansc καί@cc καλέω@viaa3s πολύς@anampn

14.17. ἀποστέλλω@viaa3s ὁ@dams δοῦλος@namsc αὐτός@rpgms

14.18. ἄρχω@viam3p παραιτέομαι@vnpm ἀγρός@namsc ἀγοράζω@viaa1s

14.19. ζεῦγος@nanpc βοῦς@ngmpc ἀγοράζω@viaa1s

14.20. γυνή@nafsc γαμέω@viaa1s

14.21. ἀπαγγέλλω@viaa3s τότε@b ἐπαρθεὶς@dnms οἰκοδεσπότης@nnmsc εἰς@pa ὁ@dafp πλατύς@anafpn καί@cc ῥύμη@nafpc ὁ@dgfs πόλις@ngfsc

14.22. ἔτι@b τόπος@nnmsc εἰμί@vipa3s

14.23. εἰς@pa ὁ@dafp ὁδός@nafpc καί@cc φραγμός@nampc

14.24. οὐδείς@rinms γεύω@vifm3s

14.33. ἀποτάσσω@vipm3s πᾶς@aidnpn

15.4. πρόβατον@nanpc ἀπόλλυμι@vpaanms

15.8. δραχμή@nafpc ἀπόλλυμι@vsaa3s

15.10. χαρά@nnfsc ἐνώπιον@pg ὁ@dgms θεός@ngmsc

16.9. καί@cc ἐγώ@rpn-s λέγω@vipa1s σύ@rpd-p ποιέω@vdaa2p σύ@rpd-p φίλος@anampn ἐκ@pg ὁ@dgms μαμωνᾶς@ngmsc ὁ@dgfs ἀδικία@ngfsc

16.11. εἰ@cs ἐν@pd ὁ@ddms ἄδικος@andmsn μαμωνᾶς@ndmsc πιστός@annmpn οὐ@b γίνομαι@viam2p ὁ@dans ἀληθινός@anansn τίς@rqnms σύ@rpd-p πιστεύω@vifa

16.12. εἰ@cs ἐν@pd ὁ@ddns ἀλλότριος@andnsn πιστός@annmpn οὐ@b εὑρίσκω@viap2p ὁ@dans ἐμός@asansn τίς@rqnms δίδωμι@vifa3s σύ@rpd-p

16.13. οὐδείς@ainmsn δύναμαι@vipm3s δύο@acdmpn κύριος@ndmpc δουλεύω@vnpa εἷς@acgmsn καταφρονέω@vifa3s καί@cc ὁ@dgms ἕτερος@aigmsn ἀντέχω@vifm3s οὐ@b δύναμαι@vipm2p θεός@ndmsc δουλεύω@vnpa καί@cc μαμωνᾶς@ndmsc

16.14. ὁ@dnmp Φαρισαῖος@nnmpp φιλάργυρος@annmpn ἐκμυκτηρίζω@viia3p

16.15. καί@cc λέγω@viaa3s αὐτός@rpdmp σύ@rpn-p εἰμί@vipa2p ὁ@dnmp δικαιόω@vppanmp ἑαυτοῦ@rxamp ἐνώπιον@pg ὁ@dgmp ἄνθρωπος@ngmpc ὁ@dnms δέ@cc θεός@nnmsc γινώσκω@vipa3s ὁ@dafp καρδία@nafpc σύ@rpg-p

16.16. ὁ@dnms νόμος@nnmsc καί@cc ὁ@dnmp προφήτης@nnmpc ἕως@cs Ἰωάννης@ngmsp ἐκ@pg ὅς@rrgns ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc εὐαγγελίζω@vipp3s καί@cc πᾶς@ainmsn εἰς@pa αὐτός@rpafs βιάζομαι@vipm3s

16.17. εὔκοπος@annnsc δέ@cc εἰμί@vipa3s ὁ@dams οὐρανός@namsc καί@cc ὁ@dafs γῆ@nafsc παρέρχομαι@vnaa ἤ@cc ὁ@dgmp λόγος@ngmpc ἐγώ@rpg-s εἷς@acafsn κεραία@nafsc πίπτω@vnaa

16.18. ὁ@dnms ἀπολύω@vppanms ὁ@dafs γυνή@nafsc αὐτός@rpgms καί@cc γαμέω@vppanms ἕτερος@aiafsn μοιχεύω@vipa3s καί@cc ὁ@dnms ἀπολύω@vpxpafs ἀπό@pg ἀνήρ@ngmsc γαμέω@vppanms ὁμοίως@b μοιχός@nnmsc εἰμί@vipa3s

16.19. ἄνθρωπος@nnmsc τὶς@ainmsn εἰμί@viia3s πλούσιος@annmsn καί@cc ἐνδιδύσκω@viim3s πορφύρα@nafsc καί@cc βύσσος@nafsc εὐφραίνω@vpppnms κατά@pa ἡμέρα@nafsc λαμπρῶς@b

16.20. πτωχός@annmsn δέ@cc τὶς@ainmsn ὄνομα@ndnsc Λάζαρος@nnmsp βάλλω@viyp3s εἰς@pa ὁ@dams πυλών@namsc ἑλκόω@vpxpnms

16.21. καί@cc ἐπιθυμέω@vppanms χορτάζω@vnap ἀπό@pg ὁ@dgnp πίπτω@vppagnp ἀπό@pg ὁ@dgfs τράπεζα@ngfsc ὁ@dgms πλούσιος@angmsn ἀλλά@cc καί@b ὁ@dnmp κύων@nnmpc ἔρχομαι@vppmnmp λείχω@viia3p ὁ@danp τραῦμα@nanpc αὐτός@rpgms

16.22. γίνομαι@viam3s δέ@cc ἀποθνήσκω@vnaa ὁ@dams πτωχός@anamsn καί@cc ἀποφέρω@vnap αὐτός@rpams ὑπό@pg ἄγγελος@ngmpc εἰς@pa ὁ@dams κόλπος@namsc Ἀβραάμ@ngmsp ἀποθνήσκω@viaa3s δέ@cc καί@b ὁ@dnms πλούσιος@annmsn καί@cc θάπτω@viap3s

16.23. ἐν@pd ὁ@ddms ᾅδης@ndmsc ἐπαίρω@vpaanms οὖν@cc ὁ@damp ὀφθαλμός@nampc αὐτός@rpgms ὑπάρχω@vppanms ἐν@pd βάσανος@ndfpc ὁράω@vipa3s Ἀβραάμ@namsp ἀπό@pg μακρόθεν@b καί@cc Λάζαρος@namsp ἐν@pd ὁ@ddms κόλπος@ndmsc αὐτός@rpgms

16.24. καί@cc αὐτός@rtnms φωνέω@vpaanms λέγω@viaa3s πατήρ@nvmsc Ἀβραάμ@nvmsp ἐλεέω@vdaa2s ἐγώ@rpa-s καί@cc πέμπω@vdaa2s Λάζαρος@namsp ἵνα@cs βάπτω@vsaa3s ὁ@dans ἄκρον@nansc ὁ@dgms δάκτυλος@ngmsc ὕδωρ@ngnsc καί@cc καταψύχω@vsaa3s ὁ@dafs γλῶσσα@nafsc ἐγώ@rpg-s ὅτι@cs ὀδυνάω@vipp1s ἐν@pd ὁ@ddfs φλόξ@ndfsc οὗτος@rddfs

16.25. Ἀβραάμ@nnmsp δέ@cc λέγω@viaa3s τέκνον@nvnsc μιμνήσκομαι@vdap2s ὅτι@cs ἀπολαμβάνω@viaa2s σύ@rpn-s ὁ@danp ἀγαθός@ananpn ἐν@pd ὁ@ddfs ζωή@ndfsc σύ@rpg-s καί@cc Λάζαρος@nnmsp ὁμοίως@b ὁ@danp κακός@ananpn νῦν@b δέ@cc ὧδε@b παρακαλέω@vipp3s σύ@rpn-s δέ@cc ὀδυνάω@vipp2s

16.26. καί@cc ἐν@pd πᾶς@aidnpn οὗτος@rddnp μεταξύ@pg σύ@rpg-p καί@cc ἐγώ@rpg-p χάσμα@nnnsc μέγας@annnsn στηρίζω@vixp3s ὅπως@cs ὁ@dnmp ἐνταῦθα@b διαβαίνω@vnaa πρός@pa σύ@rpa-p μή@x δύναμαι@vspm3p μηδέ@cc ὁ@dnmp ἐκεῖθεν@b ὧδε@b διαπεράω@vspa3p

16.27. ἐρωτάω@vipa1s οὖν@cc σύ@rpa-s πατήρ@nvmsc ἵνα@cs πέμπω@vsaa2s αὐτός@rpams εἰς@pa ὁ@dams οἶκος@namsc ὁ@dgms πατήρ@ngmsc ἐγώ@rpg-s

16.28. ἔχω@vipa1s γάρ@cc ἐκεῖ@b πέντε@ac---n ἀδελφός@nampc ὅπως@cs διαμαρτύρομαι@vspm3s αὐτός@rpdmp μή@x καί@b αὐτός@rtnmp ἔρχομαι@vsaa3p εἰς@pa οὗτος@rdams ὁ@dams τόπος@namsc ὁ@dgfs βάσανος@ngfsc

16.29. λέγω@vipa3s αὐτός@rpdms ἔχω@vipa3p ἐκεῖ@b Μωϋσῆς@namsp καί@cc ὁ@damp προφήτης@nampc αὐτός@rpgmp ἀκούω@vdaa3p

16.30. ὁ@dnms δέ@cc λέγω@viaa3s οὐχί@b πατήρ@nvmsc ἀλλά@cc ἐάν@cs τὶς@rinms ἐκ@pg νεκρός@angmpn πορεύομαι@vsap3s πρός@pa αὐτός@rpamp μετανοέω@vsaa3p

16.31. ὁ@dnms δέ@cc λέγω@viaa3s εἰ@cs Μωϋσῆς@ngmsp καί@cc προφήτης@ngmpc οὐ@b ἀκούω@viaa3p οὐδέ@b ἄν@b τὶς@rinms ἐκ@pg νεκρός@angmpn ἀπέρχομαι@vsaa3s ἀκούω@vsaa3p αὐτός@rpgms

17.1. σκάνδαλον@nanpc οὐαί@i ἐκεῖνος@rddms διά@pg ὅς@rrgms ὁ@dnns σκάνδαλον@nnnsc ἔρχομαι@vipm3s

17.2. συμφέρω@viia3s αὐτός@rpdms εἰ@cs οὐ@b γεννάω@viap3s ἤ@cc εἰ μυλικός@annmsn λίθος@nnmsc περί@pa ὁ@dams τράχηλος@namsc αὐτός@rpgms περίκειμαι@viip3s καί@cc ῥίπτω@vixp3s εἰς@pa ὁ@dafs θάλασσα@nafsc ἤ@cc ἵνα@cs εἷς@acamsn ὁ@dgmp μικρός@angmpn οὗτος@rdgmp σκανδαλίζω@vsaa3s

17.3. ἐάν@cs ἁμαρτάνω@vsaa3s ὁ@dnms ἀδελφός@nnmsc σύ@rpgms ἐπιτιμάω@vdaa2s

17.4. ἐάν@cs ἑπτάκις@b ἁμαρτάνω@vsaa3s εἰς@pa σύ@rpa-s ἀφίημι@vifa2s

17.11. διέρχομαι@viim3s διά@pa μέσος@anansn Σαμάρεια@ngfsp

17.12. δέκα@ac---n λεπρός@annmpn

17.14a. ἀποστέλλω@viaa3s αὐτός@rpamp λέγω@vppanms

4.27. πολύς@annmpn λεπρός@annmpn εἰμί@viia3p ἐν@pd ὁ@ddms Ἰσραήλ@ndmsp ἐν@pd ἡμέρα@ndfpc Ἐλισαῖος@ngmsp ὁ@dgms προφήτης@ngmsc καί@cc οὐ@b καθαρίζω@viap3s εἰ@cs μή@x Ναιμάν@nnmsp ὁ@dnms Σύρος@nnmsp

17.14b. πορεύομαι@vpaprnmp δείκνυμι@vdaa2p ἑαυτοῦ@rxamp ὁ@ddmp ἱερεύς@ndmpc καί@cc γίνομαι@viam3s ἐν@pd ὁ@ddns ὑπάγω@vnpa καθαρίζω@viap3p

17.15. εἷς@acnmsn ἐκ@pg αὐτός@rpgmp δοξάζω@vppanms ὁ@dams θεός@namsc

17.16. αὐτός@rtnms εἰμί@viia3s Σαμαρίτης@nnmsp

17.18. δίδωμι@vnaa δόξα@nafsc ὁ@ddms θεός@ndmsc

17.19. καί@b θαυμάζω@vpaanms αὐτός@rpams λέγω@viaa3s αὐτός@rpdms ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s

17.20. ἐπερωτάω@vpaprnms δέ@cc ὑπό@pg ὁ@dgmp Φαρισαῖος@ngmpp πότε@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc λέγω@viaa3s οὐ@b ἔρχομαι@vipm3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc μετά@pg παρατήρησις@ngfsc

17.21. οὐδέ@cc λέγω@vifa3p ἰδού@i ὧδε@b ἰδού@i ἐκεῖ@b ἰδού@i γάρ@cc ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc ἐντός@pg σύ@rpg-p εἰμί@vipa3s

17.22. ἔρχομαι@vifm3p ἡμέρα@nnfpc ὅταν@cs ἐπιθυμέω@vifa2p ὁράω@vnaa εἷς@acafsn ὁ@dgfp ἡμέρα@ngfpc ὁ@dgms υἱός@ngmsc ὁ@dgms ἄνθρωπος@ngmsc

17.25. πρῶτος@b δεῖ@vipa3s ὁ@dams υἱός@namsc ἄνθρωπος@ngmsc πολύς@ananpn πάσχω@vnaa καί@cc ἀποδοκιμάζω@vnap

17.26. ἐν@pd ὁ@ddfp ἡμέρα@ndfpc Νῶε@ngmsp

17.28. Λώτ@ngmsp

17.32. μνημονεύω@vdpa2p ὁ@dgfs γυνή@ngfsc Λώτ@ngmsp
18.1. πρός@pa ὁ@dans δεῖ@vnpa πάντοτε@b προσεύχομαι@vnpm αὐτός@rpamp καί@cc μή@x ἐγκακέω@vnpa παραβολή@nafsc
18.2. κριτής@nnmsc τὶς@ainfsn χήρα@nnfsc
18.7. ὁ@dnms θεός@nnmsc ποιέω@vifa3s ὁ@dafs ἐκδίκησις@nafsc ὁ@dgmp ἐκλεκτός@angmpn αὐτός@rpgms
18.10. ἄνθρωπος@nnmpc δύο@acnmpn εἰς@pa ὁ@dans ἱερόν@nansc προσεύχομαι@vnam ὁ@dnms εἷς@acnmsn Φαρισαῖος@nnmsp καί@cc ὁ@dnms ἕτερος@ainmsn τελώνης@nnmsc
18.14. δικαιόω@vpxpnms ὁ@dnms ταπεινόω@vppanms
18.16. ἀφίημι@vdaa2p ὁ@danp παιδίον@nanpc ἔρχομαι@vnpm πρός@pa ἐγώ@rpa-s ὁ@dgnp γάρ@cc τοιοῦτος@adgnpn εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgmp οὐρανός@ngmpc
18.18. λέγω@viaa3s τὶς@ainmsn πρός@pa αὐτός@rpams
18.19. ὁ@dnms δέ@cc τίς@rqans ἐγώ@rpa-s λέγω@vipa2s ἀγαθός@anamsn εἷς@acnmsn εἰμί@vipa3s ἀγαθός@annmsn θεός@nnmsc ὁ@dnms πατήρ@nnmsc
18.20. ὁ@dafp ἐντολή@nafpc οἶδα@vixa2s μή@x φονεύω@vsaa2s μή@x μοιχεύω@vsaa2s μή@x κλέπτω@vsaa2s μή@x ψευδομαρτυρέω@vsaa2s τιμάω@vdpa2s ὁ@dams πατήρ@namsc σύ@rpg-s καί@cc ὁ@dafs μήτηρ@nafsc
18.21. καί@cc φημί@vipa3s οὗτος@rdanp πᾶς@aianpn φυλάσσω@viaa1s ἐκ@pg νεότης@ngfsc
18.22. ἀκούω@vpaanms οὗτος@rdanp ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s εἷς@acnnsn σύ@rpd-s λείπω@vipa3s πᾶς@aianpn ὅσος@rranp ἔχω@vipa2s πωλέω@vdaa2s καί@cc διαδίδωμι@vdaa2s πτωχός@andmpn καί@cc ἔχω@vifa2s θησαυρός@namsc ἐν@pd οὐρανός@ndmpc καί@cc δεῦρο@b ἀκολουθέω@vdpa2s ἐγώ@rpd-s
18.35. γίνομαι@viam3s δέ@cc ἐν@pd ὁ@ddns ἐγγίζω@vnpa αὐτός@rpams εἰς@pa Ἰεριχώ@nafsp καί@cc τὶς@ainmsn τυφλός@annmsn ἐπαιτέω@vppanms κάθημαι@viim3s παρά@pa ὁ@dafs ὁδός@nafsc
18.36. ἀκούω@vpaanms δέ@cc ὄχλος@ngmsc διαπορεύομαι@vppmgms πυνθάνομαι@viim3s τίς@rqnns ἄν@x εἰμί@vopa3s οὗτος@rdnns
18.37. ἀπαγγέλλω@vsap3s δέ@cc αὐτός@rpdms ὅτι@cs Ἰησοῦς@nnmsp παρέρχομαι@vipm3s
18.38. καί@cc βοάω@viaa3s λέγω@vppanms Ἰησοῦς@nvmsp υἱός@nvmsc Δαυίδ@ngmsp ἐλεέω@vdaa2s ἐγώ@rpa-s
18.39. ὁ@dnmp δέ@cc προάγω@vppanmp ἐπιτιμάω@viia3p αὐτός@rtnms ἵνα@cs σιωπάω@vsaa3s αὐτός@rtnms δέ@cc πολύς@andnsn μᾶλλον@b κράζω@viia3s υἱός@nvmsc Δαυίδ@ngmsp ἐλεέω@vdaa2s ἐγώ@rpa-s
18.40. ἵστημι@vpapnms δέ@cc κελεύω@viaa3s αὐτός@rpams ἄγω@vnap ἐγγίζω@vpaagms δέ@cc αὐτός@rpgms ἐπερωτάω@viaa3s αὐτός@rpams
18.41. τίς@rqans σύ@rpd-s θέλω@vipa2s ποιέω@vsaa1s ὁ@dnms δέ@cc λέγω@viaa3s κύριος@nvmsc ἵνα@cs ἀναβλέπω@vsaa1s
18.42. καί@cc ἀποκρίνομαι@vpapnms λέγω@viaa3s ὁ@dnms Ἰησοῦς@nnmsp ἀναβλέπω@vdaa2s ὁ@dnfs πίστις@nnfsc σύ@rpg-s σῴζω@vixa3s σύ@rpa-s
18.43. καί@cc παραχρῆμα@b ἀναβλέπω@viaa3s καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc αἶνος@namsc δίδωμι@viaa3s ὁ@ddms θεός@ndmsc
19.1. Ζακχαῖος@nnmsp
19.6. ὑποδέχομαι@viam3s αὐτός@rpams
19.8. ὁ@danp ἥμισυς@ananpn ὁ@dgnp ὑπάρχω@vppagnp δίδωμι@vipa1s καί@cc εἰ@cs τὶς@rigms τὶς@rians συκοφαντέω@viaa1s τετραπλοῦς@anansn ἀποδίδωμι@vipa1s
19.9. σήμερον@b σωτηρία@nnfsc οὗτος@rddms ὁ@ddms οἶκος@ndmsc

19.10. ἔρχομαι@viaa3s γάρ@cc ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc σῴζω@vnaa ὁ@dans ἀπόλλυμι@vpxaans

19.13. δοῦλος@nampc δίδωμι@viaa3s αὐτός@rpdmp μνᾶ@nafpc πραγματεύομαι@vdam2p

19.22. αὐστηρός@annmsn αἴρω@vppanms ὅς@rrans οὐ@b τίθημι@viaa1s καί@cc θερίζω@vppanms ὅς@rrans οὐ@b σπείρω@viaa1s

19.26. ἀπό@pg ὁ@dgms μή@x ἔχω@vppagms καί@cc ὅς@rrans δοκέω@vipa3s ἔχω@vnpa αἴρω@vifp3s

20.1. ὁ@dnmp Φαρισαῖος@nnmpp

20.4. ὁ@dnns βάπτισμα@nnnsc ὁ@dnns Ἰωάννης@ngmsp

20.5. ἐκ@pg οὐρανός@ngmpc διά@pa τίς@rqans οὐ@b πιστεύω@viaa2p αὐτός@rpdms

20.6. ἐκ@pg ἄνθρωπος@ngmpc καταλιθάζω@vifa3s ἐγώ@rpa-p

20.8. οὐδέ@cc ἐγώ@rpn-s λέγω@vipa1s σύ@rpd-p ἐν@pd ποῖος@aqdfsn ἐξουσία@ndfsc οὗτος@rdanp ποιέω@vipa1s

20.19. καί@cc ζητέω@viaa3p ἐπιβάλλω@vnaa ἐπί@pa αὐτός@rpams ὁ@dafp χείρ@nafpc καί@cc φοβέω@viap3p

20.25. ἀποδίδωμι@vdaa2p ὁ@danp Καῖσαρ@ngmsp Καῖσαρ@ndmsp καί@cc ὁ@danp ὁ@dgms θεός@ngmsc ὁ@ddms θεός@ndmsc

20.27. Σαδδουκαῖος@ngmpp

20.28. Μωϋσῆς@nnmsp γράφω@viaa3s

20.29. ἑπτά@ac---n ἀδελφός@nnmpc

20.31. ὁ@dnmp ἑπτά@ac---n ἀποθνήσκω@viaa3p

20.33. τίς@rqgms αὐτός@rpgmp γίνομαι@vipm3s γυνή@nnfsc ἐν@pd ὁ@ddfs ἀνάστασις@ndfsc

20.34. ἀποκρίνομαι@vpapnms ὁ@dnmp υἱός@nnmpc ὁ@dgms αἰών@ngmsc οὗτος@rdgms γαμέω@vipa3p καί@cc γαμίσκω@vipp3p

20.35 ὅς@rramp δέ@cc καταξιόω@viaa3s ὁ@dnms θεός@nnmsc ὁ@dgms αἰών@ngmsc ἐκεῖνος@rdgms τυγχάνω@vnaa ὁ@dgfs ἀνάστασις@ngfsc ὁ@dgfs ἐκ@pg νεκρός@angmpn οὔτε@cc γαμέω@vipa3p οὔτε@cc γαμίζω@vipp3p

20.36. οὐδέ@cc γάρ@cc ἀποθνήσκω@vnaa ἔτι@b μέλλω@vipa3p ἰσάγγελος@annmpn γάρ@cc εἰμί@vipa3p ὁ@dgms θεός@ngmsc ὁ@dgfs ἀνάστασις@ngfsc υἱός@nnmpc

20.39. γραμματεύς@nnmpc λέγω@viaa3p διδάσκαλος@nvmsc καλῶς@b λέγω@viaa2s

20.41. τίς@rqnns σύ@rpd-p δοκέω@vipa3s περί@pg ὁ@dgms Χριστός@ngmsp τίς@rqgms υἱός@nnmsc εἰμί@vipa3s λέγω@vipa3p αὐτός@rpdms ὁ@dgms Δαυίδ@ngmsp

20.44. Δαυίδ@nnmsp κύριος@namsc αὐτός@rpams καλέω@vipa3s

21.7. ἐπερωτάω@viaa3p αὐτός@rpams ὁ@dnmp μαθητής@nnmpc

21.8. πολύς@annmpn ἔρχομαι@vifm3p ἐπί@pd ὁ@ddns ὄνομα@ndnsc ἐγώ@rpg-s λέγω@vppanmp ἐγώ@rpn-s εἰμί@vipa1s ὁ@dnms Χριστός@nnmsp

21.9. πόλεμος@nampc δεῖ@vipa3s οὗτος@rdanp γίνομαι@vnam

21.10. βασιλεία@nafsc ἐπί@pa βασιλεία@nafsc καί@cc ἔθνος@nansc ἐπί@pa ἔθνος@nansc

21.11. λοιμός@nnmpc καί@cc λιμός@nnfpc/nnmpc σεισμός@nnmpc τέ@cc φόβητρον@nnnpc τέ@cc καί@cc σημεῖον@nnnpc ἀπό@pg οὐρανός@ngmsc

21.12. πρό@pg δέ@cc οὗτος@rdgnp διώκω@vifa3p

21.13. ἀποβαίνω@vifm3s σύ@rpd-p εἰς@pa μαρτύριον@nansc καί@cc σωτηρία@nafsc

21.14. μή@x προμελετάω@vnpa ἀπολογέομαι@vnap

21.15. ἐγώ@rpn-s δίδωμι@vifa1s σύ@rpd-p σοφία@nafsc

21.16. ὑπό@pg συγγενής@angmpn

21.17. μισέω@vpppnmp διά@pa ὁ@dans ὄνομα@nansc ἐγώ@rpg-s

21.19. ἐν@pd δέ@cc ὁ@ddfs ὑπομονή@ndfsc σῴζω@vifa2p ἑαυτοῦ@rxamp

21.20. ὅταν@cs δέ@cc ὁράω@vsaa2p κυκλόω@vpppafs ὑπό@pg στρατόπεδον@ngnpc Ἰερουσαλήμ@nafsp

21.25. σημεῖον@nnnpc ἐν@pd ἥλιος@ndmsc καί@cc σελήνη@ndfsc καί@cc ἄστρον@ndnpc καί@cc ἐπί@pg ὁ@dgfs γῆ@ngfsc συνοχή@nnfsc ἔθνος@ngnpc ἐν@pd ἀπορία@ndfsc ὡς@cs ἦχος@ngnsc θάλασσα@ngfsc κυμαίνω@vppagfs

21.26. προσδοκία@ngfsc ὁ@dgnp ἐπέρχομαι@vppmgnp ὁ@ddfs οἰκουμένη@ndfsc αὐτός@rpnfp γάρ@cc ὁ@dnfp δύναμις@nnfpc ὁ@dgmp οὐρανός@ngmpc σαλεύω@vifp3p

21.27. καί@cc τότε@b ὁράω@vifm3p ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc ἔρχομαι@vppmams ἀπό@pg ὁ@dgmp οὐρανός@ngmpc μετά@pg δύναμις@ngfsc πολύς@angfsn

21.28. οὗτος@rdgnp δέ@cc γίνομαι@vppmgnp ἀνακύπτω@vdaa2p καί@cc ἐπαίρω@vdaa2p ὁ@dafp κεφαλή@nafpc διότι@cs ἐγγίζω@vixa3s ὁ@dnfs ἀπολύτρωσις@nnfsc σύ@rpg-p

21.29. παραβολή@nafsc ὁράω@vdaa2p ὁ@dafs συκῆ@nafsc καί@cc πᾶς@aianpn ὁ@danp δένδρον@nanpc

21.30. ὅταν@cs προβάλλω@vsaa3p ὁ@dams καρπός@namsc αὐτός@rpgmp γινώσκω@vipa3p ὁ@dnmp ἄνθρωπος@nnmpc ὅτι@cs ὁ@dnns θέρος@nnnsc ἐγγίζω@vixa3s

21.31. οὕτω@b καί@cc σύ@rpn-p ὅταν@cs ὁράω@vsaa2p οὗτος@rdanp γίνομαι@vppmanp γινώσκω@vipa2p/vdpa2p ὅτι@cs ἐγγύς@b εἰμί@vipa3s ὁ@dnfs βασιλεία@nnfsc ὁ@dgms θεός@ngmsc

21.32. ἀμήν@t λέγω@vipa1s σύ@rpd-p οὐ@b μή@x παρέρχομαι@vsaa3s ὁ@dnms οὐρανός@nnmsc καί@cc ὁ@dnfs γῆ@nnfsc εἰ@cs μή@x πᾶς@ainnpn γίνομαι@vsam3s

21.33. ὁ@dnfs γῆ@nnfsc καί@cc ὁ@dnms οὐρανός@nnmsc παρέρχομαι@vifm3s ὁ@dnms δέ@cc λόγος@nnmsc ἐγώ@rpgms μένω@vipa3s εἰς@pa ὁ@dams αἰών@namsc

21.34. προσέχω@vdpa2p δέ@cc ἑαυτοῦ@rxdmp μήποτε@cs βαρέω@vsap3p σύ@rpg-p ὁ@dnfp καρδία@nnfpc ἐν@pd κραιπάλη@ndfsc καί@cc μέθη@ndfsc καί@cc βιωτικός@andfpn μέριμνα@ndfpc καί@cc ἐφίστημι@vsaa3s ἐπί@pa σύ@rpa-p αἰφνίδιος@annfsn ὁ@dnfs ἡμέρα@nnfsc ἐκεῖνος@rdnfs

21.35. ὡς@cs παγίς@nnfsc

21.37. εἰμί@viia3s δέ@cc ὁ@dafp ἡμέρα@nafpc ἐν@pd ὁ@ddns ἱερόν@ndnsc διδάσκω@vppanms ὁ@dafp νύξ@nafpc ἐξέρχομαι@vppmnms εἰς@pa ἐλαία@ngfpc

21.38. καί@cc πᾶς@ainmsn ὁ@dnms λαός@nnmsc ὀρθρίζω@viia3s ἐν@pd ὁ@ddns ἱερόν@ndnsc ἀκούω@vnpa αὐτός@rpgms

22.1. ἑορτή@nnfsc πάσχα@nnnsc

22.3. ἀπέρχομαι@vpaanms δέ@cc Ἰούδας@nnmsp ὁ@dnms καλέω@vpppnms Ἰσκαριώθ@nnmsp εἰμί@vppanms ἐκ@pg ὁ@dgms ἀριθμός@ngmsc ὁ@dgmp δώδεκα@ac---n

22.4. συλλαλέω@viaa3s ὁ@ddmp στρατηγός@ndmpc ὁ@dans πῶς@b αὐτός@rpdmp παραδίδωμι@vsaa3s αὐτός@rpdmp

22.5. ἀργύριον@nansc

22.8. καί@cc λέγω@viaa3s ὁ@ddms Πέτρος@ndmsp καί@cc ὁ@ddmp λοιπός@andmpn ἀπέρχομαι@vpaanmp ἑτοιμάζω@vdaa2p ἵνα@cs ἐσθίω@vsaa1p ὁ@dans πάσχα@nansc

22.14. καί@cc ἀναπίπτω@viaa3s καί@cc ὁ@dnmp δώδεκα@ac---n ἀπόστολος@nnmpc σύν@pd αὐτός@rpdms

22.15. λέγω@viaa3s πρός@pa αὐτός@rpamp ἐπιθυμία@ndfsc ἐπιθυμέω@viaa1s ὁ@dans πάσχα@nansc ἐσθίω@vnaa μετά@pg σύ@rpg-p πρό@pg ὁ@dgns ἐγώ@rpa-s πάσχω@vnaa

22.19. λαμβάνω@vpaanms ἄρτος@namsc εὐλογέω@vpaanms δίδωμι@viaa3s ὁ@ddmp μαθητής@ndmpc οὗτος@rdnns εἰμί@vipa3s ὁ@dnns σῶμα@nnnsc ἐγώ@rpg-s ὁ@dnns ὑπέρ@pg σύ@rpg-p δίδωμι@vpppnns οὗτος@rdans ποιέω@vdpa2p εἰς@pa ὁ@dafs ἐμός@asafsn ἀνάμνησις@nafsc

22.20. καί@cc ὁ@dans ποτήριον@nansc ὡσαύτως@b οὗτος@rdnns ὁ@dnns ποτήριον@nnnsc ὁ@dnfs διαθήκη@nnfsc ἐν@pd ὁ@ddns αἷμα@ndnsc ἐγώ@rpg-s

22.22. οὐαί@i διά@pg ὅς@rrgms παραδίδωμι@vipp3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc

22.34. ἀπαρνέομαι@vsam2s

22.41. καί@cc αὐτός@rpnms ἀποσπάω@viap3s ἀπό@pg αὐτός@rpgmp ὡσεί@b λίθος@ngmsc βολή@nafsc καί@cc τίθημι@vpaanms ὁ@danp γόνυ@nanpc προσεύχομαι@viim3s

22.47. Ἰούδας@nnmsp καί@cc ἐγγίζω@viaa3s καταφιλέω@vnaa αὐτός@rpams καί@cc λέγω@viaa3s χαίρω@vdpa2s ῥαββί@nvmsc

22.48. φίλημα@ndnsc παραδίδωμι@vipa2s

22.63. ὁ@dnmp συνέχω@vppanmp ἐμπαίζω@viia3p δέρω@vppanmp

22.64. καί@cc τύπτω@vppanmp καί@cc λέγω@vppanmp προφητεύω@vdaa2s τίς@rqnms εἰμί@vipa3s ὁ@dnms παίω@vpaanms σύ@rpa-s

22.66. ἀπάγω@viaa3p εἰς@pa ὁ@dans συνέδριον@nansc

22.67. εἰ@cs σύ@rpn-s εἰμί@vipa2s Χριστός@nnmsp λέγω@viaa3s ἐάν@cs λέγω@vsaa1s σύ@rpd-p οὐ@b μή@x πιστεύω@vsaa2p

22.69. ἀπό@pg ὁ@dgns νῦν@b εἰμί@vifm3s ὁ@dnms υἱός@nnmsc ὁ@dgms ἄνθρωπος@ngmsc κάθημαι@vppmnms ἐκ@pg δεξιός@angnpn ὁ@dgfs δύναμις@ngfsc ὁ@dgms θεός@ngmsc

22.70. σύ@rpn-s οὖν@cc ὁ@dnms υἱός@nnmsc ὁ@dgms θεός@ngmsc εἰμί@vipa2s ὁ@dnms δέ@cc ἀποκρίνομαι@viap3s σύ@rpn-p λέγω@vipa2p

23.1. ἄγω@viaa3p αὐτός@rpams ἐπί@pa ὁ@dams Πιλᾶτος@namsp

23.2. ἄρχω@viam3p δέ@cc κατηγορέω@vnpa αὐτός@rpgms λέγω@vppanmp οὗτος@rdams εὑρίσκω@viaa1p διαστρέφω@vppaams ὁ@dans ἔθνος@nansc καί@cc καταλύω@vppaams ὁ@dams νόμος@namsc καί@cc ὁ@damp προφήτης@nampc καί@cc κελεύω@vppaams φόρος@nampc μή@x δίδωμι@vnaa καί@cc ἀποστρέφω@vppaams ὁ@dafp γυνή@nafpc καί@cc ὁ@danp τέκνον@nanpc καί@cc λέγω@vppaams ἑαυτοῦ@rxams βασιλεύς@namsc Χριστός@namsp

23.3. ὁ@dnms Πιλᾶτος@nnmsp ἐρωτάω@viaa3s σύ@rpn-s εἰμί@vipa2s ὁ@dnms χριστός@annmsn φημί@viaa3s σύ@rpn-s λέγω@vipa2s

23.7. Πιλᾶτος@nnmsp ἀναπέμπω@viaa3s αὐτός@rpams πρός@pa Ἡρῴδης@namsp

23.8. ὁ@dnms Ἡρῴδης@nnmsp ὁράω@vpaanms ὁ@dams Ἰησοῦς@namsp χαίρω@viap3s λίαν@b

23.9. αὐτός@rtnms δέ@cc οὐδείς@rians ἀποκρίνομαι@viam3s αὐτός@rpdms

23.18. Βαραββᾶς@namsp

23.19. διά@pa φόνος@namsc

23.25. ἀπολύω@viaa3s χριστός@anamsn τίς@rqans κακός@anansn ποιέω@viaa3s αἰτέω@vppmnmp αὐτός@rpams σταυρόω@vnap

23.32. ἄγω@viip3p δέ@cc καί@b δύο@acnmpn κακοῦργος@annmpn

23.33. σταυρόω@viaa3p ὅς@rrams μέν@x ἐκ@pg δεξιός@angnpn ὅς@rrams δέ@cc ἐκ@pg ἀριστερός@angnpn καί@cc ἔρχομαι@vpaanmp εἰς@pa τόπος@namsc λέγω@vpppams κρανίον@nnnsc τόπος@nnmsc σταυρόω@viaa3p αὐτός@rpams

23.34. ὁ@dnms δέ@cc Ἰησοῦς@nnmsp λέγω@viia3s πατήρ@nvmsc ἀφίημι@vdaa2s αὐτός@rpdmp οὐ@b γάρ@cc οἶδα@vixa3p τίς@rqans ποιέω@vipa3p

23.44. ὥρα@nnfsc ἕκτος@aonfsn καί@cc σκότος@nnnsc γίνομαι@viam3s ἐπί@pa ὅλος@anafsn ὁ@dafs γῆ@nafsc

23.45. καί@cc σκοτίζω@viap3s ὁ@dnms ἥλιος@nnmsc σχίζω@viap3s καί@cc ὁ@dnns καταπέτασμα@nnnsc ὁ@dgms ναός@ngmsc

23.46. φωνέω@vpaanms μέγας@andfsn φωνή@ndfsc ὁ@dnms Ἰησοῦς@nnmsp λέγω@viaa3s πατήρ@nvmsc εἰς@pa χείρ@nafpc σύ@rpg-s παρατίθημι@vipa1s ὁ@dans πνεῦμα@nansc ἐγώ@rpg-s οὗτος@rdans δέ@cc λέγω@vpaanms ἐκπνέω@viaa3s

23.50. καί@cc ἰδού@i ἀνήρ@nnmsc ὄνομα@ndnsc Ἰωσήφ@nnmsp

23.51. οὐ@b εἰμί@viia3s συγκατατίθεμαι@vppmnms ὁ@ddfs βουλή@ndfsc καί@cc ὁ@ddfs πρᾶξις@ndfsc αὐτός@rpgmp

23.52. ὁ@ddms Πιλᾶτος@ndmsp αἰτέω@viam3s ὁ@dans σῶμα@nansc

23.53. καθαιρέω@vpaanms τὸ σῶμα ἐντυλίσσω@viaa3s σινδών@ndfsc καί@cc τίθημι@viaa3s ἐν@pd μνῆμα@ndnsc λαξευτός@andnsn

23.55. κατακολουθέω@vpaanfp δέ@cc ὁ@dnfp γυνή@nnfpc ὅστις@rrnfp εἰμί@viia3p συνέρχομαι@vpxanfp ἐκ@pg ὁ@dgfs Γαλιλαία@ngfsp αὐτός@rpdms θεάομαι@viam3p ὁ@dans μνημεῖον@nansc καί@cc ὡς@cs τίθημι@viap3s ὁ@dnns σῶμα@nnnsc αὐτός@rpgms

23.56. ὑποστρέφω@vpaanfp ἑτοιμάζω@viaa3p ἄρωμα@nanpc καί@cc μύρον@nanpc καί@cc ὁ@dans σάββατον@nansc ἡσυχάζω@viaa3p κατά@pa ὁ@dams νόμος@namsc

24.1. ὄρθρος@ngmsc βαθύς@angmsn ἔρχομαι@viaa3p ἐπί@pa ὁ@dans μνῆμα@nansc φέρω@vppanfp ὅς@rranp ἑτοιμάζω@viaa3p ἄρωμα@nanpc

24.3. οὐ@b εὑρίσκω@viaa3p ὁ@dans σῶμα@nansc

24.4. ἐν@pd ὁ@ddns ἀπορέω@vnpm αὐτός@rpafp περί@pg οὗτος@rdgns καί@cc δύο@acnmpn ἄγγελος@nnmpc ἐν@pd ἐσθής@ndfsc λαμπρός@andfsn

24.5. τίς@rqans ζητέω@vipa2p ὁ@dams ζάω@vppaams μετά@pg ὁ@dgmp νεκρός@angmpn

24.6. ἐγείρω@viap3s μιμνήσκομαι@vdap2p ὅσος@rranp λαλέω@viaa3s σύ@rpd-p ἐν@pd ὁ@ddfs Γαλιλαία@ndfsp

24.7. λέγω@vppanms ὅτι@cs δεῖ@vipa3s παραδίδωμι@vnap ὁ@dams υἱός@namsc ὁ@dgms ἄνθρωπος@ngmsc καί@cc σταυρόω@vnap καί@cc ὁ@ddfs τρίτος@aodfsn ἡμέρα@ndfsc ἀνίστημι@vnaa

24.9. ὑποστρέφω@vpaanfp ἀπό@pg ὁ@dgns μνημεῖον@ngnsc ἀπαγγέλλω@viaa3p πᾶς@aianpn οὗτος@rdanp ὁ@ddmp ἕνδεκα@ac---n

24.11. ἀπιστέω@viia3p

24.13. δύο@acnmpn ἐκ@pg αὐτός@rpgmp πορεύομαι@vppmnmp

24.15. Ἰησοῦς@nnmsp ἐγγίζω@vpaanms αὐτός@rpdmp

24.18. Κλεοπᾶς@nnmsp

24.21. ἐγώ@rpn-p δέ@cc νομίζω@viia1p ὅτι@cs αὐτός@rtnms εἰμί@vipa3s ὁ@dnms λυτρωτής@nnmsc ὁ@dams Ἰσραήλ@namsp

24.25. ὦ@i ἀνόητος@anvmpn καί@cc βραδύς@anvmpn ὁ@ddfs καρδία@ndfsc ὁ@dgns πιστεύω@vnpa ἐπί@pd πᾶς@aidnpn ὅς@rrdnp λαλέω@viaa3p πρός@pa σύ@rpamp

24.26. ὅτι@cs δεῖ@viia3s οὗτος@rdanp πάσχω@vnaa ὁ@dams Χριστός@namsp

24.30. ὁ@dams ἄρτος@namsc κλάω@vpaanms

24.31. ἀνοίγω@viap3p αὐτός@rpgmp ὁ@dnmp ὀφθαλμός@nnmpc καί@cc ἐπιγινώσκω@viaa3p αὐτός@rpams

24.37. δοκέω@viia3p αὐτός@rpams φάντασμα@nansc εἰμί@vnpa

24.38. καί@cc λέγω@viaa3s αὐτός@rpdmp τίς@rqans ταράσσω@vpxpnmp εἰμί@vipa2p καί@cc ἵνα@cs τίς@rqans διαλογισμός@nnmpc ἀναβαίνω@vipa3p εἰς@pa ὁ@dafs καρδία@nafsc σύ@rpg-p

24.39. ὁράω@vdaa2p ὁ@dafp χείρ@nafpc ἐγώ@rpg-s καί@cc ὁ@damp πούς@nampc ἐγώ@rpg-s ὅτι@cs ἐγώ@rpn-s εἰμί@vipa1s αὐτός@rtnms ὅτι@cs πνεῦμα@nnnsc ὀστέον@nanpc οὐ@b ἔχω@vipa3s καθώς@cs ἐγώ@rpa-s θεωρέω@vipa2p ἔχω@vppaams

24.41. ἔτι@b δέ@cc ἀπιστέω@vppagmp αὐτός@rpgmp τὶς@rians βρώσιμος@anansn

24.42. ἰχθύς@ngmsc

24.43. ἐσθίω@viaa3s
24.47. κηρύσσω@vnap εἰς@pa πᾶς@aianpn ὁ@danp ἔθνος@nanpc

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 of Qn and Marcion's *Gospel* in Greek with parallel critical translation, let us begin with an English translation of Qn that remains free of technical scholarly artifice and even free of modern chapter and verse reference numbering. The next chapter will follow the customary, rigorous scholarly habits of scholarly indication. But here our singular goal is to let nothing detract from the reader having a fresh encounter with a maximalist rendition of the First Gospel, to experience it as a coherent whole on its own terms, logic and structure, all as close to the original Greek performed text as possible. Since many ancient Greek manuscripts 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 quality, logic, and structure of the original text, which, as you will 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

....

in Nazareth he was saying

     physician heal yourself

they cast him out

and they led him up to the mountain cliff

but he passed through their midst

and the whole crowd sought to touch him

lifting his eyes he said

     blessed are the poor for theirs is the kingdom of god

     blessed are those who hunger for they will be filled

     blessed are those who weep for they will rejoice

     blessed are you when people hate you and revile you

     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 are you who are rich for you have received your advocacy

cursed are you who are filled for you will go hungry

cursed are you who rejoice now for you will mourn

cursed are you when the people speak well of you

just as these things their fathers also said to the false prophets

but I say to you who hear

love your enemies and pray for those who persecute you

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

if anyone takes from you the 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 for them

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 he is kind toward those who are graceless and evil

be compassionate just as your father has compassion for you

judge not unless you be judged

condemn not unless you be condemned

destroy and you will be destroyed

give and it will be given to you

a good measure pressed overflowing

they will give into your chest

with that measure with which you measure it will 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 nor is a servant above his master

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 brings forth good things

and the evil person out of the evil treasure brings forth evil things

for from the heart evil disputes come out

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

and it happened when he finished speaking these words he came to Capernaum

now a centurion begging him

and says

my slave has been laid out in the house paralyzed terribly tormented
and he says to him
    coming I will heal him
and answering the centurion said
    master I am not worthy for you to enter under my roof
    but speak with a word and my boy will be healed
Jesus says to him
    now I tell you I have not found such faith in Israel
then it happened as an only-born dead son was carried by his mother
she was a widow and a large crowd followed her
and Joshua seeing was gut-wrenched for her
and says to her
    don't weep
and approaching he touched the bier as those carrying it stood still
and he says
    little boy little boy I say to you be raised
and the dead person sat up and began to speak
and they glorified god because a great prophet he has raised up among us
and god has watched over his people
for hearing in prison the deeds of the messiah he sent to him through his disciples
saying are you the coming one or should we wait for another?
and when they approached the men said to him
    John the Baptist has sent us to you saying
    are you the coming one or should we await another?
and answering he said to them
    when you go report to John what you have seen and heard
    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
    blessed be the one who is not scandalized by me

concerning John what did you depart to the desert to behold?

a prophet? yes and more

she is the greatest of John's women

and entering into the house of the Pharisee he reclined

now the woman standing sinful over his feet

flooded his feet with her tears and wiped with braids and anointed and kissed

and Jesus said

again she flooded my feet with tears and wiped with her braids and anointed and kissed

then he said to the woman

your faith has saved you

Miryam

and Joanna a woman of Herod's guardian Chudza

and Susanna and many others who served him from their possessions

he spoke such a comparison to them

the sower went out to sow his seed

and in the sowing some fell on the road and the birds came and devoured it

and other fell on the rock where it did not have much earth

and it sprung up for not having depth of soil

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

but other fell into beautiful soil and yielded fruit

the one who has ears, hear

one does not hide a light

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

taking three of the disciples he withdraws into the mountain

and his face and his clothing shone white

and beyond two men were speaking with him Moses and Elijah

in glory as they were seen they spoke on his exodus

the disciples saw his glory and the two men who were standing together with him

and Peter says

it is lovely for us to be here

so 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 overshadowed 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

now seeing this the disciples said

master do you want us to speak fire to descend from heaven and destroy them?

and he censured them

someone said to him

I will follow you to wherever you are departing

and Jesus 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 said to Phillip

follow me

but he said

permit me first to return and bury my father

then he said to him

let the dead bury their own dead

but you go and proclaim the kingdom of god

then another also said

I will follow you but first permit me to farewell those in my house

then Jesus said

no one putting the hand to the plow

and looking to what is behind

is suitable for the kingdom of god

now choosing seventy other apostles he sent [them] into cities

and he said to them

take nothing except a staff alone

no shoes and greet no one along the road

into whatever house you enter say peace to this house

[for] the worker is worth his wage

say to them the kingdom of god has come near

and as many as do not receive you say

    nevertheless 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 the authority to walk over snakes and scorpions

I thank you and I confess you heaven's master

that these things hidden from the wise and learned you have revealed to infants

yes father

everything has been handed over 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

master 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 as we ourselves also pardon our debtors

and do not pardon us to be led into trial

and he said who of you has a friend

and goes to him at midnight asking three loaves of bread

and he himself and the children are already are in bed

and if he will not arising give because of being his friend

yet [he will do so] because of the shame of his 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 will give a snake instead of a fish?

or again asks for an egg would give a scorpion?

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

how much more will the father give holy spirit?

now after saying these things you bring to him a deaf demon

and after casting it out all were amazed

and some of them said

in Beelzeboul he casts out the demons

and he said

if the satan is divided against himself his kingdom cannot stand

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

now if I with god's finger cast out 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 the word of god

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 master 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

[v1.26 note: the Qn and GMarc/Lk1 draft reconstruction and translation are complete through chapter 11, 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 parallel sets with signal tracing for the latest progress.]

Critical Edition and Translation: Lk1 3.1–4.35

Roth	Lk1	Src	Greek	Translation
5.1; 6.4.1; 8.1	3.1	LkR1	ἐν ἔτει πεντεκαιδεκάτῳ ⸢τῆς ἡγεμονίας⸣ Τιβερίου Καίσαρος ἐπὶ τῶν χρόνων Πιλάτου	in the fifteenth year of the reign of Tiberius Caesar in the times of Pilate
5.3; 7.4.1; 8.4	4.31	Mk1	κατῆλθεν εἰς Καφαρναοὺμ ⸢διδάσκειν⸣ ἐν ⸢ταῖς συναγωγαῖς⸣745	he went down to Capernaum to teach in the synagogues
4.4.1	4.32	Mk1	⟪καὶ⟫ ἐξεπλήσσοντο πάντες ἐπὶ τῇ διδαχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ	and they were all astonished at his teaching because his word was with authority
not attested	4.33	Mk1	⟪ἦν δὲ ἐν τῇ συναγωγῇ ἄνθρωπος ἔχων⟫ ⟨πνεῦμα δαιμονίον⟩ ⟨ἀνέκραξε⟩	then there was in the synagogue a person having a demonic spirit and he cried out
4.4.2	4.34	Mk1	τί ἡμῖν καὶ σοί Ἰησοῦ;746 ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ ὁ ἅγιος τοῦ θεοῦ	what is there between us and you Jesus? did you come to release us? I know who you are the holy one of god
5.4	4.35	Mk1	ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς ⟪λέγων ἔξελθε ἀπ᾽ αὐτοῦ καὶ ῥεῖψαν αὐτὸν τὸ δαιμόνιον ἀνὰκραύγαζοντα τε ἐξῆλθεν ἀπ᾽ αὐτοῦ⟫	Jesus censured him saying depart from him and the demon throwing him down howling did indeed depart from him

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[745] LkR2 may have added "on the sabbath" / τοῖς σάββασιν but removed "in the synagogue."

[746] LkR2 may have added "Nazarene" / Ναζαρηνέ.

Roth	Lk1	Src	Greek	Translation
5.2; 8.3	4.16[747]	Qn	⟨εἰς⟩ ⌜Ναζαρὲδ⌝	in Nazareth
5.2; 8.3	4.23	Qn	⟪ἔλεγεν⟫ ⌜ἰατρέ θεράπευσον σεαυτόν⌝[748]	he was saying physician heal yourself
5.2; 8.3	4.29	Qn	ἐξέβαλον αὐτὸν ⟪καὶ⟫ ἤγαγον αὐτὸν ἔως ὀφρύος τοῦ ὄρους ⟨ὥστε κατακρημνίσαι αὐτόν⟩[749]	they cast him out they led him up to the mountain cliff to cast him off
5.2; 8.3	4.30	Qn	⟪αὐτὸς δὲ⟫ διὰ μέσου αὐτῶν ἐπορεύετο	but he passed through their midst
5.5	4.40b	Mk1	⟪πολλοὺς κακῶς ἔχοντας⟫ τὰς χεῖρας ⌜ἐπιτιθεὶς ἐθεράπευεν⌝ αὐτούς	by placing his hands upon many having illness he healed them
5.5	4.41	Mk1	⌜ἐξήρχετο⌝ δὲ καὶ δαιμόνια ⟪ἀπὸ πολλῶν⟫ ⌜κραυγάζοντα⌝ ⟪καὶ λέγοντα ὅτι⟫ σὺ εἶ ὁ υἱὸς τοῦ θεοῦ καὶ ἐπιτειμῶν ⌜οὐκ εἴα αὐτὰ λαλεῖν⌝	demons now also came out from many howling and saying you are the son of god and he censured and did not permit them to speak
5.6	4.42	Mk1	⌜ἐπορεύθη⌝ εἰς ἔρημον ⟪καὶ⟫ οἱ ὄχλοι κατεῖχον αὐτὸν	he went to wilderness and the crowds held him back
5.6	4.43	Mk1	⟪καὶ λέγει⟫ με δεῖ ⌜καὶ εἰς τὰς ⌜ἄλλας πόλεις⌝⌝ εὐαγγελίσασθαί τὴν βασιλείαν τοῦ θεοῦ [750]	and he says I am bound also to the other cities to herald good news the kingdom of god

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[747] Regarding the sequential order of these verses, see Roth (5.2), "According to the order in which Tertullian comments on Marcion's Gospel, a shortened form of Luke 4:16–30 followed Luke 4:31–35."

[748] Qn apparently has Jesus reference Aesop's fable of the Fox and the Frog, "Physician, heal yourself."

[749] It should be noted the claim of there being a cliff in Nazareth is geographically inaccurate but makes perfect sense as an imitation of the execution of Aesop.

[750] LkR2 has a similar word cluster, yet ordered quite differently: καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. Note that a similar cluster is also ordered differently in Mark and completely absent from Matthew, revealing an important distinction between Lukan versions here, even if only in word order.

Roth	Lk1	Src	Greek	Translation
not attested	5.1	Mk1 LkR1	《καὶ ἦν ἑστὼτος παρὰ τὴν θάλασσαν Γεννησαρέδ》	and he was standing alongside the sea of Gennesared
5.7	5.2	Mk1 LkR1	⸢οἱ⸣ 《δὲ》 ⸢ἁλιεῖς⸣ 《ἀπ᾽ αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα》	now the fishermen having offboarded from them were cleaning the nets
not attested	5.3	Mk1 LkR1	《ἐμβὰς δὲ εἰς ἓν πλοίων ὃ ἦν Σίμωνος ἠρώτησεν αὐτὸν ἐπαναγαγεῖν ἀπὸ τῆς γῆς ὅσον ὅσον καὶ καθίσας δὲ ἐν τῷ πλοίῳ ἐδίδασκεν τοὺς ὄχλους》	then onboarding onto one boat the one belonging to Simon he asked him to put out from the land just a little and sitting on the boat he taught the crowds
not attested	5.4	LkR1	《ὅτε δὲ ἐπαύσατο λαλῶν εἶπεν βάλετε τὰ δίκτυα ὑμῶν εἰς ἄγραν》	now when he stopped speaking he said cast your nets for a catch
not attested	5.5	LkR1	《ὁ δὲ Σίμων ἀποκρεὶς εἶπεν αὐτῷ διδάσκαλε δι᾽ ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν ἐπὶ δὲ τῷ ῥήματί σου οὐ μὴ παρακούσομαι》	then Simon answering said to him teacher toiling through the whole night we took nothing but I will never carelessly heed your word
not attested	5.6	LkR1	《καὶ συνέκλεισαν ἰχθύων πλῆθος πολὺ ὥστε τὰ δίκτυα ῥήσσεσθαι》	and he enclosed a huge abundance of fish so that the nets were tearing
not attested	5.7	LkR1	《καὶ κατένευον τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας βοηθεῖν αὐτοῖς ἐλθόντες οὖν ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε παρά τι βυθίζεσθαι αὐτά》	and he was signaling to his partners in the other boat to come to help them thus coming they filled both boats so that from it they were sinking
5.7	5.9	LkR1	《καὶ》 θάμβος ⸢περιέσχεν⸣ αὐτὸν ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων 《ὧν συνέλαβον》	and astonishment seized him at the catch of fish which they had taken together
5.7	5.10	Mk1 LkR1	《ἦσαν δὲ κοινωνοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάνης》 ⸢υἱοὶ⸣ Ζεβεδαίου 《καὶ》 ⸢εἶπεν πρὸς τὸν Σίμωνα⸣ 《ὁ Ἰησοῦς》 μὴ φοβοῦ ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν	now his partners were James and John sons of Zebedee and Jesus said to Simon fear not from now on you be capturers of people
4.4.3	5.11	Mk1 LkR1	πλοῖα 《ἐπὶ τὴν γῆν》 ἀφέντες ἠκολούθησαν αὐτῷ	leaving the boats on the land they followed him

Roth	Lk1	Src	Greek	Translation
5.8; 6.4.3	5.12	Mk1	《καὶ ἰδοὺ ἀνὴρ》 ⸂λεπρὸς⸃ 《ἔρχεται πρὸς αὐτὸν λέγων κύριε ἐὰν θέλῃς δύνασαί με καθαρίσαι》	and behold a leper man came to him saying master if you wish you can cleanse me
5.8; 6.4.3	5.13	Mk1	《ἐκτείνας δὲ τὴν χεῖρα》 ἥψατο 《αὐτοῦ》 ⸂λέγων θέλω καθαρίσθητι καὶ εὐθέως ἐκαθαρίσθη⸃	then stretching out his hand he touched him saying I wish it be cleansed and immediately he was cleansed
5.8; 6.4.3	5.14	Mk1	⸂ἄπελθε⸃ δεῖξον σεαυτὸν τῷ ἱερεῖ καὶ προσένεγκε ⸂τὸ δῶρον⸃ περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς ἵνα ᾖ εἰς μαρτύριον ὑμῖν	departing show yourself to the priest and offer the gift for your cleansing just as Moses commanded in order to be a witness to you
5.9	5.18	Mk1	《καὶ ἰδοὺ προσέφερον ἐπὶ κλείνης》 ⸂παραλυτικὸν⸃	and behold they carried on a bed a paralytic
4.4.4 attested w/out wording	5.20	Mk1	《ἰδὼν δὲ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ τέκνον ἀφέωνταί σου αἱ ἁμαρτίαι》	now Jesus seeing their faith says to the paralytic child your sins are forgiven
4.4.4	5.21	Mk1	《καὶ ἰδού τινες τῶν γραμματέων ἔλεγον βλασφημεῖ》 τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ ⸂εἷς⸃ ὁ θεός;	and behold some of the scribes said he blasphemes who is able to forgive sins except one god?
5.9; 6.4.4	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 ἆρον τὸν κράβαττόν σου	but 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
not attested	5.25	Mk1	《καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν ἄρας τὴν κλείνην ἀπῆλθεν δοξάζων τὸν θεόν》	and immediately rising before them taking the bed he left glorifying god
5.9	5.26	Mk1	《καὶ ἔκστασις ἔλαβεν ἅπαντας》 ⟨καὶ ἐπλήσθησαν θάμβου λέγοντες⟩ ⸂εἴδομεν παράδοξα σήμερον⸃	and bewilderment took everyone and they were filled with amazement saying we have seen a mystery today

Roth	Lk1	Src	Greek	Translation
5.10	5.27	Mk1	《καὶ ἐλθὼν πάλιν παρὰ τὴν θάλασσαν τὸν ἐπακολουθοῦντα αὐτῷ ὄχλον ἐδίδασκεν καὶ παράγων εἶδεν Λευὶν καθήμενον ἐπὶ τὸ τελώνιον καὶ》 ⸂⸀λέγει⸁ αὐτῷ ἀκολούθει μοι⸃	and as he went again along the sea he taught the crowd following after him and going on he saw Levi seated at the tax booth and he says to him follow me
5.10	5.28	Mk1	《καὶ ἀναστὰς ἠκολούθει αὐτῷ》	and arising he followed him
5.10	5.29	Mk1	《καὶ ἐποίησεν Λευεὶ δοχὴν αὐτῷ μεγάλην ἐν τῇ οἰκίᾳ αὐτοῦ καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων[751] ἀνακείμενοι》	and Levi made a great banquet for him in his house and there was a large crowd of tax collectors and others reclining
5.10	5.30	Mk1	《καὶ οἱ Φαρισαῖοι ἐγόγγυζον πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες διὰ τί》 μετὰ τῶν τελωνῶν 《ἐσθίετε》	and the Pharisees were muttering to his disciples saying why with the tax collectors do you eat?
4.4.5	5.31	Mk1	《ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς》 οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες	Jesus answering said to them the healthy have no need of a doctor but those who have sickness

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[751] LkR2 likely adds "those who were with him" / οἳ ἦσαν μετ᾽ αὐτῶν.

Roth	Lk1	Src	Greek	Translation
5.11; 8.5	5.33	Mk1	οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται[752] ⌜οἱ δὲ σοὶ⌝ ⟨μαθηταί⟩ ἐσθίουσιν καὶ πίνουσιν	the disciples of John fast regularly and make prayers but your disciples eat and drink
5.11; 8.5	5.34	Mk1	μὴ ⌜δύνανται νηστεύειν οἱ υἱοὶ⌝ τοῦ νυμφῶνος ⌜ἐφ' ὅσον⌝ μετ' αὐτῶν ἐστιν ὁ νυμφίος	the sons of the wedding hall cannot fast as long as the bridegroom is with them
5.11	5.35	Mk1	⟪ἐλεύσονται δὲ ἡμέραι⟫ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος νηστεύσουσιν	but the days will come when the bridegroom is taken from them they will fast
4.4.6; 6.4.5; 7.4.2; 8.6	5.37	Mk1	⟨οὐ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς οὐδὲ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ εἰ δὲ μή γε⟩ ⟪ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς τοὺς παλαιούς καὶ⟫ ⟨ὁ οἶνος ἐκχεῖται⟩ ⟪καὶ οἱ ἀσκοί ἀπόλλυνται⟫	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
4.4.6; 6.4.5; 7.4.2; 8.6	5.38	Mk1	⟨ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς νέους καὶ ἀμφότεροι συντηροῦνται⟩	instead they put new wine into new skins and both of them are preserved together
4.4.6; 6.4.5; 7.4.2; 8.6	5.36	Mk1	⟨οὐδεὶς ἐπιβάλλει ἀπὸ ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ⟩ ⟨εἰ δὲ μή γε καὶ τὸ πλήρωμα αἴρει καὶ τῷ παλαιῷ οὐ συμφωνήσει μεῖζον γὰρ σχίσμα γενήσεται⟩	no one puts a patch of unshrunk cloth on an old garment otherwise the whole thing tears and will not match the old for the tear will be greater

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[752] LkR2 likely adds "similarly to the Pharisees" / ὁμοίως καὶ οἱ τῶν Φαρισαίων, bringing the Lukan tradition closer to the Matthean tradition.

Roth	Lk1	Src	Greek	Translation
5.12	6.1	Mk1	《ἐγένετο δὲ》 ἐν σαββάτῳ[753] ⌐ἐπείνασαν οἱ μαθηταὶ⌐ 《καὶ》 ⌐ἔτιλλον τοὺς στάχυας⌐ ⌐ἀπολλύοντες⌐ ταῖς χερσίν	and it happened on the sabbath the disciples hungered and plucked the grains loosing them with their hands
5.12	6.2	Mk1	《καὶ》 ⌐οἱ Φαρισαῖοι⌐ 《ἔλεγον αὐτῷ εἰδέ τί ποιοῦσιν》 ⟨οἱ μαθηταί⟩ 《σου》 ⟨τοῖς σάββασιν ὃ οὐκ ἔξεστιν;⟩	and the Pharisees said to him behold is not what your disciples are doing on the sabbaths not allowed?
5.12; 6.4.6	6.3	Mk1	《καὶ εἶπεν αὐτοῖς》 ⌐οὐδέποτε⌐ τοῦτο ἀνέγνωτε τί ἐποίησε Δαυὶδ 《ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ》	and he said to them have you never read this what David did when he himself hungered and those with him?
5.12; 6.4.6	6.4	Mk1	εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ⟨καὶ⟩ τοὺς ἄρτους τῆς προθέσεως 《ἔφαγεν[754] οἷς οὐκ ἐξὸν ἦν φαγεῖν εἰ μὴ μόνοις τοῖς ἱερεῦσιν》	he entered into the house of god and ate the loaves of the presence which to them was not allowed but to the priests alone
4.4.7; 6.4.7	6.5	Mk1	κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου	the son of man is master even of the sabbath
5.13	6.6	Mk1	《καὶ εἰσελθόντος αὐτοῦ πάλιν εἰς τὴν συναγωγήν σαββάτῳ ἐν ᾗ ἦν ἄνθρωπος》 ⌐ξηράν⌐ 《ἔχων τὴν》 ⌐χεῖρα⌐	and after he entered again into the synagogue on a sabbath in which there was a person who has a withered hand
5.13	6.7	Mk1	παρετηροῦντο[755] 《αὐτὸν》 ⟨δὲ⟩ οἱ Φαρισαῖοι ⌐εἰ τοῖς σάββασιν ⌐θεραπεύσει⌐ ἵνα κατηγορήσωσιν αὐτοῦ⌐	now the Pharisees kept close watch on him if on the sabbaths he heals so that they may accuse him
7.4.3 attestation uncertain	6.8	Mk1	《καὶ λέγει τῷ τὴν χεῖρα ἔχοντι ξηρὰν ἔγειρε καὶ στῆθι εἰς τὸ μέσον》	and he says to the one who has the withered hand rise and stand in the middle
5.13	6.9	Mk1	ἔξεστιν ⌐τοῖς σάββασιν⌐ ἀγαθοποιῆσαι ἢ ⌐μὴ⌐[756] ψυχὴν σῶσαι ἢ ἀπολέσαι;	is it required on the sabbaths to do good or not to save life or destroy?
not attested	6.10	Mk1	《καὶ λέγει τῷ ἀνθρώπῳ ἔκτεινον τὴν χεῖρα σου καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ ὡς καὶ ἡ ἄλλη》	and he says to the person stretch out your hand and he stretched out and his hand was restored just like the other
not attested	6.11	Mk1	《αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διαλογίζοντο πρὸς ἀλλήλους πῶς ἀπολέσωσιν αὐτὸν》	then they were filled with folly and disputed with each other how they could destroy him

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[753] LkR2 transformed this verse significantly from Lk1, which followed Mk1 closely.

[754] After "he ate," LkR2 adds "and he gave it to them" / καὶ ἔδωκεν τοῖς μετ᾽ αὐτοῦ.

[755] LkR2 probably added "the scribes" / οἱ γραμματεῖς.

[756] Instead of "not" / μὴ, LkR2 clarified: "to do evil" / κακοποιῆσαι.

Roth	Lk1	Src	Greek	Translation
5.14	6.12	Mk1	⌜ἀνέβη⌝[757] εἰς τὸ ὄρος διανυκτερεύων ἐν τῇ προσευχῇ	he went up on the mountain to spend the whole night in prayer
5.14	6.13	Mk1	《καὶ ὅτε ἐγένετο ἡμέρα ἐφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ》 ἐκλεξάμενος δώδεκα ἀποστόλους[758]	and when day came he called his disciples and choosing twelve apostles
5.14	6.14	Mk1	《πρῶτος》 Σίμωνα ὠνόμασεν Πέτρον 《καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον》	first Simon he named Peter and James the son of Zebedee and John the brother of James and Andrew and Phillip and Bartholomew
not attested	6.15	Mk1	《καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον》	and Matthew and Thomas and James the son of Alpheus and Thaddeus and Simon the Canaanite
5.14; 6.4.8	6.16	Mk1	《καὶ》 Ἰούδαν ⌜Ἰσκαριώτην⌝ ὃς ἐγένετο προδότης	and Judas Iscariot who became a traitor
5.15; 6.4.8	6.17	Mk1	⌜κατέβη⌝ ἐν αὐτοῖς πλῆθος ἀπὸ ⌜τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ καὶ⌝ Τύρου ⌜καὶ Σιδῶνος καὶ ⌜πέραν⌝⌝ 《τοῦ Ἰορδάνου》[759]	he went down to them a multitude from Judea and Jerusalem and Tyre and Sidon and the region of the Jordan
6.4.9	6.19	Qn	καὶ πᾶς ὁ ὄχλος ἐζήτει[760] ἅπτεσθαι αὐτου	and the whole crowd sought to touch him
6.4.9	6.20a	Qn	καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ 《ἔλεγεν》	and he himself raising his eyes said

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[757] LkR2 apparently substituted "he departed" / ἐξελθεῖν αὐτὸν in place of "he went up" / ἀνέβη.

[758] The word "chose" / ἐκλεξάμενος remains in LkR2 but differs from Mark and Matthew. It also appear in Acts 15.22, 25. Given its apparent presence in Early Luke, LkR2 apparently took it as inspiration to create a parallelism between the initial calling of the apostles and the how the Jerusalem Council "chose" men as their own representatives to accompany Paul and Barabbas. It thus essentially coopts the very term in Marcion's Gospel to turn it to Early-orthodox purpose.

[759] LkR2 instead has a different participial construction, "going down with them" / καταβὰς μετ' αὐτῶν instead of "he went down to them" / κατέβη ἐν αὐτοῖς.

[760] LkR2 changes the verb to plural: ἐζήτουν.

Roth	Lk1	Src	Greek	Translation
4.4.8; 6.4.9; 8.7	6.20b	Qn	μακάριοι οἱ πτωχοί ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ	blessed are the poor for theirs is the kingdom of god
4.4.9	6.21	Qn	μακάριοι οἱ πεινῶντες ὅτι ⌜χορτασθήσονται⌝ μακάριοι οἱ κλαίοντες ὅτι ⌜γελάσουσιν⌝	blessed are those who hunger for they will be filled blessed are those who weep for they will rejoice
4.4.10	6.22	Qn	μακάριοί ἐστε ὅταν ⌜μισήσουσιν⌝ ὑμᾶς οἱ ἄνθρωποι καὶ[761] ⌜ὀνειδίσουσιν⌝ καὶ ⌜ἐκβάλουσιν⌝ τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἔνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου	blessed are you when people hate you and revile and cast out your name as evil because of the son of man
4.4.11; 6.4.10	6.23	Qn	κατὰ ⌜ταῦτα⌝ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν	just as your fathers did the same things to the prophets
5.16; 8.7	6.24	Qn	οὐαὶ τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν	cursed are the rich for you have received your advocacy
4.4.12	6.25	Qn	οὐαὶ οἱ ἐμπεπλησμένοι ὅτι πεινάσετε οὐαί οἱ γελῶντες νῦν ὅτι πενθήσετε	cursed are the full for you will go hungry accursed are those rejoicing now for you will mourn
5.17	6.26	Qn	οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν οἱ ἄνθρωποι κατὰ ⌜ταῦτα⌝ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν	cursed when people speak well of you just as these things their fathers said to the false prophets
4.4.13; 7.4.4	6.27	Qn	ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν	but I say to you who hear love your enemies
4.4.13; 7.4.4	6.28	Qn	⟨καὶ⟩ εὔχεσθε περὶ τῶν διωκόντων ὑμᾶς	and pray for those who persecute you
4.4.14; 7.4.5	6.29	Qn	⟨ἐάν τις σὲ ῥαπίσῃ εἰς⟩ ⌜τὴν σιαγόνα παράθες⌝ ⟨αὐτῷ⟩ καὶ τὴν ἄλλην ⟨ἐάν τις⟩ ⌜σου ⌜ἄρῃ⌝ τὸ ἱμάτιον ⌜⌜πρόσθες⌝ αὐτῷ καὶ⌝ τὸν χιτῶνά	if anyone strikes you on the cheek offer to him also the other if anyone takes from you the garment hand over to him also the tunic
4.4.15	6.30a	Qn	παντὶ αἰτοῦντί σε δίδου	to everyone who asks you give
4.4.16	6.31	Qn	καὶ καθὼς ὑμῖν γίνεσθαι θέλετε παρὰ ἀνθρώπων ⌜οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς⌝	and just as you wish to be treated by people thus you must do for them
5.18	6.34a	Qn	καὶ ἐὰν ⌜δανίσητε⌝ παρ' ὧν ἐλπίζετε ⌜ὑμεῖς⌝ ἀπολαβεῖν ποία χάρις ἐστιν ὑμῖν;	and if you lend to those from whom you hope to receive what sort of grace is that for you?
5.19	6.35b	Qn	καὶ ἔσεσθε υἱοὶ ⌜θεοῦ⌝ ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς	and be sons of god for he is kind toward those who are graceless and evil
5.20	6.36	Qn	γίνεσθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν ⌜⌜οἰκτίρμων⌝ ὑμᾶς⌝	be compassionate just as your father has compassion for you

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[761] LkR2 adds "when they exclude you" / ὅταν ἀφορίσωσιν ὑμᾶς.

Roth	Lk1	Src	Greek	Translation
4.4.17	6.37	Qn	μὴ κρίνετε ἵνα μὴ κριθῆτε μὴ καταδικάζετε ἵνα μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε	judge not unless you be judged condemn not unless you be condemned destroy and you will be destroyed
5.21; 7.4.6	6.38	Qn	δίδοτε καὶ δοθήσεται ὑμῖν μέτρον καλὸν πεπιεσμένον καὶ 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 overflowing they will give into your chest with that measure with which you measure it will be measured back to you
4.4.18 attested w/out wording	6.39	Qn	⟨εἶπεν δὲ καὶ παραβολὴν αὐτοῖς⟩ ⟨τυφλὸς δὲ τυφλὸν ὁδηγεί εἰς βόθυνον⟩	and then he spoke a comparison to them now a blind person leads a blind person into a pit
4.4.19	6.40	Qn	οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον	a disciple is not above the teacher
4.4.20; 7.4.7; 8.8	6.43	Qn	⟨οὐ δύναται⟩ δένδρον σαπρὸν ⟨καρποὺς καλοὺς ἐνεγκεῖν οὐδὲ⟩ δένδρον καλὸν ⟨καρποὺς κακοὺς ἐνέγκαι⟩	it is not possible for a rotten tree to produce lovely fruits nor for a lovely tree to produce bad fruits
5.23; 7.4.8; 8.9	6.45	Qn	⌜ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ προφέρει ⌜ἀγαθά⌝ καὶ ὁ πονηρὸς⌝ ⟨ἄνθρωπος⟩ ⌜ἐκ τοῦ πονηροῦ⌝ ⟨θησαυροῦ⟩ ⌜προφέρει ⌜πονηρά⌝⌝ ⟨ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί⟩	the good person out of the good treasure brings forth good things and the evil person out of the evil treasure brings forth evil things out of the abundance of the heart the mouth speaks for from the heart evil disputes come out
5.24	6.46	Qn	τί ⌜δέ⌝ με καλεῖτε κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω;	why now do you call me master master and do not do what I say?

Roth	Lk1	Src	Greek	Translation
unattested	7.1	Qn	《καὶ ἐγένετο ὅτε ἐτέλεσεν ταῦτα τὰ ῥήματα λαλῶν ἦλθεν εἰς Καφαρναούμ》	and it happened when he finished speaking these words he came to Capernaum
4.4.21	7.2	Qn	《προσῆλθεν αὐτῷ》 ⸂ἑκατόνταρχος⸃ 《παρακαλῶν αὐτὸν》	now a centurion begging him
not attested	7.3	Qn	《καὶ λέγει ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός δεινῶς βασανιζόμενος》	and says my slave has been laid out in the house paralyzed terribly tormented
not attested	7.6	Qn	《καὶ λέγει αὐτῷ ἐγὼ ἐλθὼν θεραπεύσω αὐτόν》 《καὶ λέγει ὁ ἑκατόνταρχος κύριε οὐ γὰρ ἱκανός εἰμι ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς》	and he says to him I will come and heal him and the centurion says master I am not worthy that you enter under my roof
not attested	7.7	Qn	《ἀλλὰ εἰπὲ λόγῳ καὶ ἰαθήσεται ὁ παῖς μου》	but speak a word and my boy will be healed
4.4.21; 6.4.11	7.9	Qn	《λέγει αὐτῷ ὁ Ἰησοῦς》 λέγω ⟨δὲ⟩ ὑμῖν ⸂τοσαύτην⸃ πίστιν οὐδὲ ἐν τῷ Ἰσραὴλ εὗρον	Jesus says to him now I tell you I have not found such faith in Israel
5.25	7.12	Qn	《ἐγένετο δὲ ὡς ἐξεκομίζετο τεθνηκὼς υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ χήρα οὔσῃ καὶ πολύς ὄχλος συνεληλύθι αὐτῇ》	then it happened as an only-born dead son was carried by his mother she was a widow and a large crowd followed her
not attested	7.13	Qn	《ἰδὼν δὲ ὁ Ἰησοῦς ἐσπλαγχνίσθη ἐπ᾽ αὐτῇ καὶ λέγει αὐτῇ μὴ κλαῖε》	and Joshua seeing was gut-wrenched for her and says to her don't weep
5.25	7.14	Qn	《καὶ προσελθὼν ἥψατο τῆς σοροῦ οἱ δὲ βαστάζοντες ἔστησαν καὶ λέγει νεανίσκε νεανίσκε σοὶ λέγω ἐγέρθητι》	and approaching he touched the bier as those carrying it stood still and he says little boy little boy I say to you be raised
5.25	7.15	Qn	《καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν》	and the dead person sat up and began to speak
5.25	7.16	Qn	《ἔλαβεν δὲ φόβος πάντας καὶ》 ἐδόξαζον τὸν θεὸν ὅτι μέγας προφήτης ⸂ἐγήγερται⸃ ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ	and they glorified god because a great prophet he has raised up among us and god has watched over his people

Roth	Lk1	Src	Greek	Translation
4.4.22	7.18	Qn	⟨ἀκούσας⟩ ⟪Ἰωάννης⟫ ⟨γὰρ ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ ἔπεμψε τοὺς μαθητὰς αὐτοῦ πρὸς αὐτὸν⟩	for when John heard in the prison the deeds of the messiah he sent his disciples to him
4.4.22; 7.4.9	7.19	Qn	⟨λέγων⟩ σὺ εἶ ὁ ἐρχόμενος ἢ ⌜ἕτερον⌝ προσδοκῶμεν;	saying are you the coming one or should we expect another?
4.4.22 attested w/out wording	7.20	Qn	⟪καὶ παραγενόμενοι οἱ ἄνδρες πρὸς αὐτὸν εἶπαν Ἰωάνης ἀπέσταλκεν ἡμᾶς πρὸς σὲ λέγων⟫ ⟨σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;⟩	and when they approached the men said to him John has sent us to you saying are you the coming one or should we expect another?
4.4.22; 8.10	7.22	Qn	⟪καὶ⟫ ⟨ἀποκριθεὶς⟩ ⟪εἶπεν αὐτοῖς πορευθέντες ἀπαγγείλατε⟫ ⟨Ἰωάνῃ⟩ ⟪ἃ εἴδετε καὶ ἠκούσατε⟫ ⌜τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν⌝ ⟨λεπροὶ καθαρίζονται⟩ ⟪κωφοὶ ἀκούουσιν⟫ ⌜νεκροὶ ἐγείρονται⌝ ⟪πτωχοὶ εὐαγγελίζονται⟫	and answering he said to them when you go report to John what you have seen and heard 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
4.4.22; 6.4.12; 8.11	7.23	Qn	μακάριός ⌜ἐστιν⌝ ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί	blessed is the one who is not scandalized by me
5.26	7.24	Qn	⟪ἤρξατο λέγειν⟫ περὶ Ἰωάννου ⟪τοῖς ὄχλοις⟫ τί ἐξήλθατε θεάσασθαι εἰς τὴν ἔρημον;	he began to talk about John to the crowds what did you depart to the desert to behold?
4.4.23	7.26	Qn	προφήτην; ναὶ καὶ περισσότερον	a prophet? yes and more
4.4.24; 6.4.13; 7.4.10	7.27	LkR1	[LkR1] ⌜οὗτός⌝ ἐστιν περὶ οὗ γέγραπται ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου ὃς κατασκευάσει τὴν ὁδόν σου ⌜ἔμπροσθέν σου⌝ [/LkR1]	[LkR1] 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 [/LkR1]
4.4.25	7.28	Qn	μείζων [LkR1] ⌜ἐν γεννητοῖς⌝ [/LkR1] γυναικῶν Ἰωάννου [LkR1] ⌜ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν⌝ [/LkR1]	none greater [LkR1] among those born [/LkR1] of women than John [LkR1] but he who is least in the kingdom of god is greater than him [/LkR1]

Roth	Lk1	Src	Greek	Translation
6.4.14	7.36	Qn	⁷⁶²καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη	and entering into the house of the Pharisee he reclined⁷⁶³
5.27; 6.4.14	7.37–38	Qn	⟨ἡ δὲ⟩ γυνὴ στᾶσα ὀπίσω ⟨ἡ⟩ ἁμαρτωλός παρὰ τοὺς πόδας ἔβρεξε τοῖς δάκρυσιν τοὺς πόδας ⟨καὶ⟩ ταῖς θριξὶν ἐξέμασσεν ⟨καὶ⟩ ἤλειφεν ⟨καὶ⟩ κατεφίλει	now the woman standing above sinful over his feet flooded his feet with her tears and wiped with braids and anointed and kissed
6.4.15	7.44–46	Qn	⟪εἶπεν δὲ ὁ Ἰησοῦς⟫ ⟨καὶ πάλιν αὕτη τοῖς δάκρυσιν⟩ ἔβρεξέν τοὺς πόδας μου ⟨καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν καὶ⟩ ἤλειψεν ⟨καὶ⟩ ⌜κατεφίλει⌝	and again she flooded my feet with tears and wiped with her braids and anointed and kissed
5.27	7.50	Qn	⟪εἶπεν δὲ πρὸς τὴν γυναῖκα⟫ ἡ πίστις σου σέσωκέν σε	then he said to the woman your faith has saved you
5.28	8.2	Qn	γυναῖκές ⟪Μαρία⟫⁷⁶⁴	women Miryam
5.28	8.3	Qn	⟪καὶ Ἰωάννα⟫ γυνὴ ⟪Χουζᾶ⟫ ἐπιτρόπου Ἡρῴδου ⟪καὶ Σουσάννα καὶ ἔτεραι πολλαί⟫ αἵτινες διηκόνουν ⌜αὐτῷ⌝ ἀπὸ⁷⁶⁵ τῶν ὑπαρχόντων αὐταῖς	and Joanna a woman of Herod's guardian Chudza and Susanna and many others who served him out of their possessions

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⁷⁶² LkR2 added an introduction to note hospitality protocols: Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετʼ αὐτοῦ. / "Then one of the Pharisees asked him to eat with him."

⁷⁶³ In my view, a continuation of the story of Miryam that started in QnLk1 7.26.

⁷⁶⁴ Building on the misogynistic displacement of Miryam in the Gospel of Mark, LkR2 adds a long qualifying statement casting disrepute on Jesus' first women followers and on Mary Magdalene: αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφʼ ἧς δαιμόνια ἑπτὰ ἐξεληλύθει. / "They were those who were healed from evil and unclean spirits, Mary who is called Magdalene, from whom seven demons had departed."

⁷⁶⁵ LkR2 "them from" / αὐτοῖς ἐκ τῶν.

Roth	Lk1	Src	Greek	Translation
5.29	8.4	Qn	《ἔλεγεν》 ⸀παραβολὴν⸀ 《τοιαύτην πρὸς αὐτοὺς》	he spoke such a comparison to them
not attested	8.5	Qn	《ἐξῆλθεν ὁ σπείρων σπείραι τὸν σπόρον αὐτοῦ καὶ ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό》	the sower went out to sow his seed and in the sowing some fell on the road and the birds came and devoured it
not attested	8.6	Qn	《καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν καὶ ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς》	and other fell on the rock where it did not have much earth and it sprung up for not having depth of soil
not attested	8.7	Qn	《καὶ ἄλλο ἔπεσεν μέσον τῶν ἀκανθῶν καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό》	and other fell amidst thorns and the thorns rose up and choked it
5.29	8.8	Qn	《καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν》 ὁ ἔχων ὦτα ἀκουέτω	but other fell into beautiful soil and yielded fruit the one who has ears hear[766]

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[766] The abrupt transition from Joshua's first followers and supporters being an entourage of women into a fable about a "sower who sows seed" (Lk 8.5) is suggestive, to put it mildly. The implicit or explicit sexuality of this passage in Qn may explain why later strata greatly expanding the fable and add extensive explanation about "seed" really meaning divine teaching and/or scripture.

Roth	Lk1	Src	Greek	Translation
5.30	8.16	Qn	λύχνον ⸀οὐδὲ⸀ καλύπτει ⟪ἀλλ' ἐπὶ τὴν λυχνίαν τεθῇ ἵνα λάμπῃ πᾶσιν⟫	one does not hide a light but instead places it upon a lampstand so that it illumines everything
4.4.26	8.17	Qn	⟨οὐ γάρ ἐστιν⟩ κρυπτὸν ⟨ὃ οὐ⟩ φανερὸν ⸀ἔσται⸀	for there is nothing hidden that will not become clear
		Mk1		
4.4.27	8.18	Qn	βλέπετε πῶς ἀκούετε ὃς ⸀ἔχει⸀ δοθήσεται αὐτῷ ⸀καὶ⸀ ὃς ⸀οὐκ ἔχει⸀ καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ	watch how you listen whoever has it will be given to him and whoever does not have even what one has will be taken away from him
4.4.28; 6.4.16; 8.12	8.20	Mk1	ἀπηγγέλη ⟪δὲ⟫ αὐτῷ ⟨ἰδοὺ⟩ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ⸀ζητοῦντές⸀ σε	then it was announced to him behold your mother and your brothers have been standing outside seeking you
4.4.29	8.21	Mk1	⟪ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει⟫ τίς ⟨ἐστιν⟩ 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?

Roth	Lk1	Src	Greek	Translation
5.31	8.22	Mk1	《ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν ἀναβῆναι αὐτόν εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν πρὸς αὐτούς》 διέλθωμεν εἰς τὸ πέραν	then it happened on one of the days that he climbed into a boat along with his disciples and said to them let us cross over to the other side
5.31; 6.4.17	8.23	Mk1	πλεόντων δὲ αὐτῶν ἀφύπνωσεν ⟨καὶ κατέβη⟩ ⸆λαῖλαψ ἀνέμου⸆ ⟨πολλὴ⟩ ⸆εἰς τὴν λίμνην⸆ 《καὶ συνεπληροῦντο καὶ ἐκινδύνευον》	now as they were boating he fell asleep and an enormous hurricane of wind descended on the lake and they were taking water and in danger
5.31; 6.4.17	8.24	Mk1	《προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες κύριε κύριε ἀπολλύμεθα》 ὁ δὲ ⸆ἐγερθεὶς⸆ ἐπετίμησε τῷ ἀνέμῳ καὶ ⸆τῇ θαλάσσῃ⸆ 《καὶ ἐγένετο γαλήνη μεγάλη》	as they approached they roused him saying master master we are being destroyed but he arising censored the wind and the sea and there was great calm
5.31	8.25	Mk1	《εἶπεν δὲ αὐτοῖς ποῦ ἐστιν ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους》 τίς ⸆ἄρα⸆ οὗτός ἐστιν 《ὅτι》 ⸆καὶ⸆ τοῖς ἀνέμοις ⸆καὶ τῇ θαλάσσῃ⸆ ἐπιτάσσει	then he said to them where is your faith? but terrified they were astonished saying to each other who then is this that even commands the winds and the sea?
not attested	8.26	Mk1	《καὶ ἦλθον εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γερασηνῶν》	and they came to the other side in the area of the Gerasenes
5.32	8.27	Mk1	《καὶ ἐξῆλθον ἐπὶ τὴν γῆν καὶ ὑπήντησεν αὐτῷ》 ⸆ἄνθρωπος⸆ 《ἐκ τῶν μνημείων ὃς εἶχεν》 δαιμόνια	and they left onto the land and a person from the tombs who had demons met him
5.32	8.28	Mk1	《καὶ κράξας λέγει τί ἐμοὶ καὶ σοί》 Ἰησοῦ υἱὲ τοῦ θεοῦ μή με βασανίσῃς	he cried out what is there between me and you Jesus son of god do not torment me
5.32; 7.4.11	8.30	Mk1	《ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς》 τί σοι ἐστιν ὄνομά; ὁ δὲ εἶπε λεγεών 《ὄνομά μοι ὅτι》 πολλὰ 《γὰρ ἦσαν》 δαιμόνια	then Jesus asked him what is your name? and he said legion is my name because there were many demons
5.32	8.31	Mk1	《καὶ》 <u>παρεκάλουν</u> 《αὐτὸν <u>ἵνα μὴ</u> ἐπιτάξῃ αὐτοῖς》 εἰς τὴν ἄβυσσον 《ἀπελθεῖν》	then they begged lest he order them to depart into the abyss
5.32	8.32	Mk1	《ἦν δὲ ἐκεῖ ἀγέλη χοίρων βοσκομένη ἐν τῷ ὄρει παρεκάλουν δὲ αὐτὸν εἰς τοὺς χοίρους εἰσέλθωσιν ὁ δὲ》 ⸆ἐπέτρεψεν αὐτοῖς⸆	now there was a herd of pigs grazing on the mountain and they begged him to enter into pigs and he permitted them

Roth	Lk1	Src	Greek	Translation
6.4.18	8.42b	Mk1	⌐ἐγένετο δὲ ἐν τῷ ὑπάγειν αὐτοὺς⌐ ⌐συνέπνιγον αὐτόν οἱ ὄχλοι⌐	and it happened when they were departing the crowds pressed around him
5.33; 6.4.18	8.43	Mk1	γυνὴ ⌐οὖσα ἐν ῥύσει αἵματος⌐	a woman having a hemorrhage
5.33; 6.4.18	8.44	Mk1	ἥψατο τοῦ ἱματίου αὐτοῦ 《καὶ παραχρῆμα》 ⌐ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς⌐	touched his garment and immediately her hemorrhage stopped
5.33; 6.4.18	8.45	Mk1	καὶ εἶπεν ὁ ⌐Ἰησοῦς⌐ τίς μου ἥψατο 《καὶ ἔλεγον αὐτῷ》 ⌐οἱ μαθηταὶ⌐ ⟨βλέπεις⟩ ⌐⌐τὸν ὄχλον συνθλίβοντά⌐ σε⌐	and Jesus said who touched me and the disciples said to him you see the crowd pressing around you
5.33; 6.4.18	8.46	Mk1	《καὶ εἶπεν ὁ Ἰησοῦς》 ἥψατό μού τις γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ᾽ ἐμοῦ	and Jesus said someone touched me for I know power has gone out from me
5.33	8.48	Mk1	《ὁ δὲ ἰδὼν αὐτὴν》 ⟨εἶπεν⟩ ἡ πίστις σου σέσωκέν σε	then seeing her he said your faith has saved you

Roth	Lk1	Src	Greek	Translation
7.4.12	9.1	Mk1	⸀συγκαλεσάμενος δὲ τοὺς δώδεκα, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν⸃	now calling together the twelve he gave them power and authority over all demons and to heal diseases
5.34; 7.4.12	9.2	Mk1	καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι	and sent them to preach the kingdom of god and to heal
attested w/out wording	9.3	Mk1	⟪καὶ εἶπεν πρὸς αὐτούς μηδὲν αἴρετε 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
5.34	9.5	Mk1	⟪καὶ ὅσοι ἂν⟫ μὴ ⸀⸆δέχωνται⸃ ὑμᾶς τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ⸀⸆ἐκτινάξατε⸃ εἰς μαρτύριον ⟪αὐτοῖς⟫	and as many as do not welcome you shake off the dust from your feet as a testimony to them
7.4.14	9.6	Mk1	ἐξερχόμενοι δὲ διήρχοντο ⸀κατὰ πόλεις καὶ κώμας⸃ εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ	then departing they passed through cities and villages heralding good news and healing everywhere
5.35	9.7	Mk1	⟪ἤκουσεν⟫ ὁ Ἡρῴδης ὑπό τινων ⸀ὅτι⸃ Ἰωάννης ⸀ἐκ νεκρῶν ⸀ἀνέστη⸃⸃	Herod heard from some that John was raised from the dead
5.35	9.8	Mk1	⟪ἄλλοι δὲ ἔλεγον ὅτι⟫ Ἡλίας ⟪ἐστίν⟫ ⟨ἄλλοι⟩ ⟪δὲ ἔλεγον⟫ ⸀ὅτι⸃ προφήτης ⟨τις⟩ εἷς τῶν ἀρχαίων ⟨προφητῶν⟩	but others said that it is Elijah, yet others say that it is a certain prophet one of the ancient prophets
not attested	9.9	Mk1	⟪εἶπεν δὲ Ἡρῴδης ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην οὗτος ἠγέρθη⟫	but Herod said John whom I beheaded this one is raised

Roth	Lk1	Src	Greek	Translation
not attested	9.10b	Mk1	《καὶ παραλαβὼν αὐτοὺς ἀνεχώρησεν》〈εἰς ἔρημον τόπον〉《κατ᾽ ἰδίαν》	and taking them he withdrew to a wilderness place on their own
not attested	9.11	Mk1	《καὶ εἶδεν αὐτοὺς ὁ ὄχλος καὶ ἠκολούθει δὲ αὐτῷ καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτούς》	and the crowd saw them and followed him and going out he saw the great crowd and was gut-wrenched for them
5.36	9.12	Mk1	《καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι》 ⌜ἔρημός⌝ 《ἐστιν ὁ τόπος καὶ ἤδη ὥρα πολλή ἀπόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν》	and since it was already a late hour the disciples approaching him said that this is a wilderness place and the hour is already late dismiss the crowd so that departing into the villages they may purchase for themselves something to eat
5.36	9.13	Mk1	《ὁ δὲ εἶπεν αὐτοῖς δότε αὐτοῖς ὑμεῖς φαγεῖν οἱ δὲ λέγουσιν ἔχομεν ὧδε πέντε》 ⌜ἄρτους⌝ καὶ 《δύο》 ⌜ἰχθύας⌝	then he said to them you provide for them to eat and they say we have here five loaves of bread and two fish
5.36	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 got down
6.4.19; 7.4.15	9.16	Mk1	《λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας》 ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν ἐπ᾽ αὐτοὺς 《καὶ κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τοῖς ὄχλοις》	then taking the five loaves of bread and the two fish looking up to the heaven he said a blessing over them and broke and gave to the disciples to hand out to the crowds
5.36	9.17	Mk1	《καὶ ἔφαγον πάντες καὶ χορτάσθησαν》 《καὶ ἤρθη》 τὸ ⌜περίσσευμα⌝ 《τῶν κλασμάτων κόφινοι δώδεκα》	and everyone ate and they were satisfied and the abundance was taken up twelve baskets of pieces

Roth	Lk1	Src	Greek	Translation
7.4.16	9.18	Mk1	《καὶ ἐγένετο ἐν τῷ εἶναι αὐτοὺς κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ》 ⟨ἐπηρώτησεν αὐτοὺς⟩ 《λέγων》 ⌜τίνα με λέγουσιν οἱ ἄνθρωποι, τὸν υἱὸν τοῦ ἀνθρώπου;⌝	and it happened when they were by themselves the disciples gathered to him and he asked them saying whom do the people say I am, the son of man?
7.4.16	9.19	Mk1	⌜οἱ δὲ εἶπαν ⌜αὐτῷ λέγοντες⌝⌝ Ἰωάννην τὸν βαπτιστήν ἄλλοι δὲ Ἠλίαν ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη	then they spoke to him saying John the Baptist, but others Elijah, and others that a prophet of the ancients has arisen
5.37; 7.4.16	9.20	Mk1	《λέγει αὐτοῖς》 ⌜ὑμεῖς δὲ τίνα⌝ ⟨με λέγετε εἶναι⟩ ἀποκριθεὶς ⌜δὲ⌝ Πέτρος ⌜εἶπεν⌝ σὺ εἶ ὁ χριστός	he says to them but you all whom do you say I am and answering Peter said you are the anointed
5.37	9.21	Mk1	《καὶ》 ⌜ἐπετίμησεν⌝ ⟨αὐτοῖς ἵνα⟩ μηδενὶ λέγειν τοῦτο	and he censured them to tell this to no one
4.4.30; 6.4.20; 7.4.17	9.22	Mk1	⟨ὅτι⟩ δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἐγερθῆναι	because it is necessary for the son of man to suffer many things and to be rejected by the elders and scribes and chief priests and to be killed and after three days to be raised
4.4.31	9.24	Mk1	ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν ⌜ὃς ⌜δ᾽⌝⌝ ⟨ἂν⟩ ἀπολέσῃ ⟨τὴν ψυχὴν αὐτοῦ⟩ ἕνεκεν ἐμοῦ σώσει αὐτήν	for whoever wants to save his life will lose it but whoever loses his life for my sake will save it
4.4.32	9.26	Mk1	ὃς γὰρ ἂν ἐπαισχυνθῇ με ⌜καὶ⌝ 《ὁ υἱὸς τοῦ ἀνθρώπου》 ἐπαισχυνθήσεται αὐτόν⌝	for whoever is ashamed of me the son of man will also be ashamed of him

Roth	Lk1	Src	Greek	Translation
4.4.33; 6.4.21; 8.13	9.28	Qn	⌐παραλαβὼν⌐ ⟨τρεῖς τῶν μαθητῶν⟩ ⟨ὑπεχώρει⟩ εἰς τὸ ὄρος	taking three of the disciples he withdraws into the mountain
4.4.34	9.29	Qn	⟪καὶ τὸ πρόσωπον αὐτοῦ⟫ καὶ ὁ ἱματισμὸς λευκὸς ⌐ἔλαμψεν⌐	and the nature of his presence was othered and his clothing flashing lightning white
4.4.35; 6.4.21; 8.13	9.30	Qn	καὶ ἰδοὺ δύο ἄνδρες συνελάλουν αὐτῷ Μωϋσῆς καὶ Ἠλίας	and beyond two men were speaking with him Moses and Elijah
4.4.35; 6.4.21; 8.13	9.31a	Qn	ἐν δόξῃ ⟨οἳ⟩ ⌐ὀφθέντες⌐ ⟪ἔλεγον τὴν ἔξοδον αὐτοῦ⟫	in glory as they were seen they spoke on his exodus
4.4.35; 8.13	9.32	Qn	⟪οἱ μαθηταὶ⟫ εἶδον τὴν δόξαν αὐτοῦ ⟪καὶ τοὺς δύο ἄνδρας τοὺς⟫ συνεστῶτας αὐτῷ	the disciples saw his glory and the two men who were standing together with him
5.38	9.33	Qn	⟪καὶ⟫ ὁ Πέτρος ⟪λέγει⟫ καλόν ἐστιν ὧδε ἡμᾶς εἶναι καὶ ποιήσωμεν ὧδε τρεῖς σκηνὰς μίαν σοὶ καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν μὴ εἰδὼς ὃ λέγει	and Peter says it is lovely for us to be here so let us make here three tents one for you and one for Moses and one for Elijah not knowing what he is saying
5.38	9.34	Qn	⟪καὶ ἐγένετο⟫ νεφέλη ⟪καὶ⟫ ⌐ἐπεσκίαζεν αὐτούς⌐	and a cloud came and overshadowed them
4.4.36; 6.4.22; 8.13	9.35	Qn	⟪καὶ⟫ ⌐ἐγένετο⌐ ἐκ τῆς νεφέλης φωνὴ οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός αὐτοῦ ἀκούετε	from the cloud there was a voice this is my son the beloved listen to him
not attested	9.37	Mk	⟪ἐγένετο δὲ τῆς ἡμέρας κατελθόντα αὐτὸν ἀπὸ τοῦ ὄρους συνελθεῖν αὐτῷ ὄχλον πολὺν⟫	then after the day passed when he went down from the mountain a large crowd gathered to him
not attested	9.38	Mk	⟪καὶ ἄνθρωπος λέγει διδάσκαλε ἐλέησόν μου τὸν υἱόν⟫	and a person says teacher have mercy on my son
not attested	9.39	Mk	⟪λαμβάνει γὰρ πνεῦμα αὐτόν καὶ ῥήσσει αὐτόν καὶ σπαράσσει μετὰ ἀφροῦ⟫	for a spirit takes him and throws him down and convulses him with foam
6.4.23; 8.14	9.40	Mk	⟪καὶ⟫ ἐδεήθην τῶν μαθητῶν σου ⟪καὶ⟫ ⌐οὐκ ἠδυνήθησαν ἐκβαλεῖν αὐτὸ⌐	and I prayed your disciples and they were unable to cast it out
5.39; 6.4.23	9.41	Mk	⟪ὁ δὲ ἀποκριθεὶς⟫ πρὸς αὐτοὺς ⟪εἶπεν⟫ ὦ γενεὰ ἄπιστος ἕως πότε ἔσομαι πρὸς ὑμᾶς; ἕως πότε ἀνέξομαι ὑμῶν;	then answering he said to them O faithless generation until when will I be with you? until when will I endure you?
6.4.24	9.44	Mk	ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων	for the son of man is about to be handed over to human hands

Roth	Lk1	Src	Greek	Translation
5.40	9.46	Mk	《εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς τὸ τίς ἂν εἴη》 μείζων 《αὐτῶν》	then a dispute entered among them about who would be the greatest of them
5.40	9.47	Mk	《ὁ δὲ Ἰησοῦς ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτῷ》	then Jesus picking up the child set it next to himself
5.40	9.48	Mk	《καὶ εἶπεν <u>ὃς ἂν δέξηται</u> τοῦτο》 <u>παιδίον</u> 《<u>ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχεται</u>》	and he said whoever welcomes this child in my name welcomes me
not attested	9.52	Qn	《καὶ πορευθέντες εἰσῆλθον εἰς》 ⟨κώμην Σαμαριτῶν⟩	and they entered into a village of Samaritans
not attested	9.53	Qn	《καὶ οὐκ ἐδέξαντο αὐτόν》	and they did not welcome him
5.41	9.54	Qn	《ἰδόντες δὲ》 ⟨οἱ μαθηταὶ⟩ 《εἶπαν κύριε, θέλεις εἴπωμεν》 ⟨πῦρ⟩ 《καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;》	now seeing this the disciples said lord do you want us to speak fire to descend from heaven and destroy them?
5.41	9.55	Qn	《καὶ》 ⟨ἐπετίμησεν αὐτοῖς⟩	and he censured them

Roth	Lk1	Src	Greek	Translation
4.4.37	9.57	Qn	《εἶπέν τις πρὸς αὐτόν》 ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ	someone said to him I will follow you to wherever you are departing
4.4.37	9.58	Qn	《καὶ λέγει αὐτῷ ὁ Ἰησοῦς αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ》	and Jesus says to him the foxes have dens and the birds of heaven nests but the son of man does not have anywhere to rest his head
4.4.37	9.59	Qn	εἶπεν δὲ ⟨τῷ Φιλίππῳ⟩ 《ἀκολούθει μοι ὁ δὲ εἶπεν ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ》 θάψαι τὸν πατέρα μου	then he said to Phillip follow me but he said permit me first to return and bury my father
4.4.37; 8.14	9.60	Qn	《εἶπεν δὲ αὐτῷ》 ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς σὺ δὲ ⸀πορευθεὶς⸀ διάγγελλε τὴν βασιλείαν τοῦ θεοῦ	then he said to him let the dead bury their own dead but you go and proclaim the kingdom of god
4.4.37	9.61	Qn	《εἶπεν δὲ τις ἀκολουθήσω σοι πρῶτον δὲ ἐπίτρεψόν μοι》 ἀποτάξασθαι ⸀τοῖς ⸀ἰδίοις⸀⸀	then another also said I will follow you but first permit me to farewell my own
4.4.37	9.62	Qn	《εἶπεν δὲ ὁ Ἰησοῦς οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ᾽ ἄροτρον καὶ》 βλέπων εἰς τὰ ὀπίσω 《εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ》	then Jesus said no one putting the hand to the plow and looking to what is behind is suitable for the kingdom of god

Roth	Lk1	Src	Greek	Translation
5.42	10.1	Qn	⸐⸑ἐκλεξάμενος⸒⸓767 《δὲ》 ἑτέρους ἑβδομήκοντα ⟨ἀποστόλους⟩ ἀπέστειλεν εἰς ⸐πόλεις⸒768	now choosing seventy other apostles he sent [them] into cities
5.42	10.4	Qn	《ἔλεγεν δὲ πρὸς αὐτούς ἵνα μηδὲν αἴρωσιν εἶ》 ⸐⸑μὴ⸒ ῥάβδον⸒ 《μόνον》 ⸐μὴ⸒ ὑποδήματα 《καὶ》 μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε	and he said to them take nothing except a staff alone no shoes and greet no one along the road
4.4.38	10.5	Qn	εἰς ἣν ἂν εἰσέλθητε οἰκίαν λέγετε769 εἰρήνη ⸐τῷ οἴκῳ τούτῳ⸒	into whatever house you enter say peace to this house
5.42	10.7	Qn	770ἄξιος [γὰρ] ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ771	[for] the worker is worth his wage
5.42	10.9	Qn	⸐λέγετε αὐτοῖς⸒ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ	say to them the kingdom of god has come near
5.42	10.10	Qn	《καὶ ὅσοι ἂν》 μὴ δέχωνται ὑμᾶς ⸐λέγετε⸒	and as many as do not receive you say [to them]
5.42	10.11	Qn	《καὶ ὅσοι ἂν》 μὴ δέχωνται ὑμᾶς ⸐⸑λέγετε⸒⸓ πλὴν γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ 《καὶ》 ⸐⸑ἐκτινάξατε⸒⸓ τὸν κονιορτὸν772 《τῶν ποδῶν ὑμῶν》 ⟨εἰς μαρτύριον⟩	nevertheless know that the kingdom of god has come near and shake off the dust of your feet as a testimony
5.43	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
4.4.39	10.19	Qn	⸐⸑δώσω⸒⸓ τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων	I give the authority to walk over snakes and scorpions

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767 LkR2 apparently added "the lord" / ὁ κύριος.

768 LkR2 apparently added "every" / πᾶσαν after "into" / εἰς and changed "cities" / πόλεις to "city" / πόλιν. After this is added "and place where he was about to go" / καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.

769 LkR2 adds "first" / πρῶτον before "say" /

770 LkR2 again apparently adds hospitality protocols: "in this house stay eating and drinking whatever is [provided] by them" / ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνοντες τὰ παρ᾽ αὐτῶν.

771 LkR2 discourages transience: μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν / "Do not pass from house to house."

772 LkR2 apparently dramatizes, "of your town that clings to our feet" / τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας.

Roth	Lk1	Src	Greek	Translation
4.4.60; 6.4.25	10.21	Qn	εὐχαριστῶ σοι καὶ ἐξομολογοῦμαί κύριε τοῦ οὐρανοῦ ὅτι κρυπτὰ ⸆ταῦτα ἀπὸ σοφῶν⸌ καὶ ⸆συνετῶν⸌ ἀπεκάλυψας νηπίοις ναὶ ὁ πατήρ	I thank you and I confess you heaven's master that these things hidden from the wise and learned you have revealed to infants yes father
4.4.41; 7.4.18; 8.15	10.22	Qn	πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός οὐδεὶς γινώσκει τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ καὶ ᾧ ἐὰν ὁ υἱὸς ⸆ἀποκαλύψῃ⸌	everything has been handed over 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
5.44	10.23	Qn	μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε	blessed are the eyes that have seen what you see
5.44	10.24	Qn	λέγω γὰρ ὑμῖν ὅτι ⸆προφῆται οὐκ εἶδαν ἃ ὑμεῖς βλέπετε⸌	for I tell you that prophets did not see what you are seeing
4.4.42; 6.4.26	10.25	Qn	⟨ἀνέστη⟩ ⟪δὲ⟫ ⸆τις⸌ νομικός ⸆ἐκπειράζων αὐτὸν⸌ τί ποιήσας ζωὴν κληρονομήσω;	now a certain lawyer arose to test him what by doing will I inherit life?
6.4.26	10.26	Qn	εἶπεν ἐν τῷ νόμῳ τί γέγραπται;	he said what in the law has been written?
4.4.43; 6.4.26	10.27	Qn	⟪ὁ δὲ ἀποκριθεὶς εἶπεν⟫ ἀγαπήσεις κύριον τὸν θεόν σου ⸆ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ὅλης τῆς ἰσχύος⸌ ⟨σου⟩	then answering he said love the lord your god from your whole heart and from your whole life and from your whole strength
6.4.26	10.28	Qn	⟪εἶπεν δὲ αὐτῷ⟫ ὀρθῶς ⸆εἶπες⸌ τοῦτο ποίει καὶ ζήσῃ	correctly you spoke this do and live

Roth	Lk1	Src	Greek	Translation
4.4.44	11.1	Qn	《καὶ ἐγένετο》 ἐν τῷ εἶναι 《αὐτὸν》 ἐν τόπῳ τινὶ προσευχόμενον[773] ⌜εἶπέν⌝ τις τῶν μαθητῶν κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς ⌜καὶ⌝ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ	and it happened when he was in a certain place praying one of the disciples said master teach us to pray just as John also taught his disciples
4.4.45	11.2	Qn	《προσεύχεσθε》 πάτερ ⟨δίδου⟩ 《ἡμῖν》 ἅγιον πνεῦμα ἐλθέτω ἡ βασιλεία σου	pray father give us holy spirit let your kingdom come
4.4.46; 8.16	11.3	Qn	τὸν ἄρτον σου τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν	your daily bread give us each day
4.4.47	11.4	Qn	《καὶ》 ἄφες ἡμῖν ⌜τὰ ὀφειλήματα⌝ 《ἡμῶν ὡς καὶ ἡμεῖς ἀφίομεν τοῖς ὀφειλέταις ἡμῶν》 《καὶ》 ⌜μή ἄφες ἡμᾶς εἰσενεχθῆναι⌝ εἰς πειρασμόν	and pardon us our debts as we ourselves also pardon our debtors and do not pardon us to be led into trial
4.4.48; 6.4.27	11.5	Qn	⌜καὶ εἶπεν⌝ τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου ⌜⌜αἰτῶν⌝⌝ τρεῖς ἄρτους	and he said who of you has a friend and goes to him at midnight asking three loaves of bread
5.45	11.7	Qn	⌜καὶ⌝ 《αὐτὸς καὶ》 ⌜τὰ παιδία εἰς τὴν κοίτην εἰσίν⌝	and he himself and the children are in bed
5.45	11.8	Qn	⌜οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτόν φίλον διά γε τὴν ἀναίδιαν αὐτοῦ⌝ ⟨κρούσαντος⟩	and if he will not arising give because of being his friend yet [he will do so] because of the shame of his knocking
4.4.49; 6.4.27	11.9	Qn	αἰτεῖτε καὶ δοθήσεται ζητεῖτε καὶ ⌜εὑρήσετε⌝ κρούετε καὶ ἀνοιγήσεται	ask and it will be given seek and you will find knock and it will opened
4.4.50; 6.4.27; 7.4.19	11.11	Qn	τίνα ⌜γὰρ⌝ ἐξ ὑμῶν τὸν πατέρα υἱὸς αἰτήσει ἰχθύν καὶ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;	for what father among you whose son asks for a fish will give a snake instead of a fish?
4.4.50; 6.4.27; 7.4.19	11.12	Qn	ἢ ⌜καὶ αἰτήσει⌝ ᾠόν ⌜μὴ ἐπιδώσει αὐτῷ⌝ σκορπίον;	or again asks for an egg would give a scorpion?
4.4.50; 6.4.27; 7.4.19	11.13	Qn	εἰ οὖν ὑμεῖς πονηροὶ οἴδατε δόματα ἀγαθὰ ⌜διδόναι τοῖς τέκνοις ὑμῶν⌝ πόσῳ μᾶλλον ὁ πατὴρ δώσει πνεῦμα ἅγιον;	therefore if you evil ones know to give good gifts to your children how much more will the father give holy spirit?

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[773] LkR2 adds a note of ritual decorum, "once he finished" [praying] / ὡς ἐπαύσατο.

Roth	Lk1	Src	Greek	Translation
5.46	11.14	Qn	《ταῦτα δὲ εἰπόντος αὐτοῦ προσφέρετε αὐτῷ》 δαιμόνιον κωφόν 《καὶ》 〈ἐκβαλόντας αὐτοῦ〉 《πάντες ἐθαύμασαν》	now after saying these things you bring to him a deaf demon and after casting it out all were amazed
4.4.51	11.15	Qn	《καὶ τινὲς ἐξ αὐτῶν εἶπον》 ἐν Βεελζεβοὺλ ἐκβάλλει τὰ δαιμόνια	and some of them said in Beelzeboul he casts out the demons
5.46	11.18	Qn	《εἶπεν αὐτοῖς》 ⸢καὶ εἰ ὁ σατανᾶς ἐφ᾽ ἑαυτὸν ⸢ἐμερίσθη⸣⸣ 〈οὐ δύναται〉 《σταθῆναι ἡ βασιλεία αὐτοῦ》	and if the satan is divided against himself his kingdom cannot stand
5.46	11.19	Qn	εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;	now if I in Beelzeboul cast out the demons your sons in whom do they cast out?
5.46	11.20	Qn	εἰ δὲ ⸢ἐγὼ⸣ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ⸢⸢ἔφθασεν⸣⸣ ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ;	now if I with god's finger cast out the demons then the kingdom of god has arrived upon you
4.4.52	11.21	Qn	⸢τὸν ἰσχυρὸν⸣ ἰσχυρότερος	the stronger armed man invading
	11.22		《ἐπελθὼν》 ⸢νικήσῃ⸣ 〈καὶ τὰ σκεύη αὐτοῦ διαρπάσαι〉	the strong armed man conquers and pillages his weapons
	11.23	Qn	《ὁ μὴ ὢν μετ᾽ ἐμοῦ κατ᾽ ἐμοῦ ἐστιν καὶ ὁ μὴ συνάγων μετ᾽ ἐμοῦ σκορπίζει》	whoever is not with me is against me and whoever does not gather with me scatters
4.4.53; 8.17	11.27	Qn	⸢ἀνέκραξε⸣ 《δὲ》 γυνὴ ἐκ τοῦ ὄχλου μακαρία ἡ κοιλία ἡ 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
4.4.53	11.28	Qn	《ὁ δὲ λέγει》 μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ ⸢ποιοῦντες⸣	then he says rather blessed the ones who hear and do the word of god
4.4.54; 6.4.28	11.29	Qn	ἡ γενεὰ αὕτη σημεῖον οὐ δοθήσεται αὐτῇ	this generation a sign will not be given her

Roth	Lk1	Src	Greek	Translation
4.4.55	11.33	Qn	λύχνον ⟨οὐδὲ καλύπτει ἀλλ'⟩ ἐπὶ τὴν λυχνίαν ⟨τεθῇ⟩ ⌜ἵνα λάμπῃ πᾶσιν⌝	one does not hide a lamp but places it upon the lampstand so that it lights everything
5.47	11.37	Qn	⌜⌜ἐδεήθη⌝⌝ ⟪δὲ αὐτοῦ τις⟫ Φαρισαῖος ⌜ἵνα⌝ ἀριστήσῃ ⌜⌜μετ'⌝⌝ αὐτῷ⌝ ⟪εἰσελθὼν δὲ⟫ ἀνέπεσεν	now a certain Pharisee besought him to breakfast with him and entering he reclined
5.47	11.38	Qn	⟪ὁ δὲ Φαρισαῖος⟫ ⌜ἤρξατο⌝ διακρινόμενος ἐν ἑαυτῷ ⌜λέγειν⌝ διὰ τί οὐ πρῶτον ἐβαπτίσθη ⟨πρὸ⟩ ⟪τοῦ ἀρίστου⟫	now the Pharisee began passing judgment on him saying why was he not first washed before breakfast
5.47	11.39	Qn	⟪εἶπεν δὲ ὁ κύριος πρὸς αὐτόν⟫ ⌜οἱ Φαρισαῖοι⌝ τοῦ ποτηρίου καὶ τοῦ πίνακος τὸ ἔξωθεν καθαρίζετε τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας	then the master said to him the Pharisees clean the outside of the cup and the bowl but your inside is full of greed and evil
5.47	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?
5.47	11.41	Qn	δότε ⌜τὰ ὑπάρχοντα⌝ ἐλεημοσύνην ⟨καὶ⟩ πάντα καθαρὰ ὑμῖν ⌜ἔσται⌝	give your possessions as alms and everything will be clean in you
5.47; 6.4.29	11.42	Qn	⌜ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον καὶ⌝ παρέρχεσθε τὴν κλῆσιν καὶ τὴν ἀγάπην τοῦ θεοῦ	you tithe mint and rue and every herb and you pass by the calling and love of god
5.47	11.43	Qn	⟪ἀγαπᾶτε τὴν⟫ ⌜πρωτοκλισίαν⌝ ⟪καὶ τοὺς⟫ ἀσπασμοὺς	you love the chief-seat and the greetings

Roth	Lk1	Src	Greek	Translation
5.48	11.46	Qn	⌜καὶ ὑμῖν τοῖς νομικοῖς οὐαί⌝ ὅτι φορτίζετε ⌜τοὺς ἀνθρώπους⌝ φορτία δυσβάστακτα 《καὶ》 ⌜τῷ δακτύλῳ⌝ ⌜οὐ⌝ προσψαύετε	and you lawyers are cursed because you burden the people with burdens difficult to carry and you do not lift a finger
5.48; 6.4.30	11.47	Qn	οὐαί ὑμῖν ὅτι οἰκοδομεῖτε ⌜τὰ ⌜μνημεῖα⌝⌝ τῶν προφητῶν ⌜οἱ⌝ 《δὲ》 πατέρες ὑμῶν ἀπέκτειναν αὐτούς	cursed are you because you build the memorials of the prophets yet your fathers killed them
5.48	11.48	Qn	μαρτυρεῖτε μὴ συνευδοκεῖν τοῖς ἔργοις τῶν πατέρων ὑμῶν	you are witnesses to not approving the deeds of your fathers
4.4.56; 7.4.20	11.52	Qn	《ἤρατε》 τὴν κλεῖδα τῆς γνώσεως ⌜αὐτοὶ οὐκ εἰσήλθατε καὶ 〈οὐδὲ〉 τοὺς εἰσερχομένους ⌜ἀφίετε⌝⌝	you have taken away the key of knowledge and you yourselves have not entered

[v1.26 note: the Qn and GMarc/Lk1 draft reconstruction and translation are complete through chapter 11, 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. Please consult the parallel sets with signal tracing for the latest progress.]

Roth	Lk1	Src	Greek	Translation
5.49	12.1	Qn	[ἤρξατο λέγειν] πρὸς τοὺς μαθητὰς προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων ἥτις ἐστὶν ὑπόκρισις	[he began to speak] to the disciples be careful of the yeast of the Pharisees which is hypocrisy
4.4.57	12.2	Qn	οὐδὲν δὲ κεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ [οὐδὲν] κρυπτὸν ὃ οὐ γνωσθήσεται	now nothing that is covered up will not be revealed and [nothing] is hidden that will not be made known
4.4.58	12.3	Qn	[πρὸς τὸ οὖς ἐλαλήσατε] [κηρυχθήσεται]	[you spoke in the ear] [will be proclaimed]
4.4.59; 6.4.32	12.4	Qn	λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα καὶ μετὰ ταῦτα [μὴ ἐχόντων περισσότερόν τι ποιῆσαι]	now 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]
4.4.59; 6.4.32	12.5	Qn	ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν βαλεῖν εἰς γέενναν ναὶ λέγω ὑμῖν τοῦτον φοβήθητε	now I will show you whom you should fear the one who after dying has authority to cast into ge-hinnom yes I tell you fear this one
4.4.60; 6.4.33	12.8	Qn	λέγω [γὰρ] ὑμῖν πᾶς ὃς ὁμολογήσει [με or ἐν ἐμοὶ] τῶν ἀνθρώπων [ὁμολογήσω] ἐν αὐτῷ [ἐνώπιον] τοῦ θεοῦ	[for] I tell you everyone who confesses me before people [will I confess] him [before] god
4.4.60; 7.4.21	12.9	Qn	ὁ δὲ ἀρνησάμενός με [ἐνώπιον] τῶν ἀνθρώπων ἀπαρνηθήσεται [ἐνώπιον] τοῦ θεοῦ	now the one who denies me [before] people will be denied [before] god
4.4.61	12.10	Qn	[καὶ πᾶς] ὃς ἂν εἴπῃ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ ὃς δ' ἂν εἴπῃ εἰς τὸ πνεῦμα [τὸ] ἅγιον οὐκ ἀφεθήσεται αὐτῷ	[and every] one who says a word to the son of man it will be pardoned him but whoever says to the holy spirit it will not be pardoned him
5.50	12.11	Qn	[προσφέρωσιν] ἐπὶ τὰς ἀρχὰς [μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε]	[they will bring] before the rulers [do not worry how or what you defend yourselves or what you will say]
5.50	12.12	Qn	τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν	for the holy spirit will teach you in that very hour what is necessary to say
5.51	12.13	Qn	τις εἶπε τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν	someone say to my brother to divide with me the inheritance
5.51	12.14	Qn	τίς με κατέστησεν κριτὴν [ἢ μεριστὴν] ἐφ' ὑμᾶς;	who appointed me a judge [or mediator] between you?

Roth	Lk1	Src	Greek	Translation
4.4.62	12.16	Qn	παραβολὴν [ἀνθρώπου τινὸς] πλουσίου	comparison [of a certain man] of wealth
4.4.62	12.19	Qn		
4.4.62	12.20	Qn	εἶπεν δὲ αὐτῷ ὁ θεός ἄφρω/ον ταύτη τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν [ἀπὸ σοῦ] ἃ δὲ ἡτοίμασας, τίνος ἔσται;	now god said to him fool on this night your life will be demanded [from you] now what you prepared, whose will it be?
5.52	12.22	Qn	[μὴ μεριμνᾶτε] τῇ ψυχῇ [τί φάγητε μηδὲ] τῷ σώματι [τί ἐνδύσησθε]	[do not worry] for your life [what you will eat nor] for your body [what you will wear]
5.52	12.23	Qn	ἡ ψυχὴ [πλεῖόν ἐστιν] τῆς τροφῆς τὸ σῶμα τοῦ ἐνδύματος	life [is more] than food the body than clothing
4.4.63	12.24	Qn	κόρακας οὐ σπείρουσιν οὐδὲ θερίζουσιν [οὐδὲ συνάγουσιν εἰς ἀποθήκας] [καὶ ὁ θεὸς τρέφει αὐτούς]	ravens do not sow nor harvest [nor gather into barns] [and god feeds them]
4.4.64	12.27	Qn	τὰ κρίνα [οὐχ] ὑφαίνει [οὐδὲ] νήθει οὐδὲ Σολομὼν [ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων]	the lilies [do not] weave [nor] spin yet even Solomon was not [in all his glory arrayed like one of them]
4.4.64; 6.4.34	12.28	Qn	[τὸν χόρτον ὁ θεὸς ἀμφιέζει] ὀλιγόπιστοι	[god clothes the grass] mini-faiths!
5.53; 6.4.35	12.30	Qn	ταῦτα γὰρ [πάντα] τὰ ἔθνη τοῦ κόσμου [ἐπιζητοῦσιν] οἶδεν δὲ ὁ πατὴρ [ὑμῶν] ὅτι χρῄζετε τούτων	for these [all] the nations of the world [seek after] but [your] father knows that you need them
4.4.65; 6.4.36	12.31	Qn	ζητεῖτε [δὲ] τὴν βασιλείαν τοῦ θεοῦ καὶ ταῦτα [πάντα] προστεθήσεται ὑμῖν	seek [therefore] the kingdom of god and [all] these things will be handed over to you
6.4.37	12.32	Qn	ὁ πατὴρ	the father
5.54	12.35	Qn	αἱ ὀσφύες περιεζωσμέναι οἱ λύχνοι καιόμενοι	the loins girding up the lamps keeping afire
5.54	12.36	Qn	προσδεχομένοις τὸν κύριον ἀναλύσῃ ἐκ τῶν γάμων	like those awaiting the master when he returns from the wedding feasts
5.54	12.37	Qn	δοῦλοι κύριος	slaves master
6.4.38	12.38	Qn	ἑσπερινῇ φυλακῇ	in an overnight prison
5.55	12.39	Qn	εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης [ἔρχεται] [ἐγρηγόρησεν ἂν καὶ] οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ	if the house-master knew at what hour the thief [was coming] [he would watch and] would not allow his house to be broken into
5.55	12.40	Qn	γίνεσθε ἕτοιμοι ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται	be prepared because you do not know at what hour the son of man is coming
5.55	12.41	Qn	ὁ Πέτρος πρὸς ἡμᾶς ἢ καὶ πρὸς πάντας τὴν παραβολὴν λέγεις;	Peter to us or to everyone do you say this comparison?

Roth	Lk1	Src	Greek	Translation
5.55	12.42	Qn		
5.55	12.43	Qn	ἐλθὼν ὁ κύριος	when the master comes
5.55	12.44	Qn	ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν [αὐτοῦ] καταστήσει αὐτόν	over all [his] possessions he will put him in charge
5.55	12.45	Qn	[Attested but no wording]	
5.55; 6.4.39; 7.4.22	12.46	Qn	ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἡμέρᾳ οὐ προσδοκᾷ ὥρᾳ οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει	the master of that slave will come on a day he does not expect at an hour he does not know and will cleave him in two and apportion his lot with the faithless
5.55; 7.4.23	12.47	Qn	δοῦλος [ὁ γνοὺς] [καὶ μὴ ποιήσας] δαρήσεται [πολλά]	a slave [who knows] [and did not do] will be beaten [many times]
5.55; 7.4.23	12.48	Qn	[ὁ δὲ μὴ γνούς ποιήσας δὲ ἄξια πληγῶν] δαρήσεται [ὀλίγα παντὶ δὲ ᾧ ἐδόθη πολύ πολὺ ζητηθήσεται παρ᾽ αὐτοῦ καὶ ᾧ παρέθεντο πολύ περισσότερον αἰτήσουσιν αὐτόν]	[but one who did not know but did what was worthy of blows] will be beaten [a little and to everyone to whom much is given much will be required from him and to one to whom much is entrusted much more will be asked of him]
5.56; 7.4.24	12.49a	Qn	πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν	I have come to cast fire on the earth
5.56; 7.4.24	12.51	Qn	δοκεῖτε ὅτι [παρεγενόμην] εἰρήνην [βαλεῖν ἐπὶ τὴν γῆν]; οὐχί λέγω ὑμῖν [ἀλλὰ] διαμερισμόν	do you think that [I have come] peace [to cast on the earth]? no I tell you [but] division
5.56	12.53	Qn	διαμερισθήσεται πατὴρ [ἐπὶ] υἱῷ καὶ υἱὸς ἐπὶ πατρί [καὶ] μήτηρ ἐπὶ [θυγατρὶ] καὶ θυγάτηρ ἐπὶ [μητρὶ] [καὶ] πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν	a father will be divided [against] a son and a son against father [and] a mother against [daughter] and daughter against [mother] [and] mother-in-law against the bride and bride against the mother-in-law
5.57	12.56	Qn	ὑποκριταί τὸ [μέν] πρόσωπον τοῦ οὐρανοῦ καὶ τῆς γῆς [δοκιμάζετε] τὸν δὲ καιρὸν τοῦτον [πῶς] οὐκ [οἴδατε δοκιμάζειν]	hypocrites the face of the heaven and of the earth [you scrutinize] but this moment [how] do you not [know to scrutinize]
4.4.66	12.57	Qn	καὶ ἀφ᾽ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;	now for yourselves do you not judge what is right?
4.4.67; 6.4.40	12.58	Qn	μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν καὶ ὁ κριτής παραδώσει σε τῷ πράκτορι βαλεῖ εἰς φυλακήν	lest he drag you to the judge and the judge hands you over to the officer throws into prison

4.4.67   12.59   Qn   οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ   you will not leave from there
                          [ἀποδῷς τὸν ἔσχατον κοδράντην]   until even [paying back the last
                                                            quadrans]

Roth	Lk1	Src	Greek	Translation
not attested	13.10	Qn	《ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν》	now he was teaching in one of the synagogues on the sabbaths
not attested	13.11	Qn	《καὶ ἰδοὺ γυνὴ ἐν ἀσθενείᾳ ἦν πνεύματος ἔτη ιη καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές》	and behold a woman had a weakness of spirit eighteen years and was hunched over and was not able to stand up completely
not attested	13.12	Qn	《ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς εἶπεν αὐτῇ γύναι ἀπολέλυσαι τῆς ἀσθενείας σου》	now seeing her Jesus said to her woman be released from your weakness
not attested	13.13	Qn	《καὶ ἐπέθηκεν τὰς χεῖρας αὐτῇ καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν》	and he laid hands on her and immediately she was restored and glorified god
5.58	13.14	Qn	《ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ἔλεγεν τῷ ὄχλῳ ὅτι》 ⌜τῷ σαββάτῳ ἐθεράπευσεν⌝ 《Ἰησοῦς ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου》	then the synagogue ruler responded acting indignant he said to the crowd that Jesus healed on the sabbath six days there are in which it is required to work therefore come and be healed on them and not on the day of the sabbath
5.58	13.15	Qn	《ἀπεκρίθη δὲ αὐτῷ ὁ Ἰησοῦς καὶ εἶπεν ὑποκριτά》 ἕκαστος ὑμῶν ⌜τοῖς σάββασιν⌝ οὐ λύει τὸν ὄνον ἢ τὸν βοῦν αὐτοῦ ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;	but Jesus answered him and said hypocrite does not each of you on the sabbaths not untie the donkey or his ox from the manger and leading away water it?
6.4.42	13.16	Qn	ταύτην δὲ θυγατέρα 《τοῦ》 Ἀβραὰμ ⟨ἦν⟩ ἔδησεν ὁ σατανᾶς 《ἰδοὺ ιη ἔτη οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;》	now this daughter of Abraham the satan had bound behold eighteen years was it not required to release her from this bond on the day of the sabbath?
not attested	13.17	Qn	《καὶ κατῃσχύνθησαν οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐν πᾶσιν οἷς ἐθεώρουν ἐνδόξοις ὑπ᾽ αὐτοῦ γεινομένοις.》	and his opponents were put to shame and the whole crowd rejoiced in everything which they saw the glorious deeds achieved by him

Roth	Lk1	Src	Greek	Translation
5.59	13.19	Qn	ὁμοία ἐστὶν [ἡ βασιλεία τοῦ θεοῦ] κόκκῳ σινάπεως ὃν λαβὼν ἄνθρωπος [ἔσπειρεν ἐν τῷ κήπῳ ἑαυτοῦ]	similar is [the kingdom of god] to a seed of mustard that a person taking [sows in his garden]
5.60	13.20	Qn	τὴν βασιλείαν τοῦ θεοῦ	the kingdom of god
5.60	13.21	Qn	ὁμοία ἐστὶν ζύμη	is similar to yeast
5.61	13.25	Qn	ἀφ᾽ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν κρούειν ἀποκριθεὶς [ἐρεῖ] οὐκ οἶδα ὑμᾶς πόθεν ἐστέ	from when the house-master has arisen and shut the knocking door answering [he says] I do not know you where you are from
5.61	13.26	Qn	ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας	we ate in your presence and we drank and you taught in our streets
5.61; 7.4.25	13.27	Qn	ἀπόστητε ἀπ᾽ ἐμοῦ πάντες ἐργάται [ἀνομίας]	go away from me all workers [of evil]
4.4.68; 6.4.43	13.28	Qn	ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων [ὅταν ὄψεσθε πάντας] τοὺς δικαίους [εἰσερχομένους ἐν τῇ βασιλείᾳ] τοῦ θεοῦ ὑμᾶς δὲ κρατουμένους ἔξω	there will be weeping and gnashing of teeth [when you will see all] the righteous ones [entering into the kingdom] of god but you will be dominated outside

Roth	Lk1	Src	Greek	Translation
5.62	14.12	Qn	ἄριστον ἢ δεῖπνον φώνει	call for breakfast or dinner
4.4.69	14.14	Qn	οὐκ ἔχουσιν ἀνταποδοῦναί ἐν τῇ ἀναστάσει	they will not have to recompense in the resurrection
5.63	14.16	Qn	ἄνθρωπός τις [ἐποίησε] δεῖπνον [μέγα] καὶ ἐκάλεσεν πολλοὺς	a certain person [made] [a large] dinner and called many
5.63	14.17	Qn	ἀπέστειλεν	he sent
5.63	14.18	Qn	[ἤρξαντο] παραιτεῖσθαι ἀγρὸν ἠγόρασα	[they began] to refuse a field I purchased
5.63	14.19	Qn	[ζεύγη] βοῶν ἠγόρασα	[a yoke] of oxen I purchased
5.63	14.20	Qn	γυναῖκα ἔγημα	a woman I married
5.63	14.21	Qn	ἀπήγγειλεν τότε [ἐπαρθεὶς] ὁ οἰκοδεσπότης ἔξελθε εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως	then [being stirred] the house-master announced go out into the streets and the alleys of the city
5.63	14.22	Qn	ἔτι τόπος ἐστίν	still there is room
5.63	14.23	Qn	εἰς τὰς ὁδοὺς καὶ φραγμοὺς	to the roads and fences
5.63	14.24	Qn	οὐδείς γεύσεταί	none will taste

Roth	Lk1	Src	Greek	Translation
4.4.70	15.3	Qn	παραβολὴν	a comparison
4.4.70	15.4	Qn	πρόβατα ἀπολέσας	lost sheep
4.4.70	15.5	Qn	εὑρὼν	he found
4.4.70	15.6	Qn	συγχάρητέ	rejoice together
4.4.70	15.8	Qn	δραχμὰς ἀπολέσῃ ζητεῖ	she lost a drachma she seeks
4.4.70	15.9	Qn	εὑροῦσα	she found
			συγχάρητέ	rejoice together
5.64	16.2	Qn		
5.64	16.4	Qn		
5.64	16.5	Qn		
5.64	16.6	Qn		
5.64	16.7	Qn		

Roth	Lk1	Src	Greek	Translation
4.4.71	16.9a	Qn	[καὶ ἐγὼ or κἀγὼ] λέγω ὑμῖν ποιήσατε [ὑμῖν] φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας	and I say to you make [for yourselves] friends with the mammon of wickedness
5.65	16.11	Qn	εἰ [οὖν] ἐν τῷ μαμωνᾷ ἀδίκῳ πιστοὶ οὐκ ἐγένεσθε τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;	if [therefore] with wicked mammon you have not become trusted who will entrust what is true to you?
5.65	16.12	Qn	καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ εὑρεθῆτε τὸ ἐμὸν τίς δώσει ὑμῖν;	and if you have not become trusted with another's who will give you what is mine?
4.4.72; 7.4.26	16.13	Qn	οὐδείς δύναται δυσὶ κυρίοις δουλεύειν ἑνὸς καταφρονήσει καὶ τοῦ ἑτέρου ἀνθέξεται οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ	no one can serve two masters one he will despise and the other he will hold fast you cannot serve god and mammon
5.66	16.14	Qn	οἱ Φαρισαῖοι φιλάργυροι ἐξεμυκτήριζον	the money-loving Pharisees ridiculed
5.66	16.15	Qn	ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν [τὸ ὑψηλὸν ἔστιν παρὰ ἀνθρώποις βδέλυγμα τῷ θεῷ]	you are those who justify yourselves before people but god knows your hearts [what is exalted among people is detestable to god]
4.4.73; 6.4.46	16.16	Qn	ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου [ἐξ or ἀφ'] οὗ ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται	the law and the prophets until John from him the kingdom of god is heralded as good news and everyone struggles into it
5.67	16.17	Qn	εὐκοπώτερον τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τῶν λόγων μου μίαν κεραίαν [παρελθεῖν]	easier for the heaven and the earth to pass away than for one stroke of my words [to pass away]
5.68	16.18	Qn	πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ [πᾶς] γαμῶν ἑτέραν μοιχεύει καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν [ὁμοίως μοιχὸς ἐστιν]	everyone who divorces his woman and [everyone] who marries another commits adultery and the one who marries a woman divorced from a man [similarly is an adulterer]

Roth	Lk1	Src	Greek	Translation
6.4.47; 7.4.27	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
6.4.47; 7.4.27	16.20	Qn	πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο ⌜εἰς⌝ τὸν πυλῶνα ⌜ἡλκωμένος⌝	and a certain poor man by the name of Lazarus was cast aside at the gate covered in sores
7.4.27	16.21	Qn	καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἔλειχον τὰ ⌜τραύματα⌝ αὐτοῦ	and longed to be satisfied from what fell from the rich man's table but even the dogs came to lick his wounds
4.4.74; 6.4.47; 7.4.27	16.22	Qn	ἐγένετο ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη	it came about that the poor man died and was carried away by the angels to Abraham's bosom the rich man also died and was also buried
5.69; 7.4.27	16.23	Qn	ἐν τῷ ᾅδη ἐπάρας ⌜οὖν⌝ τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν βασάνοις ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τῷ κόλπῳ αὐτοῦ	in hades then raising his eyes living in torments he saw Abraham from a distance and Lazarus in his bosom
6.4.47; 7.4.27	16.24	Qn	καὶ αὐτὸς φωνήσας εἶπεν πάτερ Ἀβραάμ ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ	and he calling out said father Abraham have mercy on me and send me Lazarus to dip the tip of his finger in water and cool my tongue for I am suffering in this flame
6.4.47; 7.4.27	16.25	Qn	Ἀβραάμ δὲ εἶπεν τέκνον μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά ἐν τῇ ζωῇ σου καὶ Λάζαρος ὁμοίως τὰ κακά νῦν δὲ ⌜ὧδε⌝ παρακαλεῖται σὺ δὲ ὀδυνᾶσαι	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

Roth	Lk1	Src	Greek	Translation
5.69; 7.4.27	16.26	Qn	καὶ ⸆ἐπὶ⸆ πᾶσιν τούτοις μεταξὺ 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
7.4.27	16.27	Qn	ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς ⸆τὴν οἰκίαν⸆ τοῦ πατρός μου	even so I ask you father to send him to the house of my father
7.4.27	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 to witness solemnly to them that they not come to this place of torment
4.4.75; 6.4.47; 7.4.27	16.29	Qn	λέγει αὐτῷ ἔχουσι Μωσέα καὶ τοὺς προφήτας ἀκουσάτωσαν αὐτῶν	he says to him they have Moses and the prophets they should listen to them
7.4.27	16.30	Qn	ὁ δὲ εἶπεν οὐχί πάτερ ἀλλ᾽ ἐάν τις ⸆ἐκ⸆ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν	then he said no father but if someone from the dead goes to them they will repent
6.4.47; 7.4.27	16.31	Qn	⸆ὁ δὲ εἶπεν⸆ εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ⸆ἤκουσαν⸆ οὐδ᾽ ἂν τις ἐκ νεκρῶν ἀπέλθῃ ἀκούσουσιν αὐτοῦ	then he said if Moses and the prophets they do not hear neither will they listen if someone departs from the dead
5.70; 7.4.28	17.1	Qn	τὰ σκάνδαλα οὐαὶ	the scandals accursed!
5.70	17.2	Qn	[συνέφερεν] αὐτῷ [εἰ οὐκ ἐγεννήθη ἢ] εἰ μυλικὸς λίθος περὶ τὸν τράχηλον αὐτοῦ [περιέκειτο] καὶ [ἔρριπτο] εἰς τὴν θάλασσαν ἢ ἵνα ἕνα τῶν μικρῶν τούτων σκανδαλίσῃ	[preferable] for him [if he had not been born] if a millstone around his neck [were hung] and [he were thrown] into the sea than that he scandalize one of these little ones
5.70	17.3	Qn	ἁμάρτῃ ὁ ἀδελφός ἐπιτίμησον	the brother who sins rebuke
4.4.76	17.4	Qn	ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ [ἀφήσεις or ἄφες]	if seven times a day he sins against you forgive

Roth	Lk1	Src	Greek	Translation
5.71	17.11	Qn	Σαμαρείας	of Samaria
5.71; 6.4.49	17.12	Qn	δέκα λεπροὶ	ten lepers
5.2; 6.4.2	4.27	Qn	[ἀπέστειλεν αὐτοὺς λέγων] πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐν ἡμέραις Ἐλισαίου τοῦ προφήτου καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νεμὰν ὁ Σύρος	[he sent them saying] many lepers were there in Israel in the days of Elisha the prophet and none of them were cleansed except Naaman the Syrian
5.71; 6.4.49	17.14	Qn	πορευθέντες [δείξατε] ἑαυτοὺς τοῖς ἱερεῦσιν	going [show] yourselves to the priests
			ἐν τῷ ὑπάγειν ἐκαθαρίσθησαν	as they went they were cleansed
5.71	17.15	Qn	εἷς ἐξ αὐτῶν	one of them
5.71	17.16	Qn	[αὐτὸς ἦν] Σαμαρίτης	[he was] a Samaritan
5.71	17.17	Qn		
5.71	17.18	Qn	δοῦναι δόξαν τῷ θεῷ	to give glory to god
5.71	17.19	Qn	ἡ πίστις σου σέσωκέν σε	your faith has saved you
5.72	17.20	Qn	ἐπερωτηθείς 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
5.72	17.21	Qn	οὐδὲ [λέγουσιν] ἰδοὺ ὧδε ἰδοὺ ἐκεῖ ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν	[they will say] not behold here behold here for behold the kingdom of god is within you
6.4.50	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
5.73	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
5.73	17.26	Qn	[ἐν] ταῖς ἡμέραις Νῶε	[in] the days of Noah
5.73	17.28	Qn	[ἐν] ταῖς ἡμέραις Λώτ	[in] the days of Lot
5.73	17.32	Qn	μνημονεύετε τῆς γυναικὸς Λώτ	remember the wife of Lot

Roth	Lk1	Src	Greek	Translation
5.74	18.1	Qn	παραβολὴν [πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν]	a comparison [about their need always to pray and not to lose heart]
5.74	18.2	Qn	κριτής	a judge
5.74	18.3	Qn	χήρα	a widow
5.74	18.5	Qn		
5.74	18.7	Qn	ὁ δὲ θεὸς [ποιήσει] τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτόν ἡμέρας καὶ νυκτός	now god [will do] justice for his chosen ones who cry out to him day and night
4.4.77	18.10	Qn	ἄνθρωποι δύο εἰς τὸ ἱερὸν προσεύξασθαι Φαρισαῖος τελώνης	two men at the temple praying a Pharisee a tax collector
4.4.77	18.11	Qn		
4.4.77	18.12	Qn		
4.4.77	18.13	Qn		
4.4.77	18.14	Qn	κατέβη [οὗτος] δεδικαιωμένος [παρ' ἐκεῖνον]	[this one] went down justified [instead of that one]
7.4.29	18.16	Qn	[ἄφετε τὰ παιδία ἔρχεσθαι πρός με τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν]	[allow the children to come to me for of such as these is the kingdom of the heavens]
5.75; 6.4.51; 7.4.30	18.18	Qn	[τις αὐτὸν λέγων] διδάσκαλε ἀγαθέ τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;	[someone said to him] good teacher what by doing will I inherit eternal life?
5.75; 6.4.51; 7.4.80; 8.18	18.19	Qn	[εἶπεν Ἰησοῦς] τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός ὁ πατὴρ	[Jesus said] why do you call me good? no one is good except one god the father
5.75; 6.4.51; 7.4.30	18.20	Qn	τὰς ἐντολὰς οἶδας μὴ φονεύσῃς μὴ μοιχεύσῃς μὴ κλέψῃς μηδὲ ψευδομαρτυρήσῃς τίμα τὸν πατέρα σου καὶ τὴν μητέρα [σου]	you know the commandments do not murder do not commit adultery do not steal do not bear false witness honor your father and [your] mother
5.75; 7.4.30	18.21	Qn	[ταῦτα πάντα ἐφύλαξα ἐκ νεότητος]	[all these I have guarded from youth]
4.4.78; 7.4.30	18.22	Qn	[ἀκούσας ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ] ἕν σοι λείπει πάντα ὅσα ἔχεις πώλησον καὶ δὸς πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ καὶ δεῦρο ἀκολούθει μοι	[hearing these things Jesus said to him] one thing is missing for you everything you have sell and give to the poor and you will have treasure in heaven and come follow me

Roth	Lk1	Src	Greek	Translation
5.75 attested w/out wording	18.23	Qn		
5.76; 6.4.53; 7.4.31	18.35	Qn	ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ [καὶ τις] τυφλός ἐπαιτῶν ἐκάθητο παρὰ τὴν ὁδὸν	then it happened as he drew near to Jericho [and a certain] blind man begging was sitting alongside the road
7.4.31	18.36	Qn	ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί [ἂν] εἴη τοῦτο	then hearing the crowd passing through he wondered what this could be
5.76; 7.4.31	18.37	Qn	[ἀπηγγέλθη] δὲ αὐτῷ ὅτι Ἰησοῦς [ὁ Ναζωραῖος] παρέρχεται	then [it was declared] to him that Jesus [the Nazarene] was passing through
4.4.79; 6.4.53; 7.4.31	18.38	Qn	καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυίδ ἐλέησόν με	and he cried out saying Jesus son of David have mercy on me
5.76	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
7.4.31	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
7.4.31	18.41	Qn	τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν κύριε ἵνα ἀναβλέψω	what do you want me to do? then he said master let me see again
4.4.80; 6.4.53; 7.4.31	18.42	Qn	[καὶ ἀποκριθεὶς εἶπεν ὁ Ἰησοῦς] ἀνάβλεψον ἡ πίστις σου σέσωκέν σε	[and answering Jesus said to him] see again your faith has saved you
5.76; 6.4.53; 7.4.31	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
5.77	19.2	Qn	Ζακχαῖος	Zacchaeus
5.77	19.6	Qn	ὑπεδέξατο αὐτὸν	welcomed him
5.77	19.8	Qn	τὰ ἡμίσια τῶν ὑπαρχόντων [τοῖς πτωχοῖς] δίδωμι καὶ εἴ τινός τι ἐσυκοφάντησα τετραπλοῦν ἀποδίδωμι	half of the possessions [to the poor] I will give and if I have defrauded anyone of something I will pay back fourfold
5.77	19.9	Qn	σήμερον σωτηρία τούτῳ τῷ οἴκῳ	today salvation to this house
4.4.81	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

Roth	Lk1	Src	Greek	Translation
5.78	19.11	Qn	παραβολὴν	a comparison
5.78	19.13	Qn	δούλους ἔδωκεν αὐτοῖς μνᾶς	to slaves he gave to them minas
5.78	19.22	Qn	αὐστηρός [αἴρων] ὃ οὐκ ἔθηκα καὶ [θερίζων] ὃ οὐκ ἔσπειρα	exacting [taking] what I did not deposit and [harvesting] what I did not sow
5.78	19.23	Qn	[σὺν τόκῳ]	[with interest]
5.78	19.26	Qn	καὶ ὃ [δοκεῖ ἔχειν ἀρθήσεται]	and what [he seems to have will be taken away]
4.4.82	20.1	Qn	[οἱ Φαρισαῖοι]	[the Pharisees]
4.4.82	20.4	Qn	τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ [ἦν ἢ] ἐξ ἀνθρώπων;	the baptism of John from heaven [or was it] from men?
5.79	20.5	Qn	ἐξ οὐρανοῦ διὰ τί οὐκ ἐπιστεύσατε αὐτῷ	from heaven why did you not believe him?
5.79	20.6	Qn	ἀνθρώπων καταλιθάσει ἡμᾶς	of men they will stone us
5.79	20.7	Qn		
5.79	20.8	Qn	οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ	neither do I tell you by what authority I do these things
6.4.56	20.19	Qn	[ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ ἐν τῷ ἱερῷ] καὶ ἐζήτησαν ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας καὶ ἐφοβήθησαν	[it happened on one of the days he was teaching in the temple] they in fact sought to lay hands upon him and they were afraid
5.80	20.24	Qn	δηνάριον Καίσαρος	a denarius of Caesar
4.4.83	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
5.81	20.27	Qn	[τινες τῶν Σαδδουκαίων οἱ λέγοντες ἀνάστασιν μὴ εἶναι]	[some of the Sadducees who say there is no resurrection]
5.81	20.28	Qn	[Μωϋσῆς ἔγραψεν]	[Moses has written]
5.81	20.29	Qn	ἑπτὰ ἀδελφοὶ [λαβὼν] γυναῖκα	seven brothers [taking] a wife
5.81	20.30	Qn		
5.81	20.31	Qn		
5.81	20.33	Qn	ἐν τῇ ἀναστάσει [τίνος αὐτῶν γίνεται γυνή]	in the resurrection [whose of them will the woman be]
5.81	20.34	Qn	ἀποκριθεὶς οἱ υἱοὶ τούτου τοῦ αἰῶνος γαμοῦσιν καὶ [γαμίσκονται]	answering the sons of this age marry and [are given in marriage]
5.81	20.35	Qn	οὓς κατηξίωσεν ὁ θεὸς τοῦ αἰῶνος ἐκείνου τῆς κληρονομίας καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε [γαμίζονται]	those whom god counts worthy of that age and of the resurrection from the dead neither marry nor [are given in marriage]
5.81	20.36	Qn	οὐδὲ γὰρ ἀποθανεῖν ἔτι μέλλουσιν ἰσάγγελοι γάρ εἰσιν [καὶ υἱοί 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
5.81	20.39	Qn	[τινες τῶν] γραμματέων εἶπαν διδάσκαλε καλῶς εἶπας	[some of the] scribes said teacher you have spoken well

Roth	Lk1	Src	Greek	Translation
5.82	20.41	Qn	[πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυὶδ υἱόν;]	[how do they say the anointed one is David's son?]
5.82	20.44	Qn	Δαυὶδ κύριον αὐτὸν καλεῖ	David calls him master
4.4.85	21.7	Qn	ἐπηρώτησαν δὲ αὐτὸν [οἱ μαθηταὶ]	then they asked him [the disciples]
4.4.86	21.8	Qn	πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες [ὅτι] ἐγώ εἰμι [ὁ χριστὸς]	for many will come in my name saying [that] I am [the anointed one]
4.4.87	21.9	Qn	πολέμους... δεῖ γὰρ ταῦτα γενέσθαι	wars ... for these things are bound to happen
4.4.87	21.10	Qn	βασιλεία ἐπὶ βασιλείαν καὶ ἔθνος ἐπ' ἔθνος	kingdom against kingdom and nation against nation
4.4.87	21.11	Qn	λοιμοὶ καὶ λιμοὶ σεισμοί τε φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ	plagues and famines and earthquakes and horrors and even signs from heaven
5.83	21.12	Qn	πρὸ δὲ τούτων διώξουσιν [ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας]	but before these things they will persecute [leading away to kings and rulers]
5.83	21.13	Qn	[ἀποβήσεται ὑμῖν] εἰς μαρτύριον	[this will turn out for you] as testimony
5.83	21.14	Qn	μὴ προμελετᾶν ἀπολογηθῆναι	not practicing beforehand to defend yourselves
5.83	21.15	Qn	σοφίαν ᾗ οὐ δυνήσονται ἀντιστῆναι [οὐδὲ] ἀντειπεῖν [πάντες]	wisdom that they [all] will not be able to withstand [nor] contradict
5.83	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]
5.83	21.17	Qn	μισούμενοι διὰ τὸ ὄνομά μου	hating you on account of my name
5.83	21.19	Qn	ἐν τῇ ὑπομονῇ [σώσετε ἑαυτοὺς]	in the perseverance [you will save yourselves]
5.84	21.20	Qn	κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ ἡ ἐρήμωσις αὐτῆς	Jerusalem surrounded by armies its desolation

Roth	Lk1	Src	Greek	Translation
4.4.88	21.25	Qn	[774]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]
4.4.88	21.26	Qn	προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ [κακῶν] [αὗται] γὰρ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται	anticipation of [the evil things] that are coming on the world for [these] the powers of the heaven will be shaken
4.4.89	21.27	Qn	καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἀπὸ τῶν οὐρανῶν[775] μετὰ δυνάμεως πολλῆς	and then they will see the son of man coming from the heavens with great power
4.4.89	21.28	Qn	[τούτων δὲ γινομένων] ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς διότι [ἐγγίζει] ἡ ἀπολύτρωσις ὑμῶν	[when these things happen] stand up and lift up your heads because your redemption [has drawn near]
5.85	21.29	Qn	παραβολὴν ἴδετε τὴν συκῆν καὶ τὰ δένδρα πάντα	a comparison look at the fig tree and all the trees
5.85	21.30	Qn	[ὅταν προβάλωσιν τὸν καρπὸν γινώσκουσιν οἱ ἄνθρωποι ὅτι τὸ θέρος ἤγγικεν]	[when they put forth fruit people know that the summer has drawn near]
4.4.90	21.31	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
5.85	21.32	Qn	[οὐ μὴ παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ εἰ μή πάντα γένηται]	[heaven and earth will never pass away except all these things happen]
4.4.91	21.33	Qn	ὁ οὐρανὸς καὶ ἡ γῆ [παρελεύσεται ὁ] δὲ [λόγος] μου [μένει εἰς τὸν αἰῶνα][776]	the heaven and the earth [will pass away] but my [word] [remains into the coming age]
5.86	21.34	Qn	[προσέχετε δὲ ἑαυτοῖς] μήποτε [βαρηθῶσιν] αἱ καρδίαι ὑμῶν [ἐν] κραιπάλῃ καὶ μέθῃ καὶ βιωτικαῖς μερίμναις καὶ ἐπιστῇ ἐφ᾽ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη	[now watch yourselves] lest [be weighted down] your hearts [in] drinking bouts and drunkenness and life-cares and anxieties and that day come upon you unforeseen
5.86	21.35a	Qn	ὡς παγίς	like a trap

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[774] LkR2 adds "and there will be signs" / καὶ ἔσονται σημεῖα.
[775] LkR2 substitutes "on a cloud" / ἐν νεφέλῃ.
[776] LkR2 apparently substituted, "will not pass away" / οὐ μὴ παρελεύσονται.

Roth	Lk1	Src	Greek	Translation
5.87	21.37	Qn	τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς νύκτας ἐξερχόμενος⁷⁷⁷ εἰς⁷⁷⁸ Ἐλαιῶν	daily teaching in the temple the nights going off to Mount of Olives
5.87	21.38	Qn	ὤρθριζεν⁷⁷⁹ ἀκούειν αὐτοῦ	they rose early to hear him
5.88	22.1	Qn	πάσχα	Pascha
5.89	22.3	Qn	⁷⁸⁰ Ἰούδαν⁷⁸¹ [ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα]	Judas [being from the number of the twelve]
5.89; 6.4.60	22.4	Qn	συνελάλησε τοῖς⁷⁸² στρατηγοῖς τὸ πῶς αὐτόν παραδῷ αὐτοῖς	he spoke with the commanders how he might hand him over to them
5.89	22.5	Qn	ἀργύριον	silver
6.4.61	22.8		[καὶ εἶπεν τῷ Πέτρῳ καὶ τοῖς λοιποῖς ἀπελθόντες ἑτοιμάσατε ἵνα φάγωμεν τὸ πάσχα]	[and he said to Peter and to the others going away prepare so that we may eat the pascha]

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⁷⁷⁷ LkR2 may have added, "spent the night" / ηὐλίζετο.

⁷⁷⁸ LkR2 may have added, "the mountain that is called" / τὸ ὄρος τὸ καλούμενον.

⁷⁷⁹ LkR2 apparently added "to him in the temple" / πρὸς αὐτὸν ἐν τῷ ἱερῷ.

⁷⁸⁰ LkR2 before Judas added, "then satan entered into" / εἰσῆλθεν δὲ σατανᾶς εἰς.

⁷⁸¹ LkR2 apparently added, "who is called Iscariot" / τὸν καλούμενον Ἰσκαριώτην.

⁷⁸² LkR2 apparently added, "the chief priests and" / ἀρχιερεῦσιν καί.

Roth	Lk1	Src	Greek	Translation
6.4.62	22.14	Qn	καὶ⁷⁸³ ἀνέπεσεν καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ	and he reclined and the twelve apostles with him
4.4.92; 6.4.62; 8.19	22.15	Qn	καὶ εἶπεν ἐπιθυμίᾳ 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
7.4.32	22.17	Qn	[ποτήριον]	[cup]
4.4.93; 7.4.32	22.19	Qn	λαβὼν ἄρτον⁷⁸⁴ ἔδωκεν [αὐτοῖς] τοῦτο ἐστιν τὸ σῶμά μου [τὸ ὑπὲρ ὑμῶν διδόμενον]	taking bread he gave [to them] this is my body [which is given for you]
5.90	22.20	Qn	τοῦτο τὸ ποτήριον ἡ⁷⁸⁵ διαθήκη ἐν τῷ αἵματί μου	this is the cup the covenant in my blood
5.90	22.22b	Qn	οὐαὶ δι' οὗ παραδίδοται [ὁ υἱὸς τοῦ ἀνθρώπου]	accursed the one by whom is betrayed [the son of man]
5.91	22.33	Qn		
5.91	22.34	Qn	ἀπαρνήσῃ	you will deny
6.4.65	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
6.4.66	22.47	Qn	[Ἰούδας] καὶ ἤγγισε [καταφιλῆσαι] αὐτόν [καὶ εἶπεν]	[Judas] also drew near [to kiss] him [and said]
5.92	22.48	Qn	φιλήματι παραδίδως;	with a kiss do you betray?
6.4.68	22.63	Qn	οἱ συνέχοντες ἐνέπαιζον δέροντες	those holding him mocked beating
6.4.68	22.64	Qn	[ἔτυπτον] λέγοντες προφήτευσον τίς ἐστιν ὁ παίσας σε;	[they struck] saying prophesy, who is it who disciplined you?
5.93	22.66	Qn	ἀπήγαγον εἰς τὸ συνέδριον	they led him away to the sanhedrin
5.93	22.67	Qn	σὺ εἶ ὁ χριστός ἐὰν εἴπω ὑμῖν οὐ μὴ πιστεύσητε	you are the anointed one if I tell you will not believe
4.4.94	22.69	Qn	ἀπὸ τοῦ νῦν [δὲ] ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ	from now on the son of man will be seated at the right side of the power of god
5.93	22.70	Qn	σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ ὑμεῖς λέγετε	so you are the son of god? you say
5.93	22.71	Qn		

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⁷⁸³ LkR2 apparently added, "when the hour came" / ὅτε ἐγένετο ἡ ὥρα.

⁷⁸⁴ LkR2 apparently added, "giving thanks, he broke and" / εὐχαριστήσας ἔκλασεν καὶ.

⁷⁸⁵ LkR2 apparently added "new" / καινὴ.

Roth	Lk1	Src	Greek	Translation
5.94	23.1	Qn	ἤγαγον αὐτὸν ἐπὶ τὸν Πιλᾶτον	they brought him over to Pilate
5.94; 6.4.69	23.2	Qn	ἔρξαντο κατηγορεῖν τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ καταλύοντα τὸν νόμον καὶ τοὺς προφήτας [κωλύοντα φόρους διδόναι] καὶ ἀποστρέφοντα τὰς γυναῖκας καὶ τὰ τέκνα λέγοντα ἑαυτὸν βασιλέα χριστὸν	they began to accuse him: we found him perverting the people and destroying the law and the prophets [forbidding to give tributes] and turning away the women and the children who call him anointed king
5.94	23.3	Qn	ὁ δὲ Πιλᾶτος [ἠρώτησεν] σὺ εἶ [ὁ χριστός];[786] σὺ λέγεις	now Pilate [inquired] are you [the anointed one]? you say
5.95	23.7	Qn	ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην	he sent him up to Herod
5.95	23.8	Qn	ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν	then Herod seeing Jesus rejoiced excessively
5.95	23.9	Qn	[αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ]	[but he himself gave him no response]
5.96	23.18	Qn	Βαραββᾶν	Barabbas
5.96	23.19	Qn	[διὰ στάσιν καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ]	[who because of revolt and murder had been thrown in prison]
5.96	23.22	Qn		
5.96	23.23	Qn		
5.96	23.25	Qn	ἀπέλυσεν	he released
5.97	23.32	Qn	κακοῦργοι δύο	two evildoers
5.97; 6.4.70	23.33	Qn	καὶ [ἐλθόντες] [εἰς] τόπον [λεγόμενον] Κρανίον [τόπος] ἐσταύρωσαν αὐτὸν[787] [ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν]	also [coming to] place [called] Skull [place] they crucified him [one on the right and one on the left]
8.20	23.34a	Qn	[contradictory attestations]	
5.97; 6.4.70	23.34b	Qn	[contradictory attestations]	
4.4.95; 8.21	23.44	Qn	ὥρα ἕκτη καὶ σκότος ἐφ᾿[788] τὴν γῆν[789]	hour six and darkness upon the earth
4.4.95; 6.4.70; 8.21	23.45	Qn	ἐσκοτίσθη ὁ ἥλιος καὶ ἐσχίσθε τὸ καταπέτασμα τοῦ ναοῦ	the sun was darkened and the temple's curtain was split
4.4.96; 6.4.72; 7.4.33; 8.21	23.46	Qn	καὶ φωνήσας φωνῇ μεγάλη [ὁ Ἰησοῦς εἶπε πάτερ εἰς χεῖράς σου παραθήσομαι[790] τὸ πνεῦμά μου] τοῦτο εἰπὼν ἐξέπνευσεν	and calling out with a great call [Jesus said father into your hands I will commit my spirit] this saying he expired

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[786] For "messiah/christ," LkR2 may have substituted "king of the Judeans" / βασιλεὺς τῶν Ἰουδαίων.

[787] LkR2 apparently adds "along with bandits" / καὶ τοὺς κακούργους in keeping with Mark.

[788] LkR2 apparently adds "entire" / ὅλην to picture the eclipse global in scale.

[789] LkR2 apparently adds "until the ninth hour" / ἕως ὥρας ἐνάτης in keeping with Markan tradition.

[790] LkR2 apparently changes this verb from LXX Ps 30.6 to παρατίθεμαι.

Roth	Lk1	Src	Greek	Translation
5.98; 6.4.73; 7.4.33	23.50	Qn	[καὶ] ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ⁷⁹¹	[and] behold a man by name of Joseph
5.98	23.51	Qn	οὐκ ἦν συγκατατεθειμένος ⸀τῇ βουλῇ⸀ [καὶ τῇ πράξει αὐτῶν]	had not consented to the plot [and their deed]
5.98; 7.4.33	23.52	Qn	τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα	to Pilate he asked for the body
5.98; 6.4.73; 7.4.33	23.53	Qn	καθελὼν [τὸ σῶμα] ἐνετύλιξε [ἐν] σινδόνι καὶ ἔθηκεν ἐν [καινῷ] μνήματι λαξευτῷ⁷⁹²	bringing down [the body] he wrapped in fine linen and placed in a [new] hewn tomb
5.98	23.55	Qn	αἱ γυναῖκες	the women
6.4.74	23.56	Qn	ὑποστρέψασαι ἡσύχασαν τὸ σάββατον κατὰ [τὸν νόμον]⁷⁹³	returning stayed still on the sabbath according to [the law]

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⁷⁹¹ LkR2 adds "being a council member a good and righteous man" / βουλευτὴς ὑπάρχων [καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος.

⁷⁹² LkR2 adds "where no one had ever been laid" / οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος.

⁷⁹³ LkR2 substituted "the commandment" / τὴν ἐντολήν in place of "the law" / τὸν νόμον.

Roth	Lk1	Src	Greek	Translation
5.99	24.1	Qn	ὄρθρου βαθέως ἦλθον ἐπὶ τὸ μνῆμα [φέρουσαι ἃ] ἡτοίμασαν ἀρώματα⁷⁹⁴	at deep dawn they came to the tomb [bearing those] spices they had prepared
5.99	24.3	Qn	οὐχ εὗρον τὸ σῶμα	they did not find the body
4.99; 6.4.75	24.4	Qn	[ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου] δύο ἄνδρες⁷⁹⁵ [ἐν ἐσθῆτι ἀστραπτούσῃ]	[while they were at a loss about this] two men [in lightning clothes]
6.4.75	24.5	Qn	τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν	why do you seek the living among the dead?
5.99; 6.4.75	24.6	Qn	ἠγέρθη μνήσθητε ὅσα⁷⁹⁶ ἐλάλησεν [ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ]	he was raised remember all he said [to you when he was in Galilee]
5.99; 6.4.75	24.7	Qn	ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου⁷⁹⁷ παραδοθῆναι⁷⁹⁸ 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
5.99	24.9	Qn	ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν [ταῦτα πάντα]	returning from the tomb they reported [everything]
5.99	24.11	Qn	⸀καὶ ἠπίστουν αὐταῖς⸂	and they did not believe them
5.100; 6.4.76	24.13	LkR1	δύο ἐξ αὐτῶν	two of them
5.100; 6.4.76	24.15	LkR1	Ἰησοῦς ἐγγίσας	Jesus drawing near
5.100	24.16	LkR1		

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⁷⁹⁴ LkR2 apparently adds καὶ μύρα (cf. Mt 2.11, Mk 15.23, Jn 19.39, Ac 27.5)

⁷⁹⁵ LkR2 may have added ἐπέστησαν αὐταῖς.

⁷⁹⁶ LkR2 ὡς.

⁷⁹⁷ LkR2 removed τὸν υἱὸν τοῦ ἀνθρώπου.

⁷⁹⁸ LkR2 adds εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν.

Roth	Lk1	Src	Greek	Translation
6.4.76	24.18	LkR1	Κλεοπᾶς	Cleopas
5.100	24.19	LkR1		
5.100	24.21a	LkR1	ἡμεῖς δὲ ⸌ἐνομίζομεν⸍[799] ὅτι αὐτός ἐστιν [ὁ λυτρωτὴς τοῦ Ισραηλ][800]	we supposed that he is the redeemer of Israel
5.100; 6.4.76; 7.4.34	24.25	LkR1	ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ⸌ἐλαλήθη⸍ πρὸς ὑμᾶς[801]	o how slow indeed in heart to trust in everything which was told to you!
6.4.76; 7.4.34	24.26	LkR1	οὐχὶ ταῦτα ἔδει παθεῖν τὸν χριστὸν	were these things not necessary for the anointed one to suffer?
6.4.76	24.30	LkR1	[τὸν ἄρτον] [κλάσας]	[the bread] [breaking]
6.4.76	24.31	LkR1	[αὐτῶν δὲ διηνοίχθησαν] οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν [αὐτόν]	[then were opened their] eyes and they recognized [him]
4.4.97; 7.4.35	24.37	LkR1	⸌δοκοῦσιν αὐτόν φαντασίαν εἶναι⸍[802]	they thought he was an imagination
4.4.97; 6.4.77; 7.4.35	24.38	LkR1	τί τεταραγμένοι ἐστὲ καὶ τί διαλογισμοὶ ἀναβαίνουσιν ⸌εἰς τὰς καρδίας⸍[803] ὑμῶν	why are you troubled and why are disputes arising within your hearts?
4.4.97; 6.4.77; 7.4.35	24.39	LkR1	ἴδετε τὰς χεῖράς ⸌μου⸍ καὶ τοὺς πόδας ⸌μου⸍ ὅτι ἐγώ εἰμι αὐτός ὅτι πνεῦμα ⸌σάρκα καὶ⸍ ὀστέα 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
5.101	24.41	LkR1	ἔτι δὲ ἀπιστούντων αὐτῶν[804] τι βρώσιμον	while they still were not believing something edible
8.22	24.42	LkR1	⸌ἰχθύος⸍	fish
8.22	24.43	LkR1	⸌ἔφαγεν⸍	he ate
5.102	24.47	LkR1	κηρυχθῆναι[805] εἰς πάντα τὰ ἔθνη	to be preached to all the nations

[799] LkR2 changed to ἠλπίζομεν.
[800] LkR2 changed to ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ.
[801] LkR2 added ἐλάλησαν οἱ προφῆται.
[802] LkR2 apparently changed this to πνεῦμα.
[803] LkR2 apparently changed this to ἐν τῇ καρδίᾳ.
[804] LkR2 may have added ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς· ἔχετέ.
[805] LkR2 adds ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν.

Part 5. Outlines of Future Books/Chapters/Articles

A Literary and Thematic Exploration of the Integrity of Qn

[We invite specialists in Q or Luke to author this chapter, expanding on the outline below]

For many Q scholars, encountering the New Q here feels like meeting the old Q again for the very first time. In many respects Qn is more Q-like, more true to the Jesus of Q, than any reconstruction of Q previously offered. Qn rings perfectly like Q, because it is the true Q.

Transformations to Traditional Notions of Q

- Primary focus on women as the patrons of the Joshua revolution
- Secondary focus on male disciples and men as agents of the Joshua revolution
- Far greater political significance and prominence for Joshua than previously thought
- More sayings and fables than previously thought
    o Fable of the Rich Fool
    o Rich Man and Lazarus
- More miracles/healings than thought
- More characters interacting with Jesus than thought
    o Zacchaeus

Scriptural Modeling in the New Q

- Aesop! Jesus is an Aesop who speaks on behalf of the poor and gets killed for it!
- Prophet not accepted in his hometown
- Deuteronomistic ethicist, yes, but a prophet like Moses?
- Deut 15:11 perhaps a framing verse, "Open your hand to the poor and needy neighbor in your land."
- Zacchaeus shows Jesus to be a sometimes successful

Classical Q Themes Strengthened, Clarified, and Expanded

- Compelling focus on inequality, on wealth/poverty, on begging and repentance, from beginning to end
- Confronting persons of wealth and power and demonstrating superiority verbally, intellectually, and comedically (in terms of satire or wit)
- Prayer in sayings/stories, but note that prayer in the Gospel narrative is largely if not entirely the production the redactor of Early Luke (LkR1), and not original to Qn
- Beneficiaries of Jesus' healing and help: women, lepers

Hypothetical Qn Projections for Future Reconstructions

Once the Qn reconstruction primarily from GMarc is complete, we will have a pretty strong, consistent sense of what the DNA is of Qn. Based on that text-tradition DNA, we can begin a hypothetical reconstruction of portions of what might else might have been in Qn. We now know that Mark used Q, that GMarc used Q (directly and through Mark), that Matthew used Q (whether directly or only indirectly through Lk1), that Jn1 and Jn2 used Q (directly or indirectly through Lk1 and Mt1), LkR2 used Q (directly or indirectly through Lk1, Mt1, Jn1, and Jn2). Between all of these texts, and the unique redactional tendencies of each compiler and modeling of each stratum, we can start to hypothesize and assemble a list of additional words that were likely part of Q.

What would be essential is to build a database of unique traits and language deployed for each Gospel stratum, and then start to strip that away from the story to recover the underlying Qn storyline. Where Qn Joshua continues to show up in Mark, Matthew, John, and Luke-Acts and act just like Qn Aesop-Jesus always does, confronting the powerful, speaking on behalf of the poor, being followed and supported by women, then we may well have Qn material. Mining texts that never made it into the canon, texts such as the *Gospel of Peter*, *Gospel of Thomas*, *Gospel of Mary*, *Gospel of Phillip*, and *Gospel of Judas*, may also afford some additional insights and possible additions to Qn.

Table: Inventory of Aesop's Fables and Their Connections with Qn

Context: Early Rabbinic Use of Aesop's Fables

Rethinking the Historical Joshua in the Light of Qn

[We invite specialists in Historical Jesus studies to author this chapter, mainly arguing the thesis that follows.]

As a major, intact (albeit reconstructed) text from Judea prior to 70 CE, Qn significantly bolsters the case for the Historical Joshua, that he was from Nazareth, that he was known as a teacher and healer, that his teaching was conveyed and remembered as a coherent whole rather than disparate and disjointed sayings that circulated independently of each other, that he relied first and foremost on women supporters and patrons, that he started an actual community of practice that called for the radical redistribution of wealth, and that his reputation as an apocalyptic preacher is now seriously up for question, with the sage-cynic model of the 2nd quest gaining a new foothold in Jesus being modeled after Aesop in Qn, etc.

Rethinking Eschatology and Apocalypses in the Light of Qn

[We invite specialists to author or co-author this chapter, mainly arguing the thesis that follows.]

The eschatology of Joshua followers prior to 70 CE now has two major witnesses, the Apostle Paul and Qn, with significant parallels in James. The eschatologies evident in these texts are significantly different than what is found in the so-called Little Apocalypse of Mark or the Apocalypse of John, also known as the book of Revelation. The latter are far closer to 4 Ezra, portions of *Sib. Orac*, and other post-70 CE compositions.

Rethinking the Historical Paul in the Light of Qn

[We invite specialists to author or co-author this chapter, roughly in keeping with the outline below.]

Section and/or Table: Textual Connections between Paul's Writings and Qn

Section: Paul's Portrayal of Himself, his Mission, and the Qn Community

-   Galatians:
    -   Rebukes Peter for not being true to the vision of Qn
    -   Outdoes Jerusalem community's own practice of Qn
-   Corinthians: offering for the poor in Jerusalem is response to Qn

Section: Women Leaders in Paul and Qn

Section: Eucharistic Readings of Paul and Qn

There is a case to be made that Qn contains the earliest retrievable version of the Lord's Supper (Joshua's paschal feast), and certainly its most faithful embodiment of the Lord's Supper. Paul's authentic letters, particularly one of his several letters to the Corinthians, may have contained the earliest account of the Lord's Supper. Still, he apparently inherited this tradition from the Jerusalem community of Joshua followers. Paul's description of the Lord's Supper among his communities in Asia Minor and Greece certainly carried economic ramifications, even while Paul and his communities seemed to recast the ritual as participation in a savior-cult more closely akin to those of Dionysus, Asclepius, or Mithras.

Beyond the paschal feast itself, Qn conveys throughout a thoroughly eucharistic ethic of hospitality, generosity, and redistribution of food and wealth. In many ways, *its entire Gospel can and should be considered a witness to the meaning and purpose of the central, dual symbolic and real practice of earliest followers of Joshua.* **Qn is the ultimate Eucharistic Gospel, not just in its sayings and ritual, but also its moral stories and calls to justice.** This very same lived ethic is precisely what is described in Acts 2 as characteristic of the Jerusalem community of Joshua's first followers. Even the late 2nd or early 3rd century *Apostolic Traditions of Hippolytus* attests to the persistence of this economic ethic of collective aid and security as constitutive of the Lord's Supper.

Section: The Place of the Pauline Corpus in Gospel Research

Rethinking the Epistle of James in the Light of Qn

[We invite specialists to author or co-author this chapter.]

Qn as reconstructed now has more resonances with James (which is also likely a pre-70, pre-Mk1 text) than ever previously conceived...

Section: Does Qn Help Locate James Chronologically?

Section: Comparing Qn and James: Common Traditions and Alignments

Rethinking the Early Mark Stratum (Mk1) in the Light of Qn (65-69 CE)

[Bilby invites a female scholar specializing in the Gospel of Mark to co-author this chapter, expanding it and providing editing and footnotes to the history of scholarship.]

Confirming and reordering a few passages from Qn is one thing. It is something entirely different to call for the complete removal of numerous passages from Qn and the inclusion of numerous passages within Qn, all overturning long-held assumptions and conclusions in New Testament scholarship. We can only imagine that these excisions and additions, made not with a pen-knife or choir-stitches but instead with detailed analysis and careful argumentation, come as a complete shock to many scholars. Even considered in isolation from any other texts, the historical and literary consequences of these changes to Qn are truly monumental and far-reaching.

While Qn should certainly be read and appreciated on its own terms by the general public and scholars alike—precisely what we aimed to facilitate in chapters 6 and 7—that does not mean it should be studied or interpreted in isolation from the other texts of its time and area. A fresh comparison of Qn with the epistle of James, for example, would lend many new insights.

But our second focal text here must and will be the next known gospel written, the gospel that later went by the name of Peter's disciple Mark, a gospel composed around 70 CE or perhaps sometime later that decade. While chapter one above showed how GMarc draws upon Mark and Qn as distinct sources, it is important to go one step further and ask about the relationship between Qn and Mark apart from other later texts and traditions.

Now that Qn is clearly in focus for the first time in history, we can set it cleanly alongside the Gospel of Mark and compare and contrast the two. The more carefully we consider specific narrative details and themes and patterns unique to each text, the more clear it becomes that Mark not only knew Qn and borrowed from it in a positive way, but Mark also aggressively undermined and counter-programmed against Qn in a composition that by turns masterful and misogynistic, creative and cunning.

Qn had no preface about John the Baptist, nothing introducing him, nothing narrating his preaching of repentance, and nothing detailing his messianic proclamation. Qn was, simply put, not a text about John the Baptist, nor one that indicated any felt need of explaining Jesus vis-à-vis John the Baptist. Qn was simply, elegantly, and thoroughly a text about Jesus, first, last and foremost. Qn thus evinces no impulse to stage or upstage John the Baptist as a rival (potential or real) to Jesus.

It is not that John the Baptist is completely absent from Qn, nor that Marcion later deleted this figure from his version of Luke as part of an effort to carry out a of grudge against a figure from Jewish history. It is simply the case that John the Baptist is not a major player in the Qn script; he actually does not do anything at all. He is simply a topic of discussion, a popular religious and/or revolutionary figure whom the Jesus of Qn presumes his audience knew and about whom they were curious, if not supportive. [Is the death of the Baptist narrated in Qn?]

John specifically appears in Qn materials in GMarc, just much later in the story than we might expect, specifically in Luke / Qn 7.24, 26-28. Jesus first poses a question about John (v24), describes him as a "prophet" (v26) and declares that "there is no one born of women who is greater than John" (v28). If v27 was indeed part of GMarc and thus Qn, Jesus also quotes LXX (a rarity in Qn) to declare that Jesus is the lord's "messenger" who will "prepare his way."

This brief discussion of the Baptist's significance likely inspired the Gospel of Mark using these motifs. Yet the Gospel of Mark takes the Qn Baptist traditions in a completely new direction, adopting it as the opening salvo and structuring principle of its introduction. Thus in the history of extant Jesus traditions, it is not Q but the Gospel of Mark that pioneers the narrative presentation of John the Baptist as a potential rival whose identity and mission center on preparing the way for Jesus as the messiah, verifying his messianic identity, and participating in the start of his public ministry by administering baptism as a ritual of initiation, if not repentance.

Qn, on the other hand, has no baptism of Jesus at all. Jesus is not introduced as a one-time follower of John the Baptist or as being part of a shared movement or as having any relationship to John to explain his ministry and teachings. Qn is not only missing any baptism for Jesus, it also shows no indication of a felt need to explain this lack of baptism, a discomfort seen acutely in the Gospel of John and its elaborate portrayal of John the Baptist's testimony to Jesus that steps daintily around saying that John had actually baptized Jesus. In Qn Jesus is not expected to take part in any rite of initiation for himself or as a model for his followers. There is no public anointing or even recognition of Jesus as the Messiah before he begins his public teachings.

Qn also has no temptation of Jesus. It shows no concern to narrate the life of Jesus as an overt replaying of the history of his ancient forebears in the wilderness. It has no solitary ascetic journey for him to take, no extended period of fasting, no combative dialogue with Satan, nor any spiritual challenge Jesus must surmount to demonstrate his messianic identity, prove his faithfulness, or realize his mission. The Jesus of Qn is never described as a sinner, nor does it care a whit to defend him as sinless. Now that we have established that the extended, threefold temptation narrative is an originally

It was the Gospel of Mark, then, that pioneered a written account of the temptation of Jesus. This version is brief, yet it holds a lot of significance, illustrating perhaps several of the themes detailed in the paragraph above. The extended version of the temptation is not a pre-Mk1, Q tradition, but instead a Mt1 original creation that was closely followed yet also reworked by Lk2.

Qn also lacks lots of other content, but many of these smaller passages and sayings found across Luke 6-14 have already been questioned by other scholars in their effort to challenge Q in its entirety and argue for Luke's dependence on Matthew as its source for such materials.

The addition of several passages to Q has probably already come as a shock to many. The significance of these additions becomes all the more astonishing and poignant when considered alongside the discussion above about the passages that were removed.

Qn does have an opening, but it apparently takes place in Nazareth and involves some altercation between Jesus and the people of his hometown. It is fascinating that the opening line of this opening

narrative in Qn comes right out of the fables of Aesop, "Physician, heal yourself!" Equally fascinating is that the next scene in Qn recalls the *Life of Aesop*, how the people of Delphi executed Aesop for blasphemy by throwing him off of a cliff.[806] The Jesus of Qn is introduced straightaway as a new Aesop, someone whose offensive speech gets him (almost? actually?) thrown off a cliff. Mark, again likely showing a knowledge of Qn, relocates the hometown rejection to much later into the ministry of Jesus, and Matthew follows suit.[807] Likely preferring not to begin the ministry of Jesus with a story of hometown rejection, but instead of spiritual warfare in a synagogue, the author of Mark puts Jesus first in the city of Capernaum. While Early Luke knows the Capernaum tradition and borrows it from Mark, it preserves the Qn Nazareth story as well, relocating it after the Capernaum narrative. Interestingly, Lk2 proved more faithful to Qn than did Early Luke in this regard, preserving the frame of the first scene of the ministry of Jesus as a confrontation in his hometown of Nazareth, even while tying it together with a later tradition in Qn / Early Luke about the healing of lepers and expanding it amply from the LXX.

Several newly included stories about women followers and supporters of Jesus also stand out, especially toward the beginning of Qn. After Jesus gives his opening, extended sermon, he raises a woman's son from the dead (Qn 7.12, 14–15), a woman anoints his feet with her tears (Qn 7.36–38, 44–48, 50), and then notable women are said to support him (Qn 8.2–3). Q scholars have often limited its materials—besides the preface about John—to sayings, teachings, and the rare miracle performed by Jesus, but not centered on other persons and their response to or support of Jesus. This has effectively, even if unintentionally excluded from our earliest Jesus texts and traditions some of the most important details we have about the earliest women followers of Jesus.

The raising of the woman's son has been written off by scholars as not Q, but instead a later Lukan borrowing of the story of Elijah raising a widow's son. While the LXX Elijah narrative details and sequence are certainly well in evidence in Lk2, GMarc attests to a briefer and simpler version of this story, one perhaps still nodding to Jesus as a new Elijah, but not a story that takes pains to retell the LXX Elijah narrative in obvious detail. Let us briefly note here that this story has no clear parallel in the Gospel of Mark, perhaps because Mark endeavored to picture John the Baptist rather than Jesus as a new Elijah.

Qn also fascinatingly next includes a shorter, simpler version of the woman anointing Jesus's feet than what is found in Lk2. In Qn / GMarc, the woman only uses her own tears to wash the feet of Jesus. The woman is identified only as a sinner, and her action provokes scandal. There is no alabaster jar of healing oil, no funerary language or setting, and no foreshadowing of a future death for Jesus.

In view of the lack of the Baptist or a baptism for Jesus, the significance of this Qn story is mind-blowing. Qn has a *woman* as the one who anoints Jesus, i.e., *anoints him as the messiah*. She does so with her tears, not with a jar of oil customarily reserved for burial preparations, an idea that the Gospel of Mark introduced before it was copied by other gospels, including Lk2. It was the redactor

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[806] Thomas E. Phillips and Margaret Froelich called attention to this Aesop imitation as evident in the Late Luke version of the inaugural sermon of Jesus in Nazareth.

[807] Mark 6.1-6a; Matt 13.53-58.

of Lk2 who imported the Mk1/Mt1 funerary-passion tradition back into its relatively early location in the Early Luke narrative. Lk2 essentially creates a composite narrative that expands the original story and material in new ways by tying it to broader salvation-history themes, passion foreshadowing, and LXX antetexts.

The author of Mark, however, apparently knew this story from Qn and sought to undermine, displace, and repurpose it entirely. In Mark, it is a man, John the Baptist, who baptizes and recognizes Jesus as the messiah. Jesus is not a drowned in a woman's tears but in the River Jordan instead. And it is god pictured as a father and a voice from heaven that declares Jesus the beloved son, the messiah. Mark apparently found it far too disreputable for Jesus to be anointed as the messiah by being washed in the tears of a "sinner woman." Mark thus displaces this story from the beginning of Jesus' ministry to the end, all the while recasting the story as a funerary preparation.

Qn goes on in 8.2-3 to narrate a third successive passage focused on women, apparently a catalog of the names of women disciples and patrons, in particular mentioning the "wife of Herod's foreman" (Qn 8.3) Let the reader note, at this point in the Qn narrative, no male disciples have been called, named, or mentioned, except perhaps the centurion of Qn 7.2! The calling of male disciples certainly appears in GMarc 6.12-16, but that material as well as the descent from the mountain that follows (6.17, 19) is derived from Mark, not Q, though certainly reworked with some editorial skill by the redactor of Early Luke.

The Gospel of Mark not only leaves out this catalog of female disciples-patrons, but also counter-programs against it. Mark instead has Jesus, early on in his ministry, calling and running through a catalog list of *twelve male* disciple names, all on a revelatory mountain and after a time of prayer no less. Mark thus forges a holy numerical connection between exclusively male leadership and divine revelation, solitary prayer, and salvation-history.

Viewed in the light of Qn, the Mk1 project comes across as more profoundly misogynistic than ever imagined. Women's stories are excluded and displaced. Their initiative and ingenuity and authority are dismissed. Their names and deeds of patronage are forgotten. They are no longer disciples nor apostles. They are either pictured as crazy, like Jesus's own mother, or they play a sanctioned, prescribed role as devotees of the righteous deceased, not real disciples. In the original, shorter ending of Mark, the women who witness the empty tomb only flee in terror. The women followers of Jesus are not real disciples, and certainly not apostles. They are scared and silenced.

Given what war does to female bodies and the radical displacement of the Jerusalem community of Jesus followers during the Jewish War, the historical setting of the Gospel of Mark is significant, but such redactional work goes well beyond mere social and environmental factors. Through its thoroughly anti-Qn composition, the Gospel of Mark endeavored to displace and even erase the memory of the early women leaders, disciples and patrons of Jesus. Scholars frequently downplay the *Gospel of Mary* and *Gospel of Phillip* as apocryphal and filled with fictive dialogue (as if the so-called canonical Gospels and Acts are free of this!), but in light of the Qn-Mark relationship, *Mary* and *Phillip* certainly have kernels of historical truth.

[We invite two persons, preferably one specializing in Marcion's Gospel *and the other in the Gospel of Luke, to co-author this chapter, making use of the basic outline of contents below.]*

Early Luke's opening may seem meager alongside Matthew, John, or Lk2, but it is still meaningful and coherent. It begins with its own distinctive statement of historical setting (3.1). It then defers to Mark by having Jesus begin his public ministry in a Capernaum synagogue (4.31-35). Apparently the redactor of Early Luke preferred the Mk1 setting of Capernaum for Jesus' first sermon instead of the rejection at Nazareth in Qn.

Immediately after that, Early Luke reverts to Qn, to Jesus is in his hometown of Nazareth (4.16). In essence, the compiler/redactor of Early Luke (GMarc) announced its two sources at the outset: Mark and Qn. As we saw in chapter two, the remainder of GMarc follows those sources closely. Still, it is fascinating that the redactor of Lk2 restored the Nazareth rejection as the opening of Jesus' public ministry. Apparently its value in modeling Jesus as a dual Aesop-Elijah figure was paramount for the redactor of Lk2. To reply tongue in cheek to Sandmel's critique of MacDonald, we can conceive of no better advertisement of literary modeling and antetextual hybridity than what Lk2 offers in the inaugural Nazareth sermon. But we digress.

Table: Early Luke's Deliberate Neglect of Mark (Not Present)

- No Elijah introduction
- No Baptist preface: no baptism, no temptation, no preaching by John, no ministry in Galilee
- No temptation
- Withering of fig tree A275
- Jesus mocked by soldiers A342
- Jesus derided on the cross A345

Table: Early Luke's Deliberate Neglect of Mark (Unattested)

Table: Early Luke's Use of Mark

Section: The Sources, Models, Frames, and Redactional Tendencies of Early Luke

- Preserves order in sources (A048 and A049 in Early Luke quite likely follows Mk1 order)
- Does careful redactional work to stitch Mark into Q, then Q back into Mark, and so on; Luke 6:12-20a // Mark 3:7-19a is a great example of this
- EL redactor adds little original material or creative content of his own; reproduces his two sources closely, alternating back and forth; to put it differently, all the creative storytelling in Luke is either Q or LkR1
- Prayer / vigil keeping

Section: Synthesizing Qn and Mark (Anti-Qn)

- Does not follow Mark in adopting John the Baptist frame
- Does follow Mark in putting Capernaum before Nazareth
- Keeps the Nazareth/Aesop tradition
- Follows Mark in putting calling of male disciples first, but keeps Qn female disciple/patron traditions
- Etc.

Rethinking the Early Matthew Stratum (Mt1) (90s) in the Light of Qn

[We invite specialists to author or co-author this chapter.]

Section and/or Table: Matthew's Radical Harmonization of Qn , Mark, and GMarc

Mt1 is essentially a massive program radically harmonizing Qn, Mark, and GMarc. It adopts the majority of Mk1 narrative frame, but then thoroughly recompiles Qn material and reorganizes its content. In keeping with our proposal in chapter three, it is all the more clear now that Mt1 order should hardly ever be retroactively imposed on Q, nor should its many doublets and repetitions overly complicate the reconstruction of the text of Qn.

Section and/or Table: Matthew's Use of Qn vs. Use of GMarc: Adoptions, Dismissals, Transformations

- Adoption: beatitudes, etc.;
- Dismissal: woes, etc.; Transformations

Section: Matthew as Rival to Early Luke's Qn-Mark Harmonization

Section and/or Table: Original Mt1 Creations

- Major Creations:
    o Threefold Temptation Narrative! (Wisdom of Solomon and Assumption of Moses influences)
- Smaller Redactions: House on the Rock, Language about treasure, heaven, God as father

Section: Reconsidering Mt1 Fables in the Light of Non-Selected Qn Fables

- Sheep and the Goats as Rival to Dives and Lazarus, etc.

Section: How Qn Helps Us Appreciate Mt1 Creativity w/out Matthean Priority

Section: One Major Matthean Redaction or Two? How Qn Can Help

Rethinking the Early John Stratum (Jn1) (100s-110s) in the Light of Qn

[We invite specialists in the Gospel of John to author or co-author this chapter, making use of the basic outline below.]

Section and/or Table: Early John's Use of Qn?

Section and/or Table: Early John's Use of Mark (Anti-Qn)?

Section and/or Table: Early John's Use of Early Luke

- Miraculous Catch of Fish
- Healing of Centurion's Boy
- Feeding of Five Thousand?
- Washing of Disciples Feet?

Section and/or Table: Early John's Use of Matthew

Rethinking the Middle John Stratum (Jn2) (110-117) in the Light of Qn

[We invite specialists in the Gospel of John to author or co-author this chapter, making use of the basic outline below.]

Section and/or Table: Jn2's Socratic Response to Pliny

- Tempering Bacchic images and tropes with Socratic ones: Socratic/Platonic introduction, Socratic discourses, Socratic passion (*mors philosophi*)

Rethinking the Late Luke and Acts Stratum (117-138) in the Light of Qn

[Bilby invites a female co-author of color for this chapter, one who can expertly include discussion of the history of research and related footnotes.]

Many of the Lk2 redactions we have noted correspond to those already pointed out by Tyson, particularly those for which Marcion's detractors say no text or tradition is present. The redaction to Lk2 in our view is certainly an early-orthodox and almost certainly an anti-Marcionite undertaking that took place, together with the composition of Acts, sometime during the reign of emperor Hadrian. It is surpassingly erudite and literarily brilliant. Transcending all previous Gospel compositions and versions, it draws on an enormous variety of Greco-Roman philosophical, epic and dramatic sources, elevating Jesus and his implied audience of followers to an elite status in Greco-Roman provincial settings.

Section: Hadrianic Setting for Acts and the Lukan Redactions

- Summarize recently history of scholarship calling for dating Acts well into the 2nd century; some scholars have included Luke in this, and some not; aim to show that the Lukan Redactions clearly belong in the same literary and historical framework as Acts
- Paul modeled after Hadrian's Panhellenion (Nasrallah)
- Use of Josephus' *Antiquities* in Acts (Pervo)
- Use of an early collection of Paul's letters in Acts (Pervo)
- Use of Pliny the Younger in Acts (Bilby; Phillips)
- Use of Euripidean drama in Lukan Redactions and Acts (MacDonald; Park; Kochenash; Friesen; Lefteratou; Bilby)
- Use of Plinian tropes and counter-Plinian responses: Bacchic to Socratic pattern (Bilby; Park)
- Numerous gospel sources, including early edition(s) of John (below)

Table: High Confidence Later Lukan Redactions (= Not Present in Lk1)

- Infancy Narratives
  - Priestly family and ancestry; John the Baptist as cousin; signals of aristocracy, yet born in humility and secrecy as a political rival
  - John's priestly lineage; // Josephus' Essenes, priests in the desert
  - Jewish ritual and temple piety; circumcision of Jesus
  - Ion-like birth
  - Augustus-like mother, virgin birth, and double-divine paternity
  - Brilliant child and literate, educated adult
  - Step toward *Infancy Gospel of Thomas* and *Protoevangelium of James*
- Iphigenia-like resurrection, recognition, and ascension

- Apostles' Jewish temple piety

Table: Moderate Confidence Lukan Redactions (= Unattested in Marcion)

Research redaction-critical studies of Luke; see how much of their findings align with the two major versions of Luke hypothesis

- Imprisonment for preaching the gospel, happens immediately to John the Baptist apparently in consequence for his preaching about Jesus
- Philosophical instruction and modeling
    o Dionysian to Socratic antetextual patterns
    o Baptismal mystagogy/instruction; similar to Justin and Apostolic Traditions
- Jesus as New Elijah
- Socrates-like death
- Officially Declared Innocent; declaration makes the crucifixion illegitimate, Pilate gave into mob justice after knowing he should have followed proper legal proceedings, makes Pilate look like an inept or weak Roman official, capitulates to mob rule instead of standing up for Roman law and justice

Section and/or Table: The Reception of Matthew in Lk2 and Acts

- Genealogy
- John the Baptist
- Nativity
- Adoration of Infant Jesus
- Childhood in Nazareth
- Temptation
- House on the Rock
- Cursed Death of Judas (Matthew // Acts)
- Look up additional problematic passages noted by scholars and see how they are resolved, and perhaps note paraphrases and verbatim parallels w/out doing full synopsis.

Section and/or Table: Neglect of or Disagreements with Mark and Matthew in Lk2

- Some are continuation of EL's neglect of Mark
- Matthean Flight to Egypt
- Mk1 and Mt1 Withering of Fig Tree A275
- Mk1 and Mt1 mocking of soldiers A342
- Mk1 and Mt1 ridiculing of Jesus A346

- See my CMG chapter
- Judas and Satan
- Socratic account of Jesus' death
- Peace be with you
- Tangible post-resurrection body
- Imparting of Holy Spirit
- Three Sayings on the Cross
- Retelling of Bandit Story; also influenced by EvPet

Section and/or Table: Ambiguous Source Relationships

- Emmaus Road and Ascension: Longer Ending of Mark dependent on Early Luke or Lk2? Or is Lk2 dependent on the longer ending of Mark? More likely the first

Rethinking Later Strata of Mark (Mk2), Matthew (Mt2), and John (Jn3) (140s?) in the Light of Qn

Rethinking the *Gospel of Thomas* in the Light of Qn

Section: The Genre of Qn and the Gospel of Thomas

Table: Qn Sayings Traditions in the Gospel of Thomas

Prototyping Qn-Based Synoptic Modeling that Includes Thomas

Gospel of Thomas within the History of Other Gospel Compilations

Rethinking the *Gospel of Peter* in the Light of Qn

Rethinking the *Gospel of Mary* in the Light of Qn

Rethinking the *Exposition* of Papias in the Light of Qn

Rethinking Difficult Gospel Fragment Identification in the Light of Qn

Rethinking Early Gospel Manuscripts in the Light of Qn

How did 2nd and 3rd century Gospel manuscripts account for the traditions they received and embodied? In what ways were they compiling, changing, and expanding these traditions even as they received them? And what purpose did those names and genealogies serve? How did Gospel prologues guide the reception and interpretation of these traditions? Where does authority rest in these conversations, and how is authority contemporized?

Section: The Late 2nd Century Papyri

Section: The Early 3rd Century Papyri

Section: The Anti-Marcionite Prologues

Section: The 4th Century Compendia

Section: Qn Traditions in the Deutero-Paulines and Pastorals

Section: Parallel Expansions

Section: Paul as a Second Aesop

Rethinking the Petrine-Jude Corpus in the Light of Qn

Rethinking the *Shepherd of Hermas* in the Light of Qn

Rethinking the *Didache* in the Light of Qn

Rethinking the Ignatian Corpus in the Light of Qn

Rethinking the Clementine Corpus in the Light of Qn

Rethinking the Apostolic Constitutions in the Light of Qn

Rethinking the Apostolic Traditions of St. Hippolytus in Light of Qn

Rethinking the Early Infancy Gospels in Light of these Reconstructions

Rethinking the Early Apocryphal Acts in Light of These Reconstructions

Section: Paul as a Second Aesop

Rethinking Early Legends of the Evangelists in Light of These Reconstructions

How did Christians in the 2nd through 4th century describe the Evangelists as authors, compilers or receivers of Jesus traditions? How did they imagine and overtly describe the personal and historical relationship among the Gospel writers? When and why did the Evangelists get names, associates, and genealogies attached to them? How did Paul figure into these relationship configurations? And what purpose did all of these names and genealogies serve?

NB: this chapter should avoid addressing Gospel manuscripts, except insofar as they mention names for the Evangelists.

Section: Papias

Section: Justin Martyr

Section: Irenaeus

Section: Muratorian Fragment

Rethinking Scribal Habits and Orality in the Light of These Reconstructions

Rethinking the History of Marcionism in the Light of These Reconstructions

Rethinking the Relationship of Rabbinic Judaism, the Earliest Jesus Movement, and Later Christianity in Light of These Reconstructions

Rethinking Feminist Biblical Scholarship in the Light of These Reconstructions

Rethinking African-American Biblical Scholarship in the Light of These Reconstructions

Rethinking LGBTQ Bible Scholarship in the Light of These Reconstructions

Rethinking Latin-American Post-Colonial Bible Scholarship in the Light of These Reconstructions

Rethinking Asian Post-Colonial Bible Scholarship in the Light of These Reconstructions

Rethinking African Post-Colonial Bible Scholarship in the Light of These Reconstructions

Rethinking All of Christian History in the Light of These Reconstructions

Unfortunately, we have to end the book series somewhere, so this serves as the cutoff point as well as an open invitation for anyone and everyone to write books, articles, and chapters about Qn and the ways it transforms the understandings of early Christianity, Religious Studies, and History and the Humanities more generally. We encourage comparable and overlapping projects and studies of other religious traditions, particularly Judaism and Islam. We also invite scholars in Information Science or the Social Sciences to write about the Qn movement as an open access, open source, open practice community. Even scholars and practitioners in the hard sciences may find value in aspects of our approach and analysis of evidence. [And yes, Chris Kelty's work and friendship inspired some of these words.]

If you feel strongly that an additional chapter is needed that deals with an important Qn-related topic in the first four centuries of Christian history, please send us a proposal!

[We invite a guest pastor/preacher, preferably a Black Jewish LGBTQ community member, to author a closing sermon for our volume. We also plan to append a curated list of testimonials of impressions from persons who read Qn for the first time and have shared what it means to them.]

Author's Introduction of Our Preacher:

The earliest followers of Jesus were called "the Poor." It is in their memory and honor, and for the sake of real social justice today that this book was ultimately written and given freely to the public.

If we see Qn for what it is, our hearts will be broken and never be the same again, because we will see the whole world filled with real people alienated from each other. If we see Qn for what it is, we will see how health, wealth, status, ethnicity, religiosity, sex, gender, and power are so often arbitrary, artificial, mean, and destructive barriers that people use to cut themselves off from loving other people. In doing so, we are cut off from ourselves in their own humanity and mortality, which is to be cut off from god, who is simply and mysteriously Life, Truth, and Love. The god of whom the prophets spoke is neither male nor female, rich or poor, white or black, gay or straight, or even omnipotent or impotent, immortal or mortal.

If we see Qn for what it is, we will see perhaps the deepest humanistic text and vision ever composed, a testimony of the real social movement, way of life, and way of thinking that Jesus of Nazareth brought into this world.

If you have the eyes to see, then see and believe the good news, the Gospel of the Poor.

Our preacher for this book is...

Part 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 tradition 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 + edits

Lk1/GMarc (80s CE): Qn + Mk1 + edits

Mt1 (90s CE): Qn + Mk1 + Lk1/GMarc + edits

Jn1 (100s CE) = Qn + Mk1 + Lk1/GMarc + Mt1 + edits

Jn2 (110s CE) = Qn + Mk1 + Lk1/GMarc + Mt1 + Jn1 + edits

Lk2 & Acts (117–138 CE) = Qn + Mk1 + Lk1/GMarc + Mt1 + Jn1 + Jn2 + edits

Mk2 (140s CE): Qn + Mk1 + Lk1/GMarc + Mt1 + Jn1 + Jn2 + Lk2 + Acts + Mt2 + edits
Mt2 (140s CE): Qn + Mk1 + Lk1/GMarc + Mt1 + Jn1 + Jn2 + Lk2 + Acts + Mk2 + edits
Mk3 (140s CE): Qn + Mk1 + Lk1/GMarc + Mt1 + Jn1 + Jn2 + Lk2 + Acts + Mk2 + Mt2 + edits
Jn3 (140s CE): Qn + Mk1 + Lk1/GMarc + Mt1 + Jn1 + Jn2 + Lk2 + Acts + Mk2 + Mt2 + edits

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 especially bad for society. Competing investments in a technologically and scientifically equipped platform that can analyze and elucidate the very earliest Jesus 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 many 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 Jesus texts and traditions, not obscure them in scholarly jargon that does more to veil real ignorance, feign intelligence, deflect inquiry, 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 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 Bacchus-Jesus can fill to the full. So, what grant-funder or venture capitalist is going to bring the wine or water needed to get this party started?

We have catalogued and demonstrated dozens of different paths a tradition could take through the various, winding paths of the first hundred years or so after Jesus. 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 simplistic, ideologically naïve, and technologically inept flow chart modeling is all too commonplace in instruction and debate and online resources about the Gospels. Such models completely fail to take account of the rich and dynamic processes of human signal reception, synthesis, and transmission 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 and age.

The recent 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 and circular reasoning if the underlying premises are based on mythic authorship and base texts are taken as unified wholes when they are in reality pastiches of multiple voices representing multiple persons across multiple generations.

The Coherence-Based Genealogical Method (CBGM) and platform development out of Uni Münster is absolutely 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 to uncover strata compiled prior to canonization or in communities outside of early orthodoxy.

Matthias 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."[808]

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 horizatonal [*sic*] timeline, but with the establishment and clarification of historical-vocal strata as specific columns within that timeline.

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

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

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

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[808] Klinghardt, "Marcion's Gospel and the New Testament: Catalyst or Consequence?" *NTS* 63 (2017) 318-323 at 322-323; doi.org/10.1017/S0028688516000461.

Scholarly Communication and Religious Studies Discourse and Debates

I've been emailing back and forth a bit the last few days with my friend and academic colleague, Dieter Roth, the world's leading expert on the study of Marcion and his texts. We met at a conference at KU Leuven a few years back, one graciously hosted by Joseph Verheyden and John Kloppenborg. It was such a wonderful gathering. I've let Dieter know that I value our scholarly friendship and eagerly welcome his feedback. He said he's working on a response.

I tell my students in Library Instruction sessions about this kind of scholarly communication that happens underneath the surface of published academic discourse. Scholarship is a community, ideally one of friends who seriously respect each other's work and who do a lot of communication behind the scenes about our work. Being at the top of one's field requires that, not just being connected, but collaborating well and building consensus.

I want to say that, while the book proposal I released earlier today is taking the *Gospel of Marcion* in a very different direction from Roth's past work, that his work is truly exceptional and extraordinary in its quality and rigor. Seriously, if you think my proposal about Q^n has any merit, you should be reading Roth's 2015 critical edition of Marcion's *Gospel* right now, because it holds the keys to many of the doors I'm proposing that we unlock. I'm really excited to hear from Dieter about what he thinks of my hypotheses. If he finds them convincing, then it's a whole new ballgame in Gospel Studies. If he doesn't, that's totally cool. It just gives me an opportunity to expand or or nuance or improve my proofs to see if I can convince him and others of the merits of my hypotheses.

As I continue to work on improving and expanding my book proposal (at 122 pages and counting, it's increasingly becoming an actual book), I ponder random questions:

What if we didn't have to have our scholarly Religious Studies debates at a snail's pace, contingent on publisher acceptance and production timelines?

What if we didn't have to have those debates through the vehicle of publications that are disparate and often difficult to access, print books and journal articles, websites, blogs, social media?

What if we weren't ashamed to share our work, and even our feedback for other scholars, even when it is it process? Even when it looks kinda sloppy? What are we embarrassed of? Being imperfect? Being wrong?

Isn't it the point of scientific progress to seek truth together? To be eminently comfortable and even excited to fail and prove an idea wrong? To own it entirely when we are wrong?

What if we could edit our work and re-publish it continually, especially in the heat of a serious debate, even while resting assured of having version control for the purposes of scholarly accountability as well as our works being citable?

Our citation habits come from ancient codices, citing folia/leaves, or what we now call page numbers. Or for highly curated texts, citing internal references.

Digital codices are no different. They have page numbers and other internal references.

Even better, digital codices can have version control and DOIs, permanent and interlinked URL identifiers, as many as needed, for free.

What if, instead of having a scholarly publishing ecosystem in Religious Studies that makes serious scientific discourse slow and cumbersome, we had an ecosystem that completely supported our work?

What if publishers joined in our work and helped us curate it, instead of trying to take ownership of it to sell print copies and license digital copies of it? What if publishers restructured their revenue models based on web traffic, and didn't focus on selling content as much as driving views?

What if our editors were also our friends, people who saw the value of our work and wanted to build on it?

What if our rivals were also our friends, and perhaps even our co-editors?

What if each of us curated one or more digital codices representing our work on a given topic? Updating it as needs be?

What if every serious humanist who actually had major contributions to propose and to make... What if each of us became a living book, or several living books, or communities of living books?

Wouldn't that be something?

And yes, for our hard scientists out there, I'm trying my best to do what I can to bring Religious Studies as an academic discourse back into the global mainstream of intellectual life.

Humanists, remember those good old days, when journal publishing was actually about rapid, widespread distribution of scientific knowledge? What ever happened to those days?

For Humanists concerned about the integrity of peer-review, guess what? Pre-print archiving is now the norm in the hard sciences, and it works quite smoothly in concert with the peer-review process.

Even in Religious Studies, reviewers regularly review work that has already been published and archived. Just ask pretty much every PhD student who had their dissertation published. I reviewed just such a dissertation a few weeks ago and recommended it for publication. Archiving dissertations or any other academic work has just as much a possibility of increasing the chances of publication as decreasing it. It depends on the quality, as it should.

You know what we should be concerned about, Humanists? The speed of peer review. The hard sciences turn around reviews in a few weeks, if not a few days. You know why? Because they think their research actually matters.

So what do our absurdly slow review habits in Religious Studies say about the implicit value we place upon our work?

I have several journal articles out for review. Some of them co-authored with esteemed colleagues. Most of time, I wait several months to hear back from reviewers. I'd really love to share all of that work with the world in a pre-published format, because I stand by its quality and am completely confident that journals will eventually accept them.

But alas! Academic Religious Studies is just people elaborating opinions. Our work doesn't really matter enough for us to have substantive, rapid responses to each other's work. And we don't really think our work is important enough to get it out to the public as quickly as possible once it is in a state about which we feel confident.

Religious Studies academic publishing today serves to maintain hierarchies of class and prestige and privilege.

What if instead it were about serving the pursuit of truth, and maybe also love and justice as well?

What if critical Religious Studies academic publishing engaged in a *resourcement*, retrieving our Humanist roots, and *aggiornamento*, bringing our discourse fully into not only the late-20th century digital age, but also into the early 21st century Linked Open Data, Open Science, and Open Access age?

500 years ago Erasmus was publishing his works way faster and distributing it to way more people than we typically do in Religious Studies today. Seriously, what excuse should we give him about what the hell we are doing?

Instructions for Self-Motivated Scholars to Maximize Readership and Citations

Scholarly types love to read, think, and write.

Generally speaking, we aren't in this for the money.

Most of us want as many readers and citations as possible.

We care about our ideas and want them to take root and flourish.

Sadly, we've grown complacently co-dependent on publishers for this,

publishers that make huge profit margins and have us do most of their work,

failing at their job to get our works quickly and cheaply to people who need them,

leveraging the power of digital distribution to maximize profits instead of knowledge.

A handful of academic superstars are making huge book royalties. The rest of us make shit.

A few elite publishers are making off like bandits, while smaller presses find it hard to stay afloat.

All our students, university libraries, and fellow taxpayers are footing the bill for stuff they can't access.

As a scholcomm librarian and your fellow author, I cordially invite my colleagues to join the OA movement.

Your works will be read and cited way more often if they are open access to the public.

If you've uploaded your work (perhaps violating copyright) to a private repository, such as

ResearchGate.net or Academia.edu, which aggregate and sell your data and monetize your work,

or if your work is trapped behind a publisher paywall, then is not OA and on principle I won't link to it.

If you don't know your rights, check Sherpa-Romeo or Shareyourpaper.org for articles or contracts for books.

If you have given away copyright of your books, chapters, or articles to a publisher, ask them to return it.

If they refuse to do that, ask them to make a digital copy freely available on their website (gold OA).

If they won't do that, then ask them to provide and license a digital copy for you to self-archive.

If they still won't deal, ask Knowledge Unlatched to crowd-fund your book and flip it to OA,

or consider scholarly civil disobedience to self-archive your work openly for the public.

Publishers know well that suing academic authors would be an absolute PR disaster.

Once your work is OA, delete any copies in private repositories and link those records to the OA version DOI.

You'll get far better reader/download metrics from institutional and open science repositories that mint DOIs.

Include your DOI in your citation, your ORCID iD in your publication and its metadata, then share it broadly.

Lastly, maximize distribution: ask your library cataloger and/or the OADTL to make a record of your OA work.

Then please let me know if you would like your work included in the following peer-reviewed, OA bibliography.

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Creative Accompaniments, some perhaps suitable for book plates

Past Public Mimes of Aesop's *Fables*
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 Gennesared: "That's my boat you're standing on, bro!"
Emmaus & Salem: "Now you recognize me, now you... Oh, hey Iphigenia! Is that an elevator?"
Ephesus: "I love Timothy. He's not *akrobustia*, but he is Pylades: half-Greek, half-Jew, all man."
Rome: "Fine, try to keep me in this prison. Wait and see what happens."

Aphorisms by the Author
The spark of creativity, whence does it arise? From certainty of extinguishment, my child.
Pandemic—a writer's constant friend.
The love-labor of Bacchus-Jesus compels me.

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

Did you know many of us live in a layered myth, in a system built on a system—

an edifice that rests on a thin base of four fictive corners, four mere names, masks, beasts, winds—

ɪŋ century high ɪŋ monolith behemoth ɪŋ boondoggle Babel that cannot stand the test of time or science?

------------Inerrancy-------------

------------Reliquary-------------

-----------Orthodoxy------------

-----------Patrimony------------

-----------Offertory------------

-----------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?

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, undernearth you'd find a Methodist (or maybe a Baptist)?

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

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

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

And that if you scratched a Greek Orthodox, undernearth you'd find an early orthodox (or an Arianite or Marcionite or Valentinian or Sethian or Origenist or many other groups)?

And that if you scratched an early orthodox, undernearth 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 Jesus was anointed by god?

And that if you scratched a Jesus-following diaspora Jew, undernearth 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 underline 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.

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 Yose, whether Rabbi Shaoul or whether Rav Cepha, and which was Eliyahu Moshe and which Elisha Yehoshua. Rabbi Haninah ben Teradion said Shaoul and Cepha were one and the same, Janus-faced twins like Toma and Iuda, like Iose and bar Abba. And Marcianos said, "Or Remus and Romulus! 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 Yose became our prayer and our shared security." And then Marcianos said, "I have a lovely old soul of a ship named Q! Who wants to go to Rome with me?" But no one wanted to go, even bright Melanius, because they heard the voyage to Babylon's abyss was as treacherous as journeying to Hades and back. So Marcianos found a few trusted friends, and under a glorious moon giant sailed on without their rabbis [or boddhisatvas]. Reaching Rome, they travelled to Trastevere and saw wealthy men gathered solemnly around the tomb of Cepha, mumbling among themselves in hushed voices no one else could hear. Then they visited Shaoul's house-prison, but they only saw a destitute, foreign slave-woman finishing her cleaning before going to pour the morning libations at Demeter's temple. Then Marcianos and his friends realized they would never be at home with Yose 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 short 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 Yose should never be called Yose ben Pantera, but rather Yose ben Yose 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 Yose visiting Migdal or bathing with women in its mikvah. Instead we should say that Yose flew over Migdal on his journeys like an angelic Son of Man and walked like Enoch. 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 Yose should not be called Yose ben Miryam or Yose ben Ruach, but instead Yose ben Abba or Yose ha-Torah, because it would be shameful to speak of Yose being born of a woman or to call him by a woman's name.

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

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

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

P.S. c/o Iose's
Nonviolent
Disobedient
Intelligent
Plutoclast
Open Talmud Torah
Inglourious Basterds

Fuck Hadrian

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kuntillet arjud

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

</div>

to our future all-star rag-tag digital misfit dream team of authors editors and managers
a *Field of Dreams* spoken in the deep sultry bass of Darth Vader
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 born out of a spiritual, literary, technological revolution, the holy codex.
Great ideas and great writing are power. Why give that away to corporate robber barons?
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 slow, insular, elitist, greedy academic publishers isn't sexy anymore.
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.
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?

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